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RICHARDSON

WITH A PREFACE
AND OF THIS

ESSAY ON HIS GENIUS, WRITTEN BY

AND A PORTRAIT

IN FOUR VOLUMES

VOL. I

○
THE

PRACTICAL WORKS

OF

RICHARD BAXTER:

WITH A PREFACE, GIVING SOME ACCOUNT OF THE AUTHOR,
AND OF THIS EDITION OF HIS PRACTICAL WORKS;

AN

ESSAY ON HIS GENIUS, WORKS, AND TIMES ;

AND A PORTRAIT.

IN FOUR VOLUMES.

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A CHRISTIAN DIRECTORY;

OR,

A SUM OF PRACTICAL THEOLOGY, AND CASES OF CONSCIENCE.

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AN ESSAY
ON
THE GENIUS, WORKS, AND TIMES
OF
RICHARD BAXTER.

It is both soothing and inspiring to mark how time vindicates character, and rewards real merit. It is not necessary in order to the full enjoyment of this great truth, to have any thing personal, or even directly relative, at stake upon it. I have nothing; and yet no recollection nor anticipation, which is not heavenly, yields me equal delight. There may, indeed, be something selfish in this pleasure; inasmuch as the final verdict of posterity confirms my own private judgment of the men who won and warmed my heart by their writings, whilst I knew but little of their history, and still less of their times. It is not, however, this chiefly, that thrills the heart and satisfies the whole soul, when both the URIM and THUMMIM of time (like space revealing new stars) sparkle with the names of Owen, Howe, and Baxter, enshrined thus;—The judicious Owen; The seraphic Howe; The holy Baxter. This is enjoyed as the public triumph of truth and holiness over calumny and prejudice; and not as the public ratification of our private opinion. Accordingly, it is enjoyed equally by all churchmen and dissenters, to whom the vindication of the righteous is dearer than the peculiarities or the success of a party.

And how true time is to the real character of the men whose wrongs it avenges, and whose merits it rewards! The proverbial epithet, "The holy Baxter," (like that older one, "The venerable Bede,") is just the verdict which a seraph "full of eyes within and without," might be expected to pronounce, after having deliberately reviewed the whole history and works of the sage of Kidderminster. Holiness was Baxter's distinguishing characteristic. It hallowed all that was great in his talents, and softened all that was irascible in his temper. Those who cannot relish the beauty of his holiness, can neither appreciate nor understand his genius; for it is power governed by holiness, and panting for perfection. Or, if any thing else had equal influence over Baxter, it was ETERNITY, as the home of peace and purity, as the goal of being and blessedness.

Orme has mightily helped on the appreciation and emphasis of Baxter's holiness, by calling his character "*unearthly*." It was so, even in those points where it was most "of the earth, earthy." I mean, that its earthliness was not of the common kind. It had redeeming qualities, like the fabled clod which imbibed the fragrance of the Persian roses, as their

leaves fell upon it. There was something heavenly about Baxter's motives and designs, even when he warred most "after the manner of men."

I shall have occasion to illustrate this fact more fully, in the course of my desultory hints on his character and writings. In the mean time, it is of more importance to observe, that time brings out nothing but the *truth*, concerning any man it eventually vindicates. Where there has been no holiness, or but an average degree of it, no investiture with sanctity takes place. "The odour of sanctity" breathes around no ancient name, which was not revered or reviled, in its times, for holiness. Time is more scrupulous than the Vatican, in canonizing saints. It admits few into its calendar, but those "of whom the world was not worthy." Accordingly, whilst it has placed Milton in the front rank of poets and patriots, it has left his creed and his spirituality just as indefinite as he himself made them. It has done him justice to all the extent in which he exalted literature and endeared liberty; but it has thrown no halo around his piety, nor given any *spiritual* charm to his name. Milton is less remembered in the closet and the sanctuary than Young; and awakens none of the holy sympathies which Cowper wins so abundantly.

I am not giving an opinion upon the reality of the piety or the orthodoxy of Milton; but merely stating the fact, that they are not the basis of his immortality, nor the brightest gems of his crown. Every one is afraid to question them; but no one dares to commend them, as models of faith or devotion! It is not so in the case of Howe, Owen, or Baxter. The justice now done to their works, has been won by the beauty of their holiness, and the devotion of their spirit. There were men of equal talents, and of greater learning, among their contemporaries; but how few of them has time identified with the hallowed names of the primitive confessors, or of the early reformers! Even Stillingfleet has "no glory," compared with Leighton and Usher. They too had superiors on the bench; but, except Hall and Taylor, which of them is now telling upon the progress of the world, or the holiness of the church?

It is *unearthly* men that acquire and keep a heavenly influence in the churches; and they acquire it in all the churches of Christ. The defects of their theology, and the faults of their ecclesiastical polity, and the spirit of their politics, are all forgotten, if not forgiven too, in the presence of their holiness. We feel (whatever church we belong to) that Bishop Hall and John Howe, Archbishop Usher and John Owen, Jeremy Taylor and Richard Baxter, were "men of God," according to the measure of an angel. Indeed, we can hardly recollect their ecclesiastical distinctions at all, whilst communing with their devotional spirit. The prelates might have been mere presbyters, who ministered to his fathers in holy things, for any thing the pious dissenter recollects, whilst their works and worth are before him; and the presbyters might all have been primates, from the weight which their name and character have amongst pious churchmen. Dr. Owen is VICE-CHANCELLOR of both universities, as well as of all dissenting colleges, so far as they teach the theology of the Reformation, or "perfect" sanctified men "for the work of the ministry:" and Baxter, although he refused a bishopric, is PRIMATE of all England, yea, and of America too, so far as the episcopate of closets and consciences is concerned.

In acquiring this wide moral influence by the weight of his character, it is difficult to say whether churchmen or dissenters had most to forgive and forget towards Baxter. Both, however, have forgiven him much. Indeed, I should not like to tell either, how much. Orme has not ventured to do that; and I refer to it, only to illustrate the process and progress of the public mind, in decreeing the *apotheosis* of an unearthly "master in Israel." A man of real genius, and of radiant purity, who has identified himself, soul, body, and spirit, with human sympathies, and with divine hopes and fears, and with heavenly aspirations, until he evidently feels with all men, and for all men, disinterestedly, is sure to make all feel *for* himself, if not *with* him. A man who has thus been the angel of our common nature, in its universal sympathies, will be forgiven any thing that is not unpardonable. Faults

will be reckoned foibles ; errors, oversights or mistakes ; and singularities, trifles : all, mere spots in the sun. For the public feel that they cannot *afford* to place such a friend under the microscope. Such friends are too few and far between, to be judged by inches when they disappear. The mantle of love which they spread over their species, is then spread over their own memory for ever.

This is the whole secret of Baxter's triumph. His theological defects are forgiven, because they had no heretical influence upon himself or others ; and his polemical sins are forgotten, because he fought only for peace. Baxter, however, is not sufficiently known to all, to render these hints interesting, or even intelligible to all. Perhaps the following hints are more wanted by the generality of readers.

If he does not know Milton, who has read his poetry only, neither does he know Baxter, who has read only "The Saints' Everlasting Rest," and the "Call to the Unconverted." These popular works, like the poetry of Milton, are, indeed, quite sufficient to account for and sustain all the public homage now paid to his venerable name. Any man is more than justified in calling Baxter one of his favourite authors, and in classing him with the lights of the world, who has studied even the abridgement of the "Saints' Everlasting Rest." That one work, like the "Paradise Lost" of Milton, settles for ever the question of the place and the palm which belong to Baxter. It has, however, displaced his other works too much, and too long ; just as the "Paradise Lost" did the Prose Works of Milton. These were almost unknown to ordinary readers, until the modern press brought them into a popular form, and down to a moderate price. Until then, the generality hardly knew that the diamond pen of Milton had ever written prose ; for the few passages which they heard quoted in sermons and speeches, were too effulgent to be deemed prose. Many supposed them to be quotations from Milton's Sonnets. But now, thousands divide their admiration equally, between his prose and his poetry.

This is wanted in the case of Baxter also ; and it can only be produced in the same way now. The age of buying or of reading folios is gone by. Old works must have new forms and low prices ; and those who have studied them with care, must speak of them with spirit. It was thus, that the Paradise of Milton's Prose Works was "regained." And how few, comparatively, would have studied or purchased Howe, had not Robert Hall *talked* him into notice ! In this respect Howe owes as much to Hall, as Hall can be indebted to Howe.

It is no reflection on Howe to say this. He would have fallen out of popular notice, had not his admirers proclaimed their admiration. So would Jeremy Taylor, had Coleridge been silent : for, except his "Holy Living and Dying," his other works were almost forgotten, until Coleridge began to enrich his own rich banquets with *desserts* from the "Golden Grove," and *olives* from the "Ductor Dubitantium." Donne also owes every thing to the same timely and hearty heralding : and even Barrow would have been only the companion of theologians, had not the Lake philosopher talked him into his original notoriety. It is thus just as true in literature as in nature, that "the greatest weights often hang on the smallest wires."

No one, I am aware, could either talk or write into notice a superficial author. It is because "the half was not told," and could not be told, by eulogists, that profound authors keep their place. But still, it is by clusters cut from their Eschcols, and brought into the wilderness by Calebs and Joshuas, as specimens of "the fruit thereof," that the tribes are led on to Canaan, when tempted to go back to Egypt. Had no spies gone into the goodly land of puritanism, the church would be nearer the Egyptian side of the wilderness than she now is.

I am devising (and I confess it) an apology for myself, as an editor of Baxter. I am merely a spy, in his land of promise ; a gleaner in his fields and vineyards. And I became so, little dreaming how far I should penetrate, and still less intending to tell the public what

I saw or enjoyed. I was seeking food for my own mind only. Indeed, I had *Scotch* prejudices against Baxterianism; which, though vague, were somewhat inveterate; for I had heard in early life, not a few anathemas against that system, from the lips of good men. My surprise, therefore, was not small, when I first discovered that the Baxter whom my parents loved for his "Saints' Everlasting Rest," better than they did Welwood for his "Glimpse of Glory in Emmanuel's Land," was the *same* Baxter, whom orthodox ministers denounced as almost a heretic. "How could he be so sound about heaven itself, and so unsound about the way to it?" This question puzzled me. It haunted me. It was by trying to solve it, that I came to study the works of Baxter. I began, however, too early, and with his controversial works first; and thus was glad to leave the question in abeyance for years, and to take up with the popular, but untrue, explanation of the excellence of the "Everlasting Rest,"—"that he had written it in prison, where he had no book but his Bible to consult;" whereas, it is the first book he wrote, although the second he published. The discovery of this fact led, naturally, to the reflection,—if this was his first, what can his last be! I turned at once to his "Dying Thoughts," to see how a mind which, at thirty, could range heaven as if at home amongst all its thrones and dominions, and open hell as with "the key of the bottomless pit," would carry out or sustain its visions in old age. I will not say that I was amazed to find so much power and glory in its last efforts; but I was delighted to find exactly that happy medium between triumph and tranquillity, which might be expected from one who, like Paul, had almost been "out of the body" at an early period of his experience, and who had, through life, been buffeted by many a messenger of Satan, as well as tried with many a thorn in the flesh. Baxter's dying thoughts are very like Paul's. What Orme says of the former is true of the latter,—“In these thoughts, as there are few raptures, so there are no depressions or despondencies. They discover throughout a solemn, calm, undisturbed serenity; the steady contemplation of dissolution in all its consequences, without alarm or terror.” Their tone is just that of a man, who was "ready to be offered." It is alternately angel-like praise, and child-like prayer, and sage-like musing. There may be a better way of beginning to study Baxter, than by comparing his first and last works. These form, however, "the double blaze of light," in which all his other works should be read. Indeed, in some of them he is uninteresting, if not almost unintelligible at times, if the reader allow himself to forget that the writer had been in "the third heaven." Baxter never forgets this. Whether dealing death-blows at error and sin, or splitting hairs in casuistry, or sketching plans of visible church union, or rebuking spiritual wickedness in high places, he is still the man who had "dwelt long on the sides of eternity," and who was always ready to be absorbed again in its bosom. He does not always tell this, when he is fighting, and defining, and distinguishing; but he feels it always; and it is the real secret of his earnestness and intensity. It is eternity that makes him *prolix*, whether speaking of himself or writing to others. His thirty-two reasons, in his "Penitent Confessions," for openly declaring himself for the parliament, as well as his "Fifty Reasons why a Sinner should turn without Delay," are proofs of this. He saw that he could never forget *that* step, and felt that he would review it in the light and leisure of eternity; and therefore he placed it in all the lights of law and circumstances. He did not multiply reasons for it, chiefly because he wished to stand well with posterity; but because he was intent on standing well with his own conscience for ever. In the same spirit, also, he dealt with the dilemmas, and scruples, and fears of the conscientious: he was afraid of leaving any thing unsaid, which might affect their eternal welfare, or peril their souls. Accordingly, he pleads, and explains, and repeats, until he feels himself clear of their blood, and prepared to meet them at the last tribunal. Thus his "line upon line, and precept upon precept," both originate and centre in his realizations of eternity. He is always trying to do what will bear to be thought of for ever and ever.

It would, I know, be easy to quote passages from Baxter, which are of "the earth, earthy." He could and did belabour some of his opponents, without ceremony, and almost without mercy. He was not, however, so angry as he seemed. "Whilst the readers think me angry," says he in his *Life*, "I feel no passion at such times in myself." This was not said either to justify or palliate his apparent severity; for he adds, "Though I feel no anger, yet (which is worse) I know that there is some want of honour and love or tenderness to others; or else I should not be apt to use such words as open their weakness and offend them. It is scandalous, and a hinderance to what I write." This confession may well be allowed to soften the condemnation, which must be passed upon some of Baxter's controversial works. His provocations, also, should never be forgotten, when his spirit is weighed in the balance of modern polemics. It is easier to be courteous now, than when the fanatics of Vane raved, and the malignants of Charles railed. Men wrote as they fought then, with desperation. The language of strife was their "mother tongue;" and, as one says, "they had to speak loud, in order to be heard in these troublous days." Besides, Baxter was far more concerned to protect the many from error, than to vanquish or expose his opponents. He loved the war of words, indeed, with all his heart; but not so much for its own sake, as for the peace and safety of those who could not defend themselves. He fought, if not always wisely, yet only and honestly, that the gospel might have free course and be glorified every where, as it had been at Kidderminster. "If we be *beside* ourselves," he says in the preface to his "Treatise on Self-Denial," "it is for your cause." Still, he was, in another sense than Eli Bates said, "a *vehement* lover of peace." Neither apology nor explanation is wanted for what Dr. Chalmers calls well, "the solemn earnestness and urgency of appeal, by which the (practical) writings of the much-admired (Baxter) are distinguished." Or, if any explanation of his burning eloquence be wanted, it will be found in this fact: "He seems," says Dr. Chalmers, "to look upon mankind solely with the eyes of the *spirit*, and exclusively to recognise them in their spiritual relations, and in the great and essential elements of their immortal being. Their future destiny is the all-important concern which fills and engrosses his mind, and he regards nothing of any magnitude but what has a distinct bearing on their spiritual and eternal condition. His business is therefore always with the conscience, to which he makes the most forcible appeals. In his 'Call to the Unconverted,' he endeavours to move them by the most touching of all representations,—the tenderness of a beseeching God, waiting to be gracious, and not willing that any should perish. And while he employs every form of entreaty, which tenderness and compassion can suggest, to allure the sinner to 'turn and live,' he does not shrink from forcing on his convictions those considerations which are fitted to alarm his fears,—the terrors of the Lord, and the wrath, not merely of an offended Lawgiver, but of a God of love, whose threatenings he disregards, whose grace he despises, and whose mercy he rejects. And aware of the deceitfulness of sin in hardening the heart, and in betraying the sinner into a neglect of his spiritual interests, he divests him of every refuge, and strips him of every plea for postponing his preparation for eternity. He forcibly exposes the delusion of convenient seasons, and the awful infatuation and hazard of delay; and knowing the magnitude of the stake at issue, he urges immediate repentance as if the fearful and almost only alternative were, 'Now or Never.' Thus he endeavours to arrest the sinner in his career of guilt and unconcern, and resolutely to fix his determination on turning to God this day without delay."

There is much of this plying of the conscience "with all those arguments which are fitted to awaken the sinner to a deep sense of the importance and necessity of immediate repentance," in Chalmers's own early sermons. What influence Baxter had upon him then, he has not said; but he becomes thoroughly Baxterian, in this respect, in his splendid preface to the "Call," and "Now or Never." Its argument and style throughout, and its spirit at the peroration, are all in Baxter's highest mood;—graphic and glowing. Thus: "You who

wretchedly calculate on the repentance of the eleventh hour, are every day mustering up in greater force a formidableness against you, enemies to it. Oh the bigness of such a misleading infatuation ! The proposed scene in which this battle for eternity is to be fought, and this victory for the crown of glory to be won, is a death-bed. It is when the last messenger stands by the couch of the dying man, and shakes at him the terrors of his grizzly countenance, that the poor child of infatuation thinks he is to struggle and prevail against all his enemies—against the unrelenting tyranny of habit—against the obstinacy of his own heart, which he is doing so much to harden—against Satan, to whom every day of his life he has given some fresh advantage over him. How can we think of letting you go, with any other repentance than the repentance of the moment that is now passing over you, when we look forward to the horrors of that impressive scene, on which you propose to win the prize of immortality, and to contest it singlehanded and alone, with all the weight of opposition you have accumulated against yourselves—a death-bed ; a languid, breathless, tossing, and agitated death-bed ; that scene of feebleness, when the poor man cannot help himself to a single mouthful—when he must have attendants to sit around him, and watch his every wish, and interpret his every signal, and turn him to every posture where he may find a moment's ease, and wipe away the cold sweat that is running over him, and ply him with cordials for thirst, and sickness, and insufferable languor ? And this is the time, when occupied with such feelings, and beset with such agonies as these, you propose to crowd within the compass of a few wretched days, the work of winding up the concerns of a neglected eternity ! ”

The spell of Baxter was upon Chalmers when he wrote this appeal. So it was also upon Dr. Wilson, the Bishop of Calcutta, when he wrote a preface to “*The Reformed Pastor*.” Like Chalmers, he says little about Baxter himself ; but he catches much of his manner and spirit. Indeed, all the editors of his separate treatises become transformed into his image, whilst explaining his design. An editor of his entire works may fail to convey an idea of them ; and can hardly do otherwise, owing to their multiplicity and variety ; except when, like Orme, he can produce a volume : whereas, any single practical work of Baxter's, however diffuse in its style, is so definite in its object, that it stamps like a die, minds of even harder metal than gold ; and like a seal, spirits less melting than wax. Even Crewsdon, the quaker, waxes bold in the preface to his abridgement of “*The Saints' Rest*.” “Should any reader be offended with the language in some of the following pages, the editor would beg of him to consider whether it has not the sanction of an authority not to be questioned. If it is the language of our Lord and his apostles, is it either wise or safe to forbear the use of such expressions as (we must conclude) do most fitly describe the awful realities of another world ? ”

Bishop Wilson says of Baxter's “*Reformed Pastor*,” “It is one of the best of his invaluable practical works. In the whole compass of divinity, there is scarcely any thing superior to it, in close, pathetic appeals to the conscience of the minister of Christ, upon the primary duties of his office. A few phrases and sentiments, indeed, will still be found which partake of Baxter's particular character, or arise from his habits of thinking on controverted matters. These are inseparable from human infirmity : and he is unworthy of the name of a christian, who can allow such trifling considerations to lessen the full effect of the general truths of this work, on his own heart and conscience.” This is honourable to the Bishop ; but, to me, it is nothing, compared with his appeals, (so Baxterian !) “to the ministers of all the protestant churches of Europe and America.” He quotes nothing—imitates nothing—remodels nothing from Baxter ; but he re-echoes him in every page and line. He makes his readers feel that he had been alternately “with Jesus” and Baxter, whilst preparing to beseech and adjure his brethren. “The gospel,” says Bishop Wilson, “is an unspeakable gift. It touches on eternity. It concerns both worlds. It involves the glory of God, the honour of Christ, the welfare of souls. It is founded on the unutterable agonies of the cross,

and ceases not until it has brought the penitent sinner to heaven. The blessings we have to offer are the greatest ; the woe we have to denounce is the most fearful. Every thing connected with our office partakes of the incomprehensible greatness of the gifts of the Saviour and the Holy Spirit. Till (then) our whole souls are animated, elevated, absorbed—till we see nothing to be important, compared with our work—till nothing satisfies us, or can satisfy us, but success in it—till we look on the affairs of human pursuit, and human wisdom, and human power, and human glory, as the toys of children in comparison—till we draw all our studies, all our affections, every faculty of our minds, and every member of our bodies, to this one point—till the salvation of souls is the one thing we aim at, the object of desire, the ruling passion of our souls—we can never expect a general revival of religion ; which can only spring, under the blessing of God, from such principles and impressions. To preach aright, is to give a tongue to prophets and apostles ; is to speak as the blessed Saviour and St. Paul spake ; it is to make truth intelligible, forcible, triumphant ; it is to clear away from the Bible false glosses, and present it in its native purity, and clothe it with the attributes of a living instructor ; it is to give to the written doctrine, the tenderness and pathos, the authority and force, with which it was first clothed by the inspired writers.”

It is thus Baxter makes good and great men speak and think. They cannot “ resist the wisdom and the spirit by which he spake.” The “ unconverted ” are not more moved by his calls to repentance, than the converted by his calls to diligence and fidelity. He fixes and transfixes both saint and sinner, with equal certainty. No mood of the natural or of the spiritual mind is unknown or inaccessible to him. He can not only trace the varieties and fluctuations of thought and feeling, through all their forms and phases ; but can throw himself into them all as if the worst and the best of them were equally his own ;—that thus he may wound the supine with a sword which has passed through his own soul, and make the trembling see how such wounds can be healed at the cross.

Baxter cannot be resisted, but when his breathing and burning pages are *skimmed* ; and even then, the eye falls upon hints which haunt the soul, and upon flaming swords which startle the spirit. Such is his power of arresting and rousing, of melting and disembodiment, the mind ; of winding up purpose to resolution, and of bearing down excuses ; that were his works read in all worshipping families throughout the land, these families would send throughout the ministry, a call for energy, and unction, and adaptation, and diligence, which would be irresistible. Even Whitefield felt and owned the inspiration of Baxter at Kidderminster. “ I was greatly refreshed,” he says, “ to find what a sweet savour of good Mr. Baxter’s doctrine, works, and discipline, remained to this day.” And if the “ sweet savour ” of him, retained and breathed by those who cherished his memory, made the warm heart of Whitefield warmer, what would be the effect of Baxter’s spirit-stirring works upon the public mind, were they as generally read as Bunyan’s “ Pilgrim,” or as Doddridge’s “ Rise and Progress of Religion,” or even as his own “ Saints’ Rest ? ” Wilberforce also calls his Practical Works, “ a treasury of christian wisdom ; ” and says, “ it would be a most valuable service to mankind to revise them, and render them more suited to the taste of modern readers.” —*Wilberforce’s Practical Piety.*

True, it is a formidable undertaking, to go through his Practical Works only. Their bulk is forbidding, in these times of pocket-book literature ; and their style is supposed to be uncouth and crabbed. It is not to the credit of the age, however, that the faults of Baxter’s style should be allowed to weigh against his real eloquence ; for he is eloquent in the best sense, even if

“ Colleges and halls ”

be ignorant of the fact. How could he be otherwise ? He had a soul of fire, in a body of infirmity ; and stood upon a hill where all the winds of heaven fanned it. Neither from

temperament nor from circumstances, could Baxter be tame. All within and around him conspired to wing his pen. Its very irregularities, like the curves and circles of the eagle and the hawk, evince its strength and elasticity. So far as power and promptitude are concerned, it might have been plucked from the wing of seraph.

They do not know Baxter, who doubt this. It ought, however, to occur to those who give him credit for being acute and searching, fearless and fiery, that he must also and often be truly eloquent. These qualities are the very elements of natural eloquence. No writer can be splendid or profound without them, except in words; and with them, no writer can be heavy, except to the spoiled children of "light reading." Why should so many of those who *can* think, and *do* study, take for granted, that there is nothing fascinating or inspiring in Baxter? This cannot be true, if there be any truth in the popular conviction, or in the proverbial acknowledgment, of his intensity. As a fiery writer, he must throw out occasionally both bolts and sheets of flame: as a searching writer, he must often throw open both the heights and depths of mind and conscience: and as an argumentative writer, on subjects which called forth the learning and skill of former ages, he must for ever excite and gratify curiosity by new and old forms of thought.

Baxter does all this, and more. He is never, indeed, poetical like Jeremy Taylor; nor witty like Dr. Donne; and but seldom sententious like Bishop Hall. There is a total absence of all adventitious qualities in his reasonings and illustrations—except his frequent quotations from the fathers, and reformers, and schoolmen, be reckoned such. Otherwise, he evidently found in practical ideas, however plain, all that complacency and inspiration, which some of his contemporaries found in

"Thoughts that breathe, and words that burn:"

and yet he never betrays his delight, but by pursuing his subject. With him it is a matter of conscience, rather than of taste or habit, to multiply "line upon line, and precept upon precept;" and their justness, not their originality nor their ingenuity, maintains his activity. He cares nothing about a fine thought, or a happy expression, for its own sake. He is dotingly fond of smart hits, and of hints which stick as well as strike; but not because they are smart and sticking, but because they are likely to do good. It is impossible to trace in even his finest passages, any consciousness, on his part, that they are fine. The hope that they may be effectual in winning souls to Christ, or in weaning Christians from the world, reigns and radiates in them; but nothing indicates the expectation or the wish, that they should win for himself a name or a niche in the temple of literary fame. Any one may trace in Jeremy Taylor, and Bishop Hall, and Dr. Donne, the inspiring influence of a fine idea upon their own minds. They evidently see how it will tell upon their fame, and upon their cause. It tells also upon their own genius. Like giants "refreshed with new wine," they glory in their power, and triumph in their success. We are thus compelled to feel—that they were as conscious of their own power, as we are convinced of its greatness. We cannot help seeing their own eyes sparkling over those splendid creations of their genius, which make the fire flash, or the dew fall, from our eyes. In a word, they enjoyed their success, when they wrote well. Bishop Hall evidently "numbered his stars," and could call them all by "their names," many as they were: and Taylor certainly studied to fascinate, for the sake of fascination as well as of devotion: and Donne indulged in wit and wagery, from sheer love to them, and from shrewd calculations of their effect at court.

I do not mean to say, that Baxter betrays no consciousness of his success, when he writes well; but, that it is not successful writing which gratifies him. He evidently glories in a line of conclusive argument, or of commanding appeal; but only as the former seems to settle some grand controversy in the church, and the latter to secure immediate submission to God in the closet. Nothing absorbs him but the salvation of souls. When he wars

most, he is watching for souls. He goes into all fields of battle, chiefly for their sake; and comes out again, whether rejoicing or sad, only more resolved to win souls. Even when he soars highest in contemplative reasonings, he remonstrates and implores at every step of his ascent. There is a passage in his work on "Walking with God," which always reminds me of the spirit in which those who stand on the sea of glass before the throne, cry down to man, whilst looking up to God,—“Who would not fear and glorify thee, thou King of saints; for thou only art holy!” It is this:—“God is so abundantly and wonderfully represented to us in all his works, as will leave us under the guilt of the most inexcusable contempt, if we overlook him, or live as without him in the world. The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. Cannot you see that, which all the world revealeth; nor hear that, which all the world proclaimeth? O sing ye forth the honour of his name; make his praise glorious. Can we pass him by, that is every where present, and by every creature represented to us? Can we forget him, when all the world are our remembrancers? Can we stop our ears against the voice of heaven and earth? Can we be ignorant of him, when the whole creation is our teacher? Can we overlook that holy, glorious name, which is written so legibly upon all things our eyes ever beheld, that nothing but blindness, sleepiness, or distraction, could possibly keep us from discerning it?

“I have many times wondered, that, as the eye is dazzled so with the beholding of the greatest light, that it can scarcely perceive the shining of a lesser, so the glorious, transcendent majesty of the Lord, doth not even overwhelm our understandings, and so transport and take us up, as that we scarce observe or remember any thing else. For naturally the greatest objects of our sense, are apt to make us insensible, at that time, to the smaller; and our exceeding great business, is apt to make us utterly forget and neglect those (things) that are exceedingly small. And, oh, what nothings are the best and greatest of the creatures, in comparison with God! And what toys and trifles are all our other businesses in the world, in comparison of the business we have with him!

“But I have been stopped in these admirations, by considering, that the wise Creator hath fitted and ordered all his creatures according to the use he designeth them to. And therefore, as the eye must be receptive only of so much light as is proportioned to its use and pleasure; and must be so distant from the sun, that its light may rather guide than blind us, and its heat rather quicken than consume us; so God hath made our understanding capable of no other knowledge of him here, than what is suited to the work of holiness. Our souls, in this *lantern* of a body, must see him through so thick a glass, as not to distract us, or take us off the works which he enjoineeth us: and God and our souls shall be at such a distance, as that the proportionable light of his countenance may conduct us, and not overwhelm us; and his love be so revealed, as to quicken our desires, and draw us on to a better state, but not so as to make us utterly impatient of this world, and utterly weary of our lives. So that when I consider, that certainly all men would be distracted, if their apprehensions of God were any whit answerable to the greatness of his majesty and glory, (the brain being not able to bear such high operations of the soul, nor the passions which would necessarily follow,) it much reconcileth my wondering mind to the wise and gracious providence of God, in setting innocent nature itself at such a distance from his glory, though it reconcile me not to that doleful distance which is introduced by sin, and which is furthered by Satan, the world, and the flesh.

“And it further reconcileth me to this disposure and will of the blessed God, when I consider that, if God, and heaven, and hell, were as near and open to our apprehensions, as the things are which we see and feel, this life would not be what God intended it to be, a life of trial and preparation for another. What trial would there be of any man's faith, or love, or obedience, or consistency, or self-denial, if we saw God stand by, or apprehended

him as if we saw him? It would be no more praiseworthy or rewardable, to abhor all temptations to worldliness, ambition, gluttony, drunkenness, lust, cruelty, than it is for a man to be kept from sleeping that is pierced with thorns; or for a man to forbear to drink a cup of melted gold, which he knows will burn out his bowels.

"But though in this life we may neither hope for, nor desire, such overwhelming sensible apprehensions of God, as the rest of our faculties cannot answer, nor our bodies bear; yet that our apprehensions of him should be so base, and small, and dull, and inconstant, as to be borne down by the noise of worldly business, or by the presence of any creature, or by the tempting baits of sensuality, this is the more odious, by how much God is more great and glorious than the creature, and even because the use of the creature itself is but to reveal the glory of the Lord. It is no unjust dishonour or injury to the creature, to be accounted as nothing in comparison with God, that it may (thus) be able to do nothing against him and his interests; but to make such a nothing of the most glorious God, by our contemptuous forgetfulness or neglect, as that our apprehensions of him cannot prevail against the sordid pleasures of the flesh, and against the richest baits of sin, and all the wrath and allurements of man,—this is but to make a god of dust, and dung, and nothing. It is a wonder that man's understanding can become so sottish, as thus to wink the sun itself into a constant darkness. O sinful man, into how great a depth of ignorance, stupidity, and misery, art thou fallen!"

This is a specimen of Baxter's eloquence; "and many such things are with him." In this line of argumentative appeal, he has no equal. Butler reasons in this way; but he cannot remonstrate at the same time, nor in the same tone. Baxter thrills most when he thinks best. His light and heat radiate together, and generally in equal degrees.

He who could thus turn "the distance" at which God sets his glory beyond sensible observation, into an argument for gratitude and obedience, may easily be supposed to kindle, when "nearness to God" is his theme. Accordingly, it would be difficult to find a nobler passage in the whole compass of devotional writing, than the following, on walking with God.

"To walk with God and live to him, is incomparably the highest and noblest life. To converse with men, is only to converse with worms: whether they be princes or poor men, they differ but as the bigger animals from the lesser. If they be wise and good, then converse may be profitable and delightful, because they have a beam of excellency from the face of God. But if they be foolish, or ungodly, how loathsome is their conversation! Certainly as the spirits of the just are so like to angels, that Christ says, we shall be as they, and equal to them; so the wicked are nearer kin to devils, than they themselves will easily believe. And shall we delight more to converse with brutes and incarnate devils than with God? Is it not a more high and excellent conversation to walk with God, than to be the companions of such degenerate men? How sad a life must it then be to converse with such, were it not for the hope we have of furthering their recovery and salvation!

"But to walk with God, is a word so high, that I should have feared the guilt of arrogance in using it, if I had not found it in the holy Scriptures. It is a word that importeth so high and holy a frame of mind, and expresseth such high and holy actions, that the naming of it striketh my heart with reverence, as if I heard the voice to Moses, 'Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.' Methinks he that shall say to me, Come, see a man that walks with God, doth call me to see one who is next unto an angel, or a glorified soul. It is a far more reverend object in mine eye, than ten thousand lords or princes, considered only in their fleshly glory. It is a wiser action for people to run and crowd together, to see a man that walks with God, than to see the pompous train of princes, their entertainments, or their triumphs. O happy man, that walks with God, though neglected and contemned by all about him! What blessed sights doth he daily see! What ravishing tidings, what pleasant melody, doth he daily hear, unless it be

in his swoons or sickness ! What delectable food doth he daily taste ! He seeth by faith the God, the glory, which the blessed spirits see at hand by nearest intuition. He seeth that in a glass and darkly, which they behold with open face. He seeth the glorious majesty of his Creator, the eternal King, the Cause of causes, the Composer, Upholder, Preserver, and Governor of all the worlds. He beholdeth the wonderful methods of his providence ; and what he cannot reach to see, he admireth, and waiteth for the time when that also shall be open to his view. He seeth by faith the world of spirits, the hosts that attend the throne of God ; their perfect righteousness ; their full devotedness to God ; their ardent love ; their flaming zeal ; their ready and cheerful obedience ; their dignity and shining glory, in which the lowest of them exceedeth that which the disciples saw on Moses and Elias when they appeared on the holy mount, and talked with Christ. He heareth by faith the heavenly concert, the high and harmonious songs of praise, the joyful triumphs of crowned saints, the sweet commemorations of the things that were done and suffered on earth, with the praises of Him that redeemed them by his blood, and made them kings and priests to God : herein he hath sometimes a sweet foretaste of the everlasting pleasures, which, though it be but little, as Jonathan's honey on the end of his rod, or as the clusters of grapes which were brought from Canaan into the wilderness, yet are they more excellent than all the delights of sinners. And in the beholding of this celestial glory, some beams do penetrate his breast, and so irradiate his longing soul, that he is changed thereby into the same image, from glory to glory ; the Spirit of glory and of God do rest upon him.

“ And oh what an excellent holy frame doth this converse with God possess his soul of ! How reverently doth he think of him ! What life is there in every name and attribute of God which he heareth or thinketh on ! The mention of his power, his wisdom, his goodness, his love, his holiness, his truth, how powerful and how pleasant are they to him ! when to those that know him but by the hearing of the ear, all these are but like common names and notions ; and even to the weaker sort of christians, whose walking with God is more uneven and low, interrupted by their sins, and doubts, and fears, this life and glory of a christian course is less perceived.

“ And the sweet appropriating and applying works of faith, by which the soul can own his God, and finds himself owned by him, are exercised most easily and happily in these near approaches to God. Our doubts are cherished by our darkness, and that is much caused by our distance : the nearer the soul doth approach to God, the more distinctly it heareth the voice of mercy, the sweet, reconciling invitations of love ; and the more clearly it discerneth that goodness and amiableness in God, which maketh it easier to us to believe that he loveth us, or is ready to embrace us ; and banisheth all those false and horrid apprehensions of him, which before were our discouragement, and made him seem to us more terrible than amiable. As the ministers and faithful servants of Christ are ordinarily so misrepresented by the malignant devil, to those that know them not, that they are ready to think them some silly fools, or false-hearted hypocrites, and to shun them as strange, undesirable persons ; but when they come to a thorough acquaintantance with them by a nearer and familiar converse, they see how much they were mistaken, and wronged by their prejudice and belief of slanderers' misreports : even so a weak believer, that is under troubles, in the apprehension of his sin and danger, is apt to hearken to the enemy of God, that would show him nothing but his wrath, and represent God as an enemy to him : and in this case it is exceeding hard for a poor sinner to believe that God is reconciled to him, or loveth him, or intends him good ; but he is ready to dread and shun him as an enemy, or as he would fly from a wild beast or murderer, or from fire or water, that would destroy him : and all these injurious thoughts of God are cherished by strangeness and disacquaintance. But as the

soul doth fall into an understanding and serious converse with God, and having been often with him, doth find him to be more merciful than he was by Satan represented to him, his experience reconcileth his mind to God, and maketh it much easier to him to believe that God is reconciled unto him : when he hath found much better entertainment with God than he expected, and hath observed his benignity, and the treasures of his bounty laid up in Christ, and by him distributed to believers, and hath found him ready to hear and help, and found him the only full and suitable felicitating good, this banisheth his former horrid thoughts, and maketh him ashamed that ever he should think so suspiciously, injuriously, and dishonourably of his dearest God and Father.

“ Yet I must confess that there are many upright troubled souls, that are much in reading, prayer, and meditation, that still find it hard to be persuaded of the love of God, and that have much more disquietude and fear since they set themselves to think of God, than they had before. But yet for all this, we may well conclude, that to walk with God is the way to consolation, and tendeth to acquaint us with his love. As for those troubled souls, whose experience is objected against this, some of them are such as are yet but in their return to God, from a life of former sin and misery, and are yet but like the needle in the compass that is shaken, in a trembling motion towards their rest, and not in any settled apprehensions of it. Some of them by the straying of their imaginations too high, and putting themselves upon more than their heads can bear, and by the violence of fears or other passions, do make themselves incapable of those sweet consolations which else they might find in their converse with God ; as a lute, when the strings are broken with straining, is incapable of making any melody. All of them have false apprehensions of God, and therefore trouble themselves by their own mistakes. And if some perplex themselves by their error, doth it follow that therefore the truth is not comfortable ? Is not a father’s presence consolatory, because some children are afraid of their fathers, that know them not because of some disguise ? And some of God’s children walk so unevenly and carelessly before him, that their sins provoke him to hide his face, and to seem to reject them and disown them, and so to trouble them that he may bring them home ; but shall the comforts of our Father’s love and family be judged of by the fears or smart of those whom he is scourging for their disobedience, or their trial ? Seek God with understanding, as knowing his essential properties, and what he will be to them that sincerely and diligently seek him ; and then you will quickly have experience, that nothing so much tendeth to quiet and settle a doubting, troubled, unstable soul, as faithfully to walk with God.”

Well might the editor of the treatise from which these extracts are given, call Baxter, “ the most forcible and fervid of puritan writers.” The editor, (Young, of Perth,) like others who have prefaced single books of Baxter, becomes Baxterian in manner, in spite of all his nationalities. Although a Scotch seceder, he cannot help forgetting all that he had heard or read in early life against Baxterian theology. Its memory, indeed, cannot lift its head, in the presence of old Richard’s devotional spirit. That, like the fire of heaven, converts every thing into its own substance which is capable of ignition from live coals off the altar. Those who know David Young will appreciate the weight of his deliberate judgment :—“ You have the ‘ Duty and Privilege of Walking with God,’ not only sketched in its general outline, but powerfully delineated in its nature and spirit, its manifold utilities and indispensable obligation. Nor is the delineation merely contemplative, but, in a practical point of view, controversial and searching. It goes directly to the conscience, detecting its sophistries and delusions ; showing it its error and evasions ; evincing the claims of God upon man, and disclosing man to himself,—with a warmth of eloquence, and cogency of holy argument, which depravity may resist, but reasoning can never refute.” That this is the opinion of no common man, the following passage will evince ; and may, perhaps,

tempt some who praise Baxter, without reading much of him, to read and judge for themselves. It will also illustrate further the transforming power of Baxter's eloquence upon eloquent men.

"It is amidst the musings of a pious secrecy with the Lord, when conscious of no restraint even from the presence of his fellow-christians, and caught away in happy seclusion from terrestrial concerns, that the christian enjoys the fulness of his liberty, and soars into the altitudes of delight. It is in this particular state of mind, more effectually than in any other, that he gets above the mists and shadows which becloud the glories of spiritual things, and diminish their power to captivate or awe—it is here his eyesight is cleared and strengthened for a boundless and steady survey of the wonders of the Godhead manifest in flesh—it is here that the business of this world, in its cares and crosses, or treacherous enticements, falls off from him, like the mantle of the ascending prophet, and is quite forgotten while he worships afar—it is here that the weightier woes of life, moral as well as secular, are surmounted or mitigated, deprived of their power to oppress, and converted into the means of mellowing and extending the emotions of spiritual delight—it is here that the remembrances of past experience, with manifold sins and forgivenesses, are freshened and renewed, exalting the Creator, but abasing the creature, and teaching him to sing in sweetest melody, of mercies mingled with judgment—and it is here too, as in his presence-chamber, with the special favourite of his love, that the Spirit of the living God surpasses his ordinary condescension; displaying the tenderness of his compassion, and the exceeding riches of his grace, with a clearness, a force, and glowing interest, which fill the soul with holy rapture, and lift it into sublimities of adoration and praise." There, is another specimen of the effect of studying Baxter:—no borrowing, no imitating, no modelling from him; but yet a visible and audible companionship of spirit with him. And then, his style spoils none of its admirers. It gives life, and compass, and point to their own style. Even Chalmers improves by Baxter's impulses; Wilson kindles; and Young culminates.

Why do so few of our theological students know Baxter only by name, or imagine that there is nothing to be gained by studying him? Why, the mere mental discipline of following him through one of his circuitous and elaborate treatises, would give them more insight into mind, and into their own minds, than any lecture on mental philosophy they ever heard or read. Any of his great works is a *living* lecture upon pneumatology; metaphysics in motion. He both practises and spurns all our theories of association, imagination, and generalization. Any theory of mind may be confirmed or confuted, illustrated or perplexed, from the vast and varied moods of Baxter's versatile spirit. He can assimilate it to every thing, or assimilate every thing to it. High and low are alike to him, as to the ease with which he reaches them, and the readiness with which he passes from the one to the other; and yet he has no rule in ascending or descending in the regions of argument and appeal. He soars and dives—never without an object, nor without a solemn one—but never according to any system. The only answer that can be given to the ever-recurring questions—what put this and the next thing into his head—where is he going now—how will he get back to his subject?—is, he is doing "all things, to save some." What Whitefield called his rambles in the woods of America—"hunting for souls," is the only explanation of Baxter's ascending and descending motions on the Bethel-ladder of revelation. They are without any plan, but his grand purpose. And certainly his windings and gyrations, many and abrupt as they are, are not more nor greater than the transitions of the souls he tried to win. His longest arguments are shorter than their excuses, and his minuteness less than their trifling.

Dr. Doddridge's high opinion of Baxter is not so well known as it ought to be. It is, indeed, fairly and fully given in "Orme's Life of Baxter," although not exactly in all its connexion. That fine passage, "Baxter is my particular favourite," really begins thus, in Doddridge's letter,—“I have lately been reading ‘Barrow's Works,’ and ‘Pearson upon the

Creed,' which I have studied with great care. I have now before me 'Burnet on the Articles,' in which I meet with very agreeable entertainment. Baxter is my particular favourite; and it is impossible to tell you how much I am charmed with the devotion, the good sense, and pathos, which are every where to be found in that writer. I cannot indeed forbear looking upon him as one of the greatest orators that our nation ever produced, both with regard to copiousness and energy: and, if he has described the temper of his own heart, he appears to have been so far superior to the generality of those whom we must charitably hope to be good men, that one would imagine God raised him up to disgrace and condemn his brethren, by showing what a Christian is, and how few in the world deserve the character. I have lately been reading his 'Gildas Salvianus,' which has cut me out some work amongst my people, that will take me off from so close an application to my private studies as I could otherwise covet; but may, I hope, answer some valuable purposes to myself and others." Good Doddridge! It *cuts* me to the heart.

It was with Burnet before him, and with Pearson and Barrow fresh in his memory, that Doddridge wrote this deliberate eulogium. It was also in answer to a special application from John Wesley, for a list of books suited to his young preachers, that he enumerated amongst the authors which stood "highest in his esteem," Baxter, as a practical and devotional writer; naming many of his works, and closing the list thus—"that inimitable piece of devotion, his 'Converse with God in Solitude.'"

Doddridge was not, of course, insensible to the faults or the defects of Baxter. His taste was too discriminating to overlook them, and his spirit too candid to conceal them; but both too noble to be prejudiced by them. He assigns one reason for the inaccuracy of Baxter's style, which seems, at first sight, very *strange*. "His style is inaccurate, because he wrote continually in the views of eternity." This may mean, that he felt himself so near to the gates of death continually, that he durst not pause to polish his style: or it may mean, that his realizations of eternity were so vast and vivid, that they would neither wait for the best words, nor bend to the forms of any style. This is true, whether Doddridge meant this or not. Like Paul, Baxter heard "unspeakable words" when his spirit seemed out of the body, and caught up into paradise.

The entire passage, as given by Orme from Orton, is, "His style is inaccurate, because he had no regular education, and because he wrote continually in the views of eternity; but judicious, nervous, spiritual, and remarkably evangelical: a manly eloquence, and the most evident proof of an amazing genius; with respect to which, he may not improperly be called the English Demosthenes." Doddridge proves that he had *gauged* the spirit of both Demosthenes and Baxter, before he made this bold comparison. He says of the style of his favourite divine, precisely what a real scholar would say of the Grecian orator's, it is "exceedingly proper for conviction." This is the real characteristic of the Demosthenian eloquence: it was commanding, just because it was *convincing*.

Here is another strong reason for urging the study of Baxter upon the rising ministry. They happily know the forms and force of Demosthenes' close reasonings and rousing appeals. They feel the effect of them on their own spirit, as it alternately burns or becomes breathless; an alternation of mood, never produced by the artificial rhetoric of his rivals, even when dealing out invective and fulmination. Baxter is Demosthenes *baptized*. He convinces, and thus commands. He knows all the points at which mind and conscience, hope and fear, can be assailed; and he throws himself upon them all by turns, and upon each again and again, and upon the whole at once, and always so earnestly and directly, that the reader feels himself environed with facts, and images, and arguments, and motives, now shining like golden sceptres, and anon glaring like flaming swords, upon which he cannot shut his eyes, turn where he will, nor try what he can, except by shutting the book. Of how few modern writers can this be said! In general, they are not convincing. It is a rare thing,

that even the best of them deal with the *whole man* at once. They can assail him powerfully in the *details* of his nature ; but their sword, although sharp, is not "two-edged" enough to pierce "even to the dividing asunder of soul and spirit, of joints and marrow," at one thrust.

This is the grand defect of modern remonstrance. It deals with us "bit by bit," and not with our entire being at once and equally. I know well how I am exposing myself, by expressing this opinion. It is, however, true, whoever it may expose. One writer works upon the judgment only, another on the conscience only, a third upon the feelings only, and a fourth upon the imagination chiefly ; as if, like fire-engines, they could not play upon more than one point at a time. Baxter comes down, like a deluge from heaven, upon the whole surface and centre of our being at once : and the reason is obvious ;—his own entire being is concentrated upon his purpose. Like the prophet, he spreads his whole *self*, in all its lengths and breadths, in all its depths and heights, life and warmth, over the whole frame of the being he would resuscitate. But no man has explained his style so well as himself : "The commonness and the greatness of men's necessity, commanded me to do any thing that I could for their relief, and to bring forth some water to cast on this fire, though I had not at hand a silver vessel to carry it in, nor thought it the most fit. The plainest words are the most profitable oratory, in the weightiest matters. Fineness is for ornament, and delicacy for delight ; but they answer not *necessity*, though sometimes they may modestly attend that which answers it. Yea, when they are conjunct, it is hard for the necessitous reader to observe the matter of ornament and delicacy, and not to be carried away from the matter of necessity ; and to hear or read a neat, concise, sententious discourse, and not to be *hurt* by it ; for it usually hindereth the due operation of the matter, keeps it from the heart, stops it in the fancy, and makes it seem as *light* as the style. We use not to stand upon compliment when we run to quench a common fire ; nor to call men to escape from it, by an eloquent speech. If we see a man fall into fire or water, we stand not on *mannerliness* in plucking him out ; but lay hands upon him, as we can, without delay." This is at once a specimen of, and a profound reason for, what Bates calls "the noble negligence" of Baxter's style. And as it did not offend Addison by its occasional roughness, nor Dr. Johnson by its plainness, it must have many redeeming qualities. Orme has characterized it with great success, in his masterly "Life and Times of Baxter." His style "is considerably diversified. It is often incorrect, rugged, inharmonious ; abounding in parentheses and digressions, and enfeebled by expansion. It is happiest when it is divested entirely of a controversial character, and the subject relates to the great interests of salvation and charity. It then flows with a copiousness and purity, to which there is nothing superior in the language in which he wrote. The vigorous conceptions of his mind are then conveyed in a corresponding energy of expression ; so that the reader is carried along with a breathless impetuosity, which he finds it impossible to resist.

"Truth in all its majesty and infinite importance alone occupied the throne of his spirit, and dictated the forms in which its voice should be uttered : and when it spoke it was in language divinely suited to its nature ; never distracting by its turgidness, or disgusting by its regularity. He could be awful or gentle, pathetic or pungent, at pleasure ; always suiting his words to his thoughts, and dissolving his audience in tenderness, or overwhelming them with terror, as heaven or hell, the mercies of the Lord, or the wrath to come, was the topic of discourse. It may be confidently affirmed, that from no author of the period could a greater selection of beautiful passages of didactic, hortatory, and consolatory writing, be made."

Perhaps I have both said and quoted too much upon this subject. Certainly too much, for all who, like myself, are fond of Baxter, as a practical, experimental, and devotional writer. His readers need no "letters of commendation" on his behalf from any quarter, much less from me. I know, however, the prevalent *reason* for the neglect of the study of

Baxter ; and, therefore, have encircled and enshrined his chief works, with a cloud of witnesses, ancient and modern, which will awaken curiosity, and inspire confidence, and secure attention, wherever great names have any weight. And most cheerfully have I gone through the labour of abridging and transcribing the testimonies of judges, whose competency cannot be questioned. May I be allowed also to say to my younger brethren in the ministry, that I deeply regret not having studied Baxter carefully, before I ventured to write upon some of his favourite subjects ? I see now, how much better I should have understood these subjects, and myself too, had I mastered the deep, and yet dazzling, philosophy of his experimental writings. But I was foolishly afraid of the temptation to imitate him ; not seeing then, that imitation is impossible ; for he is the Shakspeare of practical, and the Cromwell of polemical, divinity.

“ Panting thought
Toils after him in vain,”

when it tries to imitate him ; but it catches much of his spirit, whilst tracing him.

There is one subject on which Baxter failed, although it was his favourite one—the catholic *union* of the churches. It was, however, the fault of his times, that he did not succeed. He had no *vantage* ground, on which to ply or plant his levers : for it is in moving the church, as in moving the world, every thing depends upon obtaining *purchase* ; and that is not to be found in either the duty or the beauty of unity. The protestant churches will never unite, for the sake of the abstract loveliness, nor for the sake of the personal advantages, of “dwelling together in unity.” They were created, and they subsist, for the benefit of the WORLD, and not for their own peace or prosperity chiefly. So long as they are idle, or but half at work, in that wide “field,” they will continue to quarrel, or to stand aloof from each other. Judah will vex Ephraim, and Ephraim vex Judah, until both set themselves to evangelize the world. Indeed, it would be a *pity* if churches, any more than individuals, could have “peace,” whilst they go on frowardly in the way of their own heart, in allowing two-thirds of the world to perish for lack of knowledge. Peace ! “There is no peace, saith my God,” to those who are wicked enough to wink at this enormity. Every church will be a “troubled sea, which cannot rest ;” and the tides of all these troubled seas will cross and chafe each other, until they all bear upon their bosom the ark of the covenant, freighted with the unsearchable riches of Christ, and chartered to all nations.

It is merely a cheap or a lazy method of inculcating and enforcing unity upon the churches, to prove that the world is only to be won by the spectacle of their union. They never will, they never did unite, but in order to win the world. Pity to the Gentiles, brought and bound the first churches into holy and harmonious confederation. Not until the claims of the perishing heathen concentrated their sympathies, did their own hearts or hands unite fully, even at the cross in which they individually gloried. Neither their common faith, nor their joint hope, made them visibly “one in Christ Jesus,” until their common object was to bless the world.

It is not easy to account for Orme’s statements on this subject. No-one knew better the inseparable connexion between the prosperity of the church and the spread of the gospel. No one felt or did more, in a short time, for that purpose. Both his heart and soul were in the object. Yet, strange to say, he concludes his masterly review of Baxter’s Treatises on “Catholic Communion,” by the vague statement, (for it is vague, however solemn,) that “a greater portion of the spirit of Christ, and a brighter manifestation of his holy image, will do more to unite all his disciples, than the most perfect theory of church government that has yet been recommended, or forced on the world.” This is, of course, perfectly true ; but unless it mean by “the spirit and image of Christ,” Christ’s zeal and love for the world, as well as his likeness to the Father, it is not to the purpose. For how could the world, at

large, know of the fact, were the protestant churches one to-morrow? That union would, indeed, tell powerfully upon the world at home; but not much upon the world abroad, unless it were a union for spreading the gospel in all nations. It would, of course, if it could be realized, lead to that work; but it cannot. That *work* must lead to the *union*. It began all the real unity of the primitive churches; and they became disunited only when they relaxed from their "first works." Harris is wiser than Orme!

Robert Hall even, by a strange oversight, has put the *effect* for the *cause*, in arguing from primitive times, the necessity of visible union. "While a visible unanimity prevailed amongst the followers of Christ, his cause every where triumphed." But "no sooner was the bond of unity broken by the prevalence of intestine quarrels and dissensions, than the interests of truth languished." Here, the unity is put forward as the grand cause of success, and the disunion as the grand cause of failure, in spreading the gospel;—whereas, the fact is, that the unity was the effect of what Hall well calls, "the concentrated zeal, and the ardent co-operation, of a comparative few, impelled by one spirit and directed to one object;" and the disunion, the effect of flinching from that one object.

What I complain of, in the argument of Hall and Orme, is, that it urges the unity for the sake of the conversion of the world, without urging the conversion of the world as the only enterprise which can produce that unity. Accordingly, all the "visible unanimity" we have, has grown out of, and up with, the spirit of evangelization. Good men, of all denominations, did not first agree to merge their peculiarities, and then proceed to circulate the Bible and send out missionaries. They first agreed to "pity the nations," and then proceeded to love each other. Their *object* produced their unity; and until that object become supreme in all the churches, their unity can neither be perfect nor universal. Their hearts cannot fill with mutual love, whilst their hands are not full of public work. They will remain *sectional*, until they resolve to fill the whole earth with the glory of God and the Lamb. Even quarrelling will not stop, until they commit themselves so deeply upon the salvation of a perishing world, that they cannot *afford*, nor find time, to quarrel.

How well Baxter would have understood this fact, and how warmly he would have pressed it home, had he lived in our times! He would have remodelled all that he had written about catholic unity, and retracted some of it more unequivocally than he did his "Holy Commonwealth:" for, as Orme truly says, "he had the germs of all our great societies in his gigantic mind," and wanted only opportunity, in order to have originated them all.

Of Baxter's orthodoxy, Orme says, he was probably such a Calvinist as Dr. Williams, and such an Arminian as Richard Watson. There is certainly truth in this; and yet not much. He was too good a theologian, to base accountability upon grace; and too practical a philosopher, to theorize on "passive power." Indeed, it is as impossible to identify Baxter with any formal creed, as with any known sect. Arminians and Calvinists may equally claim and reject him by turns, just as episcopalians, presbyterians, and independents, may plead him for or against their several systems of church government. And it is well, that the author of the "Saints' Everlasting Rest" should thus seem to belong to all parties. He was

"meant for mankind;"

and therefore the only account which can be given of his creed, is, that man is lost by sin, and saved by grace: and the only definition of his polity, is, "Little children, love one another." Thus all churches, with equal truth, may say of him,

"Ours is a Baxter, resolute and calm,
Keen to unravel, candid to concede:
His spirit breathing like a spicy balm,
Round the tall cedar, and the humble weed."

Even Dr. Johnson confessed this, when Boswell asked him what works of Baxter he

should read. "Read any of them; for they are all good." It is easier to believe this, than to give the Dr. credit for having read them all. He skimmed books of this kind, as he skirted the Hebrides; touching only here and there, and guessing the rest. The following are weightier testimonies.

As a writer, Baxter had the approbation of some of his greatest contemporaries, who best knew him, and were under no temptations to be partial in his favour. Dr. Barrow said, "His practical writings were never mended, and his controversial ones seldom confuted." With a view to his casuistical writings, the Honourable Robert Boyle declared, "He was the fittest man of the age for a casuist, because he feared no man's displeasure, nor hoped for any man's preferment." Bishop Wilkins observed of him, "That he had cultivated every subject he had handled; that if he had lived in the primitive times, he would have been one of the fathers of the church; and that it was enough for one age to produce such a person as Mr. Baxter." Archbishop Usher had such high thoughts of him, that by his earnest importunity he put him upon writing several of his practical discourses, particularly that celebrated piece, his "Call to the Unconverted." Dr. Manton, as he freely expressed it, "thought Mr. Baxter came nearer the apostolical writings than any man in the age." And it is both as a preacher and a writer that Dr. Bates considers him, when, in his funeral sermon for him, he says, "In his sermons there was a rare union of arguments and motives, to convince the mind and gain the heart. All the fountains of reason and persuasion were open to his discerning eye. There was no resisting the force of his discourses, without denying reason and divine revelation. He had a marvellous facility and copiousness in speaking. There was a noble negligence in his style, for his great mind could not stoop to the affected eloquence of words: he despised flashy oratory; but his expressions were clear and powerful, so convincing the understanding, so entering into the soul, so engaging the affection, that those were as deaf as adders who were not charmed by so wise a charmer. He was animated with the Holy Spirit, and breathed celestial fire, to inspire heat and life into dead sinners, and to melt the obdurate in their frozen tombs. His books, for their number, (which, it seems, was more than one hundred and twenty,) and variety of matter in them, make a library. They contain a treasure of controversial, casuistical, and practical divinity. His books of practical divinity have been effectual for more numerous conversions of sinners to God, than any printed in our time; and, while the church remains on earth, will be of continual efficacy to recover lost souls. There is a vigorous pulse in them, that keeps the reader awake and attentive." To these testimonies may not improperly be added that of the editors of his Practical Works, in four folio volumes: in the preface to which they say, "Perhaps there are no writings among us, that have more of a true christian spirit, a greater mixture of judgment and affection, or a greater tendency to revive pure and undefiled religion; that have been more esteemed abroad, or more blessed at home, for the awakening the secure, instructing the ignorant, confirming the wavering, comforting the dejected, recovering the profane, or improving such as are truly serious; than the Practical Works of this author." Such were the opinions of eminent persons, who were well acquainted with Mr. Baxter and his writings. It is therefore the less remarkable that Mr. Addison, from an accidental and a very imperfect acquaintance, but with his usual pleasantness and candour, should mention the following incident: "I once met with a page of Mr. Baxter. Upon the perusal of it, I conceived so good an idea of the author's piety, that I bought the whole book."

Among the instances of persons that dated their true conversion from hearing the sermons on the "Saints' Rest," when Mr. Baxter first preached them, was the Rev. Mr. Thomas Doolittle, M. A., who was a native of Kidderminster, and at that time a scholar about seventeen years old, whom Mr. Baxter himself afterwards sent to Pembroke Hall, in Cambridge, where he took his degree. Before his going to the university, he was upon trial as an

attorney's clerk, and under that character, being ordered by his master to write something on a Lord's day, he obeyed it with great reluctance, and the next day returned home, with an earnest desire, that he might not apply himself to any thing, as the employment of life, but serving Christ in the ministry of the gospel. His praise is yet in the churches, for his pious and useful labours, as a minister, a tutor, and a writer.

In the life of the Rev. Mr. John Janeway, Fellow of King's College, Cambridge, who died in 1657, we are told that his conversion was, in a great measure, occasioned by his reading several parts of the "*Saints' Rest*." And in a letter which he afterwards wrote to a near relative, speaking with a more immediate reference to that part of the book which treats of *heavenly contemplation*, he says, "There is a duty, which, if it were exercised, would dispel all cause of melancholy; I mean, heavenly meditation, and contemplation of the things which true christian religion tends to. If we did but walk closely with God one hour in a day in this duty, oh, what influence would it have upon the whole day besides, and, duly performed, upon the whole life! This duty, with its usefulness, manner, and directions, I knew in some measure before, but had it more pressed upon me by Mr. Baxter's '*Saints' Everlasting Rest*;' a book that can scarce be overvalued, for which I have cause for ever to bless God." This excellent young minister's life is worth reading, were it only to see how delightfully he was engaged in heavenly contemplation, according to the directions in the "*Saints' Rest*."

It was the example of heavenly contemplation, at the close of this book, which the Rev. Mr. Joseph Alleine, of Taunton, so frequently quoted in conversation, with this solemn introduction, "Most divinely says that man of God, holy Mr. Baxter."

Dr. Bates, in his dedication of his funeral sermon for Mr. Baxter to Sir Henry Ashhurst, Bart., tells that religious gentleman, and most distinguished friend and executor of Mr. Baxter, "He was most worthy of your highest esteem and love; for the first impressions of heaven upon your soul were in reading his invaluable book of the '*Saints' Everlasting Rest*.'"

In the Life of the Rev. Mr. Matthew Henry, we have the following character given us of Robert Warburton, Esq., of Grange, the son of the eminently religious Judge Warburton, and the father of Mr. Matthew Henry's second wife. "He was a gentleman that greatly affected retirement and privacy, especially in the latter part of his life; the Bible, and Mr. Baxter's '*Saints' Everlasting Rest*,' used to lie daily before him on the table in his parlour; he spent the greatest part of his time in reading and prayer."

In the Life of that honourable and most religious knight, Sir Nathaniel Barnardiston, we are told, "that he was constant in secret prayer and reading the Scriptures; afterwards he read other choice authors: but not long before his death he took a singular delight to read Mr. Baxter's '*Saints' Everlasting Rest*,' and preparation thereunto; which was esteemed a gracious event of Divine Providence sending it as a guide to bring him more speedily and directly to that rest."

Besides persons of eminence, to whom this book has been precious and profitable, we have an instance in the Rev. Mr. James Janeway's "*Token for Children*," of a little boy, whose piety was so discovered and promoted by reading it, as the most delightful book to him next the Bible, that the thoughts of everlasting rest seemed, even while he continued in health, to swallow up all other thoughts; and he lived in a constant preparation for it, and looked more like one that was ripe for glory, than an inhabitant of this lower world. And when he was in the sickness of which he died, before he was twelve years old, he said, "I pray, let me have Mr. Baxter's book, that I may read a little more of eternity, before I go into it."

Nor is it less observable, that Mr. Baxter himself, taking notice, in a paper found in his study after his death, what number of persons were converted by reading his "*Call to the*

Unconverted," accounts of which he had received by letters every week, expressly adds, "This little book (the 'Call to the Unconverted') God hath blessed with unexpected success beyond all that I have written, *except* the 'Saints' Rest.'" With an evident reference to this book, and even during the life of the author, the pious Mr. Flavel affectionately says, "Mr. Baxter is almost in heaven, living in the daily views and cheerful expectation of *the saints' everlasting rest with God*; and is left for a little while among us, as a great example of the life of faith." And Mr. Baxter himself says, in his preface to his "Treatise of Self-Denial," "I must say, that of all the books which I have written, I peruse none so often for the use of my own soul in its daily work, as my 'Life of Faith,' this of 'Self-Denial,' and the last part of the 'Saints' Rest.'" On the whole, it is not without good reason that Dr. Calamy remarks concerning it, "This is a book for which multitudes will have cause to bless God for ever." I introduce these testimonies, as I did the former, that their number and weight may tempt many to judge for themselves, and to extend their reading in Baxter far beyond the treatises which are now popular.

"If such the sweetness of the streams,
What must the *fountain* be!"

It is hardly credible, but it is true, that, so lately as the close of the last century, specimens of the best of Baxter's arguments, on the great points at issue between Calvinists and Arminians, were brought before the public without his name, that they might be read without prejudice, and make their own impression before the author could be discovered. This was done by ELI BATES, Esq., in a volume entitled, "Observations on some important Points in Divinity; chiefly those in Controversy between the Arminians and Calvinists; extracted from an Author of the Seventeenth Century." Even in the second edition of this volume, in 1811, Baxter's name is not given in the title-page, nor allowed to appear soon in the preface. The fact is, Bates was too fond of Baxter's theology, to peril it at once upon his name. He knew his peculiarities, and could not forget the odium they once excited. Perhaps he was right; for although Thomas Edwards's (that "Nimrod amongst heresy hunters," as Orme calls him) "Baxterianism Barefaced" was almost forgotten by the public, Baxterianism was still the name of a heresy amongst Calvinists in general. Bates, therefore, introduces his favourite, thus *incog* and slyly:—

"It is a saying recorded of Alphonsus, king of Arragon, surnamed The Wise, 'That of the innumerable things in life, which are made objects of men's desires and pursuits, all are troubles, except old wood to burn, old wine to drink, old friends to converse with, and old books to read.' Upon the last of these articles particularly, having taken up the opinion of this wise prince, it has been my practice to *rummage* the shops of old booksellers, where I have frequently discovered a mass of intellectual treasure, lying in some obscure corner amidst dust and cobwebs. In such circumstances, the work from which the present is extracted came under my notice. The author I was not unacquainted with; and the opinion I had formed of him inducing a perusal, I found a fresh and eminent proof of his piety and wisdom; the great extent of his theological knowledge, his acute discernment, his candour and charity. And when I considered that this excellent work, as it then existed, could be of little use; it being at the same time scarce and bulky, very irregular in its composition, and encumbered with school learning; I thought it might be doing the world a service, to publish an extract, containing its more essential parts, disentangled as much as possible from scholastic terms and subtleties.

"I allow, that amongst the excellences of our author, we are not to account his style. His words are sometimes ill chosen, and his sentences unmeasured. For these defects, should any apology be necessary, it may be drawn partly from the age in which he lived, when men seemed more solicitous how to think than speak; to dig truth out of the mine,

than afterwards to work it into shape or polish it into elegance. All that I challenge for him is, the truth and importance of his matter.

“ This is an age of taste as well as reason ; and the phraseology of Scripture, which abounds in the pious writers of the last century, is in danger of appearing uncouth to men of modern refinement. To such we may observe, that every art and science must be allowed its peculiar language. When new discoveries are made, new words, or new combinations of words, may be wanting to express them. Cicero himself, when he introduced the Greek learning among his countrymen, was forced to borrow from the Greek tongue ; and Bacon, in establishing the principles of true philosophy, had to invent names as well as things. Let it then be permitted in delivering the philosophy of heaven, to employ such terms as are best adapted to convey its doctrines.

“ Should this volume fall into the hands of any who are fluctuating between the two rival systems, of Arminianism and Calvinism, it may direct them to that middle point, where all that is good in either seems to meet, and all that is exceptionable (in both) to be excluded ; the grace of God being here vindicated without subverting his moral government, and the liberty of man asserted without usurping upon the grace of God.

“ As to those who think they have decided the matter, either by exalting man into a little divinity, or by degrading him into a machine ; who to render him responsible raise him to independence, or to secure his dependence deprive him of responsibility : such ought to remember the danger of extremes ; and *that* extreme more especially should excite their caution, which, from the complexion of the times, is become most dangerous.”

Thus Bates introduced, and apologized for, his favourite “ old author ;” and the dexterous bait took. Not a few Calvinists found out, that there was an old and powerful writer, whom the Arminians could not claim, and would not quote, for themselves, even although he fought their battle at some of its hottest points ; and still more Arminians discovered, that Calvinism did not necessarily limit the call of the gospel, nor subvert the free agency of man.

It is a curious fact that, even now, Baxter is not so much a favourite with Arminians, as Owen. A bookseller, who has the opportunity of knowing, and the inclination to notice, told me this fact. Accordingly, Dr. Adam Clarke, although he gave his name, and a preface, to a new and cheap edition of Baxter’s “ Christian Directory,” did not say one word about Baxterianism. On the other hand, (and it is not unworthy of record,) so far as I have known any abandonments of hyper-calvinism, in consequence of reading, they were the effect of Eli Bates’s “ Extracts from an Author of the Seventeenth Century.”

When Bates did introduce Baxter by name, in the second edition of the Extracts, it was not until he had heralded his “ old author” by a flourish of trumpets from Bishop Wilkins, Dr. Barrow, Mr. Boyle, Stillingfleet, and Howe. Then he ventures to say, “ After such testimonies in favour of RICHARD BAXTER, I would hope no reader, whatever be the size of his understanding, will refuse to lend him a patient hearing ; especially when he is told, that what is here offered contains the result of his best thoughts and inquiries.”

It is not only without grudging, but with great delight, I thus give an embodied view of the high tributes paid to Baxter by the master-spirits of his own times, and of our age. He deserved them all ; and they deserve to be held in everlasting remembrance, as “ the gold, and frankincense, and myrrh,” which will always be won from wise men, eventually, by every incarnation of holy genius, whatever manger it may have been born in, and whatever Herods sought its life. There is, however, something more valuable than even the vindication of real merit. The simplicity of the gospel, as glad news, intended to gladden all who believe them with the heart, must not be confounded with the general excellence of Baxter’s creed or character. Grace is more free in the gospel, than it is in his “ Aphorisms on Justification ;” and faith is a simpler, though not less solemn thing, than it appears in any of his works. He does, and designed to, lead sinners to the Cross only for all their

salvation ; but in doing so, he oftener resembles the pillar of fire and cloud which led the Jews to Canaan, than the star of Bethlehem which led the Magi to Christ. The path he points out, although safe, is both circuitous and intricate ; and however well it suited himself, and those who saw him going before them, it is not, as a *map* of the way to heaven, so complete or simple, " that the wayfaring man, though a fool," could not " err therein."

Baxter's creed, however vague or apparently varying on some points, is uniformly true to the cardinal points, that man is ruined by sin, and saved by grace. He means, indeed, by salvation, much more than some do, who, like himself, call it deliverance from hell and sin. He had as awful and loathing views of sin, as they have of hell ; and therefore he insists upon the necessity of kinds and degrees of grace, which involve so much working, and watching, and warring against sin, that grace seems " no more grace," to those who can content themselves without eminent holiness. It is Baxter's supreme love to holiness, which makes him appear legal, when he traces the reign of grace in sanctification. He then calls for a co-operation with grace, which would be legal, if *pardon* were his object. Holiness is, however, his object, when he thus conditionalizes grace ; and therefore any one who dislikes effort, can easily find fault with him. And they will find fault ; for he almost unchristianizes all who leave their growth in grace to accident, or make their sanctification succumb to circumstances.

I do not mean to insinuate that all who have found fault with Baxter's theology, took offence at the strictness of its practical design ; but I do mean, that it will inevitably give offence to every man, who, instead of giving " all diligence " to make his " calling and election sure," takes them both for granted, because he holds certain opinions, and feels occasionally peculiar emotions, and is not exactly immoral. Those who feel the necessity of doing more and better than this, in order to be able to

" read their title clear
To mansions in the skies,"

need not be afraid for their orthodoxy, even if they study Baxter's " Aphorisms on Justification ;" provided always they keep the Bible in their hands : for the aphorisms which depart from it, depart so far, that they leave us " alone " with Paul, until Baxter join him again ; which he soon does, and so fully, that we either wonder why he left Paul for a moment, or suspect that he was unconscious of it.

But Baxter, although occasionally inconsistent with himself, and with Paul too, in the *details* of a doctrine of grace, is never at variance with its spirit or its design as a whole. Even when he most confounds faith and works, in his theory of justification, he insists most upon the fact, " that no works of the regenerate, internal or external, are to join with Christ's sufferings and merit, as any part of satisfaction to God's justice for our sins ; no, not the least part of the least sin : neither faith, love, repentance, nor any works of ours, are true efficient causes of our remission or justification—either principal or instrumental. Faith itself doth not merit our pardon or justification, nor justify us either as a work, or as faith." Surely he who said such things (and many such things are with Baxter) ought not to be suspected of seeking to be justified, " as it were by the works of the law," or by the work of faith. He neither practised nor taught such Pharisaism.

Few, perhaps, dislike more than I do his definitions of faith. They are not worse, however, than some of Doddridge's ; but who suspects Doddridge of legality, even when he says, that " faith in Christ includes in its nature and inseparable effects, *the whole of moral virtue* ?"—*Lectures*, p. 424, 2nd ed. Even when he says, that " Christ made satisfaction for the sins of all those who repent of their sins, and return to God in a way of sincere though imperfect obedience," we do not allow this to bring his evangelical spirit into ques-

tion. Let Baxter have all the advantage of his pervading spirit and design; for he deserves it as much as Doddridge.

It is not an easy task, to give a digest of the *leading* points even, in Baxter's theological system. I will, however, attempt to furnish one, almost in his own words, that the readers of his Practical Works may have a key to his creed.

1. "The great evil sin brought upon man was the loss of God's approbation and complacency, of his Spirit's saving communion and help, of the divine image on the soul, and of the right to eternal life: all of which man's own sin cast away; and he was thus both criminal and executioner, without any change in God. Man having thus cast away his innocency, he could not communicate to posterity that which he had lost; so that our nature is vitiated with original sin, and unhappy in the miserable effects." This is the substance of Baxter's views of the fall; for he attached but little importance to his peculiar notions of the death threatened against the first sin.

2. "When God judged man for sin, at the same time he promised him a Saviour; and through him, as promised, made a new law of grace with man. By this new covenant, God becometh man's merciful Redeemer, Pardoner, and Ruler, on terms of grace, in order to recovery and salvation. Man was to believe God as such, and accordingly to devote himself in covenant to God." It is from this view of covenanting, that Baxter's chief peculiarities arise. By adhering to the forms and design of a covenant, he is compelled to adjust his definitions of both law and grace, faith and works, to the character of such a federal transaction.

3. "This law or covenant was made with all mankind in Adam; for all were in his loins. God hath given us no more proof that the first covenant was made with Adam as the father of mankind, than that the second was so made. Accordingly, God doth not use them agreeably to the violated law of innocency. None are left like the devils in despair, under the unremedied covenant of innocency alone. The Father gave up the whole lapsed world to the Son; promising to accept his sacrifice and performance, and to give him respectively the government of the church and the world, that thus he might establish the law of grace in its perfect edition. The Son assumed man's nature, to do and suffer in perfect obedience to his Father's will and law of redemption." Here, now, Baxter begins to diverge from the beaten track of the schools; sometimes as wisely as widely, and now and then needlessly.

4. "Christ did not take upon him, strictly and properly, the natural or civil person of any sinner—much less of all the elect, or of all sinners; but the person of a Mediator between God and sinners. In the person of a Mediator, he voluntarily suffered the penalty in our stead: not, however, by a full representation of our *persons*; nor so that we could say truly in a legal sense, that we ourselves had satisfied God's justice by Christ; but he suffered in our stead and place, to procure pardon and life, to be given by himself on his own terms and in his own way. He took our guilt upon himself, only in its relation to panishment. They are *ill* words to say, 'that Christ was by imputation the greatest sinner in the world.' Had God so imputed our sins to him, as to esteem him *literally* a sinner, God must have hated him; whereas God was always well pleased with him, and never hated him. He suffered only as a sponsor for sinners, that they might be delivered.

"The true *reason* for the satisfactoriness of Christ's sufferings was, that they were a most apt means for the demonstration of the governing justice, holiness, wisdom, and mercy of God; by which he could attain the ends of his law and government, better than by executing the law on the world in its destruction.

"The *measure* of the satisfaction made by Christ was, that it was a full *salvo* to God's justice, and demonstration of it; in order that he might give pardon and life to sinners, upon the new terms of the covenant of grace.

"The *matter* of Christ's meritorious righteousness, was his perfect fulfilling of the law given him as a Mediator; or the performance of the conditions of the mediatorial covenant; from which resulted the merit and dueness of all the benefits promised in that covenant to Christ, though mostly for men. This was the righteousness of Christ for man; and hence arose his merit for us."

In all this Baxter has before him, not so much the inquiry of a sinner, "How shall man be just with God?"—as the disputes of the schoolmen, whether it be Christ's divine, his habitual, his active, or his passive righteousness, that is made ours to justification. It is Tullie, Maccovius, Crandon, Crisp, and Saltmarsh—not penitents—he is answering, when he argues thus. When he answers the question, "What shall I do to be saved?" he does not hesitate to say, "All that the covenant requireth on our part to make us righteous, and to entitle us to the Spirit and everlasting life, is, that as penitent believers we accept Christ and life according to the nature, ends, and uses of the gift; and this also by grace." So far is Baxter from all intention of teaching a way of meriting salvation, that he says expressly, "It is *blasphemy* to hold that man or angel can merit of God, in point of commutative justice; which giveth one thing in exchange for another, to the benefit of the receiver. Neither man, angel, nor any other creature, can have any good, but by God's gift: and that gift must needs be free, seeing the creature hath nothing to give that can add to him, or but what is absolutely his own. Man's duty meriteth only in point of governing distributive justice: and not every way neither in respect to that; for governing justice is distinguished according to the law we are under, which is the law of grace."

I am not trying to vindicate Baxter, but to shield him from misrepresentation on the one hand, and from vague compliments on the other hand. It is as unfair to call him a merit-monger, as it is imprudent to hush up his theological faults by an appeal to his personal holiness. Orme does the latter too often. But truth cannot afford to let Baxter himself pass as a fair representative of Baxterianism. He was holier in character than it was evangelical in form. Its best form (and even that is not unobjectionable) is, perhaps, in the following statement. "The law of grace is, in its first notion, a free gift of Christ and pardon, and a right to eternal life, to all who will accept it believingly, as it is offered; that is, according to the nature of the gift. And this gift, or conditional promise of pardon, no man can merit: for Christ's perfect righteousness and sacrifice hath already merited it for us; and so hath left us no such work to do. Nor is there the least place for any human merit or rewardableness from God, but on the supposition of Christ's meritorious righteousness, and of this free gift or promise of pardon and life, already made to us without our desert."

"But yet this is not a mere gift; but also a true law. It hath its condition and many commanded duties; and so is a law of grace. And only in respect to this law of grace is man rewardable, or can merit."

In all this Baxter certainly intends nothing beyond the indispensableness of faith and holiness, in order to final salvation; but still, his expressions are unhappy, if not calculated to mislead. He really means, that we can only *obtain* the free gift by believing, and can only prove our belief of the gospel by our obedience: but, surely, "merit" is not the proper name of faith or obedience, nor "rewardableness" the ground of their obligation. Let us take care, however, in our avoidance of the words, "conditions, terms, &c. of the gospel," that we do not run into the other extreme. The *sine qua non* of modern theology, should not mean or require less than Baxter called for.

5. Baxter's views on election have been much misrepresented; indeed caricatured. I never found in his writings, nor met with any one who had, the reported maxim, "that the gospel net is sure to catch all the elect, and free to catch as many more as it can." It would certainly be possible by the process of bringing together separate assertions, to make out a

semblance to this maxim, just as Edwards proved Baxter to be both a papist and a quaker ; but in no other way. Orme is fully borne out by the tenor of Baxter's theology in saying, " That he was much more a Calvinist than he was an Arminian. His declared approbation of the ' Assembly's Confession,' and of the synod of Dort's decisions, with trifling exceptions, is, I think, decisive on this point ; while the general train of his writing, when he loses sight of controversy, is much more allied to the Genevese reformer, than to the Dutch remonstrants." The following passage from the " End to Controversies," justifies this opinion : " Election and reprobation go not *pari passu*, or are not equally ascribed to God. For in election God is the cause of the means of salvation by his grace, and of all that truly tendeth to procure it. But on the other side, God is no cause of any sin which is the means and merit of damnation ; nor the cause of damnation, but on the supposition of man's sin. So that sin is foreseen in the person decreed to damnation ; but not caused ; seeing the decree must be denominated from the effect and object. But in election, God decreeth to give us his grace, and be the chief cause of all our holiness ; and doth not elect us to salvation on foresight that we will do his will, or be sanctified by ourselves without him."

Baxter is still more explicit in his Notes on the Ephesians : and as they were written for his own private use, and give his final judgment on controverted points, he ought to be judged by them. " Election is from the foundation of the world. It is one decree or election of God, by which he chooseth Christ to be our Head, and us to be his members. It is one and the same election by which God hath chosen us to the praise and glory of his grace, and to be holy and blameless before him in love. That love is the sum of that holiness and blamelessness, to which we are predestinated. We are not only predestinated to life on condition of holiness ; but we are predestinated to holiness itself ; and, consequently, to faith and repentance ; and not only on *condition* that we believe and repent. And so election is of individual persons, to faith, holiness, and salvation ; and not only of believers, nor of persons to be saved *if* they believe. A conditional puts nothing into being or act. Were the Scripture dark in the point of God's free electing of some to faith and repentance, more than others of equal guilt and pravity, experience might fully satisfy us of it.

" The apostle tells us of no such decrees as causeth man's damnation. God causeth and giveth grace ; and foreknoweth what he will give : but he doth not cause or give men sin, nor necessitate any to commit it ; and therefore neither decreeth nor foreknoweth it as his own work, but as man's : so that election and non-election, or reprobation, are not of the same kind, degree, or order.

" It is strange that any should think that God would undertake so great a work as man's redemption, and not effectually secure the success by his own will and wisdom ; but leave all to the *lubricous* will of man."

Few Calvinists would, I apprehend, go beyond this, or stop short of it. Well, this is the calm and final judgment of Baxter upon the subject of revealed sovereignty ; and by this, not by insulated passages in his controversial works, he should be judged and reported.

6. On the subject of the final perseverance of the saints, it would be easy to array, in appearance, Baxter *versus* Baxter ; and very difficult to reconcile him with himself. Still, he had, if we have not, a satisfactory method of harmonizing his apparent discrepancies, in his own mind. He says so ; and he is too transparently honest to be doubted. Besides, it was not a point on which he dogmatized, although he litigated the question throughout a quarto pamphlet. He even shelters his own " uncertainty " under the wing of Augustine and the judgment of the ancient churches. His uncertainty did not, however, regard " true confirmed christians." Of their perseverance Baxter had no doubts. Identifying himself with Paul, he says, " I am persuaded that the bond of love between God and all true confirmed christians, made in and by our Mediator Christ, is so strong and sure, that it will never be dissolved by the terrors of death, or the love of life, nor by malignant

spirits, nor by what man doth, nor what shall hereafter befall us or assault us. Nothing hath power to cause God to cease from loving us, or us to cease loving God. I think no confirmed christian doth totally and finally fall away," Rom. viii. 38. "Therefore, notwithstanding all the objections that are against it, and the ill use that will be made of it by many, and the accidental troubles into which it may cast some believers, it seems to me that the doctrine of perseverance is grounded on the Scriptures; and therefore is to be maintained, not only as extending to all the elect, against Lutherans and Arminians; but also to all the truly *sanctified*, against Augustine and the Jansenians."

Orme says, "This statement (the last) will, I apprehend, satisfy the most fastidious reader of the substantial orthodoxy of Baxter on this point." Is it not more likely to *startle* the most superficial reader, to find the elect and the sanctified thus distinguished, seeing they are identical in Scripture? The fact is, (and Orme should have stated it,) that Baxter, although he had no doubt of the final perseverance of the sanctified, or of "truly confirmed christians," was not so sure about all the justified. He quotes Luther's and Melancthon's condemnation of the anabaptists (who deny that any once justified can again lose the Holy Ghost) in a way that indicates his own leaning to the eleventh Article of the "Augustine Confession" on this point. He sums up his historical inquiries on the subject thus: "Except Jerome truly accuse Jovinian with it, there is not, that I know of, any father, christian, or heretic, for above a thousand years after Christ, who hath held that no truly justified person fall finally away and perish—even Augustine, Prosper, and Fulgentius, not excepted." "This historical truth is useful to be known." Even in his Notes on the New Testament, Baxter is not explicit. He says, on John xv. 6, "Whether there be not an initial, unconfirmed degree of grace (like Adam's) which may be lost, which else would save, (for confirmed grace is never totally lost,) is a controversy so ancient, and amongst the wisest and best of men, that it requireth great modesty in the deciders." That modesty he himself exemplified on this subject; for he is not so inconsistent as he is reported, nor as he seems to be, when he distinguishes between the elect and the sanctified. He means by the sanctified and confirmed, not a class besides the elect; but those who had not yet "made their election sure" to themselves. In a word, it is not the perseverance of the humble followers of holiness which Baxter questions. He flings fathers and councils to the winds, when the comfort of sincere, though *unassured*, christians is at stake. It is the final safety of those who settle their election by *logic*, that he argues against.

On no subject, perhaps, is Baxter more judicious, than on that of ASSURANCE. "The faith by which we are justified is not," he truly says, "a believing that we are justified; but a believing that we may be justified: not a believing that Christ is ours more than other men's, or that we shall be saved; but a believing in Christ that he may be ours, and that we may be saved by him. There is assurance in this faith: not assurance that we are sincere, or shall be saved; but assurance that God's promises and all his words are true, and that he will perform them; and that Christ is the Saviour of the world; and that the love of God is our end and happiness; and that all this, even pardon and life, is offered to us in Christ, as well as unto others: which offer faith accepteth; but the believer is often uncertain of the sincerity of his own belief; and so, uncertain of his salvation."

No man can, ordinarily, be assured of his salvation or justification, but by being assured first of the truth of God's promise, and of his own sincerity in believing it. For his assurance is the result of this argument:—"Whosoever sincerely repenteth and believeth is justified: I sincerely believe and repent; therefore I am justified." And the weakness of the apprehension of either of these premises, is ever (felt) in the conclusion; which always followeth the weaker part. How true this is! We *dare* not draw the conclusion, "I am justified," whilst we doubt the sincerity of our faith or repentance. It would be a pity if we could, if there be good reasons for doubting the sincerity of either. Sincerity, however

is not so very difficult to ascertain, as some imagine. No man can be a hypocrite, without intending to be so ; nor insincere, without design. If, therefore, I have no design nor desire to pretend to believe what I disbelieve, nor to pretend to repent of sins I am not sorry for, I am not insincere in either my faith or my repentance. Both may be weak and very defective ; but neither can be feigned, without my knowledge and intention. The fact is, it is the consciousness that something is held back from the authority of the Saviour, that leads us to doubt our sincerity in what we have yielded : and doubt it we shall, until we yield to him at the point where we stand out against his authority. Neither the Holy Spirit, nor our own spirit, will witness to our sincerity, whilst we allow any known sin to prevail. All compromise here, under whatever pretence, is believing the devil's old lie, "Ye shall not surely die, even if ye eat."

The substance of Baxter's opinion on assurance is this : "They err on extreme, who say that all or any are commanded to believe (as if it were God's word) that they are justified : and they err on the other hand, who command or commend doubting, as if it were a duty or a benefit. The truth is, doubting of our sincerity or of our justification, if we are sincere, is a sin of infirmity, and a calamity, proceeding from the want of a due acquaintance with ourselves, which we should use all possible diligence to obtain." A due acquaintance with the Scriptures, also, is equally necessary. I will not say, that any are *commanded* by the word of God to believe that they are justified ; but as 'it is expressly revealed, that whosoever believeth on the Son of God is justified, I must affirm that it is the *duty* of all true believers to believe their own justification. I quite agree with Baxter, that it is a "sin of infirmity to doubt our justification," if we are conscious of sincerity before God. It is, however, a sin of imprudence, and of oversight also : and if "a calamity" too, as he says, it is, like most other calamities, incurred by imprudence of some kind.

It is of very great importance in reading Baxter, on any experimental or practical subject, to keep this Scriptural truth distinctly and for ever before the mind. He does not, indeed, throw us, for all the knowledge of personal justification, upon the fruits of faith ; but he is very jealous of what may be known of it, from believing the divine testimony, that "righteousness is upon all them who believe." We need, however, the comfort of this revealed fact, in order to abound in the fruits of faith. Indeed, unless peace come from believing the gospel of peace itself, we can neither do nor endure well in the service of God.

The only thing further, really necessary to complete a fair view of Baxter's system, is, a specimen of his theory of divine operations upon the soul. He entered deeply and solemnly into the question, whether they were physical or moral ? What he thought of the advocates of a *physical* change on the soul, will be only too obvious from the following rebuke. "Those who think souls are converted, but as boys whip tops, and women turn wheels, or the spring moveth a watch, are *Cartesian-blind* theologues, who overlook the very nature of that theology which they profess ; which is, the doctrine of '*the kingdom of God over man.*' Whilst they see little but matter and motion, they are fitter mechanically to treat of or deal with stones, or bricks, or timber, than men ; being unfit to treat of human government, much more of divine."

This is not, however, the spirit in which he pursues the subject. He feared God, if he did not "regard man," when the nature of divine operations was in question.

"The method of God's operation on the soul is so unsearchable, that I had rather silence than pretend to decide many of the controversies long agitated about it : and had not men's audacious decisions and furious contentions made it accidentally necessary to repress their presumption and errors, I should reverently have passed by much that I must now meddle with. But the cure must be suited to the disease.

"So much as is intelligible herein, is amiable and glorious ; and the prospect of God's providence is delectable to the wise ; for his works are great and excellent, sought out of them who have pleasure therein.

"The nature and order of them cannot be known by the single consideration of particular effects; but by beginning at the original, and proceeding orderly from the superior causes to the inferior, and seeing how every thing worketh in its proper capacity and place: which man can do but very defectively; and therefore knoweth but little, or in part.

"God is one infinite Spirit, in three essential virtues or principles, life, (or active power,) understanding, and will. Not that life, intellect, and will, are formally the same in God as in the creature, or can formally be conceived by us; but while we must know God in a glass, man's soul must be that glass; and we must use such notions and names of God, or none.

"These principles, as transcendent in perfection, are called greatness, (or omnipotence,) wisdom, and goodness, (or love,) by names borrowed from their effects upon the creatures.

"This one God is revealed to us in three Persons, the Father, the Son, and the Holy Spirit; one in essence: incomprehensibly three *ad intus*, but discernibly three in their operations *ad extra*, and relations thereto.

"The three divine Persons do always inseparably co-operate; but so as that there is a trinity also of their impressions or *vestigia*, which are answerably to have a threefold attribution, each principle being eminently apparent in its own impressions, though in union with the rest.

"God's works are creation, governing, and perfecting; and so he is, 1. The first efficient of all being, by creating and continuing, which are as one. 2. The disposing or governing cause. 3. The end.

"God is so active as not to be at all passive: all the active creatures are first passive, as receiving the influx of the First Cause; but they are naturally active in that dependence, and supposing that influx.

"As the great First Cause, God hath settled a course of second causes, that one thing may act upon and move another; and though he work upon the highest of these causes immediately without any other subordinate cause, yet on all the rest he ordinarily worketh by superior created causes; which are some of them necessary, and operate in one constant course, and some of them voluntary and free, and operate more mutably and contingently.

"The course of necessitating causes is commonly called nature, and the influence of angels, and other voluntary causes, distinguished from natural; but they all operate as second causes under the influx and government of God.

"God hath ordained one great universal Second Cause to convey his Spirit and grace by, which is Jesus Christ. As the sun is the universal cause of motion, light, and heat to inferior creatures; and as God operateth by the sun; so is Christ ordained to be the Sun of Righteousness, by whom God conveys his spiritual influx to men's souls; and there is no other conveyance to be expected.

"That God communicateth his grace ordinarily by means, as he ordinarily causeth natural effects by means, may be proved thus: He hath made so large provision of means, and that in an admirable frame, constituting as it were a moral world," that we may justly conclude that he does not ordinarily work without them. "Had not God decreed to communicate grace by means, he could have done it by a *fiat*. God worketh on all things according to their nature: and of course, suitably to the nature of man. Experience shows that those prosper best in grace, who most faithfully and diligently use the means. We find also that the greatest neglecters and despisers of means, are every where most graceless, and the worst of men.

"But I would not be understood to assert, that the means are effectual of themselves; but only that God operateth moral effects by (moral) means, as he doth natural by natural means."

Such were Baxter's leading sentiments. And it will be seen even from this sketch, that on all great points in theology, he was afraid of pushing them to an extreme, lest by over-

doing he should *undo* them. It is not vacillation, but caution or candour, that makes him appear undecided at times.

• But neither the writings nor the character of Baxter can be fully appreciated, unless a vivid recollection of his *TIMES* is for ever present to his readers: and this, in one sense, Baxter himself renders almost impossible, by throwing his readers so deeply in upon the state of their own souls before God, and so far out amongst the audits of eternity, that they hardly dare to throw themselves back upon the history of Cromwell or the Stuarts, of the church or the state, they are so absorbed with personal interests and responsibilities. And it is not desirable, in general, that we should realize, or even remember, all the circumstances under which Baxter wrote. They would, indeed, account for the peculiarities of some of his modes of reasoning, and for the spirit of many of his reproofs, and even for the character of some of his practical maxims; but they would not explain his intensity nor his fidelity. With his views of eternal and universal responsibility, he would have been intense and faithful under any circumstances. A Baxter's "call to the unconverted," would be as loud and urgent now that the public mind is tranquil, as it was when that mind was moved to its very foundations, and strained to its utmost heights of excitement. He would commend and enforce the claims of "the saints' everlasting rest," now that we are under the vine and fig-tree of inviolable freedom, as warmly as he did when bonds and imprisonments, exile and infamy, were the lot of the puritans. Were he alive now, Baxter would reform even his "Reformed Pastor," by gathering from the facilities furnished by our times for doing the work of an evangelist and catechist, stronger motives to ministerial diligence and fidelity, than even those which he drew from the distractions and events of his own times. For circumstances did not make him what he was. He would have been alternately a Boanerges and a Barnabas, any where, and at all times. It was *in* him to be so. He would have made himself tell upon, and to be felt by, any state of society, because he was fit to gauge and grapple the world or the church, and because divine authority swayed his conscience like an instinct, and told upon himself as it tells upon an angel.

The title of one of his books, (repulsive as it is,) "A Saint or a Brute," explains Baxter's spirit better than any circumstances can do. The man who saw no *medium* between a saint and a brute, could neither be the creature nor the creation of circumstances; but must, in any age, have soared to saintship, or sunk into sensuality. He himself had an awful dread of the extreme of daring and disobedience, to which he felt himself capable of going; I refer to his "Penitent Confessions."

But whilst the recollection of his times is not essential to the understanding of his general purpose or spirit, it is even more than a key to many of his peculiarities. I mean, it does more than explain them; it often justifies the severity of his rebukes, and palliates his violence. This is not, however, the chief advantage. What is noblest, and wisest, and heavenliest in his *Practical Works*, becomes *wonderful* when read in the light in which it was written. I do not refer to his life as "one long disease," as Southey well calls it, but as one long controversy. The rack of pain can call forth wonderful trains of thought and tones of feeling; but the rack of suspense has no tendency to strengthen the mind, nor to improve its devotional spirit. And yet Baxter, although for ever racked by suspense of some kind,—now for the issue of political contests, and anon for the issue of a polemical dispute, and always for the issue of the ecclesiastical negotiations in which he was involved,—could rise superior to the whole, and write of heaven as if he were in it; of peace, as if there had been neither wars nor rumours of war; and of union, as if he had never seen division. Accordingly, there are trains of thought and feeling, so deep, tranquil, and heavenly, that they seem, like the music of the nightingale, impossible except in a shady and sweet grove; and yet they were breathed in prison, under neglect and calumny, and amidst all the turmoil of public and personal controversies. Baxter could thus steal away from the world and himself

too, as if he had both the power and the privilege of going "out of the body" whenever he chose.

It is not less interesting, and it is even more useful, in reading his Practical Works, to remember the transitions he so often made from the highest spheres of abstract speculation, and from the hottest fields of controversy, to the calm regions of ordinary duty;—from a "METHODUS THEOLOGICÆ," to "Mother's Catechism;" from "The History of Bishops and Councils," to "The Poor Man's Family Book;" from "The Holy Commonwealth," to "Counsels for Young Men." He is equally at home in both departments. He never comes flushed or fluttered from the arena of strife, into the domestic circle. He might have just descended from the third heavens, or issued from the inner sanctuary, instead of coming as from Edom or Bozrah; he is so perfectly collected when he begins to counsel the ignorant, or to console the penitent. Neither his manner nor his spirit reminds them of his speculations or his disputes. Baxter is wholly the "man of God," whenever he sets himself to commend godliness, as profitable or pleasant.

How he could thus combine in himself the daring theorist, and the devotional seraph; the abstract metaphysician, and the simple pastor; the combatant, and comforter; he himself, I suppose, hardly understood. He has not tried to explain it. Perhaps it never astonished him at all: for as his heart was like the *river-sponge*, susceptible even to saturation with whatever stream passed over it, its alternate fulness with sweet and bitter, clear and dark, waters, would seem to himself only a matter of course, from the abundance of such waters. Still, to us, this combination of wide and apparently incompatible extremes, is wonderful. We see it too seldom not to be surprised at it. Versatility of mind is not, indeed, uncommon; but to be as vigorous, as versatile, and spiritual at all points, under all circumstances, is equally rare, both as an endowment and as an attainment.

But this is not what I wanted to say, when I suggested the propriety of reading Baxter's works in the light of his times. What I have said of OWEN elsewhere, will, with a little alteration, explain what I mean. His Practical Works are amongst the few things, at that national crisis, upon which the contemplative eye can repose with unmixed or conscientious delight. What a contrast they present to the *spirit* of his age! They are emphatically "a still small voice," stealing in between the thunder-peals of the political heavens and the earthquakes of the ecclesiastical globe. When I bring before me, in idea, the scene of the civil war, crowded with daring spirits wound up to desperation, agitated by the clash of rival energies, rival principles, rival prejudices, rival motives, and rival arms; whilst crowns, mitres, and maces lie as broken shields upon the arena of conflict; I feel as if it must have been impossible to do any thing but "stand still, and see the salvation of God." But, to walk with God, working for God, rather by the glare of *lightning* than by light, and to be at once a presiding spirit in the conflict and a concentrated student in the closet, as Baxter was, would be to me a contradiction in terms, were not both his walk and works before me. Cæsar wrote Commentaries during his campaigns; but the world never witnessed the union of public enterprise and private exertion, upon the scale or scheme presented in Baxter. His engagements seem, in fact, subversive of each other: for what is more incompatible, apparently, than solving cases of private conscience, and counselling the great assembly of the nation; than being alternately closeted with weeping penitents, and with wily statesmen; than exploring the mazes of antiquity, and tracing the workings of melancholy; than drawing schemes of ecclesiastical comprehension, and leading pilgrims to wells of salvation in the wilderness; than watching Cromwell, and teaching children; than negotiating with the last Charles, and walking with God? And yet, these are the extremes of study and action, which Baxter managed to combine in his own life and character, without compromising principle, or serving "the Lord deceitfully." He was a perfect *Proteus*, but without guile or stratagem. Like the angel Gabriel, he could accom-

moderate himself, with equal facility and effect, to the timid Mary, as to the learned Daniel. Like light, he could pass with equal rapidity and purity through any medium, whenever the cause of truth or humanity required his presence.

The explanation of all this is to be found in that *unearthliness*, (how I thank Orme for this word!) which has already explained so much. It enabled him to pass "unspotted" through the contaminating and conflicting world, in which he lived. It awed both Cromwell and Charles. Neither dared to tamper with his unearthly integrity, nor dreamt of bribing his unearthly disinterestedness, after they knew him. Neither of them understood how he was so "crucified to the world, or the world to him;" but both felt that the two-fold crucifixion had gone too far for their purposes.

So far, I have taken the darkest view of Baxter's times. That age had, however, a very bright as well as a very dark side. There were "giants" in virtue, as well as in vice, "in those days." Indeed, in one sense, there never was a healthier period in the history of British piety. The really pious of all parties were eminently pious; men equally mighty in the Scriptures and in prayer; equally attached to the closet and the sanctuary; equally exemplary at home and in the world. It was with the rich dew of their own holiness, that they were baptized puritans. The name was originally won by moral worth, however it came to be applied afterwards to peculiarities of sentiment or system. The real puritan laity of all the protestant churches, were "devout men, full of wisdom, and of the Holy Ghost." Their name will be an everlasting memorial of their "pureness," in spite of all old slanders and new sarcasms. Neither Southey nor senators can perpetuate it as a *nickname*.

I refer to the holy, devout, and thoughtful character of the real puritans, in order to explain the character of Baxter's works. He, indeed, was not the creature of circumstances; but he adapted himself to the spirit of his age, and was the very image of its best form. He created much of its puritanism; but he also found not a little of it, to identify himself with at first. The leaven which he put into so many measures of meal, was put into his own measure, by the godly descendants of the Reformation; a class, if but few in number, not feeble in intellect nor in principle; men who had read much, and thought more, and "prayed always." To such men, Baxter adapted his first works; and through their medium appealed to all men. And it was the welcome given to his writings by these *grandchildren* of the Reformation, that won the attention and confidence of the public to him, in the first instance.

It is of some importance to remember this fact. It throws considerable light upon the cast and bulk of many of Baxter's treatises. These were not larger nor more polemical than the works of the Reformers. Every private library contained huge folios of divinity, as well as hosts of pamphlets; so that Baxter had to go to both extremes, and to write alternately by the acre and by the inch. Without massive volumes he would have been deemed no "master in Israel;" and without skirmishing pamphlets, no "watchman upon the walls of Zion." He, therefore, produced both in abundance, and with equal facility; for he was alike master of the arts of *sap* and *sally*, in controversy.

Besides, "Divinity as a science was," as the editor of Col. Hutchinson's Memoirs says, "a study then in vogue." He adds, "A study environed with danger, and which led the Colonel into whatever errors he was guilty of." The errors of the Hutchinson family will not prove much against the study of divinity as a science! I refer to that family, however, as a specimen of the reading habits of the age. The "library at the family seat of Owthorpe contained a vast number of folio volumes of polemical divinity, and Mr. Hutchinson had been encouraged by his father" to study them. Such were the existing libraries and readers when Baxter began to write. He had, therefore, to present the science of divinity in all the forms which the other sciences wore, when facts were nothing without

theories and authorities, and Scripture not much without fathers, councils, and schoolmen to back its testimony.

This makes scholastic divinity both tedious and teasing to us. It was by this process, however, that the great truths of the Reformation gained the attention of our fathers. We may call it pedantry, to bring up "the first principles of the oracles of God," each under the escort of a host of human authorities; but it was thus they were *common-placed* in the public mind. What is familiar to us, was both new and strange to the children of the Reformation, and not common-place even to its grandchildren. Our common-place truths were, to them, what the newest forms of theology are to us,—points to be weighed and watched over, and to be judged of by the character of the men who originate and espouse them. In a word, our *familiar* was their *profound*; and profoundly they studied it.

That mind is not to be envied, which is only amused by the pedantry of the old writers, and only amazed at the patience of the old readers. It is easier to smile at both than to imitate either. If they were too elaborate, we are too superficial. I certainly do not wish to see the pedantry of the old divines revived, nor the patience of modern readers taxed, by endless quotations (whether translated or transcribed) from the fathers and the schoolmen; but I do long to see books enriched with the treasures of antiquity, that families may be enraptured, and students inspired, by the union of "things new and old." Quotation is pedantry only when it is needless, or not in point, or merely for parade. It is both a duty and a beauty, when it can illustrate or commend great truths. Their old friends should never be forgotten, nor unnamed, when great attention is wanted to them. See what Professor THOLUK, of Halle, has done in his Expositions, by extracts from the exegetical works of the fathers and Reformers. Who dreams of pedantry, when Tholuk walks with the wise men of antiquity in the train of revelation? Who is not refreshed and inspired by alternate glimpses of Chrysostom and Calvin, Augustine and Luther, Theodoret and Melancthon, St. Bernard and Beza? Even Erasmus and Grotius, yea, Aquinas and the Talmuds, tell upon the object of the writer, and upon the soul of the reader, as Tholuk quotes them. This is *scholarship*, not pedantry. This is what we want in our own theology; not exactly for satisfaction as to what is truth, but that truth may have the force of truth, by compelling us to think.

How few modern books require much thought from us! The aim of many seems to be to supersede, by simplification, the necessity of thinking. On the other hand, the few which are the fruit of deep thought, rather tax than entice our patience. We have no *relief*, but such as *relaxes* attention. Whereas, if instead of the modern episode, allegory, or poetical quotation, we were thrown upon other minds than the author's from time to time, and upon other modes of expression, and upon the ancient forms of the same ideas, this would be both relief and stimulus. It would create pauses enough to enable the powers of the mind, like "the wings of the wind," to renew their strength for a mightier effort.

We belong to the past, as well as to the present and the future. At least, the past belongs to us. It is a heritage, of which no writer has any warrant to deprive us, or to conceal from us. Why should not "our fathers," as well as the Jewish, be brought around us as a "great cloud of witnesses?" Many of them died *for*, as well as "*in*, the faith;" and sealed with their blood the truths which they adorned by their lives and illustrated by their pens.

There ought to be a *demand* made upon theologians for this kind of authorship. By all means, let simplifiers, like myself, be tolerated in guiding the weak in faith as we can; and let the ingenious be encouraged to furnish "milk for babes:" but from the stewards of the mysteries of the kingdom, strong men should demand "strong meat." It will be demanded, if a few more of the works of the puritans are thrown into circulation. Baxter himself will do his old work again, by this new form. He will create an appetite, which cannot be "fed with the crumbs" which fall from the table of even a rich man. The lips of the prophets

must *keep* knowledge, and the lips of the sons of the prophets *acquire* knowledge, if the press send the puritans "abroad in the land." Polish will not long be a substitute for power, nor sparkles for point, nor declamation for reasoning, when this "resurrection of the witnesses" takes place. It is begun already. Taylor and Howe, Charnock and Chillingworth, Greenhill and Edwards, have come out of their graves, and already "appeared to many in the holy city;" and now BAXTER will appear to more.

The following sketch of himself, from his own pen, will be his best introduction. Let Sylvester's note, however, introduce it, and illustrate the portrait.

"His person," Sylvester states, "was tall and slender, and stooped much; his countenance composed and grave, somewhat inclining to smile. He had a piercing eye, a very articulate speech, and his deportment rather plain than complimentary. He had a great command over his thoughts. He had that happy faculty, so as to answer the character that was given of him by a learned man dissenting from him, after discourse with him; which was, that 'He could say what he would, and he could prove what he said.'"

Some few years before his death, Baxter took a minute and extensive survey of his own character, and committed it to paper. From this paper the following extracts are taken:—

"Because it is soul-experiments which those that urge me to this kind of writing do expect that I should especially communicate to others, and I have said little of God's dealing with my soul since the time of my younger years, I shall only give the reader so much satisfaction as to acquaint him truly what change God hath made upon my mind and heart since those unriper times, and wherein I now differ in judgment and disposition from myself. And, for any more particular account of heart-occurrences, and God's operations on me, I think it somewhat unsavoury to recite them; seeing God's dealings are much the same with all his servants in the main, and the points wherein he varieth are usually so small, that I think such not fit to be repeated. Nor have I any thing extraordinary to glory in, which is not common to the rest of my brethren, who have the same spirit, and are servants of the same Lord. And the true reason why I do adventure so far upon the censure of the world, as to tell them wherein the case is altered with me, is, that I may take off young, inexperienced christians from being over-confident in their first apprehensions, or overvaluing their first degrees of grace, or too much applauding and following unfurnished, inexperienced men; but may somewhat be directed what mind and course of life to prefer, by the judgment of one that hath tried both before them.

"The temper of my mind hath somewhat altered with the temper of my body. When I was young, I was more vigorous, affectionate, and fervent in preaching, conference, and prayer, than ordinarily I can be now: my style was more extemporaneous and lax; but by the advantage of affection, and a very familiar moving voice and utterance, my preaching then did more affect the auditory, than many of the last years before I gave over preaching; but yet what I delivered was much more raw, and had more passages that would not bear the trial of accurate judgments, and my discourses had both less substance and less judgment than of late.

"My understanding was then quicker, and could more easily manage any thing that was newly presented to it upon a sudden; but it is since better furnished, and acquainted with the ways of truth and error, and with a multitude of particular mistakes of the world, which then I was the more in danger of, because I had only the faculty of knowing them, but did not actually know them. I was then like a man of a quick understanding that was to travel a way which he never went before, or to cast up an account which he never laboured in before, or to play on an instrument of music which he never saw before; and I am now like one of somewhat a slower understanding, by that *præmatura senectus*, which weakness and excessive bleedings brought me to, who is travelling a way which he hath often gone, and is casting up an account which he hath often cast up, and hath ready at hand, and that is

playing on an instrument which he hath often played on : so that I can very confidently say, that my judgment is much sounder and firmer now than it was then ; and I can now judge of the effects, as well as of the actings of my understanding ; and, when I peruse the writings which I wrote in my younger years, I can find the footsteps of my unfurnished mind, and of my emptiness and insufficiency : so that the man that followed my judgment then, was more likely to have been misled by me than he who should follow it now.

“ And yet, that I may not say worse than it deserveth of my former measure of understanding, I shall truly tell you what change I find now, in the perusal of my own writings. Those points, which then I thoroughly studied, my judgment is the same of now as it was then ; and therefore, in the substance of my religion, and in those controversies which I then searched into, with some extraordinary diligence, I find not my mind disposed to a change. But in divers points that I studied slightly and by the halves, and in many things which I took upon trust from others, I have found since that my apprehensions were either erroneous, or very lame.

“ And I must say further, that what I last mentioned on the by, is one of the most notable changes of my mind. In my youth I was quickly past my fundamentals, and was running up into a multitude of controversies, and greatly delighted with metaphysical and scholastic writings, though, I must needs say, my preaching was still on the necessary points. But, the older I grew, the smaller stress I laid upon these controversies and curiosities, (though still my intellect abhorreth confusion,) as finding far greater uncertainties in them than I at first discerned, and finding less usefulness comparatively, even when there is the greatest certainty. And now it is the fundamental doctrines of the catechism which I most highly value, and daily think of, and find most useful to myself and others. The creed, the Lord's prayer, and the ten commandments, do find me now the most acceptable and plentiful matter for all my meditations. They are to me as my daily bread and drink. And, as I can speak and write of them over and over again, so I had rather read or hear of them, than any of the school niceties, which once so much pleased me. And thus I observed it was with old Archbishop Usher, and with many other men ; and I conjecture that this effect also is mixed of good and bad, according to its causes.

“ The bad cause may, perhaps, be some natural infirmity and decay. And, as trees, in the spring, shoot up into branches, leaves, and blossoms, but, in the autumn, the life draws down into the root ; so possibly my nature, conscious of its infirmity and decay, may find itself insufficient for numerous particles, and to rise up for the attempting of difficult things, and so my mind may retire to the root of christian principles ; and also I have often been afraid, lest ill-rooting at first, and many temptations afterwards, have made it more necessary for me than many others to retire to the root, and secure my fundamentals. But, upon much observation, I am afraid lest most others are in no better a case ; and that, at the first, they take it for a granted thing, that Christ is the Saviour of the world, and that the soul is immortal, and that there is a heaven and a hell, &c. while they are studying abundance of scholastic superstructures, and at last will find cause to study more soundly their religion itself, as well as I have done.

“ The better causes are these :—1. I value all things according to their use and ends, and I find in the daily practice and experience of my soul, that the knowledge of God, and Christ, and the Holy Spirit, and the truth of Scriptures, and the life to come, and of a holy life, is of more use to me than all the most curious speculations. 2. I know that every man must grow, as trees do, downwards and upwards both at once, and that the roots increase as the bulk and branches do. 3. Being near death and another world, I am the more regardful of those things which my everlasting life or death depend on. 4. Having most to do with ignorant, miserable people, I am commanded, by my charity and reason, to treat with them of that which their salvation lieth on, and not to dispute with them of formalities and nice-

ties, when the question is presently to be determined, whether they shall dwell for ever in heaven or in hell. In a word, my meditations must be most upon the matters of my practice and my interest; and, as the love of God, and the seeking of everlasting life, is the matter of my practice and my interest, so must it be of my meditation. That is the best doctrine and study, which maketh men better, and tendeth to make them happy. I abhor the folly of those unlearned persons, who revile or despise learning, because they know not what it is; and I take not any part of true learning to be useless. And yet my soul approveth of the resolution of holy Paul, who determined to know nothing among his hearers, that is, comparatively to value and make ostentation of no other wisdom, but the knowledge of a crucified Christ. To know God in Christ is life eternal. As the stock of the tree affordeth timber to build houses and cities, when the small, though higher multifarious branches are but to make a crow's nest, or a blaze; so the knowledge of God and of Jesus Christ, of heaven and holiness, doth build up the soul to endless blessedness, and affordeth it solid peace and comfort, when a multitude of school niceties serve but for vain janglings, and hurtful divisions and contentions. I would persuade my reader to study and live upon the essential doctrines of christianity and godliness. And, that he may know that my testimony is somewhat regardable, I presume to say, that in this I as much gainsay my natural inclination to subtilty and accuracy in knowing, as he is like to do by his, if he obey my counsel. And I think, if he lived among infidels and enemies of Christ, he would find that to make good the doctrine of faith and of life eternal, were not only his noblest and most useful study, but also that which would require the height of all his parts, and the utmost of his diligence, to manage it skilfully to the satisfaction of himself and others.

“ I add, therefore, that this is another thing which I am changed in; that whereas, in my younger days, I never was tempted to doubt of the truth of Scripture or christianity, but all my doubts and fears were exercised at home, about my own sincerity and interest in Christ, and this was it which I called unbelief; since then, my sorest assaults have been on the other side: and such they were, that, had I been void of internal experience, and the adhesion of love, and the special help of God, and had not discerned more reason for my religion than I did when I was younger, I had certainly apostatized to infidelity, though, for atheism or ungodliness, my reason seeth no stronger arguments than may be brought to prove that there is no earth, or air, or sun. I am now, therefore, much more apprehensive than heretofore, of the necessity of well-grounding men in their religion, and especially of the witness of the indwelling Spirit; for I more sensibly perceive that the Spirit is the great witness of Christ and christianity to the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed it in a certain internal assertion, or enthusiastic inspiration, yet now I see that the Holy Ghost, in another manner, is the witness of Christ and his agent in the world. The Spirit in the prophets was his first witness, and the Spirit by miracles was the second; and the Spirit by renovation, sanctification, illumination, and consolation, assimilating the soul to Christ and heaven, is the continued witness to all true believers. And, ‘ if any man have not the Spirit of Christ, the same is none of his,’ Rom. viii. 9; even as the rational soul in the child is the inherent witness, or evidence, that he is the child of rational parents. And, therefore, ungodly persons have a great disadvantage in their resisting temptations to unbelief, and it is no wonder if Christ be a stumbling-block to the Jews, and to the gentiles foolishness. There is many a one that hideth his temptations to infidelity, because he thinketh it a shame to open them, and because it may degenerate doubts in others; but, I fear, the imperfection of most men's care of their salvation, and of their diligence and resolution in a holy life, doth come from the imperfection of their belief of christianity and the life to come. For my part, I must profess, that when my belief of things eternal, and of the Scripture, is most clear and firm, all goeth accordingly in my soul, and all temptations to

sinful compliances, worldliness, or flesh-pleasing, do signify worse to me than an invitation to the stocks or bedlam; and no petition seemeth more necessary to me, than, 'Lord, increase our faith: I believe, help thou my unbelief.'

"In my younger years, my trouble for sin was most about my actual failings, in thought, word, or action, except hardness of heart, of which more anon; but now I am much more troubled for inward defects, and omission or want of the vital duties or graces in the soul. My daily trouble is so much for my ignorance of God, and weakness of belief, and want of greater love to God, and strangeness to him, and to the life to come, and for want of a greater willingness to die, and longing to be with God in heaven, as that I take not some immoralities, though very great, to be in themselves such great and odious sins, if they could be found as separate from these. Had I all the riches of the world, how gladly should I give them, for a fuller knowledge, belief, and love of God and everlasting glory! These wants are the greatest burdens of my life, which often make my life itself a burden. And I cannot find any hope of reaching so high in these, while I am in the flesh, as I once hoped before this time to have attained; which maketh me the wearier of this sinful world, which is honoured with so little of the knowledge of God.

"Heretofore I placed much of my religion in tenderness of heart, and grieving for sin, and penitential tears; and less of it in the love of God, and studying his love and goodness, and in his joyful praises, than I now do. Then I was little sensible of the greatness and excellency of love and praise, though I coldly spake the same words in its commendation as I now do. And now I am less troubled for want of grief and tears, though I more value humility, and refuse not needful humiliation; but my conscience now looketh at love and delight in God, and praising him, as the top of all my religious duties, for which it is that I value and use the rest.

"My judgment is much more for frequent and serious meditation on the heavenly blessedness, than it was heretofore in my younger days. I then thought that a sermon on the attributes of God, and the joys of heaven, were not the most excellent; and was wont to say, 'Every body knoweth this, that God is great and good, and that heaven is a blessed place; I had rather hear how I may attain it.' And nothing pleased me so well as the doctrine of regeneration, and the marks of sincerity, because these subjects were suitable to me in that state. But now I had rather read, hear, or meditate on God and heaven, than on any other subject; for I perceive that it is the object that altereth and elevateth the mind, which will be such as that is which it most frequently feedeth on; and that it is not only useful to our comfort, to be much in heaven in our believing thoughts, but that it must animate all our other duties, and fortify us against every temptation and sin; and that the love of the end is the poise, or spring, which setteth every wheel agoing, and must put us on to all the means; and that a man is no more a christian indeed, than he is heavenly.

"I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher. I was still poring either on my sins or wants, or examining my sincerity. But now, though I am greatly convinced of the need of heart-acquaintance and employment, yet I see more need of a higher work; and that I should look oftener upon Christ, and God, and heaven, than upon my own heart. At home I can find distempers to trouble me, and some evidences of my peace; but it is above that I must find matter of delight and joy, and love and peace itself. Therefore I would have one thought at home, upon myself and sins, and many thoughts above, upon the high, and amiable, and beautifying objects.

"Heretofore I knew much less than now, and yet was not half so much acquainted with my ignorance. I had a great delight in the daily new discoveries which I made, and of the light which shined in upon me, like a man that cometh into a country where he never was before; but I little knew, either how imperfectly I understood those very points, whose discovery so much delighted me, nor how much might be said against them, nor how many

things I was yet a stranger to: but now I find far greater darkness upon all things, and perceive how very little it is that we know in comparison of that which we are ignorant of; and I have far meaner thoughts of my own understanding, though I must needs know that it is better furnished than it was then.

“Accordingly, I had then a far higher opinion of learned persons and books than I have now; for what I wanted myself, I thought every reverend divine had attained, and was familiarly acquainted with. And what books I understood not, by reason of the strangeness of the terms or matter, I the more admired, and thought that others understood their worth. But now, experience hath constrained me, against my will, to know that reverend, learned men are imperfect, and know but little as well as I, especially those who think themselves the wisest; and, the better I am acquainted with them, the more I perceive that we are all yet in the dark. And the more I am acquainted with holy men, that are all for heaven, and pretend not much to subtilties, the more I value and honour them. And, when I have studied hard to understand some abstruse admired book, as ‘*De Scientia Dei*,’ ‘*De Providentia circa malum*,’ ‘*De Decretis*,’ ‘*De Prædeterminatione*,’ ‘*De Libertate Creaturæ*,’ &c. I have but attained the knowledge of human imperfection, and to see that the author is but a man as well as I.

“And at first I took more upon my author’s credit than now I can do; and when an author was highly commended to me by others, or pleased me in some part, I was ready to entertain the whole; whereas now I take and leave in the same author, and dissent in some things from him that I like best, as well as from others.

“At first the style of authors took as much with me as the argument, and made the arguments seem more forcible; but now I judge not of truth at all by any such ornaments or accidents, but by its naked evidence.

“I now see more good and more evil in all men than heretofore I did. I see that good men are not so good as I once thought they were, but have more imperfections; and that nearer approach, and fuller trial, doth make the best appear more weak and faulty, than their admirers at a distance think. And I find that few are so bad, as either their malicious enemies, or censorious separating professors, do imagine. In some, indeed, I find that human nature is corrupted into a greater likeness to devils than I ever thought any on earth had been; but, even in the wicked, usually there is more for grace to make advantage of, and more to testify for God and holiness, than I once believed there had been.

“I less admire gifts of utterance, and bare profession of religion, than I once did; and have much more charity for many, who, by the want of gifts, do make an obscurer profession than they. I once thought, that almost all that could pray movingly and fluently, and talk well of religion, had been saints. But experience hath opened to me what odious crimes may consist with high profession; and I have met with divers obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only to live a quiet, blameless life, whom I have after found to have long lived, as far as I could discern, a truly godly and sanctified life; only their prayers and duties were, by accident, kept secret from other men’s observation. Yet he that upon this pretence would confound the godly and the ungodly, may as well go about to lay heaven and hell together.

“I am not so narrow in my special love as heretofore. Being less censorious, and talking more than I did for saints, it must needs follow that I love more as saints than I did before.

“I am much more sensible how prone many young professors are to spiritual pride, and self-conceitedness, and unruliness, and division, and so to prove the grief of their teachers, and firebrands in the church; and how much of a minister’s work lieth in preventing this, and humbling and confirming such young, inexperienced professors, and keeping them in order in their progress in religion.

"Yet I am more sensible of the sin and mischief of using men cruelly in matters of religion, and of pretending men's good, and the order of the church, for acts of inhumanity and uncharitableness. Such know not their own infirmity, nor yet the nature of pastoral government, which ought to be paternal, and by love; nor do they know the way to win a soul, nor to maintain the church's peace.

"I am more deeply afflicted for the disagreements of christians, than I was when I was a younger christian. Except the case of the infidel world, nothing is so sad and grievous to my thoughts, as the case of the divided churches; and, therefore, I am more deeply sensible of the sinfulness of those prelates and pastors of the churches who are the principal cause of these divisions. Oh how many millions of souls are kept by them in ignorance and ungodliness, and deluded by faction as if it were true religion! How is the conversion of infidels hindered by them, and Christ and religion heinously dishonoured! The contentions between the Greek church and the Roman, the papists and the protestants, the Lutherans and the Calvinists, have woefully hindered the kingdom of Christ.

"I am further than ever I was from expecting great matters of unity, splendour, or prosperity to the church on earth, or that saints should dream of a kingdom of this world, or flatter themselves with the hopes of a golden age, or reigning over the ungodly, till there be a new heaven and a new earth, wherein dwelleth righteousness. And, on the contrary, I am more apprehensive that sufferings must be the church's most ordinary lot, and christians indeed must be self-denying cross-bearers, even where there are none but formal, nominal christians to be the cross-makers. And though, ordinarily, God would have vicissitudes of summer and winter, day and night, that the church may grow extensively in the summer of prosperity, and intensively and rootedly in the winter of adversity; yet, usually, their night is longer than their day, and that day itself hath its storms and tempests.

"I do not lay so great a stress upon the external modes and forms of worship, as many young professors do. I have suspected myself, as perhaps the reader may do, that this is from a cooling and declining from my former zeal, though the truth is, I never much complied with men of that mind; but I find that judgment and charity are the causes of it, as far as I am able to discover. I cannot be so narrow in my principles of church communion as many are, that are so much for a liturgy, or so much against it, so much for ceremonies, or so much against them, that they can hold communion with no church which is not of their mind and way. If I were among the Greeks, the Lutherans, the independents, yea, the anabaptists, that own no heresy, nor set themselves against charity and peace, I would hold, sometimes, occasional communion with them as christians, if they will give me leave, without forcing me to any sinful subscription or action; though my most usual communion should be with that society which I thought most agreeable to the word of God, if I were free to choose. I cannot be of their opinion, that think God will not accept him that prayeth by the Common Prayer book, and that such forms are a self-invented worship which God rejecteth; nor yet can I be of their mind that say the like of extemporary prayers.

"I am much less regardful of the approbation of man, and set much lighter by contempt or applause, than I did long ago. I am often suspicious that this is not only from the increase of self-denial and humility, but partly from my being glutted and surfeited with human applause, and all worldly things appear most vain and unsatisfactory when we have tried them most. But though I feel that this hath some hand in the effect, yet, as far as I can perceive, the knowledge of man's nothingness, and God's transcendent goodness, with whom it is that I have most to do, and the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect, which some have imputed to self-conceitedness and moroseness.

"I am more and more pleased with a solitary life; and though, in a way of self-denial, I could submit to the most public life, for the service of God, when he requireth it, and

would not be unprofitable that I might be private; yet, I must confess, it is much more pleasing to myself to be retired from the world, and to have very little to do with men, and to converse with God and conscience, and good books.

“ Though I was never much tempted to the sin of covetousness, yet my fear of dying was wont to tell me, that I was not sufficiently loosened from the world. But I find that it is comparatively very easy to me to be loose from this world, but hard to live by faith above. To despise earth is easy to me; but not so easy to be acquainted and conversant in heaven. I have nothing in this world which I could not easily let go; but to get satisfying apprehensions of the other world, is the great and grievous difficulty.

“ I am much more apprehensive than long ago of the odiousness and danger of the sin of pride; scarce any sin appeareth more odious to me. Having daily more acquaintance with the lamentable naughtiness and frailty of man, and of the mischiefs of that sin, and, especially, in matters spiritual and ecclesiastical, I think, so far as any man is proud, he is kin to the devil, and utterly a stranger to God and to himself. It is a wonder that it should be a possible sin, to men that still carry about with them, in soul and body, such humbling matter of remedy as we all do.

“ I more than ever lament the unhappiness of the nobility, gentry, and great ones of the world, who live in such temptation to sensuality, animosity, and wasting of their time about a multitude of little things; and whose lives are too often the transcripts of the sins of Sodom—pride, fulness of bread, and abundance of idleness, and want of compassion to the poor. And I more value the life of the poor labouring man, but especially of him that hath neither poverty nor riches.

“ I am much more sensible than heretofore of the breadth, and length, and depth of the radical, universal, and odious sin of selfishness, and therefore have written so much against it; and of the excellency and necessity of self-denial, and of a public mind, and of loving our neighbour as ourselves.

“ I am more and more sensible that most controversies have more need of right stating than of debating; and, if my skill be increased in any thing, it is in that, in narrowing controversies by explication, and separating the real from the verbal, and proving to many contenders, that they differ less than they think they do.

“ I am more solicitous than I have been about my duty to God, and less solicitous about his dealings with me, as being assured that he will do all things well; and as acknowledging the goodness of all the declarations of his holiness, even in the punishment of man, and as knowing that there is no rest but in the will and goodness of God.

“ Though my works were never such as could be any temptation to me to dream of obliging God by proper merits in commutative justice; yet one of the most ready, constant, undoubted evidences of my uprightness and interest in his covenant, is the consciousness of my living as devoted to him. And I the more easily believe the pardon of my failings, through my Redeemer, while I know that I serve no other master, and that I know no other end, or trade, or business; but that I am employed in his work, and make it the business of my life, and live to him in the world, notwithstanding my infirmities. And this bent and business of my life, with my longing desires after perfection, in the knowledge, and belief, and love of God, and in a holy and heavenly mind and life, are the two standing, constant, discernible evidences, which most put me out of doubt of my sincerity. And I find that constant action and duty is it that keepeth the first always in sight; and constant wants and weaknesses, and coming short of my desires, do make those desires still the more troublesome, and so the more easily still perceived.

“ Though my habitual judgment, and resolution, and scope of life be still the same, yet I find a great mutability as to actual apprehensions, and degrees of grace; and, consequently, find that so mutable a thing as the mind of man, would never keep itself, if God

were not its keeper. When I have been seriously musing upon the reasons of christianity, with the concurrent evidences methodically placed in their just advantages before my eyes, I am so clear in my belief of the christian verities, that Satan hath little room for a temptation. But, sometimes, when he hath on a sudden set some temptation before me, when the foresaid evidences have been out of the way, or less upon my thoughts, he hath by such surprises amazed me, and weakened my faith in the present age. So also as to the love of God, and trusting in him, sometimes, when the motives are clearly apprehended, the duty is more easy and delightful. And, at other times, I am merely passive and dull, if not guilty of actual despondency and distrust.

“ Thus much of the alterations of my soul, since my younger years, I thought best to give the reader, instead of all those experiences and actual motions and affections, which I suppose him rather to have expected an account of. And having transcribed thus much of a life which God hath read, and conscience hath read, and must further read, I humbly lament it, and beg pardon of it, as sinful, and too unequal and unprofitable. And I warn the reader to amend that in his own, which he findeth to be amiss in mine ; confessing, also, that much hath been amiss, which I have not here particularly mentioned, and that I have not lived according to the abundant mercies of the Lord. But what I have recorded, hath been especially to perform my vows, and declare his praise to all generations, who hath filled up my days with his invaluable favours, and bound me to bless his name for ever.

“ And that which I named before on the by, is grown one of my great diseases. I have lost much of that zeal which I had to propagate any truths to others, save the mere fundamentals. When I perceive people or ministers, which is too common, to think they know what indeed they do not, and to dispute those things which they never thoroughly studied, or expect I should debate the case with them, as if an hour’s talk would serve instead of an acute understanding and seven years’ study, I have no zeal to make them of my opinion, but an impatience of continuing discourse with them on such subjects, and am apt to be silent, or to turn to something else ; which, though there be some reason for it, I feel cometh from a want of zeal for the truth, and from an impatient temper of mind. I am ready to think that people should quickly understand all in a few words ; and, if they cannot, lazily to despair of them, and leave them to themselves. And I the more know that it is sinful in me, because it is partly so in other things, even about the faults of my servants, or other inferiors ; if three or four times warning do no good on them, I am much tempted to despair of them, and turn them away and leave them to themselves.

“ I mention all these distempers, that my faults may be a warning to others to take heed, as they call on myself for repentance and watchfulness. O Lord, for the merits, and sacrifice, and intercession of Christ, be merciful to me a sinner, and forgive my known and unknown sins.”

A PREFACE,

GIVING

SOME ACCOUNT OF THE AUTHOR,

AND OF

THIS EDITION OF HIS PRACTICAL WORKS.

It is no vain boast, through a fondness of our own nation, but is generally owned by our protestant brethren beyond the seas, that there is no language in which there are more valuable treatises of practical divinity to be met with, than in ours. And perhaps upon the strictest search and comparison, as far as there is any occasion for a decisive judgment, it might be found that there are no writings of that kind among us that have more of a true christian spirit, a greater mixture of judgment and affection, or a greater tendency to revive pure and undefiled religion; that have been more esteemed abroad, or more blessed at home, for the awakening the secure, instructing the ignorant, confirming the wavering, comforting the dejected, recovering the profane, or improving such as are truly serious; than the Practical Works of this author. Many of them have been often reprinted, and are as generally spread through the kingdom as any tracts whatever. Others of them have been printed but once, and are not so commonly known as they deserve. Others are small, and might in time be as good as lost, if not preserved by being joined with the rest of his works. This collection of them is designed for the benefit of the present age, and of posterity; to be a standing monument in our libraries of the unwearied endeavours of one to promote serious godliness in the land; who under a mean education made mighty improvements; who in a crazy body had a most active soul; and in a private sphere had a noble public spirit, that would have filled the most eminent station with advantage. It is also intended for the advantage of ministers and students in divinity, who will here have, at an easy rate, such a treasure of practical divinity as no other part of the christian church can furnish with. And for a help to families, who will here find what may suit them, in all their different relations, capacities, and circumstances, and under that vast variety of providential dispensations in which they may need assistance.

That great man, Bishop Wilkins, was used to say of Mr. Baxter, That if he had lived in the primitive times he had been one of the fathers of the church. What then more fit than a collection of his works, that posterity may be taught to do him justice? It was a great attempt in a time of war; and the going through with it at such a time is a hopeful prognostic, that the God of peace hath blessed ends to serve by it; a subserviency to which cannot but be a matter of comfortable reflection.

It is usual to prefix to collections of this sort, some historical account of the author. This were perhaps as little needful in the case of Mr. Baxter, as of any other that could be mentioned, because of the large account of himself that he left prepared for the press, which has been published since his death in folio; an abridgement of which was afterwards drawn up in octavo, that has been as generally read by persons of all sentiments and persuasions as most narratives of that kind. But that the want of it may not be charged as an unpardonable omission, and that such as have not consulted either of those narratives, may know what sort of person he was that was the author of those works, which after having been long extant separately, are here published together, the following brief account of him is thought fit to be added.

He was a native of Shropshire, and came into the world, Nov. 12, 1615. His family was of some standing in that county, and had made some figure. John Baxter, Esq. in the time of Edward the Fourth, was thrice bailiff of Shrewsbury; and owned a whole street in that town, which with other estates went with a daughter to Mr. Barker, of Hammond, grandfather to Colonel Mildmay's lady.

His nephew Roger married a co-heiress of Richard Leighton, of Leighton, Esq. by whom descended to him several hundreds per annum, of which he was deprived after long law-suits with the heir male. His son William was reduced to the quality of a freeholder, of £60 per annum, but was married to Elizabeth the daughter of Roger Biest, of Atcham Grange, a gentleman of £400 per annum. His son Richard married the daughter of Richard Forrester, of Sutton, of the family of Sir William Forrester, of Watling-street in Shropshire, who was secretary to Bishop Bonner. His son Richard married one of the Adeneys, who were wealthy clothiers in Worcestershire; and he was the father of our Richard, whose fame spread itself throughout the kingdom.

The estate of the family was clogged with debts, which among other inconveniences that attended it, proved a great hinderance in his education. The schoolmasters of his youth, who were such as those parts of the country then afforded, were neither eminent for their learning, nor the strictness of their morals. His greatest help in grammar learning was under Mr. John Owen, master of the free-school at Wroxeter, with whom he continued till he had been some time the captain of his school, and was advanced as far as his assistance would forward him. His friends not being able to support the charge of an academical life, his master Mr. Owen recommended him to Mr. Richard Wickstead, who was chaplain to the council at Ludlow, with whom he spent a year and half. The main advantage he had while he was with him, lay in the free use of his library, which was valuable: and this advantage he improved to his utmost. Afterwards, he went through a course of philosophy, with the assistance of the learned Mr. Francis Garbett, then minister of Wroxeter, who conducted his studies, and much encouraged him: and he was making a hopeful progress, when on a sudden he was diverted.

Being about eighteen years of age, he was persuaded to make trial of a court life, as the most likely way to rise in the world. In order to it, he was sent up to Whitehall, to Sir Henry Herbert, master of the revels. He received him courteously, but could not prevail with him to stay: his inclinations were set quite another way; and Providence had other purposes to serve by him in the world. He returned down into the country, and followed his studies with indefatigable earnestness; and soon made such improvements as amazed those that knew how slender his helps were, and how difficult it is for a man to beat out his way himself. Though he never led an academical life, (which he much desired,) yet by the divine blessing upon his rare dexterity and diligence, his sacred knowledge (as Dr. Bates expressed it in his funeral sermon) was in that degree of eminence, as few in the University ever arrive to.

His early seriousness was remarkable. Dr. Bates tells us, that his father said with tears of joy to a friend, My son Richard I hope was sanctified from the womb; for when he was a little boy in coats, if he heard other children in play speak profane words, he would reprove them, to the wonder of them that heard him. As he grew up, he listened to the instructions and example of his father, and abhorred those profane sports which were common on the Lord's days, in the places where he lived; and while the rest were dancing, he was employed in religious exercises. He betimes loved his Bible, and was afraid of sinning. He loathed the company of scoffers; and loved religion the better for their reproaches. And yet corruption even in him had its sallies in childhood and youth, which he afterwards lamented with great concern and sorrow. But when he was fourteen years of age, upon his reading "Parsons of Resolution," as corrected by Bunney,* such impressions were made upon his spirit as never wore off to the day of his death. His bodily weakness kept him afterwards very solicitous about the state of his soul: he read all the practical treatises he could meet with, in order to his direction and satisfaction; and yet was long kept with the calls of approaching death as it were at one ear, and the questionings of a doubtful conscience at the other. The exercise of his spirit was very pressing for a great while; till at length it pleased God to quiet him, by giving him a probability of the safety of his state, though he had not an undoubted certainty. He observes of himself, that though for the greatest part of his life afterwards, he had no such degree of doubtfulness as was any great trouble to him, or procured any sinking, disquieting fears, yet he could not say that he had such a certainty of his own sincerity in grace, as excluded all doubts and fears to the contrary.

From the age of twenty-one, till near twenty-three, his weakness was so great, that he hardly thought it possible he should live above a year; yet being willing to do some good to ignorant and careless sinners before he died, he even then entered into the ministry, and was examined and ordained by the bishop of Worcester, who also gave him a licence to teach school at Dudley, where Mr. Richard Foley, of Stourbridge, had a little before erected a free-school, which he committed to his care.

He owns that when he received orders, he never had read over the Book of Ordination, nor half the Book of Homilies, nor considered the Book of Common Prayer with any exactness, nor weighed

* Mr. Baxter tells us, he met with several eminent christians that magnified the good they had received by that book. And particularly he relates a remarkable passage, in his book against the "Revolt to a Foreign Jurisdiction," p. 539, 540. He says, that when he was twenty-one years of age, at a private meeting of some ministers and christians in Shrewsbury, (where were present Mr. Cradock, Mr. Richard Symonds, and Mr. Fowler, who was afterwards cast out at St. Bride's, in 1662,) Mr. Symonds took occasion to speak of some pious women, who were in great doubt as to the sincerity of their conversion, because they knew not the time and means and manner of it; and thereupon desired any that were willing to open the case as to themselves, to satisfy such persons. Among these, there were two others, viz. Mr. Fowler, and Mr. Michael Old, who gave the same account as Mr. Baxter did: viz. that after many convictions and a love to piety, the first lively motion that awakened their souls to a serious resolved care of their salvation, was the reading of this book of Bunney's "Of Resolution."

sufficiently some controverted points in the Thirty-nine Articles : and yet having read Downham, and Sprint, and Burgess, he concluded they had the better of the nonconformists, with whom he then had no acquaintance ; and being told that they were men of little learning, he concluded they were in the wrong ; and having no scruples he freely subscribed as usually. But when after his settlement at Dudley, he came to read Ames's " Fresh Suit against Ceremonies," and other books on that side, he repented his rashness in subscribing so hastily, and grew dissatisfied as to some parts of conformity. He continued there preaching to a numerous auditory with good success for about three quarters of a year, and then removed to Bridgnorth, in Shropshire, where he became assistant to Mr. William Madstard. This removal was the more agreeable to him, because the place being privileged from all episcopal jurisdiction, except the triennial visitation of the archbishop, he was the less in danger of being put upon any part of conformity that he then scrupled. He never baptized with the sign of the cross, nor wore the surplice, (being not satisfied as to either,) and yet came into no trouble. At his first coming hither he was an instrument of the conversion of several to God and a holy life ; but was not afterwards so successful here as in other places.

Soon after his settlement here, the *et cætera* oath put him upon a more close inspection into the English frame of church government, which he thought he had need to be well satisfied in, before he swore he would never consent to an alteration. He read Bucer de Gubernatione Ecclesiæ, Didoclavii Altare Damascenum, Parker de Politeia Ecclesiastica, and Baynes's Diocesan's Trial ; and though upon the whole he saw no reason to believe all kind of episcopacy unlawful, he yet was far from so approving the English episcopacy, as to think it lawful to swear he would never consent to have it altered. And he observed upon this occasion, that that oath which was designed unalterably to subject the nation to diocessans, did but set many the more against them ; and that instead of ruining the nonconformists, which was intended, it proved a great advantage to them, and inclined many to fall in with them.

The broils in Scotland quickly followed, that were occasioned by the imposing the Common Prayer Book, and English ceremonies. There were great tumults there, and the design was to subdue that nation by force : and at the same time there were great dissatisfactions in England upon the account of ship money, and other impositions that were reckoned illegal. The Scots entering into England, there was a form of prayer to be used against them in all churches, printed by the bishops, though there was no command of the king for it. Mr. Baxter would not use it, at which some were disturbed.

The long parliament upon its being opened, fell directly upon a reformation of church and state. Among other things that were determined, a committee was soon appointed to hear petitions and complaints against such as were scandalous among the clergy. Amongst other complainers the town of Kidderminster, in Worcestershire, had drawn up a petition against their vicar and his two curates as insufficient. The vicar was rather for compounding the business, than suffering the petition to be presented. The living was worth near £200 per annum, out of which he offered to allow £60 per annum to a sufficient preacher, to be chosen by fourteen trustees. They hereupon unexpectedly invited Mr. Baxter to give them a sermon ; and upon hearing him, unanimously chose him to be their minister. He accepted their invitation, and settled among them, making this observation, That among all his changes he never went to any place he had before desired, designed, or thought of ; but only to those places he never thought of till the sudden invitation did surprise him.

He spent two years at Kidderminster before the civil war broke out, and above fourteen years after, and yet never touched the vicarage house, though authorized by an order of parliament ; but the old vicar lived there without molestation. He found the place like a piece of dry and barren earth ; ignorance and profaneness as natives of the soil were rife among them : but by the blessing of Heaven upon his labour and cultivating, the face of paradise appeared there in all the fruits of righteousness. At first rage and malice created him much opposition ; but it was soon over, and a special divine blessing gave him unwearied pains among that people an unexpected success.

On a day when they had in that town a yearly show, in which they walked about the streets with the painted forms of giants, he was one part of the game of the rabble. Having preached the doctrine of original sin, many railed at him, and represented him as saying that God hated and loathed infants. Thereupon he next Lord's day returned to the same doctrine again ; and told them that if their children had no original sin, they had no need of Christ, or of baptism, or of renewing by the Holy Ghost. And after that, they were ashamed and silent. Another time one of the drunken beggars of the town reported, that Mr. Baxter was under a tree with a woman of ill fame. He got some that spread this report bound to their good behaviour ; and then he that raised it confessed in court, that he saw Mr. Baxter in a rainy day stand on horseback under an oak in a thick hedge, and the woman mentioned standing for shelter on the other side the hedge, under the same tree, though he believed they saw not one another. They all asked Mr. Baxter forgiveness ; and were released. At another time, when the parliament's order came down for demolishing all images of the Persons of the Trinity, the Virgin Mary, &c. in churches, or crosses in church-yards, the churchwarden of the town being about to take down a crucifix upon the cross in the church-yard, the drunken crew took the alarm, and ran with weapons to defend the crucifix. It being reported Mr. Baxter was the actor, they sought for him, and might probably enough have murdered him, had he come in their way. But as Providence ordered it he had taken a walk out of town ; and in his return when the hurly-burly was over, he was surprised to hear some of

them curse him at their doors ; and quickly understood how fairly he had escaped. The next Lord's day he told them publicly, that seeing they so requited him, as to seek his blood, he was willing to leave them, and save them from that guilt. Whereupon they appeared amazed and ashamed, and took on terribly, and after all were loth to part with him.

But notwithstanding such opposition, his unwearied labours in this town had amazing success. He preached twice every Lord's day before the civil war ; afterwards once ; and once every Thursday, besides occasional sermons in the lectures at Worcester, Shrewsbury, Dudley, Sheffnall, &c. On the Thursday evenings such as were so disposed met at his house, one of them repeated the sermon, and afterwards they propounded to Mr. Baxter any doubts they had about it, or any other case of conscience, which he resolved. On Mondays and Tuesdays in the afternoon, in every week, he and his assistant took fourteen families between them for private catechising and conference, spending about an hour with a family. Every first Wednesday in the month he had a meeting for parish discipline. Every first Thursday in the month there was a meeting of the neighbouring ministers for discipline, and amicable disputation about matters theological : and every Thursday in the month besides, he had several ministers at his house, after the lecture was over, with whom the afternoon was spent in profitable conversation, till the neighbours came in to repetition and conference.

He had an attentive, diligent auditory, that was very numerous. On the Lord's day there was no disorder to be seen in the town, but you might hear a hundred families singing psalms, and repeating sermons, as you passed along the streets. When he first came, there might be a family in a street that worshipped God, and called on his name ; and when he came away there was not above a family on the side of a street that did not do it. Nay, in the most unlikely families, even inns and alehouses, usually some in each house seemed to be religious. He had six hundred communicants ; and there were not above twelve of them, of whose sincerity in religion he had not hopes. There were few families in the whole town that refused to submit to his private catechising and personal conference ; and few went away without some tears, or seemingly serious promises of a godly life.

The greatest enemies of serious religion in that town were carried off by the war. When that was over he had the favour of the government there. He had a great interest in the affections of the inhabitants, for which his practising physic among them gratis, gave him a great advantage ; and he had much assistance in his work, from the zeal and diligence of those among them that were pious. Many were won upon by their exemplary conversation. Their unity and concord were remarkable. All were of one mind, and mouth, and way. The private meetings that were kept up amongst them, (which were under his oversight and guidance,) were also very helpful to promote serious religion. His stated income was not above £90 per annum, besides which he some years had 60 or £80 a year of the booksellers for his books, which being given away amongst the people, (except so much as was necessary for his comfortable subsistence,) made them the readier to listen to him. He took several of their children that had capacities from school, and sent them to the University, where he maintained them by his own and others' contributions, some of which afterwards proved useful ministers.

One of his main difficulties when he fixed in this town, was how to set up any thing of a true ecclesiastical discipline, without being satisfied with the shadow instead of the reality of it on one hand, or unchurching the parish church on the other. Upon mature consideration, he determined to take the parish for the church, if they were willing to own their church membership, and acknowledge him for their pastor. He desired all that were willing, to give in their names, or some other way to signify their consent ; and the rest he desired to be silent. This kept many quiet that were not church members, because they knew they might come in if they would. He baptized all their children, (if desired,) upon their giving an account of their faith. If the father were a scandalous sinner, he made him openly confess his sin with seeming penitence, before he would baptize his child. If he refused it, he forbore till the mother came to present it ; rarely, if ever, finding both father and mother so destitute of knowledge and faith, as, in a church sense, to be utterly incapable. Sir Ralph Clare, a noted cavalier, discovered the greatest dissatisfaction of any in the parish, with his method of proceeding. He would not communicate unless he would administer the sacrament to him kneeling, and upon a distinct day, and not with those that received it sitting. Mr. Baxter having openly told the parishioners, that if they scrupled sitting at the Lord's table, they should have the liberty of their own gesture, sent word to Sir Ralph, that if he could not upon reasoning be otherwise satisfied, he would give it him kneeling ; but that as for doing it at a distinct stated time from the rest, it would make such a breach or schism as he could have no hand in. However, the generality acquiesced ; and church discipline was kept up, though not without some difficulty. A young fellow given to excessive drinking, offering himself to communion, was told that he could not be admitted, without a humble, penitent confession, and promise of amendment. He thereupon confessed his sin, and promised to amend, but soon relapsed. He was oft admonished, and as often renewed the profession of his concern, and promises of amendment. But still persisting, Mr. Baxter warned him publicly, and prayed earnestly for him several days successively in the church, but he was not reclaimed. At last he declared him utterly unfit for church communion, and required all to avoid unnecessary conversation with him. Afterwards he grew extravagantly mad, would freely curse Mr. Baxter to his face ; and once as he was going into the church laid violent hands on him, with a design to have murdered him. He continued

raging about a year, and then died of a fever, in great horror of conscience. Three or four more also were cast out; one for slandering, and the rest for drunkenness; and they were enraged and much the worse after it, and so were loud warnings to others. In short, so much of the presence of God did Mr. Baxter find accompanying him in his work, and so affectionate was his regard to the loving people of that place, that he would not willingly have changed his relation to them for any preferment in the kingdom, nor could he without force have been separated from them.

When the civil war broke out, he was dubious how to steer. He took the protestation which the parliament required, to defend the king's person, honour, and authority, the power and privileges of parliaments, the liberties of the subject, and the protestant religion, against the common enemy. And he joined with the magistrates of Kidderminster, in offering the same protestation to the people. A little after, the king's Declarations were read there in the market-place, and the commission of array was set on foot; upon which the rabble grew so riotous and furious, that he was advised to withdraw awhile from home. He retired to Worcester, and so to Gloucester, where he first met with the anabaptists; and after a month's absence he returned home, lest his absence should be interpreted either as the effect of fear on the account of some guilt, or as signifying his being against the king. At his return he found the drunken rabble very boisterous; and their common cry was this, We shall take an order with the puritans ere long. He did not think himself in safety if he stayed at home, and so he withdrew again. He preached at Alcester, on that Lord's day that was the day of Edge-hill fight; and was informed while he was preaching, by the noise of the cannon, that the armies were engaged. And the next day he went into the field of battle.

The soldiers on one side or the other still passing to and fro, and being ready to make a prey of whatsoever came before them, he determined to go to Coventry, and stay there till one side or other had got the victory, and the war was ended, which it was then thought would be in a very little time. The committee and governor of that city desired him to stay with them and lodge in the governor's house, and preach to the soldiers; which offer he readily accepted. He continued there a year, preaching once a week to the soldiers, and once on the Lord's day to the people, having nothing but his diet for his pains. Here he had the society of about thirty worthy ministers, who fled to the same place for safety, and among the rest, of Mr. Vines and Mr. Anthony Burgess. When his year expired, he found the war so far from being ended, that it had dispersed itself into almost all the land. He determined therefore to continue there another year; and in that time preached over all the controversies against the anabaptists, and against the separatists, and so kept the garrison sound. After the fight at Naseby, (not far from Coventry,) he went into the army to visit some of his old intimate friends. He stayed there a night, and got such intelligence as to their state as amazed him. He found plotting heads were designing to subvert both church and state. The sectaries were like to carry all before them, and were resolved to take down not only bishops, liturgies, and ceremonies, but all that did withstand them. This made him lament that the ministers had left the army, as they generally did, after Edge-hill fight. It made him also repent his refusing of Cromwell's invitation to be the pastor of his troop, when he first raised it; by which means he would have had an opportunity of dealing freely with those that afterwards headed much of the army, and were the forwardest in all the public changes. But he was told that it was not even yet too late to do service, if he would come into the army; and was invited by Colonel Whalley to be chaplain to his regiment. He returned to Coventry, and consulted the ministers that were there, and with their advice, (in order to do what in him lay to prevent the mischief that was threatened by the prevailing temper of the army,) he accepted the invitation.

When he came thither, Cromwell welcomed him but coldly. He set himself from day to day to discourse the officers and soldiers out of their mistakes, both religious and political. He found a few fiery, self-conceited men among them made all the noise and bustle, and carried about the rest as they pleased. Some of these became the laughing-stock of the soldiers before he left them. He marched with the army westward, and was at the taking of Bridgwater, and the siege of Bristol, and Sherborne Castle, and Exeter. He was also with Colonel Whalley before Banbury Castle, and at the siege of Worcester. He had full employment in opposing the sectaries in all places: and particularly he had at one place a dispute with them of a whole day's continuance. And by what success he met with, he found reason to apprehend, that if there had but been a competent number of ministers, each doing their part, the whole plot of the furious party might have been broken, and king, parliament, and religion preserved. But he was separated from the army by great weakness, occasioned by the loss of a gallon of blood at the nose; upon which, retiring to Sir Thomas Rouse's, he was taken up with daily medicines to prevent a dropsy, and was in continual expectation of death.

He did what he could to keep his people at Kidderminster free from a concern in the public changes. He kept them from taking the Covenant, as fearing it might be a snare to their consciences: nay, he prevented its being much taken in all that county. When the Engagement came out, he spake and preached against it, and dissuaded men from taking it. He had a whole day's disputation with Mr. Tombs, in his church at Bewdley, upon infant baptism; and thereby kept his people free from the spreading notions of those times. When the army was going against King Charles II. and the Scots, he wrote letters to several of the soldiers to tell them of their sin, and desired them at last to begin to know themselves. And instead of praying for their success in public, he freely inveighed against the

forcing men to run to God upon such errands of blood and ruin; especially where brethren were concerned. He often and various ways declared against Cromwell's usurpation, when he had got the ascendant: he preached once before him after he was Protector, by means of the Lord Broghill and the Earl of Warwick: his text was 1 Cor. i. 10. The design of his sermon was to show how mischievous it was for politicians to maintain divisions in the church for their own ends. A little while after the Protector sent for him, and made a speech to him of an hour's length, about the providence of God in changing the government, and favouring that change by such great things done at home and abroad. Mr. Baxter freely told him, that the honest people of the land took their ancient monarchy to be a blessing; and desired to know how they had forfeited that blessing, and to whom the forfeiture was made. He with some passion replied, that there was no forfeiture, but God had changed it as it pleased him.

In the controversy about church government, which was then so hotly agitated, Mr. Baxter was all along against extremes. He neither fell in with the Erastian, nor episcopal, nor presbyterian, nor independent party entirely; but thought all of them had so much truth in common among them, as would have made these kingdoms happy, had it been unanimously and soberly reduced to practice, by prudent and charitable men. At the desire of the neighbouring ministers he drew up an agreement for church order and concord, containing only so much church order and discipline, as he apprehended the episcopal, presbyterian, and independent were agreed in, as belonging to the pastors of each particular church; which he afterwards published in a book called "Christian Concord:" and the ministers of those parts associated upon that bottom; not disputing with each other in order to an agreement in their opinions, but agreeing in the practice of what was owned by all.

Upon Oliver's becoming Protector, the extent of the toleration was the subject of many debates. The committee of parliament proposed that it should be extended to all that held the fundamentals of religion: hereupon it was queried which were the fundamentals of religion? and it was agreed that the members of the committee, who were fourteen in number, should each of them nominate a divine; and that they meeting together, should draw up a list of the fundamentals, to be as a test to the toleration. Mr. Baxter was upon this occasion nominated for one, (in the room of Archbishop Usher, who refused,) by the Lord Broghill, and took a journey accordingly to London. There he met Mr. Marshal, Mr. Reyner, Dr. Cheynel, Dr. Goodwin, Dr. Owen, Mr. Nye, Mr. Sydr. Simpson, Mr. Vines, Mr. Manton, and Mr. Jacomb, who were also nominated. Mr. Baxter was for offering to the parliament the creed, the Lord's prayer, and ten commandments, as the fundamentals of christianity: but the rest were not for so large a bottom, but were for having a greater number of fundamentals. If he did no other service among them, he at least prevented the running many things so high as might otherwise have been expected.

Truth and peace were the things he earnestly pursued all his days. He by writing treated with Dr. Brownrigg, bishop of Exeter, about concord with the diocesan party in this nation: and made also some proposals to Dr. Hammond to this purpose, a little before the Restoration of King Charles. By means of Mr. Lamb and Mr. Allen, two anabaptist ministers, whom he prevailed with to quit the way of separation, he dealt with the rest of the anabaptists, about communion with other churches. He treated with Mr. Nye about an agreement with the independents, in a moderate scheme; and he was often engaged in disputes with the papists also. And indeed it is amazing how one of so much weakness, who was constantly followed with divers bodily infirmities, should be capable of so much service.

He came to London just before the deposition of Richard Cromwell. He preached before the parliament the day before they voted for King Charles's return. He preached also before the lord mayor and aldermen of the city at St. Paul's, on the day of thanksgiving for Monk's success. And when the king was actually restored, he became one of his chaplains in ordinary, in conjunction with some others of his brethren of the same sentiments with him. He preached once before him in that capacity; and often waited on him with the rest of the ministers, in order to obtain by his means some terms of peace and union with the bishops and their adherents, who were many of them inclined to run things to extremity. He assisted at the Savoy conference as one of the commissioners, and then drew up a "Reformed Liturgy;" which some persons not very likely to be prejudiced in his favour, have thought to be the best of the kind they ever saw. He has under this head fallen under the censure of our late English historian, who, vol. iii. p. 235, makes this reflection: "He drew up an absolute form of his own, and styled it the 'Reformed Liturgy;' as if he had the modesty to think that the old Liturgy, compiled by a number of very learned confessors and martyrs, must now give place to a new form composed by a single man, and he by education much inferior to many of his brethren." But had this gentleman been so just as to have read the reasons which Mr. Baxter gave,* for his doing that which he represents as so assuming, he would have seen little occasion for his reflection. For the design of this Liturgy was not to jostle out the old one, where persons were satisfied with it, but to relieve those that durst not use the old one as it was, by helping them to forms taken out of the word of God. Or suppose we, that the old Liturgy had in the esteem of many fallen short of this new one; others are at a loss to discover why this should appear so preposterous, unless it be unaccountable for persons to prefer a Liturgy entirely Scriptural, to one that is made up of human phrases, and some of them justly enough exceptionable. It must be owned that the old Liturgy was framed by sundry confessors and martyrs, and upon that account it deserves

* See his large Life, Part I. p. 306.

respect : and it was a great step in their day, for them to cast so many corruptions out of the public service as they did, at that time, when this Liturgy was drawn out of the several forms that were in use in this kingdom before. But it was but a pursuit of their design, to render the public service yet more Scriptural : and had they risen from the dead, there is good reason to believe they would generally have approved of it ; and been so far from looking upon it as detracting from them, that they would have applauded it as a good superstructure upon their foundations. Suppose then he that drew up this " Reformed Liturgy," was by education much inferior to many of his brethren ; it neither follows from thence that he must really be so much inferior to them in useful knowledge and valuable abilities, as this author would seem to intimate ; nor can it justly be thence argued that his performance was contemptible ; nor that there was any want of modesty neither, when his brethren put him upon the undertaking. And besides, they approving it when they perused it, and joining in the presenting it, made it their own ; as sufficiently appears from the preface prefixed ; and some of them had academical education, and great applause in the world too, and yet thought not Mr. Baxter at all their inferior.

He was also one of the three that managed the dispute at the end of the conference at the Savoy, and freely charged some things in the Liturgy as sinful, and contrary to the word of God. As, that ministers are obliged in baptism to use the transient image of the cross ; that none be admitted to communion in the Lord's supper that dare not receive it kneeling, &c. The forementioned author speaking of this in his history, says, " That it seems very strange that he and his brethren should undertake to mention eight unlawful things in the Liturgy, when they could not affirm any one of those things to be in itself unlawful ; but argued altogether upon the unlawful imposition of them, which they might as well have done by the same argument in eight hundred of other indifferent and most innocent matters." But if this gentleman had considered, that the unwarrantableness of keeping up such impositions in the church was the thing which Mr. Baxter and his brethren undertook to prove, in opposition to those who were zealous for retaining them, and how little in that case depends upon the simple unlawfulness of the things imposed, (abstracting from all circumstances in a metaphysical sense,) the strangeness of their proceeding would have disappeared. For though the same argument would have done in eight hundred indifferent things, (had there been so many so imposed,) yet it does not follow but that it would be good and valid in those eight things mentioned, in which they thought they should be bound up by the ecclesiastical constitution, (if they really must have been so confined,) while they could not discover their compliance to be lawful.

The same author also falls in with Bishop Morley, in representing Mr. Baxter as very perverse and disingenuous, by persisting in his denial of a certain proposition, after it had been turned and altered several ways. But had he thought fit to have considered what is suggested upon that head in the abridgement of his Life, which he had so often consulted, and quoted upon other occasions, he would have seen the aspersion wiped off, which he so freely repeats : and whether in so doing he has meted with the measure he would have used towards himself, upon occasion, is left to his second thoughts.

When the king's Declaration came out, Mr. Baxter was offered the bishopric of Hereford, and some of his brethren some other preferments in the church ; but he refused acceptance, because of the uncertainty of the continuance of the terms of that Declaration, and so did several others : and Mr. Calamy and he were, by a majority of three voices, chosen by the city clergy to be their clerks in the convocation ; but were by the bishop of London excused from sitting there. A continuance at Kidderminster was what he had most desired of any thing ; and he did all that he was able in order to it ; but Providence forced him another way.

While he was away from the town of Kidderminster, in great weakness, more likely to die than live, after his great loss of blood, the people renewed their articles against Mr. Danse, the old vicar, and his curate ; and the committee sequestered the place, and left the profits in the hands of divers inhabitants to pay a preacher till it was disposed of. Mr. Baxter, though pressed, would not accept the vicarage, but continued to officiate among them as their minister. He would have taken no more out of the profits of the living than the £60 per annum which the vicar had before bound himself to pay him, but they made it £90. At length the people fearing some one should get a grant of the sequestration from the committee, went privately and got an order to settle Mr. Baxter in it ; but never showed it him, till King Charles came out of Scotland towards Worcester, when they desired him to take and keep it, and save them harmless by it, if they were called to repay what they had received and disbursed. After this, the tithes were gathered in his name by some of his neighbours : but he gave them orders, that if any refused to pay that were poor, it should be forgiven them ; but if they were able, what was due should be sought for with the help of the magistrates with damage ; and that both his part and his damages should be given to the poor. When this was known, none that were able would do the poor so great a kindness as to refuse payment.

Upon King Charles's restoration the old vicar was restored. He had before lived unmolested in the vicarage house, and had £40 per annum duly paid him. Mr. Baxter would now very willingly have been his curate. Being often with my Lord Chancellor, he begged his favour about a settlement there, which he signified to him he preferred to a bishopric. Sir Ralph Clare was the great obstacle. He once told Mr. Baxter, in Bishop Morley's chamber, that of eighteen hundred communicants in the town, he had not above six hundred for him. To clear which he sent to Kidderminster, and in a day's time his

friends there got the hands of sixteen hundred of those eighteen hundred for him ; which subscription being shown, made both the Bishop and Sir Ralph the more against his return thither. My Lord Chancellor wrote to Sir Ralph, but without effect. Mr. Baxter going down thither to make terms with the vicar, he would not suffer him to preach above twice or thrice. He could not be accepted, though he would have preached for nothing. It would not be allowed him so much as to administer the sacrament to the people, and preach a farewell sermon to them. Bishop Morley denied him the liberty of preaching in his diocese. He told him that he would take care the people should be no losers. And for awhile he sent the most acceptable preachers among them ; and once took the pains to preach to them himself, but it was in a way of invective against Mr. Baxter and the presbyterians. Dr. Warnestry did the same once and again, but with little success. When Bishop Morley forbade him preaching in his diocese, he asked him leave but to preach in some small village among the ignorant, where there was no maintenance for a minister : and he told him, that they were better to have none than him. Mr. Baldwin the minister was present.

There being no further capacity of service in those parts, Mr. Baxter for some time preached up and down occasionally in the city, and at length was fixed a lecturer with Dr. Bates at St. Dunstan's in Fleet Street ; and obtained Bishop Sheldon's licence, upon his subscribing a promise, not to preach against the doctrine of the church, or the ceremonies, in his diocese, as long as he used his licence. Here he had a crowded auditory ; and the crowd unhappily drove him from his place of preaching. One day in the midst of sermon a little lime dust fell down in the belfry, which made people think the steeple and church were falling. All were presently in a confused haste to get away, and the noise of the feet in the galleries sounded like the fall of the stones. Some cast themselves from the galleries, because they could not get down-stairs ; and the terror was universal : all made such haste to get out that they hindered one another. Mr. Baxter, when the hurry was a little over, with great presence of mind reassumed his discourse, with this remarkable passage, to compose the spirits of the people. " We are " (said he) " in the service of God, to prepare ourselves, that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away, and the elements melt in fervent heat ; the earth also and the works therein shall be burned up," &c. And when he had gone on a little while, a bench near the communion table breaking under the weight of those that stood upon it, renewed the fear and hurry, and made it rather worse than before. He was forced to preach the rest of his quarter at St. Bride's church, while St. Dunstan's was repairing. He preached also once every Lord's day at Black-friars, gratis ; and a week-day lecture in Milk Street.

During this short interval of public liberty, those ministers that were not for episcopacy, Liturgy, and ceremonies, were represented as seditious, and loaded with calumnies and reproaches. Many of them were imprisoned, together with some sober gentlemen, in several counties, under pretence of their plotting against the government. Particularly a plot was hatched in Worcestershire. A packet was pretended to be found under a hedge, left there by a Scotch pedlar. In it there were letters from several ministers ; and among the rest, one from Mr. Baxter ; intimating, that he had provided a considerable body of men well armed, which should be ready against the time appointed. And indeed where men were taken up and imprisoned in distant counties, it was said to be for Baxter's plot. The noise of these plots in so many counties, paved the way for the Act of Uniformity, which gave all the ministers who could not conform no longer time than till Bartholomew day, 1662, when they were all cast out. Mr. Baxter preached his last sermon in public on the 25th of May before, at Black-friars. The reason of his forbearing preaching so soon, was partly because the lawyers did interpret a doubtful clause in the Act of Uniformity, as putting an end to the liberty of lecturers at that time ; and partly because he would let all the ministers in the nation understand in time what his intentions were, lest any might be influenced to a compliance, upon a supposition that he intended to conform.

After this, if the ejected ministers did but meet to pray together it was a seditious conventicle. Dr. Bates and Mr. Baxter were desired to pray at a friend's house, for his wife that was sick of a fever, and had they been there they had been apprehended by a warrant from two justices. Finding therefore his public service at an end, he retired to Acton, in Middlesex ; where he went every Lord's day to the public church, and spent the rest of the day with his family, and a few poor neighbours that came in to him. In the time of the plague, in 1665, he went to Mr. Hampden's, in Buckinghamshire ; and returned back again to Acton when it was over. He stayed there as long as the Act against Conventicles was in force, and when it was expired, he had so many came to hear him, that he wanted room. Hereupon he by a warrant of two justices, was committed to New-Prison gaol for six months. But he got a Habeas Corpus, and was released ; and removed to Totteridge, near Barnet. While he was there, Duke Lauderdale going into Scotland, signified to him a purpose there was of taking off the oath of canonical obedience, and all impositions of conformity, save only that it should be necessary to sit in presbyteries and synods with the bishops and moderators ; and that he had the king's consent to offer him what place in Scotland he would choose, either a church, or a college, or a bishopric. But he excused himself from his weakness and indisposition, and the circumstances of his family.

After the Indulgence, in 1672, he returned to his preaching in the city. He was one of the Tuesday lecturers at Pinner's Hall ; and had a Friday lecture at Fetter Lane ; but on Lord's days he only preached occasionally. He afterwards preached in St. James's Market-house, where on July 5, 1674, they had a marvellous deliverance. For a main beam, that had before been considerably weakened by

the weight of the people, gave such cracks, that three several times they ran out of the room, concluding it was falling. The next day taking up the boards they found that two rends in the beam were so great, that it was a wonder of Providence that the floor had not fallen, and the roof with it, to the destruction of multitudes. He was afterwards apprehended as he was preaching his Thursday lecture at Mr. Turner's; but soon released, because the warrant was not signed by a city justice, as it should have been, when he was apprehended for preaching in the city. In 1676, by the assistance of his friends, he built a new meeting-house in Oxenden Street, and when he had preached there but once, a resolution was taken to surprise him the next time, and to send him for six months to gaol upon the Oxford Act. But he being out of town, Mr. Seddon, a Derbyshire minister, preaching for him, was sent to the Gate-house in his room, though the warrant did not suit him; and he was forced to continue there three months, till he had a Habeas Corpus. He afterwards built another meeting-house in St. Martin's parish, but was forcibly kept out of it by constables and officers: and thereupon Mr. Wadsworth, in Southwark, dying, he upon the invitation of his people preached to them many months in peace. And when Dr. Lloyd succeeded Dr. Lamplugh, in St. Martin's parish, he offered him his chapel, in Oxenden Street, for public worship, and accepted it.*

Anno 1682. He was suddenly surprised in his house, by an informer with constables and officers, who served upon him a warrant, to seize on his person for coming within five miles of a corporation; and five more warrants in dstraint for £195 for five sermons. He was going with them to a justice, though extremely bad as to his health, till meeting Dr. Cox, he forced him back to his bed, and went and took his oath before five justices that he could not go to prison without danger of death. The king being consulted, consented that his imprisonment should for that time be forborne. But they executed the warrants on the books and goods in the house, though he made it appear they were none of his; and they sold the bed he lay upon. Some friends paid down the money they were appraised at, and he repayed them. Being afterwards in danger of new seizures, he was forced to retire to private lodgings.

Anno 1684. He was again seized upon and carried to the sessions, when he was scarce able to stand, and bound in a bond of £400, to his good behaviour; and was told that this proceeding was only to secure the government against suspected persons. He was some time after carried again to the sessions-house in great pain, and forced to continue bound. He refused to stand bound, not knowing what they might interpret a breach of the peace. But his sureties would be bound, lest he should die in a gaol. He was carried thither a third time, and still bound; though for the most part he kept his bed.

Though he was thus treated all King Charles's reign, he yet prayed as heartily for him as any man; and he was often consulted about terms and measures for a union between the conformists and nonconformists, as to which he was ever free to give his sentiments. He was not for comprehension without indulgence; nor for a bare indulgence without the enlargement of the Act of Uniformity to a greater comprehension; but for the conjunction of both. He declared this when he was consulted by a person of honour, anno 1663. In the year 1668, Dr. Bates and he waited on the Lord Keeper Bridgman by desire, in order to a treaty about a comprehension and toleration, and were afterwards met by Dr. Wilkins and Mr. Burton, with whom they conferred. The thing they most differed about was re-ordination. At length by conference with Sir Matthew Hale, that point was thus adjusted, that there should be an admission into the ministry of the church of England, of such as had been before ordained according to this form of words: "Take thou legal authority to preach the word of God, and administer the holy sacraments in any congregation of England, where thou shalt be lawfully appointed thereunto." It was agreed the ceremonies should be left indifferent, and the Liturgy altered; and that there should be an indulgence of such as could not be comprehended. And a bill was drawn up by Judge Hale, to be presented to the parliament; but the high-church party made such an interest, that it was carried by a vote that no man should bring in a bill of this nature. He afterwards in the year 1673, upon the desire of the Earl of Orrery, drew up terms of union between the conformists and the

* The gentleman that compiled the third volume of the "Complete History of England," quoting that part of the Abridgement of Mr. Baxter's Life, where this is mentioned, declares, p. 312, that "that part of the relation as to the offer of a chapel, is known to be false." This appearing a direct contradiction to Mr. Baxter's relation of a matter of fact, in which himself was immediately concerned, troubled many; the rather because it seemed to strike at the credit of his whole history. Mr. Baxter had not only asserted in the History of his Life, p. 179, that he was encouraged by Dr. Tillotson to make the offer of the chapel, and that it was accepted to his great satisfaction; but he had mentioned it in several of his works that were published in his life-time; and particularly in his Breviate of the Life of his Wife, he, p. 57, says, that Dr. Lloyd and the parishioners accepted of it for their public worship, and that he and his wife asked them no more rent, than they were to pay for the ground; and the room over for a vestry, at £5, asking no advantage for all the money laid out on the building. Which was never known to be contradicted, till this history was published. Application therefore was made to the compiler of that third volume, in a respectful way, and he was requested to signify upon what grounds this was charged as a falsity. Hereupon he, like a gentleman, a christian, and a divine, frankly offered to consult my Lord Bishop of Worcester upon the matter, who was the person immediately concerned with Mr. Baxter; and his Lordship when consulted was pleased to declare that Mr. Baxter, being disturbed in his meeting-house in Oxenden Street, by the king's drums, which Mr. Secretary Coventry caused to be beat under the windows, made an offer of letting it to the parish of St. Martin's for a tabernacle, at the rent of £40 a year; and that his Lordship hearing it, said he liked it well; and that thereupon Mr. Baxter came to him himself, and upon his proposing the same thing to him, he acquainted the vestry, and they took it upon those terms. This account is here published for the clearing of that matter, with due thanks to his Lordship for his frankness, and to the gentleman that consulted him, for his most obliging readiness to do justice to truth.

nonconformists, in order to their joint vigorous opposing popery. And the next year there was also an agreement upon like terms, between Dr. Stillingfleet and Dr. Tillotson, and Dr. Manton, Dr. Bates, Mr. Pool, and Mr. Baxter, and an act was proposed to be brought in the next session of parliament, in pursuance of the treaty; but Dr. Tillotson wrote word to Mr. Baxter, that as circumstances stood, such an act could not pass in either house, without the concurrence of a considerable part of the bishops, and his Majesty's countenance, which at that time he saw little reason to expect.

In the reign of King James II. Mr. Baxter was committed to the King's Bench prison by warrant from the Lord Chief Justice Jefferies, for his "Paraphrase on the New Testament," which was called a scandalous and seditious book against the government. On May 30, 1685, he was brought to his trial. The passages mentioned in the information, were his paraphrase on Matt. v. 19; Mark ix. 39; xi. 31; xii. 38—40; Luke x. 2; John xi. 57; Acts xv. 2: and a certain noted clergyman put into the hands of his enemies some accusations out of his paraphrase on Rom. xiii. &c. as against the king, to touch his life; but no use was made of them. Jefferies interrupted his council in pleading for him, and treated Mr. Baxter most scornfully and rudely. He had given judgment against him, June 29, when he was fined 500 marks, and to lie in prison till he paid it; and bound to his good behaviour for seven years. But the next year King James altering his measures, many of the dissenters that were imprisoned were released; and their fines were remitted: and among the rest, Mr. Baxter obtained his pardon by the mediation of the Lord Powis. His fine was remitted; and Nov. 24, Sir Samuel Astrey sent his warrant to the keeper of the King's Bench to discharge him. But he gave sureties for his good behaviour: his Majesty declaring for his satisfaction, that it should not in him be interpreted a breach of the good behaviour for him to reside in London, which was not allowable by the Oxford Act; and this was entered upon his bail-piece. He continued some time in the Rules; and in February following removed to a house in Charter-house Yard.

After his settlement there, he gave Mr. Sylvester (whom he peculiarly valued, and had a special intimacy with) and his flock, his pains, gratis, every Lord's day in the morning, and every other Thursday morning at a weekly lecture. And thus he continued for about four years and a half; rejoicing as much as any man at the happy revolution under the conduct of King William, though he appeared not much in public. And when he was quite disabled from public service by his growing weakness, he still continued to do good in his own hired house, where he opened his doors morning and evening every day, to all that would come to join with him in family worship; reading and expounding the Scriptures with great seriousness and freedom. At length his distempers took him off from this also, and confined him first to his chamber, and then to his bed. Under sharp pains, he was very submissive to the will of God; and when he was inclined to pray most earnestly for a release, he would check himself and say, "It is not fit for me to prescribe: Lord, when thou wilt, what thou wilt, how thou wilt." As his end drew near, being often asked by his friends, how it was with his inward man, he replied, "I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within." He gave excellent counsel to young ministers that visited him, earnestly prayed God to bless their labours, and expressed great hopes that God would do a great deal of good by them, and great joy that they were of moderate and peaceable spirits. Being at last asked how he did, his answer was, "Almost well;" and at length he expired, Dec. 8, 1691, and was a few days after interred in Christ Church, in London, whither his corpse was attended by a numerous company of persons of different ranks, and especially of ministers, some of them conformists, who paid him the last office of respect. There were two discourses made upon occasion of his funeral, one by Dr. Bates, and the other by Mr. Sylvester, which are both in print: the former may be met with in the Doctor's Works; and the latter at the end of Mr. Baxter's Life in folio.

His last will and testament bore date July 7, 1689. The preamble was something peculiar, and ran thus: "I Richard Baxter, of London, clerk, an unworthy servant of Jesus Christ, drawing to the end of this transitory life, having through God's great mercy the free use of my understanding, do make this my last will and testament, revoking all other wills formerly made by me. My spirit I commit, with trust and hope of the heavenly felicity, into the hands of Jesus my glorified Redeemer and Intercessor; and by his mediation into the hands of God my reconciled Father, the infinite, eternal Spirit, Light, Life, and Love, most great, and wise, and good, the God of nature, grace, and glory; of whom, and through whom, and to whom are all things; my absolute Owner, Ruler, and Benefactor, whose I am, and whom I (though imperfectly) serve, seek, and trust; to whom be glory for ever. Amen. To him I render most humble thanks, that he hath filled up my life with abundant mercy, and pardoned my sin by the merits of Christ, and vouchsafed by his Spirit to renew me, and seal me as his own; and to moderate and bless to me my long sufferings in the flesh, and at last to sweeten them by his own interest, and comforting approbation, who taketh the cause of love and concord as his own," &c. He ordered his books to be distributed by Mr. Matthew Sylvester and Mr. Roger Morrice among poor scholars, which was done accordingly. All that remained of his temporal estate, after a few legacies to his kindred, he disposed of for the benefit of the souls and bodies of the poor. And he left Sir Henry Ashurst, Baronet, Rowland Hunt of Boraton, Esq., Mr. Thomas Hunt, merchant, Edward Harley, Esq., Mr. Thomas Cooke, merchant, Mr. Thomas Trench, merchant, and Mr. Robert Bird, gentleman, his executors.

Few ever had more weakness to imbitter their lives than he ; and yet this heightened and cherished the peculiar seriousness of his spirit. Few ever were more strongly tempted to infidelity ; and yet, as Providence overruled it, that contributed in the issue to his greater establishment. He was tempted sorely to question the truth of the Scriptures, the immortality of the soul, and the life to come. This sort of temptations did not assault him in that way that is usual with melancholy persons, but with a show of sober reason. Hereupon he was forced to dig to the very foundations of religion, and seriously to examine the reasons of christianity, and to give a hearing to all that could be said against it ; and his preaching and writings were upon this account the more useful. And he at last found that nothing is so firmly believed, as that which hath been some time doubted of.

He was a great observer of Providence, and in the course of his life met with many surprising deliverances. When he was seventeen years of age, riding on an unruly horse, who would often get the bit in his teeth, and run away with his rider, he was run away with in a very dangerous place. He was in a field of high ground, where there was a quick-set hedge on the side of him, that was the only fence ; on the other side of which was a deep narrow lane, about a story's height below him. When the horse was running away with him, he turned aside on a sudden, and leaped over the hedge into the lane. He came to the ground before the horse, and yet received no hurt, thought it seemed marvellous how his feet could fall besides him. At another time, being about the same age, and at Ludlow Castle, in company of several idle gentlemen, he was learning to play at tables of the best gamester in the house. When his opposite had once so much the better, that it was a hundred to one, besides the difference of their skill, he still held on, though both he and the standers-by laughed at him for not giving up, and told him the game was lost : he was so confident of it as to offer a hundred to one ; and actually did lay down ten shillings to sixpence. When the wager was laid, he told him there was no possibility of the game, but by one cast often : and it so fell out, that he had that same cast for several times successively, so that by that time a man could go four or five times about the room, his game was gone, which caused great admiration. He took the hint, feared that the devil had the ruling of the dice, and did it to entice him to be a gamester, and so gave him his ten shillings again, and resolved never more to play at tables whilst he lived. At another time, travelling from London into the country, about Christmas, in a very deep snow, he met on the road a loaded waggon, where he could not pass by but on the side of a bank : passing over which, all his horse's feet slipped from under him, and all the girts broke, so that he was cast just before the waggon wheel, which had gone over him, but that it pleased God the horses suddenly stopped, without any discernible cause, till he got out of the way. Often was he brought very low while he was at Kidderminster, so as to receive the sentence of death in himself, when his poor honest, praying neighbours there met together, and upon their fasting and earnest prayers, he hath been recovered. Once when he had been very low for three weeks together, and was unable to go abroad, on the very day that they prayed for him, which was on the Friday, he recovered so as to be able to preach to them, and administer the sacrament, on the Lord's day following. Another time he had a tumour rose on one of the tonsils of his throat, white and hard like a bone, above the hardness of any schirrous tumour. He feared a cancer, and applied such remedies by the advice of the physician as were thought fittest, but without alteration ; for it remained hard as at first. At the end of a quarter of a year, he was under some concern, that he had never praised God particularly for any of the deliverances he had formerly afforded him. And thereupon being speaking of God's confirming our belief of his word, by his fulfilling his promises, and hearing prayers, (as it is published in the second part of his "Saints' Rest,") he annexed some thankful hints as to his own experiences ; and suddenly the tumour vanished, leaving no sign where it had been remaining ; though he neither swallowed it down, nor spit it out, nor could ever tell what became of it. Another time having read in Dr. Gerhard the admirable effects of the swallowing a gold bullet upon his own father, in a case much like his, he got a gold bullet, between twenty and thirty shillings weight ; and having taken it, he knew not how to be again delivered of it. He took clysters and purges for about three weeks, but nothing stirred it. And a gentleman having done the like, the bullet never came from him till he died, and it was cut out. But at last his neighbours set apart a day to fast and pray for him, and he was free from his danger in the beginning of that day. And at another time, being in danger of an ægilopæe, he had also sudden relief by their prayers. At another time riding upon a great hot, mettled horse, as he stood upon a sloping pavement in Worcester, the horse reared up, and both his hinder feet slipped from under him ; so that the full weight of the body of the horse fell upon his leg, which yet was only bruised, and not broken : when considering the place, the stones, and the manner of the fall, it was a wonder his leg was not broken in shivers. Another time as he sat in his study, the weight of his greatest folio books broke down three or four of the highest shelves, when he sat close under them ; and they fell down on every side of him, and not one of them hit him, except one upon the arm. Whereas the place, the weight, and greatness of the books was such, and his head just under them, that it was a wonder they had not beaten out his brains, or done him an unspeakable mischief. One of the shelves just over his head having Dr. Walton's Polyglot Bible, all Austin's Works, the Bibliotheca Patrum, Marlorate, &c. At another time, viz. March 26, 1665, as he was preaching in a private house, a bullet came in at the window, and passed by him, but did no hurt. Such things as these he carefully took notice of, and recorded. And indeed his being carried through so much service and suffering too, under so much

weakness, was a constant wonder to himself, and all that knew him; and what he used himself often to take notice of, with expressions of great thankfulness.

There was scarce a man in England so consulted about cases of conscience as he was. He was applied to in matters of more than common concern and difficulty, by persons of all ranks and qualities. His "Directory" may give the world satisfaction how fit he was for that province: and had he kept an exact account of the various cases that had been proposed to him, with his solutions, we should have had yet fuller evidence.

He loved a retired life, but could not so conceal himself as not to be observed and much respected. My Lord Broghill, who was afterwards Earl of Orrery and Lord President of Munster, gave him many marks of his respect. Archbishop Usher used great freedom with him, and urged him to some of his writings. In the worst of times he had some even in King Charles's court that were very respectful to him. Duke Lauderdale was one of these: and let him be ever so ill a man himself, this must be said, that Mr. Baxter had sometimes an interest in him for the procuring good, and the avoiding mischief. While he lived at Acton, he had free conversation with his neighbour Sir Matthew Hale. And he manifested his respect to Mr. Baxter, by giving a high encomium of him both for piety and learning, before all the judges at the table at Serjeants' Inn, at the time when he was in prison upon the Oxford Act. My Lord Balcarres and his Lady had also a very great value for him. He had many letters full of respects from eminent divines in foreign parts. But there was no friend in the whole course of his life whom he more valued and respected, and by whom he was more beloved, than that noted citizen Henry Ashhurst, Esq. commonly called Alderman Ashhurst, who was the most exemplary person for sobriety, self-denial, piety, and humility, that London could glory of. In short, living and dying, he was as much respected by some, and as much slighted by others, as any man of the age.

Hardly any man was ever more calumniated and reproached than he. Dr. Boreman, of Trinity College, charged him in print with killing a man with his own hand in cold blood. Some years after, the same charge was brought against him in a coffee-house; but he that brought it being afterwards convinced, professed his sorrow, and asked his pardon. But Sir Roger L'Estrange published a story a little like it in his "Observer," and it was also inserted in the preface to the "Life of Dr. Heylin," and was lately inserted in a book entitled, "Ordination by mere Presbyters proved Void and Null, in a Conference between Philalethes and Pseudocheus." The story was this, that Mr. Baxter finding one Major Jennings in the war time among the bodies of the dead and wounded, looked on while Lieutenant Hurdman, that was with him, ran him through the body in cold blood. And that Mr. Baxter took off with his own hand the king's picture from about his neck, telling him as he was swimming in his gore, that he was a popish rogue, and that was his crucifix: which picture was kept by Mr. Baxter till it was got from him, but not without much difficulty, by one Mr. Somerfield who lived with Sir Thomas Rouse, who restored it to the true owner, who was supposed to be dead of his wounds: and this narrative was subscribed by Jennings himself, that it might pass for the more authentic.—Mr. Baxter, on the contrary, solemnly protested in print* upon occasion of the publication, that he knew not that he ever saw Major Jennings; that he never saw him or any other man wounded; that he never took such a picture from him, or saw who did it; nor was in the field when it was done; much less spoke any thing like the words reported: but that being at Longford House, while it was a garrison for the parliament, a soldier showed a small medal of gilt silver, bigger than a shilling; and said that he wounded Jennings, took his coat from his back, and the medal from his neck, which Mr. Baxter bought for eighteen pence, no one offering more: and that hearing afterwards he was living, he freely desired this Somerfield to give it him, supposing it was a mark of honour which might be useful to him. And this story was all the thanks that ever he had.

When he preached before King Charles, his Majesty sent the lord chamberlain to him to require him to print his sermon, and he accordingly printed it, and added in the title page, "by his Majesty's special command." Dr. Pierce afterward asserted to several, that he was none of the king's chaplain, and that he had no order from him for the printing of his sermon. And he could scarce preach a sermon, but he was represented as having some seditious design, covered over with innocent words.

He was vehemently aspersed by those that were fond of extremes on all hands. When the lecture was set up at Pinner's Hall, if he did but preach for unity and against division, or unnecessary withdrawing from each other, or against unwarrantable narrowing the church of Christ, it was presently said he preached against such and such persons. If he did but say that the will of man had a natural liberty, though a moral thralldom to vice; and that men might have Christ and life if they were but truly willing, though grace must make them willing; and that men have power to do better than they do; he was said to preach up Arminianism and free-will. And on the other hand, when he in public told the people, that they must not make the world believe that they were under greater sufferings than they really were, nor be unthankful for their peace; and that they ought when any hurt them, to love and forgive them, and see that they failed not of their duty to them; but should not forsake the owning and just defending by Scripture evidence, the truth opposed; some of the high-church party, in a printed account, told the world, that he bid the people resist, and not stand still and die like dogs: for the falsity of which he was forced to appeal to the many hundreds that heard him.

* See his "True History of Councils enlarged and defended," p. 5.

Nay, he was aspersed even after his death. For it was reported that in the latter part of his life, even till he died, he was in great doubt and trouble about a future state; that he inclined to think there was no future state at all, and ended his days under such a persuasion, to his no small trouble; he having written so many things to persuade persons to believe there was. Which was abundantly answered by Mr. Sylvester, in his preface prefixed to the "History of his Life and Times."

His love to the honest people of Kidderminster, who had the prime of his strength and the flower of his labours, was very remarkable. He told them, in the preface to the "Saints' Rest," that the offers of greater worldly accommodations, with five times the means that he received with them, was no temptation to him once to question whether he should leave them. But he was afterwards forced to leave them, by Bishop Morley, and Mr. Danse the old vicar. He did not part with them without mutual grief and tears. And when he went from them, he left Mr. Baldwin, to live privately among them, and oversee them in his stead; and he advised them to frequent the public church assemblies, in conjunction with their private helps, unless the public minister was utterly insufficient, or preached heresy, or in his application set himself against the ends of his office, by endeavouring to make a holy life seem odious. After parting from them, he wrote a letter to them but once a year, lest it should be the occasion of their suffering; and for fear lest if they did any thing that was displeasing, it should be represented as the effect of his suggestions. But in process of time even this honest and quiet people were exasperated. They were alienated from the prelates and their adherents, for running down Mr. Baxter and those of his mind, as deceivers. Repeating sermons in their houses they were laid in gaols with common malefactors, their goods were seized, and they were fined and punished again and again. At length they were hardly more angry with the bishops, than they were with Mr. Baxter himself, whom they censured upon his publishing the book called "The Cure of Church Divisions," as strengthening the hands of persecutors by persuading them of the lawfulness of communicating in their parish church, with a conformable minister in the Liturgy. But he still continued his care of them, and concern for them. And at length he became capable of helping them to a valuable, useful man, that would make it his business to promote serious religion among them. For Colonel John Bridges had sold the patronage of the living to Mr. Thomas Foley, upon condition that he should present Mr. Baxter next if he were capable of it; and if not, that he should present one with his consent. When the old vicar died, many thought that Mr. Baxter himself would have conformed. Archbishop Stern, of York, particularly, bid a minister take it on his word that he conformed, and was gone to his beloved Kidderminster. But Mr. Baxter had no such thoughts, though he would gladly have assisted them in getting a suitable person. But the people there refused to have any hand in bringing in another minister into the church, lest they should seem to consent to his conformity, or be obliged to own him in his office. They were not to be prevailed with to concur; and for that reason Mr. Baxter refused to meddle in the choice. When Mr. Foley had put in a valuable man to be their minister, Mr. Baxter wrote to them to join with him in prayers and sacrament, at that time when they had no opportunity for separate meetings. But their sufferings had so far alienated them from the church party, that they would not yield that his letter should be so much as read among them. However, Mr. Baxter kept up a peculiar respect to them, and concern for them, as long as he lived.

His works were various. Dr. Bates, in his funeral sermon, says that his books, for the number and variety of matter in them, make a library. They contain a treasure of controversial, casuistical, positive, and practical divinity; and the excellent Bishop Wilkins did not stick to say that he had cultivated every subject he handled. I will touch only upon those of his works that are here collected together in four volumes.

The first volume contains his "Christian Directory." The first part of it, which he calls "Christian Ethics," is perhaps the best body of practical divinity that is extant in our own or any other tongue. And though in the "Ecclesiastical Cases" there are some things that are not to every man's gust, (and no other could well be expected where there is so vast a variety,) yet he that will have the patience to read through, will find his pains rewarded by ample instruction.

The second volume contains, I. "The Reasons of the Christian Religion;" which book hath relieved many when under temptations to infidelity. II. "The Unreasonableness of Infidelity;" where a clear account is given of the nature of the witness of the Spirit to the truth of Christianity, and of the unpardonable sin committed in opposition to it. And a discourse is added about the arrogancy of reason in opposition to divine revelation, that is very proper for those who being for a freedom of thought would know how to keep it within due bounds, so as to prevent extravagance. III. "More Reasons for the Christian Religion;" which contains a vindication of the Holy Scriptures from the charge of contradictions; and some animadversions on my Lord Herbert "De Veritate." IV. His "Treatise of Conversion;" a set of plain sermons preached at Kidderminster, explaining the nature and the necessity, the benefits and hinderances, of a thorough change of heart and life. V. "A Call to the Unconverted;" which has been blessed by God with marvellous success in reclaiming persons from their impiety. Six brothers were once converted by reading it. Twenty thousand of them were printed and dispersed in little more than a year's time. It was translated into French and Dutch, and other European languages. And Mr. Eliot translated it into the Indian language; and Mr. Cotton Mather gives an account of a certain Indian prince, who was so affected with this book, that he sat reading it with tears in his eyes

till he died, not suffering it to be taken from him. VI. "Now or Never;" in which all are seriously urged to improve the present time, in order to a hearty return to God through Jesus Christ. VII. "Directions and Persuasions to a Sound Conversion;" a book that has been useful to many souls, by preventing those mistakes in practical religion, which are often fatal. VIII. "A Saint or a Brute;" being some plain sermons preached to his people at Kidderminster, concerning the necessity and excellency of holiness. IX. "The Mischiefs of Self-Ignorance, and Benefits of Self-Acquaintance;" being some plain sermons preached at St. Dunstan's, in Fleet Street, to prevent persons from devouring others, while they did not know themselves. X. "A Right Method for Settled Peace of Conscience;" written for the benefit of a melancholy lady; a book by which many dejected christians have been revived. XI. "God's Goodness Vindicated;" an essay to clear up that darling attribute of the Deity about which melancholy persons often run into such unhappy mistakes. XII. "Directions to a Weak Christian how to Grow in Grace; with Characters of a Sound Christian;" well worth the perusal of such as desire to have right and clear notions of christianity.

The third volume contains, I. "The Saints' Everlasting Rest;" a book written in a very languishing condition, when in the suspense of life and death; and yet it has the signatures of a holy and vigorous mind. Multitudes will have cause to bless God for ever for this book. Among others, holy Mr. John Janeway was thereby converted.* II. "A Treatise of Self-Denial;" in which the nature and grounds of that capital part of our holy religion are opened and cleared. III. "Of Crucifying the World by the Cross of Christ;" an affecting caveat against worldliness. IV. "The Life of Faith;" which was an enlargement of the sermon preached before King Charles II., soon after his Restoration. Though there are many things to be met with here, that occur in his other writings, (a thing not to be avoided in one that wrote so much,) yet has the method in which they are here put together been advantageous to many. V. "The Divine Life;" in which there are three Treatises: viz. "Of the Knowledge of God," "Of Walking with God," and "Of Conversing with God in Solitude;" in which there is more solid and useful divinity than in some bulky volumes. VI. "The Divine Appointment of the Lord's day;" written for the satisfaction of some that were inclined to the seventh-day sabbath. VII. "Obedient Patience." VIII. "His Dying Thoughts;" in which though there are some peculiarities, and an account of some temptations, that it is amazing that such a man as Mr. Baxter should be at all troubled with; there yet are some as noble thoughts as to the happiness of the saints departed, and as to our blessed Saviour's transfiguration, and the improbability of it, as can easily be met with.

The fourth and last volume contains, I. "Compassionate Counsel to Young Men;" which many have had cause to bless God for. II. "The Mother's Catechism;" designed for the instruction of children, and for the assistance of mothers in discharging their duty in that respect. III. "Catechising of Families;" a plain manual; familiarly opening the great essentials of religion in a catechetical way. IV. "The Poor Man's Family Book;" a book that hath been given away by many landlords to their tenants with good success. V. "Confirmation and Restoration," &c.; being an essay to revive the true primitive discipline, by bringing the baptized publicly to own their standing to the baptismal vow when they come to age; and proposing that such as fall into scandalous sins should be restored by a public profession of repentance. VI. "Gildas Salvianus, or the Reformed Pastor;" which perhaps contains the best model of a gospel minister that ever was published. We may indeed there meet with a free confession of ministerial faults; which confession some endeavoured to turn to his reproach: but the confessing and amending real faults, is a much more likely way to secure the honour of the sacred ministry, than either a denying them, or a seeking to cloak, extenuate, or cover them. VII. "The Vain Religion of the Formal Hypocrite;" where hypocrisy is freely detected and unmasked. VIII. "Cain and Abel;" in which the malignity of the enmity between the Seed of the woman and the seed of the serpent, is proved to have discovered itself from the first. IX. "Knowledge and Love;" wherein conceited knowledge is exposed, and the excellency of divine love displayed. X. "Catholic Unity;" a sermon preached in St. Martin's Church, in which it is shown how greatly ungodliness tendeth to divisions, and godliness to the truest unity and peace. XI. "The True and only Way of Concord." XII. Sermons preached upon sundry particular occasions; with a few "Directions to Justices of Peace," &c.

I shall only add, that if the recommendations of others would have any influence upon the readers, or their characters of the author increase their esteem, few writers would have more advantage than Mr. Baxter. For besides that there are none of our practical divines whose works have been translated into more foreign languages, nor are read with more admiration abroad than his, there is no one who by the fittest judges has been more applauded.

Mr. Pitcairn, in his "Harmony of the Evangelists," p. 269, professes a great esteem for his learning, acuteness, and piety.

Mr. Wood, Professor of Divinity in the University of St. Andrews, in his answer to Mr. Lockier, represents Mr. Baxter as a most judicious, acute, and godly man.

The Honourable Robert Boyle, Esq. declared Mr. Baxter to be the fittest man of the age for a casuist because he feared no man's displeasure, nor hoped for any man's preferment.

* See Mr. Janeway's Life, p. 6.

He was often quoted by some of the most celebrated divines of the church with respect; as by Bishop Patrick, Bishop Stillingfleet, Bishop Burnet, and Dr. Sherlock; as also by Mr. Hotchkis, and Mr. Wade, and others.

Sir William Morrice, in his book of the "Lord's Supper," p. 32, speaks of Mr. Baxter as one in the dust of whose feet (according to the Hebrew proverb) he should gladly roll himself; and notwithstanding some little difference in opinion, yet he could never have a quarrel with him. And he declares that he could only say as Phavorinus did of Adrian, It is not for me to contend with him who commands legions of notions and arguments. For me (says he) to throw a dart at him from Bellona's temple, (which was the denunciation of war,) were to show myself like one of the priests of that goddess, which were all fanatic, and used to tear their own flesh. I should be loth to transform the most favourable patron I have found, into the most formidable enemy I can meet with. And as he that thought it enough to eternize his memory, to inscribe upon his monument, his friendship he had with Sir Philip Sidney; so (says he) my tombstone could not have been ambitious of a more honourable epitaph, than Mr. Baxter's approbation.

Mr. Glanvil, in his "Philosophia Pia," p. 110, thus expresses himself concerning Mr. Baxter,—That worthy man I think is to be honoured much for his stout, rational, and successful opposition of the mischievous antinomian follies, when the current systematic divinity, then called orthodox, was very overgrown with them; and for his frequent asserting the reasonableness of religion, against the madness of spreading enthusiasm; for his earnest endeavours for the promotion of peace and universal charity, when it was held a great crime not to be fierce in the way of a sect. That he was a person worthy of great respect; and that he (viz. Mr. Glanvil) could scarce forbear affirming concerning him, as a learned doctor of the church of England did; viz. that he was the only man that spake sense in an age of nonsense.

Mr. Woodbridge, in his "Treatise of Justification," says, that Mr. Baxter was a man made on purpose to encounter with opposition for the sake of truth.

And Dr. Manton, upon occasion, declared in the hearing of several, that he thought Mr. Baxter came nearer the apostolical inspired writers, than any man in the age.

It having been proposed to reprint the PRACTICAL WORKS of the excellent Mr. BAXTER, in Four Volumes ; a design fitted to promote and propagate serious religion, not only in the present age, but to posterity : we whose names are subscribed, do most heartily recommend it to all ministers, gentlemen, and others, (to whom the interest of our Lord Jesus Christ is dear,) that they would to their utmost encourage so good a work.

AMONG all the great and useful projects of this kind that have been set on foot this age, perhaps there have been none so likely to reach all the desirable purposes this may be serviceable for. Here you have not only a few particular heads of christian faith and practice, but christianity itself, in its full extent and compass, most accurately handled, and at the same time with greatest plainness suited to the meanest capacities, and pressed home upon the consciences of readers with inimitable life and fervour. And how great an advantage must it be to have such a help at hand in families, to which you may have recourse upon all occasions, to clear your judgments in the great articles of religion, to ease your minds in the most perplexing cases of conscience, to engage and direct you in the several most important exercises of godliness ! You need not fear any danger from hence of being influenced for or against any party of christians, as such. For in all his writings you will find the evidences of a large and truly christian spirit, too great to be confined to the narrow limits of one or other party ; and that noble catholic temper is what he every where labours to infuse into his readers : a temper not only most pleasant to the persons themselves in whom it has place, but which at last must heal all the unhappy differences in the christian world, if ever God have so much mercy for us.

GEORGE HAMMOND,
ABRAHAM HUME,
SAMUEL STANCLIFF,
THOMAS DOOLITTLE,
RICHARD STRETTON,
JOHN QUICK,
MATTHEW SYLVESTER,
DANIEL WILLIAMS,
DANIEL BURGESS,
JOHN SPADEMAN,
SAMUEL POMFRET,
JOHN SHOWER,
TIMOTHY ROGERS,
THOMAS GOODWIN,
JOSHUA OLDFIELD,
BENJAMIN ROBINSON,
THOMAS COTTON,

WILLIAM TONG,
ROBERT FLEMING,
JOHN SHEFFIELD,
JOHN BILLINGSLEY,
DANIEL ALEXANDER,
ROBERT BILLIO,
THOMAS REYNOLDS,
EDMUND CALAMY,
SAMUEL BURY,
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ZACH. MERRELL,
THOMAS FREKE,
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SAMUEL PALMER,
BENJAMIN GRAVENER,
MICHAEL POPE,
SAMUEL ROSEWEL.

A
CHRISTIAN DIRECTORY:

OR, A SUM OF

PRACTICAL THEOLOGY,

AND

CASES OF CONSCIENCE.

**DIRECTING CHRISTIANS, HOW TO USE THEIR KNOWLEDGE AND FAITH; HOW TO
IMPROVE ALL HELPS AND MEANS, AND TO PERFORM ALL DUTIES; HOW TO
OVERCOME TEMPTATIONS, AND TO ESCAPE OR MORTIFY EVERY SIN.**

IN FOUR PARTS.

- I. CHRISTIAN ETHICS, (OR PRIVATE DUTIES.)**
- II. CHRISTIAN ECONOMICS, (OR FAMILY DUTIES.)**
- III. CHRISTIAN ECCLESIASTICS, (OR CHURCH DUTIES.)**
- IV. CHRISTIAN POLITICS, (OR DUTIES TO OUR RULERS AND NEIGHBOURS.)**

ADVERTISEMENT.

READERS,

THE book is so big that I must make no longer preface, than to give you this necessary, short account, I. Of the quality; II. And the reasons of this work.

I. The matter you will see in the contents: As Amesius's "Cases of Conscience" are to his "Medulla," the second and practical part of theology, so is this to a "Methodus Theologiæ" which I have not yet published. And, 1. As to the method of this, it is partly natural, but principally moral; that is, partly suitable to the real order of the matter, but chiefly of usefulness, *secundum ordinem intentionis*, where our reasons of each location are fetched from the end. Therefore unless I might be tedious in opening my reasons *à fine* for the order of every particular, I know not how to give you full satisfaction. But in this practical part I am the less solicitous about the accurateness of method, because it more belongeth to the former part, (the theory,) where I do it as well as I am able.

2. This book was written in 1664 and 1665 (except the Ecclesiastic Cases of Conscience, and a few sheets since added). And since the writing of it, some invitations drew me to publish my "Reasons of the Christian Religion," my "Life of Faith," and "Directions for Weak Christians;" by which the work of the two first chapters here is more fully done; and therefore I was inclined here to leave them out; but for the use of such families as may have this without the other, I forbore to dismember it.

3. But there is a great disproportion between the several parts of the book. 1. The First Part is largest, because I thought that the heart must be kept with greatest diligence, and that if the tree be good the fruit will be good; and I remember Paul's counsel, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," 1 Tim. iv. 16. Nothing is well done by him that beginneth not at home: as the man is, so is his strength, and work. 2. The two first chapters are too coarse and tedious for those of the higher form, who may pass them over. But the rest must be spoken to; to whom that is unprofitable which is most suitable and pleasant to more exercised and accurate wits. The grand directions are but the explications of the essentials of christianity, or of the baptismal covenant, even of our relation-duties to God the Father, Son, (in several parts of his relation,) and of the Holy Ghost. The doctrine of Temptations is handled with brevity, because they are so numerous; lest a due amplification should have swelled the book too much; when a small part of their number maketh up so much of Mr. John Downname's great and excellent treatise, called, "The Christian Warfare." The great radical sins are handled more largely than seemeth proportionable to the rest, because all die when they are dead. And I am large about Redeeming Time, because therein the sum of a holy, obedient life is included.

4. If any say, Why call you that a Sum of Practical Theology which is but the directing part, and leaveth out the explication, reasons, various uses, marks, motives, &c.? I answer, 1. Had I intended sermonwise to say all that might well be said on each subject, it would have made many volumes as big as this. 2. Where I thought them needful, the explication of each duty and sin is added, with marks, contraries, counterfeits, motives, &c. And uses are easily added by an ordinary reader, without my naming them.

5. I do especially desire you to observe, that the resolving of practical cases of conscience, and the reducing of theoretical knowledge into serious christian practice, and promoting a skilful facility in the faithful exercise of universal obedience, and holiness of heart and life, is the great work of this treatise; and that where I thought it needful, the cases are reduced to express questions and answers. But had I done so by all, many such volumes would have been too little; and therefore I thought the directing way most brief and fit for christian practice; for if you mark them, you will find few directions in the book, which may not pass for the answer of an implied question or case of conscience; and when I have given you the answer in a direction, an ingenious reader can tell what question it is that is answered. And so, many hundred cases are here resolved, especially in the two first parts, which are not interrogatively named.

6. And I must do myself the right as to notify the reader, that this treatise was written when I was (for not subscribing, declaring, &c.) forbidden by the law to preach, and when I had been long separated far from my library and from all books, saving an inconsiderable parcel which wandered with me, where I went; by which means this book hath two defects: 1. It hath no cases of conscience, but what my bare memory brought to hand: and cases are so innumerable, that it is far harder, methinks, to remember them, than to answer them; whereby it came to pass that some of the ecclesiastical cases are put out of their proper place, because I could not seasonably remember them. For I had no one casuist but Amesius with me. But (after about twelve years' separation) having received my library, I find that the very sight of Sayrus, Frago, Roderiquez, Tolet, &c. might have helped my memory to a greater number. But perhaps these will be enough for those that I intend them for. 2. And by the same cause the margin is unfurnished of such citations as are accounted an ornament, and in some cases are very useful. The scraps inserted out of my few trivial books at hand being so mean, as that I am well content (except about Monarchy, Part IV.) that the reader pass them by as not worthy of his notice.

And it is like that the absence of books will appear to the reader's loss in the materials of the treatise; but I shall have this advantage by it, that he will not accuse me as a plagiarist. And it may be some little advantage to him, that he hath no transcript of any man's books, which he had before; but the product of some experience, with a naked, unbiassed perception of the matter or things themselves.

7. Note also, that the Third and Fourth Parts are very much defective of what they should contain, about the power and government of God's officers in church and state; of which no readers will expect a reason but strangers, whose expectations I may not satisfy. But as I must profess, that I hope nothing here hath proceeded from disloyalty, or disrespect to authority, government, unity, concord, peace, or order; or from any opposition to faith, piety, love, or justice; so if, unknown to me, there be any thing found here that is contrary or injurious to any one of these, I do hereby renounce it, and desire it may be taken as *non scriptum*.

II. The ends and uses for which I wrote this book are these: 1. That when I could not preach the gospel as I would, I might do it as I could. 2. That three sorts might have the benefit, as followeth.

1. That the younger and more unfurnished and unexperienced sort of ministers, might have a promptuary at hand, for practical resolutions and directions on the subjects that they have need to deal in. And though Sayrus and Fragoso have done well, I would not have us under a necessity of going to the Romanists for our ordinary supplies. Long have our divines been wishing for some fuller casuistical treatise: Perkins began well; Bishop Sanderson hath done excellently *de juramento*; Amesius hath exceeded all, though briefly. Mr. David Dickson hath put more of our English cases about the state of sanctification, into Latin, than ever was done before him. Bishop Jeremy Taylor hath in two folios but begun the copious performance of the work. And still men are calling for more, which I have attempted: hoping that others will come after, and do better than we all.

If any call it my pride, to think that any ministers or students are so raw as to need any thing that I can add to them, let him but pardon me for saying that such demure pleadings for a feigned humility, shall not draw me to a confederacy with blindness, hypocrisy, and sloth, and I will pardon him for his charge of pride.

It is long ago since many foreign divines subscribed a request, that the English would give them in Latin a Sum of our Practical Theology, which Mr. Dury sent over, and twelve great divines of ours wrote to Bishop Usher, (as Dr. Bernard tells you in his Life,) to draw them up a form or method. But it was never done among them all. And it is said, that Bishop Downham at last undertaking it, died in the attempt. Had this been done, it is like my labour might have been spared. But being undone, I have thus made this essay. But I have been necessitated to leave out much, (about conversion, mortification, self-denial, self-acquaintance, faith, justification, judgment, glory, &c.) because I had written of them all before.

2. And I thought it not unuseful to the more judicious masters of families, who may choose and read such parcels to their families, as at any time the case requireth. And indeed I began it rudely, with an intention of that plainness and brevity which families require; but finding that it swelled to a bigger bulk than I intended, I was fain to write my "Life of Faith," as a breviary and substitute, for the families and persons that cannot have and use so large a volume: presupposing, my "Directions for sound Conversion," for "Weak Christians," and for "Peace of Conscience," printed long ago.

3. And to private christians I thought it not in vain, to have at hand so universal a directory and resolution of doubts; not expecting that they remember all, but may, on every occasion, turn to such particulars as they most need.

But I must expect to be assaulted with these objections: and it is not only profane deriders and malignant enemies, that are used by Satan to vilify and oppose our service of God.

Object. 1. You have written too many books already. Who do you think hath so little to do as to read them all? Is it not pride and self-conceitdness to think that your scribblings are worthy to be read? and that the world hath need of so much of your instructions, as if there were no wise men but you? You have given offence already by your writings; you should *write less, and preach more*.

Ans. 1. I have seldom, if ever, in all my ministry, omitted one sermon for all my writings. I was not able to live in London, nor ride abroad; but through God's mercy I seldom omitted any opportunities at home.

2. And if I preach the same doctrine that I write, why should not men be as angry with me for preaching it, as for writing it? But if it be good and true, why is it not as good preach by the press, to many thousands, and for many years after I am dead, as to preach to a parlour full for a few hours? Or why is not both as good as one?

3. I will not take the reverend objector to be ignorant, that writing, and publishing the word of God by it, is preaching it, and the most public preaching; and hath the example of the apostles and evangelists, as well as speaking. And one is no more appropriate to them than the other: though the extraordinaries of both be proper to them. And do you not perceive what self-condemning contradiction it is, at the same time to cry out against those that dissuade you from preaching, or hinder you, and tell you it is needless, and you are proud to think that the world needeth your preaching, and yet you yourselves to say the very same against your brethren's preaching by the press? I know an ignorant, illiterate sectary might say, Writing is no preaching; and you are called to preach, and not to write. But I must reverence you more than to suppose you so absurd. Other men forbid you but *less public* preaching, and you reproach me for *more public* preaching: that is the difference. How hard is it to know what spirit we are of! Did you think that you had been patrons of idleness, and silencers of ministers, while you declaim so much against it? Your pretence that you would have me preach more, is feigned. Are you sure that you preach often than I do? When I persuaded ministers heretofore to catechise and instruct all their parishes personally, family by family, you said it was more toil than was our duty. And now you are against much writing too; and yet would be thought laborious ministers.

And as to the number and length of my writings, it is my own labour that maketh them so, and my own great trouble, that the world cannot be sufficiently instructed and edified in fewer words. But, 1. Would not all your sermons set together be as long? And why is not much and long preaching blamable, if long writings be? 2. Are not the works of Augustine, and Chrysostom, much longer? Who yet hath reproached

Aquinas or Snarez, Calvin or Zanchy, &c. for the number and greatness of the volumes they have written? Why do you contradict yourselves by affecting great libraries? 3. When did I ever persuade any one of you to buy or read any book of mine? What harm will they do those that let them alone? Or what harm can it do you for other men to read them? Let them be to you as if they had never been written; and it will be nothing to you how many they are. And if all others take not you for their tutors, to choose for them the books that they must read, that is not my doing, but their own. If they err in taking themselves to be fitter judges than you what tendeth most to their own edification, why do you not teach them better? 4. Either it is God's truth, or error, which I write. If error, why doth no one of you show so much charity, as by word or writing to instruct me better, nor evince it to my face, but do all to others by backbiting? If truth, what harm will it do? If men had not leisure to read our writings, the booksellers would silence us, and save you the labour; for none would print them. 5. But who can please all men? Whilst a few of you cry out of too much, what if twenty or a hundred for one be yet for more? How shall I know whether you or they be the wiser and the better men?

Readers, you see on what terms we must do the work of God. Our slothful flesh is backward, and weary of so much labour: malignant enemies of piety are against it all. Some slothful brethren think it necessary to cloak their fleshly ease by vilifying the diligence of others. Many sects whom we oppose, think it the interest of their cause, (which they call God's cause,) to make all that is said against them seem vain, contemptible, and odious; which because they cannot do by confutation, they will do by backbiting and confident chat. And one or two reverend brethren have, by the wisdom described exactly, James iii. 15, 16, arrived at the liberty of backbiting and magisterial sentencing the works of others, (which they confess they never read,) that their reputation of being most learned, orthodox, worthy divines, may keep the chair at easier rates, than the wasting of their flesh in unwearied labours to know the truth, and communicate it to the world. And some are angry, who are forward to write, that the booksellers and readers silence not others as well as them.

Object. II. Your writings differing from the common judgment, have already caused offence to the godly.

Ans. 1. To the godly that were of a contrary opinion only. Sores that will not be healed, use to be exasperated by the medicine. 2. It was none but healing, pacificatory writings, that have caused that offence. 3. Have not those dissenters' writings more offended the godly that were against them? They have but one trick, to honour their denial, which more dishonoureth it, even by unsanctifying those that are not of their minds. 4. If God bless me with opportunity and help, I will offend such men much more, by endeavouring, further than ever I have done, the quenching of that fire which they are still blowing up; and detecting the folly and mischief of those logomachies by which they militate against love and concord, and inflame and tear the church of God. And let them know that I am about it. But some pastors, as well as people, have the weakness to think that all our preachings and writings must be brought under their dominion, and to their bar, by the bare saying that we offend the godly, that is, those of their opinion, which they falsely call by the name of scandal. 5. But I think they will find little controversy to offend them in this book.

Object. III. You shall take more leisure, and take other men's judgment of your writings before you thrust them out so hastily.

Ans. 1. I have but a little while to live, and therefore must work while it is day. Time will not stay. 2. I do show them to those that I take to be most judicious, and never refused any man's censure; but it is not many that have leisure to do me so great a kindness. But that I commit them not to the perusal of every objector, is a fault incurable, by one that never had an amanuensis, and hath but one copy, usually. 3. And if I could do it, how should I be sure that they would not differ as much among themselves, as they do from me? And my writings would be like the picture which the great painter exposed to the censure of every passenger, and made it ridiculous to all, when he altered all that every one advised him to alter. And, to tell you the truth, I was never yet blamed by one side as not sufficiently pleasing them; but I was blamed also by the contrary side, for coming so near them: and I had not wit enough to know which party of the accusers was the wiser. And therefore am resolved to study to please God and conscience, and to take man-pleasing, when inconsistent, for an impossible and unprofitable work; and to cease from man whose breath is in his nostrils, whose thoughts all perish as he passeth off the judicature of his stage to the judicature of God.

Object. IV. Your Ecclesiastical Cases are dangerously reconciling, tending to abate men's zeal against error.

Ans. The world hath long enough escaped the danger of peace and reconciliation. It had been well if they had as long escaped the danger of your conceited, orthodox strife, which hath brought in confusion and all evil works. I take it to be a zeal effectually against love, and against unity, and against Christ, which, with the preachers of extremes, goeth under the name of a zeal against error, and for truth.

Object. V. Are all these numerous directions to be found in Scripture? Show us them in Scripture, or you trouble the church with your own inventions.

Ans. 1. Are all your sermons in the Scripture? and all the good books of your library in the Scripture? 2. Will you have none but readers in the church, and put down preachers? Sure it is the reader that delivereth all and only the Scripture. 3. Are we not men before we are christians? And is not the light and law of nature divine? And was the Scripture written to be instead of reason, or of logic, or other subservient sciences? Or must they not all be sanctified and used for divinity? 4. But I think that as all good commentaries, and sermons, and systems of theology, are in Scripture, so is the Directory here given, and is proved by the evidence of the very thing discoursed of, or by the plainest texts.

Object. VI. You confound your reader by curiosity of distinctions.

Ans. 1. If they are vain or false, shame them by detecting it, or you shame yourselves by blaming them, when you cannot show the error. Expose not yourselves to laughter by avoiding just distinction to escape confusion: that is, avoiding knowledge to escape ignorance, or light to escape darkness. 2. It is ambiguity and confusion that breedeth and feedeth almost all our pernicious controversies; and even those that bring in error by vain distinction, must be confuted by better distinguishers, and not by ignorant

confounders. I will believe the Holy Ghost, 2 Tim. ii. 14—16, that logomachy is the plague by which the hearers are subverted, and ungodliness increased; and that orthotomy, or right dividing the word of truth, is the cure. And, Heb. v. 15, discerning both good and evil, is the work of long and well exercised senses.

Object. VII. Is this your reducing our faith to the primitive simplicity, and to the creed? What a toilsome task do you make religion by overdoing? Is any man able to remember all these numberless directions?

Ans. 1. I pray mistake not all these for articles of faith. I am more zealous than ever I was for the reduction of the christian faith to the primitive simplicity; and more confident that the church will never have peace and concord, till it be so done, as to the rest of men's faith and communion. But he that will have no books but his creed and Bible, may follow that sectary, who, when he had burnt all his other books as human inventions, at last burnt the Bible, when he grew learned enough to understand, that the translation of that was human too.

2. If men think not all the tools in their shops, and all the furniture of their houses, or the number of their sheep, or cattle, or lands, nor the number of truths received by a learning intellect, &c. to be a trouble and toil, why should they think so of the number of helps to facilitate the practice of their duty? If all the books in your libraries make your studies or religion toilsome, why do you keep them? and do not come to the vulgar religion, that would hear no more but, Think well, speak well, and do well, or, Love God and your neighbour, and do as you would be done by. He that doth this truly, shall be saved. But there goeth more to the building of a house, than to say, Lay the foundation, and raise the superstructure: universals exist not but in individuals; and the whole consisteth of all the parts.

3. It is not expected that any man remember all these directions. Therefore I wrote them, because men cannot remember them, that they may, upon every necessary occasion, go to that which they have present use for, and cannot otherwise remember.

In sum, to my quarrelsome brethren I have two requests: 1. That instead of their unconscionable, and yet unreformed custom of backbiting, they would tell me to my face of my offences by convincing evidence, and not tempt the hearers to think them envious. And, 2. That what I do amiss they would do better: and not be such as will neither laboriously serve the church themselves, nor suffer others; and that they will not be guilty of idleness themselves, nor tempt me to be a slothful servant, who have so little time to spend; for I dare not stand before God under that guilt. And that they will not join with the enemies and resisters of the publication of the word of God.

And to the readers my request is, 1. That whatever for quantity or quality in this book is an impediment to their regular, universal obedience, and to a truly holy life, they would neglect and cast away. 2. But that which is truly instructing and helpful, they would diligently digest and practise; and I encourage them by my testimony, that by long experience I am assured, that this PRACTICAL RELIGION will afford both to church, state, and conscience, more certain and more solid peace, than contending disputers, with all their pretences of orthodoxness and zeal against errors for the truth, will ever bring, or did ever attain to.

I crave your pardon for this long apology: it is an age where the objections are not feigned, and where our greatest and most costly services of God are charged on us as our greatest sins; and where at once I am accused of conscience for doing no more, and of men for doing so much. Being really

A most unworthy servant of so good a Master,

RICHARD BAXTER.

CHRISTIAN DIRECTORY.

PART I.

CHRISTIAN ETHICS:

OR,

DIRECTIONS FOR THE ORDERING OF THE PRIVATE ACTIONS OF OUR HEARTS AND LIVES
IN THE WORK OF HOLY SELF-GOVERNMENT, UNTO AND UNDER GOD.

THE INTRODUCTION.*

THE eternal God having made man an intellectual and free agent, able to understand and choose the good, and refuse the evil; to know, and love, and serve his Maker, and by adhering to him in this life of trial, to attain to the blessed sight and enjoyment of his glory in the life to come, hath not been wanting to furnish him with such necessities, without which these ends could not successfully be sought. When we had lost our moral capacity of pleasing him, that we might enjoy him, he restoreth us to it by the wonderful work of our redemption. In Christ he hath reconciled the world unto himself; and hath given them a general act of oblivion, contained in the covenant of grace, which nothing but men's obstinate and final unwillingness can deprive them of. To procure their consent to this gracious covenant, he hath "committed" to his ministers the "word of reconciliation;" commanding us "to beseech men, as in the stead of Christ, and as though God himself did beseech them by us, to be reconciled unto God," 2 Cor. v. 18—20; and to show them first their sin and misery, and proclaim and offer the true remedy, and to let them know, that all things are now ready, and by pleading their duty, their necessity, and their commodity, to compel them to come in, Matt. xxii. 4; Luke xi. 17, 23.

But so great is the blindness and obstinacy of men, that the greatest part refuse consent; being deceived

by the pleasures, and profits, and honours of this present world; and make their pretended necessities or business the matter of their excuses, and the unreasonable reasons of their refusal, negligence, and delays, till death surprise them, and the door is shut; and they knock, and cry for mercy and admittance, when it is too late, Matt. xxv. 10—12.

Against this wilful negligence and presumption, which is the principal cause of the damnation of the ungodly world, I have written many books already.^b But because there are many that profess themselves unfeignedly willing, not only to be saved, but also to be Christ's disciples; to learn of him, to imitate him, and be conformed to him, and to do the will of God, if they could but know it; I have determined, by God's assistance, to write this book for the use of such, and to give them from God's word those plain directions, which are suited to the several duties of their lives, and may guide them safely in their walk with God, to life eternal. Expect not here copious and earnest exhortations, for that work I have done already; and have now to do with such, as say they are made willing, and desire help against their ignorance, that skill and will may concur to their salvation. I shall labour to speak as plainly as I can, because I specially intend it for the ignorant; and yet to be competently exact in the directions, lest such readers lose the benefit by mistakes. And I must speak to many cases, because I speak to fami-

* Noverint universi quod præsens opusculum non aggredior, ut fidelium auribus prophanas aliquas vocum ingeram novitates, sed ut innocenter et sobrie de altissimo, &c. Ockam de Sacram. Alt. prolog. In zelo domus Domini, nunc persolve debitum, vile quidem, sed fidele ut puto, et animum quibusque egregiis, Christi tyronibus: grave vero et importabile apostatis insipientibus: quorum priores ni fallor, cum lachrymis forte quæ ex Dei charitate profluunt, alii cum tristitia,

sed quæ ex indignatione et pusillanimitate deprehensæ conscientie extorquetur, illud excipiant. Gildas Prolog. Excid.

^b Habet, inquit, Britannia rectores, habet speculatores: Quid tu negando mutiri disponis? Habet, inquam habet, si non ultra, non citra numerum: sed quia inclinati tanto pondere sunt pressi, idcirco spatium respirandi non habent. Præoccupabant igitur se mutuo talibus objectionibus, &c. Gildas ib.

lies, where all are not in the same condition, and the same persons are not still the same. And therefore if I should not be brief in the particulars, I should be too long in the whole; and tediousness might deprive some readers of the benefit.

In families some are (too ordinarily) ungodly, in a carnal, unrenewed state; and some are godly, in a state of grace.^c These are considerable as christians simply, with respect to God, or in their relations to others: these relations are either ecclesiastical, civil, or domestical (family relations).

Accordingly, my intended method is, 1. To direct ungodly, carnal minds, how to attain to a state of grace. 2. To direct those that have saving grace, how to use it; both in the contemplative and active parts of their lives; in their duties of religion, both private and public; in their duties to men, both in their ecclesiastical, civil, and family relations. And, by the way, to direct those that have grace, how to discern it, and take the comfort of it; and to direct them how to grow in grace, and persevere unto the end.

And if any reader should be discouraged at the number of duties and directions set before him, I entreat him to consider, 1. That it is God, and not I, that imposeth all these duties on you: and who will question his wisdom, goodness, or power to make laws for us and all the world? 2. That every duty and direction is a mercy to you; and therefore should not be matter of grief to you, but of thanks. They are

but like the commands of parents to their children, when they bid them eat their meat, and wear their clothes, and go to bed, and eat not poison, and tumble not in the dirt; and cut not your fingers, and take heed of fire and water, &c. To leave out any such law or duty, were but to deprive you of an excellent mercy; you will not cut off or cast away any member of your body, any vein, or sinew, or artery, upon pretence that the number maketh them troublesome, when the diminishing of that number would kill or maim you. A student is not offended that he hath many books in his library; nor a tradesman that he hath store of tools; nor the rich at the number of his farms or flocks. Believe it, reader, if thou bring not a malignant quarrelsome mind, thou wilt find that God hath not burdened, but blessed thee with his holy precepts, and that he hath not appointed thee one unnecessary or unprofitable duty; but only such as tend to thy content, and joy, and happiness.^d

O let it be the daily, earnest prayer of me and thee, that our hearts prove not false and unwilling to follow the directions which are given us, lest we condemn ourselves in the things which we allow. Your practice now will show, whether it be through want of will or skill, if henceforth you unfaithfully neglect your duty. If you are willing, obey now what is plainly taught you, and show by your diligence that you are willing.

CHAPTER I.

PART I.

*Directions to unconverted, graceless Sinners, for the attaining of true saving Grace.**

If ungodly, miserable sinners were as few, as the devil and their self-love would make themselves believe,^b I might forbear this part of my work as needless. For the whole need not the physician, but the sick. If you go into twenty families, and ask them all, whether any of them are in an unsanctified state, unrenewed and unpardoned, and under the wrath and curse of God? you will meet with few that

will not tell you, they hope it is better with them than so; and though they are sinners, as all are, yet that they are repenting, pardoned sinners. Nay, there is scarce one of many of the most wicked and notoriously ungodly, but hope they are in a penitent, pardoned state. Even the haters of God will say they love him; and the scornors at godliness will say that they are not ungodly; and that it is but hypocrisy and singularity that they deride: and it were well for them, if saying so would go for proof, and he that will be their Judge would take their words. But God will not be deceived, though foolish men are wise enough to deceive themselves. Wickedness will be wickedness when it hath clothed itself with

^c *Dux sunt viæ, duplicesque cursus animorum e corpore exeuntium. Nam qui se vitis humanis contaminarunt et libidinibus se tradiderunt, iis devium quoddam iter est, seclsum à concilio deorum. Qui autem se integros castosque servarunt, quibusque fuit minima cum corporibus contagio, suntque in corporibus humanis vitam imitati deorum, iis ad illos à quibus sunt profecti, facile patet reductus. Soc. in Cic. 1. Tuscul. Qui recte et honeste curriculum vivendi à natura datum consecerit, ad astra facile revertetur: Non qui aut immoderatè, aut intemperanter vixerit. Cicero de Univers. Improbo bene esse non potest. Id Par. Quod si inest in hominum genere, mens, fides, virtus, concordia, unde hæc in terras nisi à superis diffundere poterunt? cumque sit in nobis consilium, ratio, prudentia, necesse est deos hæc ipsa habere majora: Nec habere solum, sed etiam his uti in optimis et maximis rebus. Cicero de Nat. Deor. 1. 2. p. 76. Quod si pœna, si metus supplicii, non ipsa turpitudine, deterret ab injuriosa facinorosaque vita, nemo est injustus: at incauti potius habendi sunt improbi. Callidi, non boni sunt, qui utilitate tantum, non ipso honesto, ut boni viri sint, moventur. Cicero de Leg. 1. 1. p. 289. Ut nihil interest, utrum nemo valeat, an nemo possit valere; sic non intelligo quid intersit, utrum nemo sit sapiens, an nemo esse possit. Cic. de Nat. Deor. 1. 3. p. 138. Cicero was afraid to speak what he knew of the Unity of the Eternal God, the Maker of all: Illum quasi parentem hujus universitatis invenire, difficile; et cum in-*

veniris, indicare in vulgus nefas. Lib. de Univers. p. 2. And the same he saith, Lib. 2. de Nat. Deor.

^d *Vult Deus quodammodo pati vim; et hoc summæ est beneficentiæ, ut ad benefaciendum se pulsari sollicitarique velit. Jos. Acosta, l. 4. c. 12. p. 396.*

^e *Leg. Danielis Episcop. Epist. ad Bonif. Mogunt. inter Epist. Bonif. 67. de Methodo convertendi Paganos.*

^b *Hæsit tam desperati insulæ excidii, inasperatque mentio auxilii, memorie eorum qui utriusque miraculi testes extiterunt: et ob hoc reges, publici, privati, sacerdotes, ecclesiastici, suum quique ordinem servarunt. At illis decedentibus, cum successisset ætas tempestatis illius nescia, et presentis tantum serenitatis experta, ita cuncta veritatis ac justitiæ modamina concussa ac subversa sunt, ut earum non dicam vestigium, sed ne monumentum quidem in supra dictis propemodum ordinibus apparet; exceptis paucis, et valde paucis, qui ob amissionem tantæ multitudinis, quæ quotidie prona ruit ad tartara, tam brevis numeri habentur, ut eos quodammodo venerabilis mater ecclesia in sinu suo recumbentes non videat, quos solos veros filios habeat. Quorum nequis me egregiam vitam omnibus admirabilem, Deoque amabilem carpere putet; si qua liberius de his, immo lugubrius, cumulo malorum compulsus, qui serviunt non solum ventri, sed et diabolo potius quam Christo. Gildas p. (mihi) 514. It was Pythagoras's saying, (which Ambrose saith he hath from the Jews,) Communem atque usitatam populo viam, non esse terendam.*

the fairest names: God will condemn it when it hath found out the most plausible pretences and excuses. Though the ungodly think to bear it out in pride and scorn, and think to be saved by their hypocritical lip-service, as soon as the most holy worshippers of the Lord, yet "shall they be like chaff which the wind driveth away: they shall not be able to stand in judgment, nor sinners in the congregation of the righteous," Psal. i. 4-6. And if God know better than foolish men, then certainly the flock is little to whom the "Father will give the kingdom," Luke xii. 32. And "wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt. vii. 13, 14. When Christ was asked, "Lord, are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able," Luke xiii. 23, 24. But, alas! we need no other information than common experience, to tell us whether the greatest part of men be holy, and heavenly, and self-denying; that seek first the kingdom of God and his righteousness, and love God above all, and will forsake all they have for the sake of Christ: and undoubtedly none but such are saved; as you may see Heb. xxi. 14; Matt. vi. 20, 21, 33; Luke xiv. 33.

Seeing then the godly are so few, and the ungodly so many; and that God will take nothing for holiness that is not such indeed; and seeing it is so terrible a thing to any man that hath his wits about him, to live one day in an unconverted state, because he that dieth so, is lost for ever; methinks it should be our wisdom, to be suspicious of ourselves, and careful lest we be deceived in so great a business, and diligent in searching and examining our hearts, whether they are truly sanctified or not; because it can be no harm to make sure work for our salvation; whereas presumption, carelessness, and negligence, may betray us to remediless misery and despair.

I do not here suppose the reader to have any such acquaintance with his heart, or care of his salvation, or obedient willingness to be taught and ruled by Jesus Christ, as is proper to those that are truly sanctified; for it is ungodly persons that now I am speaking to. And yet, if I should not suppose them to have some capacity and disposition to make use of the directions which I give them, I might as well pass them by, and spare my labour. I tell thee therefore, reader, what it is that I presuppose in thee, and expect from thee, and I think thou wilt not judge me unreasonable in my suppositions and expectations.

1. I suppose thee to be a man, and therefore that thou hast reason and natural free will, (that is, the natural faculty of choosing and refusing,) which should keep thy sensitive appetite in obedience; and that thou art

Cum despicere cœpimus et sentire, quid simus, et quid ab animantibus cœteris differamus, tum ea insequi incipimus ad quæ nati sumus. Cicero 5. de finib. See the proof of the Godhead, and that God is the Governor of the world, and that there is another life for man, in the beginning of my "Holy Commonwealth," chap. 1, 2, 3. Commoda quibus utimur, lucem quæ fruimur, spiritum quem ducimus, à Deo nobis dari et impartiri videmus. Cicero pro Ros. Quis est tam vecors, qui cum suspexerit in cœlum, deos esse non sentiat? et ea quæ tanta mente fiunt, ut vix quisquam arte ulla ordinem rerum atque vicissitudinem persequi possit, casu fieri putat? Cicero de Resp. Arusp. Read Galen's Hymns to the Creator, Li. de usu partium, præcipuè, l. iii. cap. 10. Nulla gens est tam immansueta, neque tam ferrea, quæ non etiam maiorem qualem Deum habere decesset, tamen habendum sciat. Cic. 1. de Leg. Omnibus innatum, et quasi insculptum est, esse deos. Id de Nat. Deor. Agnoscimus Deum ex operibus ejus.

capable of loving and serving thy Creator, and enjoying him in everlasting life.

2. I suppose that thou knowest thyself to be a man; and therefore that thy sensitive part, or flesh, should no more rule thee, or be ungoverned by thee, than the horse should rule the rider, or be unruly by him: and that thou understandest that thou art made on purpose to love and serve thy Maker, and to be happy in his love and glory for ever. If thou know not this much, thou knowest not that thou art a man, or else knowest not what a man is.

That thou knowest this: and what a man is.

3. I suppose thee to have a natural self-love, and a desire of thy own preservation and happiness; and that thou hast no desire to be miserable, or to be hated of God, or to be cast out of his favour and presence into hell, and there to be tormented with devils everlastingly: yea, I will suppose that thou art not indifferent whether thou dwell in heaven or hell, in joy or torment; but would fain be saved and be happy; whether thou be godly or ungodly, wise or foolish, I will be bold to take all this for granted: and I hope in all this I do not wrong thee.

That thou hast self-love and a desire to be happy.

4. I suppose thee to be one that knowest that thou didst not make thyself; nor give thyself that power or wisdom which thou hast; and that he that made thee and all the world, must needs be before all the world; and that he is eternal, having no beginning (for if ever there had been a time when there was nothing, there never would have been any thing; because nothing can make nothing); and I suppose thou dost confess that all the power, and wisdom, and goodness of the whole creation set together, is less than the power, and wisdom, and goodness of the Creator; because nothing can give more than it hath to give. I suppose, therefore, that thou dost confess that there is a God; for to be the eternal, infinite Being, and the most powerful, wise, and good, and the first cause of all created being, and power, and wisdom, and goodness, this (with the subsequent relations to the creature) is to be GOD. If thou wilt deny that there is a God, thou must deny that thou art a man, and that there is any man, or any being.

That thou madest not thyself: and that the first cause of all the being, power, wisdom, and goodness of all the creatures, hath (formally or eminently) more than all they. And therefore that there is a God.

5. I suppose thou knowest that God, who gave a being unto all things, is by this title of creation, the absolute Owner or Lord of all: and that he that made the reasonable creatures, with natures to be governed, in order to a further end, is by that title, their supreme Governor; and therefore hath his laws commanding duty, and promising reward, and threatening punishment; and therefore will judge men according to these laws, and will be just in judgment,

That the Creator of all is the Lord or Owner of all; the Ruler of the rational creature; and the Benefactor and End of all.

Cic. 1. Tusc. Nullum est animal præter hominem quod habet ullam notitiam Dei. Cic. 1. de Legib. Nulla gens tam fera, cujus mentem non imbuerit deorum opinio. Cic. 1. Tusc. "I had rather believe all the Legends, Talmud, Alcoran, than that this universal frame is without a mind." Lord Bacon, Essay 16. "A little philosophy inclineth man's mind to atheism: but depth in philosophy bringeth men's mind about to religion." Lord Bacon, Essay 16. Stoici dicunt unum deum esse, ipsumque et mentem et fatum et Jovem dicunt: principio illum cum esset apud se, substantiam omnem per aerem in aquam convertisse—Quod autem faciat, Verbum Deum esse quod in ipsa sit. Hunc enim quippe sempiternum per ipsam (materiam) omnem singula creare. Mundum quoque regi et administrari secundum mentem et providentiam mente per omnes illius partes pertingente—Laert. in Zenone.

and in his rewards and punishments. And that he that freely gave the creature its being, and all the good it hath, and must give it all that ever it shall have, is the Father or most bountiful Benefactor to his creatures. Surely I screw thee not too high in supposing thee to know all this; for all this is no more than that there is a God. For he is not God, if he be not the Creator, and therefore our Owner, our Ruler, and Benefactor, our absolute Lord, our most righteous Governor, and our most loving Father, or Benefactor.

That this God must be obeyed and loved.

6. I suppose therefore that thou art convinced, that God must be absolutely submitted to, and obeyed before all others in the world, and loved above all friends, or pleasures, or creatures whatsoever. For to say, He is my Owner, is to say, I must yield myself to him as his own; to say, I take him for my supreme Governor, is to say, that I will absolutely be ruled by him; and to say, I take him as my dearest Father or chief Benefactor, is to say, that I am obliged to give him my dearest love, and highest thanks: otherwise you do but jest, or say you know not what, or contradict yourselves, while you say, He is your God.

That nothing is to be preferred before him.

7. I suppose that thou art easily convinced, that in all the world there is no creature that can show so full a title to thee as God; or that hath so great authority to govern thee, or that can be so good to thee, or do so much for thee, as God can do, or hath done, and will do, if thou do thy part; and therefore that there is nothing to be preferred before him, or compared with him in our obedience or love: nor is there any that can save us from his justice, if we stand out against him.

That he that ruleth the world by hopes and fears of another life, doth not rule them by deceit and lies, and that he hath rewards and punishments hereafter.

8. I suppose that as thou knowest God is just in his laws and judgments,⁴ so that he is so faithful that he will not, and so all-sufficient that he need not, deceive mankind, and govern them by mere deceit: this better becometh the devil, than God: and therefore that as he governeth man on earth by the hopes and fears of another life, he doth not delude them into such hopes or fears; and as he doth not procure obedience by any rewards or punishments in this life, as the principal means, (the wicked prospering, and the best being persecuted and afflicted here,) therefore his rewards or punishments must needs be principally hereafter in the life to come. For if he have no rewards or punishments, he hath no judgment; and if he have no judgment, he hath no laws (or else no justice); and if he have no laws, (or no justice,) he is no governor of man (or not a righteous governor); and if he be not our governor, (and just,) he is not our God; and if he were not our God, we had never been his creatures, nor had a being, or been men.

That man being bound to love and obey God above all, is bound to do nothing in vain, and that we cannot be losers by his service.

9. I suppose thou knowest that if God had not discovered what he would do with us in the life to come, yet man is highest bound to obey and love his Maker, because he is our absolute Lord, our highest Ruler, and our chief Benefactor; and all that we are to have is from him. And that if man be bound to spend his life in the service of his God, it is certain that he shall be no loser by him, no, not by the costliest obedience that we can perform; for God

cannot appoint us any thing that is vain; nor can he be worse to us than an honest man, that will see that we lose not by his service. Therefore that God for whom we must spend and forsake this life, and all those pleasures which sensualists enjoy, hath certainly some greater thing to give us, in another life.

10. I may take it for granted at the worst, that neither thyself, nor any infidel in the world, can say that you are sure that there is not another life for man, in which his present obedience shall be rewarded, and disobedience punished. The worst that ever infidel could say was, that he thinketh there is no other life. None of you dare deny the possibility of it, nor can with any reason deny the probability. Well, then, let this be remembered while we proceed a little further with you.

That no infidel can say, He is sure there is no life to come.

11. I suppose or expect that you have so much use of sense and reason, as to know the brevity and vanity of all the glory and pleasures of the flesh; and that they are all so quickly gone, that were they greater than they are, they can be of no considerable value. Alas, what is time! How quickly gone, and then it is nothing! and all things then are nothing which are passed with it! So that the joys or sorrows of so short a life, are no great matter of gain or loss.

That you are sure of the brevity and vanity of this life: and that the probability or possibility of an endless joy or misery, should command all the care and diligence of a rational creature, against all that can be set against it.

I may therefore suppose that thou canst easily conclude, that the bare probability or possibility of an endless happiness, should be infinitely preferred before such transitory vanity, even the greatest matters that can be expected here; and that the probability or possibility of endless misery in hell, should engage us with far greater care and diligence to avoid it, than is due for the avoiding any thing that you can think to escape by sinning; or any of the sufferings of this momentary life. If you see not this, you have lost your reason; that the mere probability or possibility of a heaven and hell, should much more command our care and diligence, than the fading vanities of this dreaming, transitory life.

12. Well, then, we have got thus far in the clearest light. You see that a religious, holy life, is every man's duty, not only as they owe it to God as their Creator, their Owner, Governor, and Benefactor; but also, because as lovers of ourselves, our reason commandeth us to have ten thousandfold more regard of a probable or possible joy and torment which are endless, than of any that is small and of short continuance.

Therefore that a holy life is every man's duty, were it but on the account of such a possibility or probability: and therefore that really there is such a joy and misery hereafter; because God doth not make our faculties in vain, nor make us to follow deceits and lies.

And if this be so, that a holy life is every man's duty, with respect to the life that is to come, then it is most evident, that there is such a life to come indeed, and that it is more than probable or possible, even certain. For if it be but man's duty to manage this life, by the hopes and fears of another life, then it must follow, that either there is such a life to come, or else that God hath made it man's duty to hope, and fear, and care, and labour, and live in vain; and that he himself doth tantalize and cheat his creatures, and rule the world by motives of deceit, and make religion and obedience to our Maker to be a life of folly, delusion, and our loss. And he that believeth this of God, doth

⁴ Mundus numine regitur, estque quasi communis urbs et civitas hominum. Cicero 2. de finib. Impiis apud inferos sunt pœnæ præparate. Cicero 1. de Invent. Impii apud inferos pœnas luunt. Idem. Phil. et 1. de Legib. Jovem

dominatorem rerum, et omnia nutu regentem, et præsentem et præpotentem, qui dubitat, haud sanè intelligo, cur non idem, sol sit, an nullus sit dubitari possit. Cicero. de Nat. Deor. 2. p. 48.

scarce believe him to be God. Though I have mentioned this argument in another treatise, I think it not unmeet here to repeat it for thy benefit.

That all the matters of this transitory life are to be estimated as they refer to the life to come.

13. And seeing I suppose thee to be convinced of the life to come, and that man's happiness and misery is there, I must needs suppose that thou dost confess, that all things in this life, whether prosperity or adversity, honour or dishonour, are to be esteemed and used as they refer to the life to come. For nothing is more plain, than that the means are to have all their esteem and use in order to their end. That only is good in this life, which tendeth to the happiness of our endless life; and that is evil indeed in this life, that tendeth to our endless hurt, and to deprive us of the everlasting good. And therefore no price or motive should hire us to sin against God, and to forfeit or hinder our endless happiness.

That no man can love God too much, nor make too sure of his salvation.

14. I may suppose, if thou have reason, that thou wilt confess that God cannot be too much loved, nor obeyed too exactly, nor served too diligently (especially by such backward sinners, that have scarce any mind to love or worship him at all); and that no man can make too sure of heaven, or pay too dear for it, or do too much for his salvation, if it be but that which God hath appointed him to do. And that you have nothing else that is so much worth your time, and love, and care, and labour. And therefore though you have need to be stopped in your love, and care, and labour for the world, because for it you may easily pay too dear, and do too much; yet there is no need of stopping men in their love, and care, and labour for God and their salvation; which is worth more than ever we can do, and where the best are apt to do too little.

That this life is given us for trial and preparation to the life to come.

15. I also suppose thee to be one that knowest, that this present life is given us on trial,* to prepare for the life that shall come after; and that as men live here, they shall speed for ever; and that time cannot be recalled when it is gone, and therefore that we should make the best of it while we have it.

That man's thoughts should be serious and frequent about his future state.

16. I suppose thee also to be easily convinced, that seeing man hath his reason and life for matters of everlasting consequence, his thoughts of them should be frequent and very serious, and his reason should be used about these things, by retired, sober deliberation.

That you can tell, or may do, which way your hearts and diligence are bent, whether most for this life, or for that to come.

17. And I suppose thee to be a man, and therefore so far acquainted with thyself, as that thou mayst know, if thou wilt, whether thy heart and life do answer thy convictions, and whether they are more for heaven or earth; and therefore that thou art capable of self-judging in this case.

* Non temerè, nec fortuito, sati et creati sumus; sed profecto fuit quædam vis, quæ generi consuleret humano; nec id gigneret, aut aleret, quod cum exantlavisset omnes labores, tum incideret in mortis malum sempiternum. Cic. 1. Tuscul. Nec unquam bono quicquam mali evenire potest, nec vivo nec mortuo. Nec res ejus à Diis negliguntur. Idem. 1. Tusc.

† Abeunt omnia unde orta sunt. Idem. 1. lat. Maj. Dii immortales sparserunt animos in corpora humana, ut essent qui terras tuerentur, quique cœlestem ordinem contemplantes, imitarentur eum vitæ modo atque constantia. Cic. in Cato Majore. Ex terrâ sunt homines, non ut incolæ, et habitatores, sed quasi spectatores superarum rerum atque cœlestium; quarum spectaculum ad nullum aliud genus animantium pertinet. Cicero 2. de Nat. Deor. Sic habeto; te non esse mortalem, sed corpus hoc. Idem. Somn. Scip. Cum natura cœteras animantes abjecisset ad pastum, solum homi-

Perhaps you will say, that while I am directing you to be holy, I suppose you to be holy first; for all this seemeth to go far towards it. But I must profess that I see not any thing in all these suppositions, but what I may suppose to be in a heathen; and that I think all this is but supposing thee to have the use of thy reason, in the points in hand. Speak freely: Is there any one of all these points that thou canst or darest deny? I think there is not. And therefore if heathens and wicked men deny them in their practice, that doth but show that sin doth brutify them, and that, as men asleep, or in a crowd of business, they have not the use of the reason which they possess, in the matters which their minds are turned from.

18. Yea, one thing more I think I may suppose in all or most that will read this book; that you take on you also to believe in Jesus Christ, and in the Holy Ghost the Sanctifier, and that the Scriptures are the word of God. And if you do so indeed, I may then hope that my work is in a manner done, before I begin it: but if you do it but opinionatively and uneffectually, yet God and man may plead with you the truths which you profess.

That most among us profess to believe in Christ, and confess the gospel to be true, &c.

Having told you what I presuppose in you, I proceed now to the directions. But I again entreat and charge thee, reader, as thou lovest thy soul, and wouldst not be condemned for hypocrisy and sloth, that thou dost not refuse to put in practice what is taught thee, and show thereby, that whatever thou pretendest, thou art not willing to do thy part for thy own salvation, no not in the most reasonable, necessary things.†

Direction I. If thou be truly willing to be sanctified and a child of God, remain not in a state of ignorance; but do thy best to come into the light, and understand the word of God, in the matters of salvation.

If knowledge be unnecessary, why have we understanding?‡ and wherein doth a man excel a beast? If any knowledge at all be necessary, certainly it must be the knowledge of the greatest and most necessary things: and nothing is so great and necessary as to obey thy Maker, and to save thy soul. Knowledge is to be valued according to its usefulness. If it be a matter of as great concernment to know how to do your worldly business, and to trade and gather worldly wealth, and to understand the laws, and to maintain your honour, as it is to know how to be reconciled unto God, to be pardoned and justified, to please your Creator, to prepare in time for death and judgment, and an endless life, then let worldly wisdom have the pre-eminence. But if all earthly things be dreams and shadows, and valuable only as they serve us in the way to heaven, then surely the heavenly wisdom is the best. Alas, how far is that man from being wise, that is acquainted with all the punctilios of the law, that is excellent in the knowledge of all the languages, sciences, and

nem erexit, et ad cœli quasi cognationis, domicilliique pristini conspectum excitavit: tum speciem ita formavit oris, ut in ea penitus reconditos mores effingeret. Cic. 1. de Legib. Nisi Deus istis te corporis custodis liberaverit, ad cœlum aditus patere non potest. Cicero Somn. Scip. Animi omnium sunt immortales: sed bonorum divini. Cic. 2. de Legib. Bonorum mentes mihi divinæ atque æternæ videntur, et ex hominum vita ad deorum religionem et sanctimoniamque migrare. Idem. Animus est ingeneratus à Deo, ex quo vere vel agnatio nobis cum cœlestibus, vel genus vel stirps appellari potest. Idem. 1. de Leg.

§ Qui seipsum cognoverit, cognoscat in se omnia: Deum, ad cujus imaginem factus est: mundum, cujus simulachrum gerit; creaturas omnes cum quibus symbolum habet. Paul. Scaliger Thes. p. 722.

arts, and yet knoweth not how to live to God, to mortify the flesh, to conquer sin, to deny himself, nor to answer in judgment for his fleshly life, nor to escape damnation! As far as such a learned man from being wise, as he is from being happy.

Two sorts among us do quietly live in damning ignorance. First, abundance of poor people, who think they may continue in it, because they were bred in it; and that because they are not book-learning, therefore they need not learn how to be saved; and because their parents neglected to teach them when they were young, therefore they may neglect themselves ever after, and need not learn the things they were made for. Alas, sirs, what have you your lives, your time, and reason for? Do you think it is only to know how to do your worldly business? Or is it to prepare for a better world? It is better that you knew not how to eat, or drink, or speak, or go, or dress yourselves, than that you know not the will of God, and the way to your salvation. Hear what the Holy Ghost saith, 2 Cor. iv. 3, 4, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Darkness is unsafe and full of fears; the light is safe and comfortable. A man in ignorance is never like to hit his way: nor can he know whether he be in or out; nor what enemy or danger he is near. It is the devil that is the prince of darkness, and his kingdom is a kingdom of darkness, and his works are works of darkness. See Eph. vi. 12; Col. i. 13; 1 John ii. 11; Luke xi. 34, 35. Grace turneth men from darkness to light, Acts xxvi. 18, and causeth them to cast off the works of darkness, Rom. xiii. 12; because we are the children of light and of the day, and not of darkness or of night, 1 Thess. v. 5. They that were sometimes darkness, are light in the Lord, when they are converted, and must walk as the children of the light, Eph. v. 8. In the dark the devil and wicked men may cheat you, and do almost what they list with you. You will not buy your wares in the dark,

nor travel, nor do your work in the dark: and will you judge of the state of your souls in the dark? and do the work of your salvation in the dark? I tell you the devil could never entice so many souls to hell, if he did not first put out the light, or put out their eyes. They would never so follow him by crowds, to everlasting torments, by daylight, and with open eyes. If men did but know well what they do when they are sinning, and whither they go in a carnal life, they would quickly stop, and go no further. All the devils in hell could never draw so many thither, if men's ignorance were not the advantage of temptations.

Another sort among us that are ignorant of the things of God, are sensual gentlemen, and scholars, that have so much breeding as to understand the words, and speak somewhat better than the ruder sort, but indeed never knew the nature, truth, and goodness of the things they speak of: they are many of them as ignorant of the nature of faith, and sanctification, and the working of the Holy Ghost in planting the image of God upon the soul, and of the saints' communion with God, and the nature of a holy life, as if they had never heard or believed, that there is such a thing as any of these in being. Nicodemus is a lively instance in this case: a ruler in Israel, and a Pharisee, and yet knew not what it was to be born again. And the pride of these gallants maketh their ignorance much harder to be cured, than other men's; because it hindereth them from knowing and confessing it. If any one would convince them of it, they say with scorn, as the Pharisees to Christ, John ix. 40, "Are we blind also?" Yea, they are ready to insult over the children of the light, that are wise to salvation, because they differ from the loose or hypocritical opinions of these gentlemen, in some matters of God's worship; of which their worships are as competent judges, as the Pharisees of the doctrine of Christ, or as Nicodemus of regeneration, or as Simon Magus, or Julian, or Porphyry, of the gifts of the Holy Ghost. These honourable, miserable men, will bear no contradiction or reproof: who dare be so unmanly,

^a Cum quem ponit peccasse pene innocens est: maxima purgationum pars est voluntaria penitentia delictorum. Scal. Thea. p. 742. Facilius is ignoscitur qui non perseverare sed ab errato se revocare, molitur; est enim humanum peccare, sed bellum in errore perseverare. Cic. in Vat. Even Aristotle should say, that he that believed as he ought of the gods, should think as well of himself, as Alexander that commandeth so many men. Plutarch. de Tranquil. Anim. p. 155. Nullus suavior animo cibus est, quam cognitio veritatis. Lactant. Instit. l. i. c. 1. It is a marvellous and doleful case to think how ignorant some people live, even to old age, under constant and excellent teaching. Some learn neither words nor sense, but hear as if they heard not: some learn words, and know the sense no more than if they had learned but a tongue unknown; and will repeat their creed and catechism, when they know not what it is that they say. A worthy minister of Helvetia told me, that their people are very constant at their sermons, and yet most of them grossly ignorant of the things which they most frequently hear. It is almost incredible what ignorance some ministers report that they have found in some of the eldest of their auditors. Nay, when I have examined some that have professed strictness in religion, above the common sort of people, I have found some ignorant of some of the fundamentals of the christian faith. And I remember what an ancient bishop about twelve hundred years ago saith, Maximus Taurinensis in his homilies, that when he had long preached to his people, even on an evening after one of his sermons, he heard a cry or noise among the people, and hearkening what it was, they were by their outcry helping to deliver the moon, that was in labour and wanted help. His words are, Quis non moleste ferat si vos esse vestre salutis immemores, ut etiam colo teste peccetis? Nam cum ante dies plerosque cum cupiditate pulaverim, ipsa die circiter vespem tanta vociferatio populi extitit, ut irreligiositas ejus penetraret ad cœlum. Quod cum requirerem quid sibi clamor hic vellet? dixerunt

mihî quod laboranti lunæ vestra vociferatio subveniret; et defectum ejus suis clamoribus adjuvaret: Risi equidem et miratus sum vanitatem, quod quasi devoti Christiani Deo ferebatur auxilium. Clamabatis enim ne tacentibus vobis perderet elementum, tanquam infirmus enim et imbecillus, nisi vestris adjuvaretur vocibus, non posset luminaria defendere quæ creavit. It is cited also by Papirius Massonus in vita Hilarii Pape, fol. 67. Therefore popery is suitable to the children of darkness, and unsuitable to the children of light, because it greatly befriendeth ignorance, hindering the people from the Holy Scriptures, and quieting them with the opiate of an easy implicit faith, in believing as the Roman church believeth, though they know not what it believeth, or mistake, and think it believeth that which it doth not. Ockam. lib. de Sacram. Altar. cap. 1. citeth Innocent. Extra de Sum. Trin. to prove the great benefit and efficacy of implicit faith, that it would prove an error to be no sin: "In tantum, inquit, valet fides implicita, ut dicunt aliqui, ut si aliquis eam habet, quod scilicet credit quicquid Ecclesia credit, si false opinatur, ratione naturali motus, quia pater est vel prior filio, vel quod tres personæ sint tres res ab invicem distantes, non est hæreticus, nec peccat; dummodo hunc errorem non defendat, et hoc ipsum credit, quia credit ecclesiam sic credere, et suam opinionem fidei ecclesiæ supponit. Quia licet sic male opinetur, non tamen est illa fides sua, immo fides sua est fides Ecclesiæ. This implicit faith, being nothing but to believe that the church erreth not, is not an implicit faith in God, (to believe that all that God revealeth is true,) which all men have that believe in God, as rational an excuse for ignorance and error, as a belief in the church of Rome? This is too short and easy a faith to be effectual to the true ends of faith. Si igitur tante sit efficaciam fides implicita, ut excuset ignoranter errantem circa illa quæ in Scriptura canonica sunt expressa, multo magis excusabit ignoranter opinantem aliquid quod nec in Scriptura canonica reperitur expressum. Ockam. ibid.

disobedient, or bold, as to tell them that they are out of the way to heaven, and strangers to it (that I say not, enemies); and to presume to stop them in the way to hell, or to hinder them from damning themselves, and as many others as they can? They think this talk of Christ, and grace, and life eternal, if it be but serious, (and not like their own, in form, or levity, or scorn,) is but the troublesome preciseness of hypocritical, humorous, crack-brained fellows: and say of the godly, as the Pharisees, John vii. 47—49, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed."

Well, gentlemen or poor men, whoever you be that savour not the things of the Spirit, Rom. viii. 5—7, 13, but live in ignorance of the mysteries of salvation, be it known to you, that heavenly truth and holiness are works of light, and never prosper in the dark; and that your best understanding should be used for God and your salvation, if for any thing at all. It is the devil and his deceits that fear the light. Do but understand well what you do, and then be wicked if you can; and then set light by Christ and holiness if you dare! O come but out of darkness into the light, and you will see that which will make you tremble to live ungodly and unconverted another day: and you will see that which will make you with penitent remorse lament your so long neglect of heaven, and wonder that you could live so far and so long beside your wits, as to choose a course of vanity and bestiality in the chains of Satan, before the joyful liberty of the saints: and, though we must not be so uncivil as to tell you where you are, and what you are doing, you will then more uncivilly call yourselves, "exceedingly mad and foolish, disobedient, deceived, serving divers lusts and pleasures," as one did that thought himself before as wise and good as any of you, Acts xxvi. 11; Tit. iii. 3. Live not in a sleepy state of ignorance, if ever you would have saving grace.

Direct. II. Especially labour first to understand the true nature of a state of sin and a state of grace.

It is like you will say, that all are sinners; and that Christ died for sinners; and that you were regenerate in your baptism; and that for the sins that since then you have committed, you have repented of them, and therefore you hope they are forgiven.¹

But stay a little, man, and understand the matter well as you go; for it is your salvation that lieth at the stake. It is very true that all are sinners: but it is as true, that some are in a state of sin, and some in a state of grace; some are converted sinners, and some unconverted sinners; some live in sins inconsistent with holiness, (which therefore may be called mortal,) others have none but infirmities which consist with spiritual life (which in this sense may be called venial); some hate their sin, and long to be perfectly delivered from it, and others so love it, as they are loth to leave it. And is there no difference, think you, between these?

It is as true also, that Christ died for sinners: (or else where were our hope?) but it is true also, that he died to "save his people from their sins,"² Matt. i. 21, and "to bring them from darkness unto light,

and from the power of Satan unto God," Acts xxvi. 18, and "to redeem us from all iniquity, and purify to himself a peculiar people zealous of good works," Tit. ii. 14, and "that except a man be born again, and converted, and become as a little child, (in humility and beginning the world anew,) he cannot enter into the kingdom of heaven," John iii. 3, 5; Matt. xviii. 3, and that even he that died for sinners, will at last condemn the workers of iniquity, and say, "Depart from me, ye cursed, into everlasting fire," Matt. xxv. 41, "I never knew you," Matt. vii. 23.

It is very true, that you were sacramentally regenerate in baptism, and that he that believeth and is baptized, shall be saved, and all that are the children of promise, and have that promise sealed to them by baptism, are regenerate. The ancients taught that baptism puts men into a state of grace; that is, that all that sincerely renounce the world, the devil, and the flesh, and are sincerely given up to God the Father, Son, and Holy Ghost, according to the covenant of grace, and profess and seal this by their baptism, shall be pardoned, and made the heirs of life. But as it is true, that baptism thus saveth, so is it as true,³ that it is not the "outward washing only the filth of the flesh" that will suffice, but the "answer of a good conscience towards God," 1 Pet. ii. 21; and that "no man can enter into the kingdom of God, that is not born of the Spirit, as well as of water," John iii. 5; and that Simon Magus and many another have had the water of baptism, that never had the Spirit, but still remain in the "gall of bitterness, and bond of iniquity, and had no part nor lot in that business, their hearts being not right in the sight of God," Acts viii. 13, 21, 23. And nothing is more sure, than that "if any man have not the Spirit of Christ (for all his baptism) he is none of his," Rom. viii. 9; and that if you have his Spirit, you "walk not after the flesh, but after the Spirit;" and are "not carnally but spiritually minded," and are "alive to God," and as "dead to the world," Rom. viii. 1, 5—8, 10, 13, 14. Whether all that were baptized are such as these, when they come to age, judge you.

It is true also, that if you truly repent, you are forgiven: but it is as true, that true repentance is the very conversion of the soul from sin to God, and leaveth not any man in the power of sin. It is not for a man when he hath had all the pleasure that sin will yield him, to wish then that he had not committed it, (which he may do then at an easy rate,) and yet to keep the rest that are still pleasant and profitable to his flesh; like a man that casts away the bottle which he hath drunk empty, but keeps that which is full; or as men sell off their barren kine, and buy milch ones in their stead: this kind of repentance is a mockery, and not a cure for the soul. If thou have true repentance, it hath so far turned thy heart from sin, that thou wouldst not commit it, if it were to do again, though thou hadst all the same temptations; and it hath so far turned thy heart to God and holiness, that thou wouldst live a holy life, if it were all to do again, though thou hadst the same temptations as afore against it (because thou hast not the same heart). This is the nature of true repentance; such a repentance indeed is

dum interioribus animæ virtutibus, in quibus regnum Dei consistit, privati, ad exteriora quædam studia ducimur, et circa corporales exercitationes quæ ad modicum utiles esse videntur, occupamur, fructus spiritus, qui sunt caritas, pax, gaudium, &c. intus minime possidemus, et exteriorum quarundum consuetudinum observantias sectamur; in exercitiis tantum corporalibus quæ sunt jejunia, vigiliæ, asperitas seu vilitas vestis, &c. regulam nobis vivendi quasi perfectam statuentes. Idem ibid.

¹ *Pœnitenti optimus est portus, mutatio consilii. Cic. Phil. 12.*

² *Bonum gratiæ unius hominis majus est quam bonum nature totius universi. Aquin. 12. q. 113. art. 9.*

³ *Quicquid Deo gratum dignumque offertur, de bono thesauro cordis defertur. Intra nos quippe est quod Deo offerimus, omne viz. acceptabile munus: ibi timor Dei—ibi confessio, ibi largitas, ibi sobrietas, ibi paupertas spiritus, ibi compassio, &c. Potho Prumiens. de Domo Dei, l. 2. De regno Dei quod intra nos est meditatur vanitates et insanias falsas,*

never too late to save; but I am sure it never comes too soon.

Mark, now, I beseech you, what a state of sin, and what a state of holiness is.

He that is in a state of sin, hath habitually and predominantly a greater love to some pleasures, or profits, or honours of this world, than he hath to God, and to the glory which he hath promised; he preferreth, and seeketh, and holdeth (if he can) his fleshly prosperity in this world, before the favour of God and the happiness of the world to come. His heart is turned from God unto the creature, and is principally set on things on earth. Thus his sin is the blindness, and madness, and perfidiousness, and idolatry of his soul, and his forsaking of God, and his salvation, for a thing of nought. It is that to his soul, which poison, and death, and sickness, and lameness, and blindness are to his body: it is such dealing with God, as that man is guilty of to his dearest friend or father, who should hate him and his company, and love the company of a dog or toad much better than his; and obey his enemy against him: and it is like a madman's dealing with his physician, who seeks to kill him as his enemy, because he crosseth his appetite or will, to cure him. Think of this well, and then tell me, whether this be a state to be continued in. This state of sin is something worse than a mere inconsiderate act of sin, in one that otherwise liveth an obedient, holy life.

On the other side, a state of holiness is nothing else but the habitual and predominant devotion and dedication of soul, and body, and life, and all that we have, to God;^m and esteeming, and loving, and serving, and seeking him, before all the pleasures and prosperity of the flesh; making his favour, and everlasting happiness in heaven, our end, and Jesus Christ our way, and referring all things in the world unto that end, and making this the scope, design, and business of our lives. It is a turning from a deceitful world to God; and preferring the Creator before the creature, and heaven before earth, and eternity before an inch of time, and our souls before our corruptible bodies, and the authority and laws of God, the universal Governor of the world, before the word or will of any man, how great soever; and a subjecting our sensitive faculties to our reason, and advancing this reason by Divine revelation; and living by faith, and not by sight: in a word, it is a laying up our treasure in heaven, and setting our hearts there, and living in a heavenly conversation, setting our affections on the things above, and not on the things that are on earth; and a rejoicing in hope of the glory to come, when sensualists have nothing but transitory, brutish pleasures to rejoice in.

This is a state and life of holiness: when we persuade you to be holy, we persuade you to no worse than this; when we commend a life of godliness to your choice, this is the life that we mean, and that we commend to you. And can you understand this well, and yet be unwilling of it? It cannot be. Do but know well what godliness and ungodliness, what grace and sin are, and the work is almost done.

Direct. III. To know what a life of holiness is,

^m Nulla religio vera est, nisi quæ virtute et justitia constat. Id. *ibid.*

ⁿ Victor Utic. saith that the Arrian Goths tormented the devoted virgins, to force them to confess that their pastors had committed fornication with them, but no torment prevailed with them, though many were killed with it, p. 407, 408. lib. 2. Terrent præceptis feralibus, ut in medio Vandalorum nostri nullatenus respirarent: neque usque quaque orandi aut immolandi concederetur gementibus locus. Nam et diversæ calumniæ non deerant quotidie, etiam illis sacerdotibus, qui in his regionibus versabantur, quæ palatio tributo pendeabant. Et si forsitan quisquam, ut moris est, dum Dei populum ad-

believe the word of God, and those that have tried it; and believe not the slanders of the devil and of ungodly men, that never tried or knew the things which they reproach.

Reason cannot question the reasonableness of this advice. Who is wiser than God? or who is to be believed before him? And what men are liker to know what they talk of, than such as speak from their own experience? Nothing more familiar with wicked men, than to slander and reproach the holy ways and servants of the Lord. No wisdom, no measure of holiness or righteousness, will exempt the godly from their malice; otherwise, Christ himself at least would have been exempted, if not his apostles and other saints, whom they have slandered and put to death. Christ hath foretold us what to expect from them. John xv. 18—21, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

The truth is, wicked men are the seed and children of the devil, and have his image, and obey him, and think, and speak, and do as he would have them; and the godly are the seed and members of Christ, and bear his image, and obey him: and do you think that the devil will bid his children speak well of the ways or followers of Christ? I must confess, till I had found the truth of it by experience, I was not sensible how impudent in belying, and cruel in abusing the servants of Christ, his worldly, malicious enemies are.^a I had read oft how early an enmity was put between the woman's and the serpent's seed, and I had read and wondered, that the first man that was born into the world did murder his brother for worshipping God more acceptably than himself; "because his own works were evil, and his brother's righteous," 1 John iii. 12. I had read the inference, ver. 13, "Marvel not, my brethren, if the world hate you;" but yet I did not so fully understand, that wicked men and devils are so very like, and so near of kin, till the words of Christ, John viii. 44, expounded by visible demonstrations, had taught it me. Indeed the apostle saith, 1 John iii. 12, that Cain was of that wicked one, that is, the devil: but Christ saith more plainly, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Here note, that cruel murdering and lying are the principal actions of a devil; and that as the father of these, he is the father of the wicked, who are most notoriously addicted to these two courses against the most innocent servants of the Lamb. How just it is that they dwell together hereafter, that are here so like in disposition and action: even as the righteous shall

moneret, Pharaonem, Nabuchodonosor, Holofernem, aut aliquem similem nominasset, objiciebantur illi, quod in personam regis ita dixisset, et statim exilio tradebatur. Hoc enim tempore persecutionis genus agebatur, hic aperta, alibi occultè, ut piorum nomen talibus insidiis interiret. N. B. Victor. Uticens. p. (mihi) 382. Abundance of pastors were then banished from their churches, and many tormented, and Augustine himself died with fear, saith Victor, ib. p. 376, when he had written (saith he) two hundred and thirty-two books, besides innumerable Epistles, Homilies, Expositions on the Psalms, Evangelists, &c.

dwell with Christ, who bore his image, and imitated his holy, suffering life.

I conclude, then, that if thou wilt never turn to God and a holy life, till wicked men give over belying and reproaching them, thou mayst as well say, that thou wilt never be reconciled to God, till the devil be first reconciled to him; and never love Christ, till the devil love him, or bid thee love him; or never be a saint, till the devil be a saint, or will give thee leave; and that thou wilt not be saved, till the devil be willing that thou be saved.

Direct. IV. That thy understanding may be enlightened, and thy heart renewed, be much and serious in reading the word of God, and those books that are fitted to men in an unconverted state, and especially in hearing the plain and searching preaching of the word.

There is a heavenly light, and power, and majesty in the word of God, which in the serious reading or hearing of it, may pierce the heart, and prick it, and open it, that corruption may go out, and grace come in. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart," Psal. xix. 7, 8. Moreover, "by them it is that we are warned: and in keeping of them there is great reward," ver. 11. The eunuch was reading the Scripture, when Philip was sent to expound it to him for his conversion, Acts viii. The preaching of Peter did prick many thousands to the heart to their conversion, Acts ii. 37. The heart of Lydia was opened to attend to the preaching of Paul, Acts xvi. 14. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit," Heb. iv. 11. These "weapons are mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. iv. 5. Hast thou often read and heard already, and yet findest no change upon thy heart? Yet read and hear again and again: ministers must not give over preaching, when they have laboured without success; why then should you give over hearing or reading? As the husbandman laboureth, and looketh to God for rain, and for the blessing, so must we, and so must you. Look up to God: remember it is his word, in which he calleth you to repentance, and offereth you mercy, and treateth with you concerning your everlasting happiness: lament your former negligence and disobedience, and beg his blessing on his word, and you shall find it will not be in vain.

And the serious reading of books which expound and apply the Scriptures, suitable to your case, may, by the blessing of God, be effectual to your conversion. I have written so many to this use myself, that I shall be the shorter on this subject now, and desire you to read them, or some of them, if you have not fitter at hand; viz. A Call to the Unconverted;—A Treatise of Conversion;—Now or Never;—Directions for a sound Conversion;—A Saint or a

Brute;—A Treatise of Judgment;—A Sermon against making light of Christ;—A Sermon of Christ's Dominion;—Another of his Sovereignty, &c.

Direct. V. If thou wouldst not be destitute of saving grace, let thy reason be exercised about the matters of thy salvation, in some proportion of frequent, sober, serious thoughts, as thou art convinced the weight of the matter doth require.

To have reason is common to all men, even the sleepy and distracted: to use reason is common to all that have their senses awake, 1 Cor. xiii. 5; Psal. and fit to serve their minds: to use iv. 4—7; 1 Cor. xi. reason in the greatest matters, is 24. proper to wise men, that know for what end God made them reasonable.^o Inconsiderate men are all ungodly men; for reason not used is as bad as no reason, and will prove much worse in the day of reckoning. The truth is, though sinners are exceeding blind and erroneous about the things of God, yet all God's precepts are so reasonable, and tend so clearly to our joy and happiness, that if the devil did not win most souls by silencing reason, and laying it asleep, or drowning its voice with the noise and crowd of worldly business, hell would not have so many sad inhabitants. I scarce believe that God will condemn any sinner that ever lived in the world, that had the use of reason; no, not the heathens that had but one talent, but he will be able to say to them, as Luke xix. 22, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest," &c. To serve God and labour diligently for salvation, and prefer it before all worldly things, is so reasonable a thing, that every one that repenteth of the contrary course, doth call it from his heart an impious madness. Reason must needs be for God that made it. Reason must needs be for that which is its proper end and use. Sin, as it is in the understanding, is nothing but unreasonableness; a blindness and error; a loss and corruption of reason in the matters of God and our salvation. And grace, as in the understanding, doth but cure this folly and distraction, and make us reasonable again; it is but the opening of our eyes, and making us wise in the greatest matters. It is not a more unmanly thing to love and plead for blindness, madness, and diseases, and to hate both sight, and health, and wit, than it is to love and plead for sin, and to hate and vilify a holy life.

Grant me but this one thing, that thou wilt but soberly exercise thy reason about these great, important questions; Where must I abide for ever? What must I do to be saved? What was I created and redeemed for? and I shall hope that thy own understanding, as erroneous as it is, will work out something that will promote thy good. Do but withdraw thyself one hour in a day from company and other business, and consider but as soberly and seriously of thy end and life, as thou knowest the nature and weight of the matter doth require, and I am persuaded thy own reason and conscience will call thee to repentance, and set thee, at least, in a far better way than thou wast in before. When thou walkest alone, or when thou wakest in the

* The word itself exciteth reason, and preachers are by reason to shame all sin as a thing unreasonable. And the want of such excitation, by powerful preaching, and plain instructing, and the persons considering, is a great cause of the world's undoing. For those preachers that lay all the blame on the people's stupidity or malignity, I desire them to read a satisfactory answer in Acosta the Jesuit, li. iv. c. 2, 3, & 4. Few souls perish, comparatively, where all the means are used which should be used by their superiors for their salvation: if every parish had holy, skilful, laborious pastors, that would publicly and privately do their part, great things might be expected in the world. But, saith Acosta, itaque præcipua

causa ad ministros parum idoneos redit. Quæ namque est prædicatio nostra? quæ fiducia? signa certè non edimus: vitæ sanctitate non eminemus; beneficentia non invitamus; verbi ac spiritus efficacia non persuademus; lachrymis ac precibus à Deo non impetramus; imò ne magnopere quidem curamus. Quæ ergo nostra querela est? quæ tanta Indorum accusatio? lib. iv. p. 365. An ingenuous confession of the Roman priesthood. And such priests can expect no better success. But having seen another sort of ministers, through God's mercy, I have seen an answerable fruit of their endeavours.

night, remember soberly that God is present, that time is hasting to an end, that judgment is at hand, where thou must give account of all thy hours, of thy lusts, and passions, and desires; of all thy thoughts, and words, and deeds; and that thy endless joy or misery dependeth wholly and certainly on this little time. Think but soberly on such things as these, but one hour in a day or two, and try whether it will not once recover thee to wit and godliness; and folly and sin will vanish away before the force of considering reason, as the darkness vanisheth before the light. I entreat thee now as in the presence of God, and as thou wilt answer the denial of so reasonable a request at the day of judgment, that thou wilt but resolve to try this course of a sober, serious consideration, about thy sin, thy duty, thy danger, thy hope, thy account, and thy everlasting state: try it sometimes, especially on the Lord's days; and do but mark the result of all; and whither it is that such sober consideration doth point or lead thee? whether it be not towards a diligent, holy, heavenly life? If thou deny me thus much, God and thy conscience shall bear witness, that thou thoughtest thy salvation of little worth, and therefore mayst justly be denied it.

Would it not be strange that a man should be penitent and godly, that never once thought of the matter with any seriousness in his life? Can so many and great diseases of soul be cured, before you have once soberly considered that you have them, and how great and dangerous they are, and by what remedies they must be cured? Can grace be obtained and exercised, while you never so much as think of it? Can the main business of our lives be done without any serious thoughts; when we think it fit to bestow so many upon the trivial matters of this world? Doth the world and the flesh deserve to be remembered all the day, and week, and year? and doth not God and thy salvation deserve to be thought on one hour in a day, or one day in a week? Judge of these things, but as a man of reason. If thou look that God, who hath given thee reason to guide thy will, and a will to command thy actions, should yet carry thee to heaven like a stone, or save thee against or without thy will, before thou didst ever once soberly think of it, thou mayst have leisure in hell to lament the folly of such expectations.

Direct. VI. Suffer not the devil by company, pleasure, or worldly business, to divert or hinder thee from these serious considerations.

The devil hath but two ways to procure thy damnation. The one is, by keeping thee from any sober remembrance of spiritual and eternal things; and the other is, if thou wilt needs think of them, to deceive thee into false, erroneous thoughts. To bring to pass the first of these, (which is the most common, powerful means,) his ordinary way is by diversion;^p finding thee still something else to do; putting some other thoughts into thy mind, and some other work into thy hand; so that thou canst never have leisure for any sober thoughts of God: whenever the Spirit of God knocks at thy door, thou art so taken up with other company, or other business, that thou canst not hear, or wilt not open to him. Many a time he hath been ready to teach thee, but thou wast not at leisure to hear and learn. Many a time he secretly jogged thy conscience, and checked thee in thy sin, and called thee aside to consider soberly about thy spiritual and everlasting state, when the noise of foolish mirth and pleasures,

or the bustles of encumbering cares and business, have caused thee to stop thy ears, and put him off, and refuse the motion. And if the abused Spirit of God depart, and leave thee to thy beloved mirth and business, and to thyself, it is but just; and then thou wilt never have a serious, effectual thought of heaven, perhaps, till thou have lost it; nor a sober thought of hell, till thou art in it; unless it be some despairing, or some dull, ineffectual thought.

O therefore, as thou lovest thy soul, do not love thy pleasure or business so well as to refuse to treat with the Spirit of God, who comes to offer thee greater pleasures, and to engage thee in a more important business. O lay by all, to hear awhile what God and conscience have to say to thee. They have greater business with thee, than any others that thou conversest with. They have better offers and motions to make to thee, than thou shalt hear from any of thy old companions. If the devil can but take thee up a while, with one pleasure one day, and another business another day, and keep thee from the work that thou camest into the world for, till time be gone, and thou art slipt unawares into damnation, then he hath his desire, and hath the end he aimed at, and hath won the day, and thou art lost for ever.

It is like thou settest some limits to thy folly, and purporest to do thus but a little while: but when one pleasure withereth, the devil will provide a fresh one for thee; and when one business is over, which causeth thee to pretend necessity, another, and another, and another will succeed, and thou wilt think thou hast such necessity still, till time is gone, and thou see, too late, how grossly thou wast deceived. Resolve, therefore, that whatever company, or pleasure, or business would divert thee, that thou wilt not be befooled out of thy salvation, nor taken off from minding the one thing necessary. If company plead an interest in thee, know of them whether they are better company than the Spirit of God and thy conscience;—if pleasure would detain thee, inquire whether it be more pure and durable pleasures, than thou mayst have in heaven, by hearkening unto grace;—if business still pretend necessity, inquire whether it be a greater business than to prepare thy soul and thy accounts for judgment, and of greater necessity than thy salvation. If not, let it not have the precedency: if thou be wise, do that first that must needs be done; and let that stand by that may best be spared. What will it profit thee to win all the world, and lose thy soul? At least, if thou durst say that thy pleasure and business are better than heaven, yet might they sometimes be forborne, while thou seriously thinkest of thy salvation.

Direct. VII. If thou wouldst be converted and saved, be not a malicious or peevish enemy to those that would convert and save thee: be not angry with them that tell thee of thy sin or duty, as if they did thee wrong or hurt.

God worketh by instruments: when he will convert a Cornelius, a Peter must be sent for, and willingly heard. When he will recall and save a sinner, he hath usually some public minister or private friend, that shall be a messenger of that searching and convincing truth, which is fit to awaken them, enlighten them, and recover them. If God furnish these his instruments with compassion to your souls, and willingness to instruct you, and you will take them for your enemies, and peevishly quarrel with them, and contradict them, and perhaps reproach

^p Even learning and honest studies may be used as a diversion from more necessary things. Saith Petrarch, in *Vita Sua*, Ingenio sui ad omne bonum et salubre studium apto; sed ad moralem præcipue philosophiam, et ad poeticam pronò.

Quam ipsam processu temporis neglexi, sacris literis delectatus, in quibus sensi dulcedinem abditam, quam aliquando contempseram; poeticis literis non nisi ad ornamentum reservatis.

them, and do them a mischief for their good will, what an inhuman, barbarous course of ingratitude is this! Will you be angry with men for endeavouring to save you from the fire of hell? Do they endeavour to make any gain or advantage by you? or only to help your souls to heaven? Indeed, if their endeavours did serve any ambitious design of their own, to bring the world (as the pope and his clergy would do) under their own jurisdiction, you had reason then to suspect their fraud. But the truth is, Christ hath purposely appointed his greatest church-officers to be but ministers, even the servants of all, to rule and save men as volunteers, without any coercive power, by the management of his powerful word upon their consciences; and to beseech and entreat the poorest of the flock, as those that are not lords over God's heritage, nor masters of their faith, but their servants in Christ, and helpers of their joy; that so whenever we deliver our message to them, they may see that we exercise not dominion over them, and aim at no worldly honours, or gain, or advantage to ourselves, but at the mere conversion and saving of their souls. Whereas, if he had allowed us to exercise authority as the kings of the gentiles, and to be called gracious lords, and to encumber ourselves with the affairs of this life, our doctrine would have been rejected by the generality of the world, and we should always have come to them on this great disadvantage, that they would have thought we sought not them, but theirs; and that we preached not for them, but for ourselves, to make a prize of them:^a as the Jesuits, when they attempt the conversion of the Indians, do still find this their great impediment, the princes and people suppose them to pretend the gospel, but as a means to subjugate them and their dominions to the pope; because they tell them that they must be all subject to the pope, if they will be saved. Now when Christ hath appointed a poor, self-denying, entreating ministry, against whom you can have none of these pretences, to stoop to your feet, with the most submissive entreaties, that you would but turn to God and live, you have no excuse for your own barbarous ingratitude, if you will fly in their faces, and use them as your enemies, and be offended with them for endeavouring to save you. You know they can hold their tithes and livings by smoothing, and cold, and general preaching, as well as by more faithful dealing (if not better): you know they can get no worldly advantage by dealing so plainly with you: you know that they hazard by it their reputation with such as you; and they cannot be ignorant that it is like to expose them to your ill will and indignation.

And they are men as well as you, and therefore, undoubtedly, desire the good will and the good word of others, and take no pleasure to be scorned or hated: undoubtedly they break through much temptations and reluctance of the flesh, before they can so far deny themselves as to endeavour your salvation on such terms: and seeing it is all for you, methinks you should be their chief encouragers; if others should oppose them, you should be for them, because they are for you. If I go with a convoy to relieve a besieged garrison, I shall expect opposition from the enemy that besiegeth them; but if the besieged themselves shall shoot at us, and use us as enemies for venturing our lives to relieve them, it is time to be gone, and let them take what they get by it.

Perhaps you think that the preacher, or private

admonisher, is too plain with you; but you should consider that self-love is like to make you partial in your own cause, and therefore a more incapable judge than they. And you should consider that God hath commanded them to deal plainly, and told them that else the people's blood shall be required at their hands, Isa. lviii. 1; Ezek. xviii. And that God best knoweth what medicine and diet is fittest for your disease; and that the case is of such grand importance (whether you shall live in heaven or hell for ever?) that it is scarce possible for a minister to be too plain and serious with you: and that your disease is so obstinate, that gentler means have been too long frustrate, and therefore sharper must be tried; else why were you not converted by gentler dealing until now? If you fall down in a swoon, or be ready to be drowned, you will give leave to the standers-by to handle you a little more roughly than at another time, and will not bring your action against them for laying hands on you, or ruffling your silks or bravery; if your house be on fire, you will give men leave to speak in another manner, than when they modulate their voices into a civil and complimenting tone.

It may be you think that they are censorious in judging you to be unconverted, when you are not; and to be worse and in more danger than you are, and speaking harder of you than you deserve. But it is you that should be most suspicious of yourselves, and afraid in so great a matter of being deceived. A stander-by may see more than a player: I am sure he that is awake may know more of you, than you of yourselves when you are asleep.

But suppose it were as you imagine; it is his love that mistakingly attempteth your good: he intendeth you no harm: it is your salvation that he desireth; it is your damnation that he would prevent. You have cause to love him, and be thankful for his goodwill, and not to be angry with him, and reproach him for his mistakes. He is none of those that brings you into the inquisition, and would fine, or imprison, or banish, or burn, or hang, or torment you, in order to convert and save you: the worst he doth, is but to speak those words, which, if true, you are deeply concerned to regard; and if mistaken, can do you no hurt, unless you are the cause yourself. If it be in public preaching, he speaketh generally by descriptions, and not by nomination; no more of you, than of others in your case; nor of you at all, if you are not in that case. If he speak privately to you, there is no witness but yourself; and therefore it is no matter of disgrace. Never, for shame, pretend that thou art willing to be converted and saved, when thou hatest those that would promote it; and art angry with every one that tells thee of thy case, and couldst find in thy heart to stop their mouths, or do them a mischief.

Direct. VIII. If thou art willing indeed to be converted, do thy best to discover that yet thou art unconverted, and in a lost and miserable state.

Who will endeavour to cure a disease which he thinks he hath not? or to vomit up the poison which he thinks he never took, or taketh to be no poison? or to come out of the ditch, that thinks he is not in it? or who will turn back again, that will not believe but he is in the right way? Who will labour to be converted, that thinks he is converted already? Or who will come to Christ as the physician of his soul, that thinks he is not sick, or is cured already? The common cause that men live and die without the grace of repentance, sanctification, and justification,

^a Seneca Ep. 87. scribit, Tam necessarium fuisse Romano populo nasci Catonem, quam Scipionem: alter enim cum hostibus nostris, alter cum moribus bellum gessit.

^a 1 Peter v. 2-4; 2 Cor. x. 4; 2 Cor. v. 19, 20; 2 Cor. i. 24; 1 Cor. iv. 1; 2 Cor. iii. 6, and xi. 23; Joel i. 9, 13; 2 Cor. iv. 5; Mark x. 44; Matt. xx. 27; Luke xxii. 24-26.

which should save them, is because they will not believe but that they have it, when they have it not; and that they are penitent, and justified, and sanctified already. It is not my desire to make any of you think worse of your condition than it is; but if you will not know what it is, you will not be fit for recovering grace, nor use the means for your own recovery: you think it is so sad a conclusion, to find yourselves in a state of condemnation, that you are exceeding unwilling to know it or confess it.

But I beseech you consider but these two things: first, either it is true that you are in so miserable a state, or it is not true: if it be not true, the closest trial will but comfort you, by discovering that you are sanctified already; but if it be true, then do you think it will save you to be ignorant of your danger? Will it cure your disease, to believe that you have it not? Will thinking well of yourselves falsely, prove that you are well indeed? Is it the way to grace, to think you have it, when you have it not? Will it bring you to heaven, to think that you are going thither, when you are in the way to hell? Nay, do you not know, that it is the principal temptation of the devil, to keep men from a state of repentance and salvation, to deceive them thus, and persuade them that they are in such a state already? Judge soberly of the case. Do you think if all the impenitent, unconverted sinners in the world were certain that they are indeed in a graceless state, in which if they died, they were past all hope, that they would not quickly look about them, and better understand the offers of a Saviour, and live in continual solicitude and fear, till they found themselves in a safer state? If you were sure yourselves, that you must yet be made new creatures, or be damned, would it not set you on work to seek more diligently after grace than ever you have done? The devil knoweth this well enough; that he could scarce keep you quiet this night in his snares, but you would be ready to repent and beg for mercy, and resolve on a new life, before to-morrow, if you were but sure that you are yet in a state of condemnation. And therefore he doth all he can to hide your sin and danger from your eyes, and to quiet you with the conceit, that though you are sinners, yet you are penitent, pardoned, and safe.

Well, sirs, there can be no harm in knowing the truth. And therefore will you but try yourselves, whether you are unsanctified or not? You were baptized into the name of the Holy Ghost as your Sanctifier; and if now you neglect or mock at sanctification, what do you but deride your baptism, or neglect that which is its sense and end? It doth not so much concern you to know that you live the life of nature, as to know whether sanctification have made you spiritually alive to God.

And let me tell you this to your encouragement, that we do not call you to know that you are unconverted, and unpardoned, and miserable, as men that have no remedy, but must sit down in despair, and be tormented with the fore-knowledge of your endless pains before the time. No; it is but that you may speedily and thankfully accept of Christ, the full remedy, and turn to God, and quickly get out of your sin and terror, and enter into a life of safety and of peace. We desire not your continuance in that life which tendeth to despair and horror: we would have you out of it, if it were in our power, before to-morrow; and therefore it is that we would have you understand what danger you are in, that you may go no further, but speedily turn back, and seek for help. And I hope there is no hurt, though

* Bernard. de Grad. Humil. grad. 8. describeth men's excusing their sins thus, "If it may be, they will say, I did not do it; or else, It was no sin, but lawful; or else, I did it not oft or

there be some present trouble, in such a discovery of your danger as this is.

Well, if you are but willing to know, I shall help you a little to know what you are.

1. If you are persecutors, or haters, Marks of an unconverted state. or deriders of men, for being serious and diligent in the service of God, and fearful of sinning, and because they go not with the multitude to do evil, it is a certain sign that you are in a state of death: yea, if you love not such men, and desire not rather to be such yourselves, than to be the greatest of the ungodly. See Gal. iv. 29; Acts xxvi. 11; 1 Tim. i. 13; 1 Pet. iv. 2-5; Psal. xv. 4; 1 John iii. 8-15; John xiii. 35; Psal. lxxiv. 10.

2. If you love the world best, and set your affections most on things below, and mind most earthly things; nay, if you seek not first God's kingdom, and the righteousness thereof; and if your hearts be not in heaven, and your affections set on the things that are above; and you prefer not your hopes of life eternal before all the pleasures and prosperity of this world, it is a certain sign that you are but worldly and ungodly men. See this in Matt. vi. 19-21, 33; Phil. iii. 18-20; Col. iii. 1-4; Psal. lxxiii. 25; 1 John ii. 15-17; James i. 27; Luke xii. 20, 21; xvi. 25.

3. If your estimation, belief, and hopes, of everlasting life through Christ, be not such, as will prevail with you to deny yourselves, and forsake father, and mother, and the nearest friends; and house, and land, and life, and all that you have, for Christ, and for these hopes of a happiness hereafter, you are no true christians, nor in a state of saving grace. See Luke xiv. 26, 33; Matt. x. 37-39; xiii. 21, 22.

4. If you have not been converted, regenerated, and sanctified by the Spirit of Jesus Christ, making you spiritual, and causing you to mind the things of the Spirit above the things of the flesh. If this Spirit be not in you, and you walk not after it, but after the flesh; making provision for the flesh, to satisfy its desires, and preferring the pleasing of the flesh before the pleasing of God, it is certain that you are in a state of death. See Matt. xviii. 3; John iii. 3, 5, 6; Heb. xii. 14; Rom. vii. 1, 5-13; xiii. 13, 14; Luke xvi. 19, 25; xii. 20, 21; Heb. xi. 25, 26; 2 Cor. iv. 16-18; v. 7; Rom. viii. 17, 18.

5. If you have any known sin which you do not hate, and had not rather leave it than keep it, and do not pray, and strive, and watch against it, as far as you know and observe it; but rather excuse it, plead for it, desire it, and are loth to part with it, so that your will is habitually more for it than against it, it is a sign of an impenitent, unrenewed heart. 1 John iii. 3-10, 24; Gal. v. 16, 19-25; Rom. vii. 22, 24; viii. 13; Luke xiii. 3, 5; Matt. v. 19, 20; 2 Tim. ii. 19; Psal. v. 5; Luke xiii. 27.

6. If you love not the word, as it is a light discovering your sin and duty, but only as it is a general truth, or as it reproveth others: if you love not the most searching preaching, and would not know how bad you are, and come not to the light, that your deeds may be manifest, it is a sign that you are not children of the light, but of the darkness, John iii. 19-21.

7. If the laws of your Creator and Redeemer be not of greatest power and authority with you, and the will and word of God cannot do more with you, than the word or will of any man; and the threatenings and promises of God be not more prevalent with you, than the threats or promises of any men, it is a sign that you take not God for your God, but in much; or else, I meant no harm; or else, I was persuaded by another, and drawn to it by temptation."

heart are atheists and ungodly men. Luke xix. 27; Matt. vii. 21—23, 26; Dan. iii. 16—18; vi. 5, 10; Jer. xvii. 5, 6; Luke xii. 4; Acts v. 29; Psal. xiv. 1, &c.

8. If you have not, in a deliberate covenant or resolution, devoted and given up yourselves to God as your Father and felicity, to Jesus Christ as your only Saviour, and your Lord and King, and to the Holy Ghost as your Sanctifier, to be made holy by him, desiring that your heart and life should be perfectly conformed to the will of God, and that you might know him, and love him, and enjoy him more; you are void of godliness and true christianity; for this is the very covenant which you make in baptism, which you call your christening. Matt. xxviii. 19, 20; 2 Cor. viii. 5; 1 Cor. vi. 17; John i. 10—12; Gal. iv. 6; Rom. viii. 14, 15.

I have now plainly showed you, and fully proved, from the word of God, by what infallible signs an ungodly man may know that he is ungodly, if he will. May you not know whether it be thus with you, if you are willing to know? May you not know, if you will, whether your desire and design of life be more for this world or that to come? and whether heaven or earth be preferred and sought first? and whether your fleshly prosperity and pleasure, or your souls, be principally cared for and regarded? May you not know, if you will, whether you love or loathe the serious worshippers of God? and whether you had rather be delivered from your sins or keep them? and whether your wills be more against them, or for them? and whether you love a holy life or not? and whether you had rather be perfect in holiness and obedience to God, or be excused from it, and please the flesh? and whether you had rather be such a one as Paul, or as Cæsar? a persecuted saint in poverty and contempt, or a persecuting conqueror or king? May you not know, if you will, whether you love a searching ministry, that telleth you of the worst, and would not deceive you? May you not know, whether you are resolutely devoted and given up to God, the Father, Son, and Holy Ghost, as your Father and felicity, your Saviour and your Sanctifier; and whether the scope, design, and business of your lives is more for God, or for the flesh, for heaven, or earth; and which it is that bears the sway, and which it is that comes behind, and hath but the leavings of the other, or only so much as it can spare? Certainly these are things so near you, and so remarkable in your hearts, that you may come to the knowledge of them if you will. But if you will not, who can help it?

What a sottish cavil is it then of those ignorant men, that ask us, when we tell them of these things, Whether ever we were in heaven? or ever saw the book of life? and how we can tell who shall be saved, and who shall be damned? If it were about a May-game this jesting were more seasonable; but to talk thus distractedly about the matters of salvation and damnation, and to make such a jest of the damning of souls, is a kind of foolery that hath no excuse. What thought we never were in heaven? and never saw the book of life? dost thou think I never saw the Scriptures? Why, wretched sinner, dost thou not know, that Christ came down from heaven, to tell us who they be that shall come thither, and who they be that shall be shut out?

And did he not know what he said? Is God the Governor of the world, and hath he not a law by which he governeth them? and can I not tell by the law, who they be that the Judge will condemn or save? What else is the law made for, but to be the rule of life, and the rule of judgment? Read Psal. i. and xv.; Matt. v. vii. and xxv., and all the texts which I even now cited, and see in them whether God hath not told you who they be that shall be saved, and who they be that shall be condemned? nay, see whether this be not the very business of the word of God? And do you think that he hath written in vain? But some men have loved ignorance and ungodliness so long, till the Spirit of grace hath cast them off, and left them to the sottishness of their carnal minds, so that "they have eyes and see not, and ears and hear not, and hearts and understand not." But those that are willing and diligent to know their sin and duty, in order to their recovery, God will not let them search in vain, nor hide the remedy from their eyes.

Direct. IX. When you have found yourselves in a state of sin and death, understand and consider what a state that is.

It may be you will think it a tolerable condition, and linger in it, as if you were safe; or delay your repentance, as if it were a matter of no great haste; unless you open your eyes, and look round about you, and see in how slippery a place you stand. Let me name some instances of the misery of an unregenerate, graceless state, and then judge of it as the word of God directs you.

1. As long as you are unconverted, you must needs be loathsome and abominable to God.¹ His holy nature is unreconcilable to sin, and would be unreconcilable to sinners, if it were not that he can cleanse and purify them. Did you know what sin is, and know God's holiness, you would understand this much better. Your own averseness to God, and your dislike of the holiness of his laws and servants, might tell you what thoughts he hath of you. "He hateth all the workers of iniquity," Psal. v. 5. Indeed he taketh you for his enemies, and as such he will handle you, if you be not converted. I know many persons that are most deeply guilty, especially men of honour and esteem in the world, would scorn to have this title given to themselves; but verily God is not fearful of offending them, nor so tender of their defiled honour, as they are of their own, or as they expect the preacher should be. If those be the king's enemies that refuse his government and set up another, then those are the enemies of God, and of the Redeemer, and of the Holy Ghost, that set up the base concupiscence of their flesh, and the honour and prosperity of this world, and the will of man, and refuse the government of God their Creator and Redeemer, and refuse the sanctifying teachings and operations of the Holy Ghost. Read Luke xix. 27.

Some think it strange that any men should be called "haters of God;" and I believe you will find it hard to meet with that man that will confess it by himself, till converting grace or hell constrain him. And indeed if God himself had not charged men with that sin, and called them by that name, we should scarce have found belief or patience when we had endeavoured to convince the world of it. Entreat

¹ Atque hæc scio an pietate adversus Deos sublatâ, fides etiam, et societas humani generis, et una excellentissima virtus, justitia, tollatur. Cicero de Nat. Deor. p. 4.

² Mira Ciceronis actio in li. de Universit. p. 368. Atque ille qui recte et honeste curriculum vivendi à natura datum confecerit, ad illud astrum, quo cum aptus fuerit, revertetur. Qui autem immoderate et intemperate vixerit, eum secundus ortus

in figuram muliebrem transferet, et si ne tum quidem finem vitiorum faciet, gravius etiam jactabitur, et in suis moribus simillimas figuras pecudum, et ferarum transferetur: neque malorum terminum prius aspiciet, quam illam sequi coeperit conversionem, quam habebat in se, &c. cum ad primam et optimam affectionem animi pervenerit.

but the worst of men to repent of hating God, and try how they will take it. Yet they may read that name in Scripture, Rom. i. 30; Psal. lxxxi. 15; Luke xix. 14. Did not the Jews hate Christ, think you, when they murdered him? and when they hated all his followers for his sake? Matt. x. 22; Mark xiii. 13. And doth not Christ say, "that they shall be hated for his sake, not only of the Jews, but also of all nations, and all men," Matt. xxiv. 9; x. 22; even by the "world," John xvii. 14; xv. 17—19, &c. And this was a hating "both Christ and his Father," John xv. 23, 24. But you will say, it is not possible that any man can hate God. I answer, how then came the devils to hate him? Yea, every ungodly man hateth God: indeed no man hateth him as good, or as merciful to them; but they hate him as holy and just, as one that will not let them have the pleasure of sin, without damning them; as one engaged in justice to cast them into hell, if they die without conversion; and as one that hath made so pure and precise a law to govern them, and convinceth them of sin, and calls them to that repentance and holiness which they hate. Why did the world hate Christ himself? He tells you, John vii. 7, "The world cannot hate you, but me it hateth, because I testify against it, that the works thereof are evil." John iii. 19, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Nay, it is a wonder of blindness, that this God-hating world and age should not perceive that they are God-haters, while they hate his servants to the death, and implacably rage against them, and hate his holy ways and kingdom, and bend all their power and interest in most of the kingdoms of the world, against his interest and his people upon earth: while the devil fighteth his battles against Christ through the world, by their hands, they will yet confess the devil's malice against God, but deny their own; as if he used their hands without their hearts. Well! poor, wretched worms! instead of denying your enmity to him, lament it, and know that he also taketh you for his enemies, and will prove too hard for you when you have done your worst. Read Psal. ii. and tremble, and submit. This is especially the case of persecutors and open enemies; but in their measure also of all that would not have him to reign over them. And therefore Christ came to reconcile us unto God, and God to us; and it is only the sanctified that are reconciled to him. See Col. i. 21; Phil. iii. 18; 1 Cor. xv. 25; Rom. v. 10. "The carnal mind is enmity against God; for it is not subject to the law of God; nor indeed can be," Rom. viii. 7. Mark that text well.

2. As long as you are unsanctified, you are unjustified and unpardoned: you are under the guilt of all the sins that ever you committed: every sinful thought, word, and deed, of which the least deserveth hell, is on your score, to be answered for by yourself: and what this signifieth, the threatenings of the law will tell you. See Acts xxvi. 18; Mark. iv. 12; Col. i. 14. There is no sin forgiven to an impenitent, unconverted sinner.

3. And no wonder, when the unconverted have no special interest in Christ. The pardon and life that is given by God, is given in and with the Son: "God hath given to us eternal life, and this life is in his Son: he that hath the Son, hath life; and he that hath not the

Son, hath not life," 1 John v. 10—12. Till we are members of Christ, we have no part in the pardon and salvation purchased by him: and ungodly sinners are not his members. So that Jesus Christ, who is the hope and life of all his own, doth leave thee as he found thee: and that is not the worst; for,

4. It will be far worse with the impenitent rejecters of the grace of Christ, than if they had never heard of a Redeemer. For it cannot be, that God having provided so precious a remedy for sinful, miserable souls, should suffer it to be despised and rejected, without increased punishment. Was it not enough that you had disobeyed your great Creator, but you must also set light by a most gracious Redeemer, that offered you pardon, purchased by his blood, if you would but have come to God by him? Yea, the Saviour that you despised shall be himself your Judge, and the grace and mercy which you set so light by, shall be the heaviest aggravation of your sin and misery. For "how shall you escape, if you neglect so great salvation?" Heb. ii. 3. "And of how much sorer punishment" (than the despisers of Moses' law) "shall they be thought worthy, who have trodden under foot the Son of God," &c. Heb. x. 29.

5. The very prayers and sacrifice of the wicked are abominable to God (except such as contain their returning from their wickedness). So that terror ariseth to you from that which you expect should be your help. See Prov. xv. 8; xxi. 27; Isa. i. 13.

6. Your common mercies do but increase your sin and misery (till you return to God): your carnal hearts turn all to sin; Tit. i. 15, "Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conscience is defiled."

7. While you are unsanctified, you are impotent, and dead to any holy, acceptable work: when you should redeem your time, and prepare for eternity, and try your states, or pray, or meditate, or do good to others, you have no heart to any such spiritual works: your minds are biassed against them, Rom. viii. 7. And it is not the excusable impotency of such, as would do good, but cannot: but it is the malicious impotency of the wicked, (the same with that of devils,) that cannot do good, because they will not; and will not, because they have blind, malicious, and ungodly hearts, which makes their sin so much the greater, Tit. i. 16.

8. While you have unsanctified hearts, you have at all times the seed and disposition unto every sin; and if you commit not the worst, it is because some providence restraining the tempter hindereth you. No thanks to you that you do not daily commit idolatry, blasphemy, theft, murder, adultery, &c. It is in your hearts to do it, when you have but temptation and opportunity; and will be, till you are renewed by sanctifying grace.

9. Till you are sanctified you are heirs of death and hell,* even under the curse, and condemned already in point of law, though judgment have not passed the final sentence. See John iii. 18, 19, 36. And nothing is more certain, than that you had been damned and undone for ever, if you had died before you had been renewed by the Holy Ghost; and that yet this will be your miserable portion, if you should die unsanctified. Think, then, what a life you have lived until now? and think what it is to live any longer in such a case, in which if you die, you are certain to be damned. Conversion may save

* Unus gehennæ ignis et in inferno, sed non uno modo omnes excruciat peccatores. Uniuscujusque enim quantum exigit culpa, tantum illic sentitur et pena: nam sicut hic unus sol non omnia corpora æqualiter calefacit, ita illic unus

ignis animas pro qualitate criminum dissimiliter exurit. Hugo Etherianus de Anim. regres. cap. 12. "Idem undique in infernum descensus est," saith Anaxagoras (in Laert.) to one that only lamented that he must die in a strange country.

you, but unbelief and self-flattery will not save you from this endless misery, Heb. xii. 14; ii. 3; Matt. xxv. 46.

10. As long as you are unsanctified, you are hastening to this misery: sin is like to get more rooting; and your hearts to be more hardened, and at enmity with grace; and God more provoked; and the Spirit more grieved; and you are every day nearer to your final doom, when all these things will be more sensibly considered, and better understood, 2 Tim. iii. 13; 2 Pet. ii. 3.

Thus I have given you a brief account of the case of unrenewed souls, and but a brief one, because I have done it before more largely. (Treatise of Conversion.)

Direct. X. When you have found out how sad a condition you are in, consider what there is in sin to make you amends or repair your loss, that should be any hindrance to your conversion.

Certainly you will not continue for nothing (if you know it to be nothing) in so dangerous and doleful a case as this. And yet you do it for that which is much worse than nothing, not considering what you do. Sit down sometimes, and well bethink you, what recompence the world or sin will make you, for your God, your souls, your hopes, and all, when they are lost and past recovery? Think what it will then avail or comfort you, that once you were honoured, and had a great estate; that once you fared of the best, and had your delicious cups, and merry hours, and sumptuous attire, and all such pleasures. Think whether this will abate the horrors of death, or put by the wrath of God, or the sentence of your condemnation; or whether it will ease a tormented soul in hell? If not, think how small, and short, and silly a commodity and pleasure it is, that you buy so dear; and what a wise man can see in it, that should make it seem worth the joys of heaven, and worth your enduring everlasting torments. What is it that is supposed worth all this? Is it the snare of preferment? Is it vexing riches? Is it befocusing honours? Is it distracting cares? Is it swinish luxury or lust? Is it beastly pleasures? Or what is it else that you will buy at so wonderful dear a rate? O lamentable folly of ungodly men! O foolish sinners! unworthy to see God! and worthy to be miserable! O strangely corrupted heart of man, that can sell his Maker, his Redeemer, and his salvation, at so base a price!

Direct. XI. And when you are casting up your account, as you put all that sin and the world will do for you in the one end of the scales, so put into the other the comforts both of this life, and of that to come, which you must part with for your sins.

Search the Scriptures, and consider how happy the saints of God are there described. Think what it is, to have a purified, cleansed soul; to be free from the slavery of the flesh and its concupiscence; to have the sensitive appetite in subjection unto reason, and reason illuminated and rectified by faith; to be alive to God, and disposed and enabled to love and serve him; to have access to him in prayer, with boldness and assurance to be heard; to have a sealed pardon of all our sins, and an interest in Christ, who will answer for them all and justify us; to be the children of God, and the heirs of heaven; to have peace of conscience, and the joyful hopes of endless joys; to have communion with the Father, through the Son, by the Spirit, and to have that Spirit dwelling in us, and working to our further holiness and joy; to have communion with the saints; and the

help and comfort of all God's ordinances, and to be under his many precious promises, and under his protection and provision in his family, and to cast all our care upon him; to delight ourselves daily in the remembrance and renewed experiences of his love, and in our too little knowledge of him, and love to him, and in the knowledge of his Son, and of the mysteries of the gospel; to have all things work together for our good, and to be able with joy to welcome death, and to live as in heaven in the foresight of our everlasting happiness. I would have orderly here given you a particular account of the privileges of renewed souls, but that I have done so much in that already in my "Treatise of Conversion," and "Saints' Rest." This taste may help you to see what you lose, while you abide in an unconverted state.

Direct. XII. When you have thus considered of the condition you are in, consider also whether it be a condition to be rested in one day.

If you die unconverted, you are past all hope; for out of hell there is no redemption: and certain you are to die ere long; and uncertain whether it will be this night, Luke xii. 20. You never lay down with assurance that you should rise again; you never went out of doors with assurance to return; you never heard a sermon with assurance that you should hear another; you never drew one breath with assurance that you should draw another: a thousand accidents and diseases are ready to stop your breath, and end your time, when God will have it so. And if you die this night in an unregenerate state, there is no more time, or help, or hope. And is this a case then for a wise man to continue in a day, that can do any thing towards his own recovery? Should you delay another day or hour, before you fall down at the feet of Christ, and cry for mercy, and return to God, and resolve upon a better course? May I not well say to thee, as the angels unto Lot, Gen. xix. 15, 17, 22, "Arise, lest thou be consumed: escape for thy life; look not behind thee."

Direct. XIII. When thou art resolved, past thy waverings and delays, give up thyself entirely and unreservedly to God the Father, Son, and Holy Ghost, as thy happiness, thy Saviour, and thy Sanctifier, in a hearty consent to the covenant of grace.

This is thy christianity; thy espousals with Christ. It is sacramentally done in baptism; but till it be personally owned, and heartily renewed by men at age, they have no reason to be numbered with adult believers, nor to dream of a part in the blessings of the covenant. It is pity it is not made a more serious, solemn work, for men thus to renew their covenant with God. (For which I have written in a "Treatise of Confirmation," but hitherto in vain.) However, do it seriously thyself: it is the greatest and weightiest action of thy life.

To this end, peruse well the covenant of grace which is offered thee in the gospel: understand it well. In it God offereth, notwithstanding thy sins, to be thy reconciled God and Father in Christ, and to accept thee as a son, and an heir of heaven.

The Son offereth to be thy Saviour, to justify thee by his blood and grace, and teach thee, and govern thee as thy Head, in order to thy everlasting happiness. The Holy Spirit offereth to be thy Sanctifier, Comforter, and Guide, to overcome all the enmity of the devil, the world, and the flesh, in order to the full accomplishment of thy salvation; nothing is expected of thee, in order to thy title to the benefits of this covenant, but deliberately, unfeignedly, entirely

Alienus est à fide qui ad agendam penitentiam tempus expectat senectutis. Jo. Benedictus Paris. in Annot. in

Luc. xii. Multos vitam differentes mors incerta prævenit. Id. ib. ex Senec.

to consent to it, and to continue that consent, and perform what thou consentest to perform, and that by the help of the grace which will be given thee. See, therefore, that thou well deliberate of the matter, but without delays; and count what thou shalt gain or lose by it. And if thou find that thou art like to be a loser in the end, and knowest of any better way, even take it, and boast of it, when thou hast tried the end; but if thou art past doubt, that there is no way but this, despatch it resolutely and seriously.

And take heed of one thing, lest thou say, Why, this is no more than every body knoweth, and than I have done a hundred times, to give up myself in covenant to God the Father, Son, and Holy Ghost. Dost thou know it, and yet hast thou not done it? Or hast thou done it with thy lips, and not unfeignedly with thy heart? Lament it as one of thy greatest sins, that thou hast thus provokingly dallied with God; and admire his mercy, that he will yet vouchsafe to enter into covenant with one, that hath hypocritically profaned his covenant. If thou hadst ever seriously thus covenanted and given up thyself to God, thou wouldst not have neglected him by an ungodly life, nor lived after to the devil, the world, and the flesh, which were renounced. I tell you, the making of this christian vow and covenant with God in Christ, is the act of greatest consequence of any in all thy life, and to be done with the greatest judgment, and reverence, and sincerity, and foresight, and firm resolution, of any thing that ever thou dost. And if it were done sincerely, by all that do it ignorantly, for fashion, only with the lips, then all professed christians would be saved; whereas now, the abusers of that holy name and covenant will have the deepest place in hell. Write it out on thy heart, and put thy heart and hand to it resolutely, and stand to thy consent, and all is thine own: conversion is wrought when this is done.

Direct. XIV. In present performance of thy covenant with God, away with thy former sinful life; and see that thou sin wilfully no more; but as far as thou art able, avoid the temptations which have deceived thee.

God will never be reconciled to thy sins: if he be reconciled to thy person, it is as thou art justified by Christ, and sanctified by the Spirit: he entertaineth thee as one that turneth with repentance from sin to him. If thou wilfully or negligently go on in thy former course of sin, thou shovest that thou wast not sincerely resolved in thy covenant with God.

I know infirmities and imperfections will not be so easily cast off, but will cleave to thee in thy best obedience, till the day of thy perfection come. But I speak of gross and wilful sin; such as thou canst forbear, if thou be but sincerely, though imperfectly, willing.*

Hast thou been a profane swearer or curser, or used to take God's name in vain, or used to backbiting, slandering, lying, or to ribald, filthy talk? It is in thy power to forbear these sins, if thou be but willing. Say not, I fall into them through custom before I am aware; for that is a sign that thou art not sincerely willing to forsake them. If thou wert truly penitent, and thy will sincerely opposite to these sins, thou wouldst be more tender and fearful to offend, and resolved against them, and make a greater matter of them, and abhor them, and not commit them, and say, I did it before I was aware; no more than thou wouldst spit in the face of thy

father, or curse thy mother, or slander thy dearest friend, or speak treason against the king, and say, I did it through custom before I was aware. Sin will not be so played with by those that have been soundly humbled for it, and resolved against it.

Hast thou been a drunkard, or tippler, spending thy precious hours in an ale-house, prating over a pot, in the company of foolish, tempting sinners? It is in thy power, if thou be truly willing, to do so no more. If thou love and choose such company, and places, and actions, and discourse, how canst thou say thou art willing to forsake them, or that thy heart is changed? If thou do not love and choose them, how canst thou commit them, when none compels thee? No one carrieth thee to the place; no one forceth thee to sin; if thou do it, it is because thou wilt do it, and lovest it. If thou be in good earnest with God, and wilt be saved indeed, and art not content to part with heaven for thy cups and company, away with them presently, without delay.

Hast thou lived in wantonness, fornication, uncleanness, gluttony, gaming, pastimes, sensuality, to the pleasing of thy flesh, while thou hast displeased God? O bless the patience and mercy of the Lord, that thou wast not cut off all this while, and damned for thy sin before thou didst repent! And, as thou lovest thy soul, delay no longer; but make a stand, and go no further, not one step further in the way which thou knowest leads to hell. If thou knowest that this is the way to thy damnation, and yet wilt go on, what pity dost thou deserve from God or man?

If thou have been a covetous worldling, or an ambitious seeker of honour or preferment in the world, so that thy gain, or rising, or reputation, hath been the game which thou hast followed, and hath taken thee up instead of God and life eternal; away now with these known deceits, and hunt not after vanity and vexation. Thou knowest beforehand what it will prove when thou hast overtaken it, and hast enjoyed all that it can yield thee; and how useless it will be as to thy comfort or happiness at last.

Surely, if men were willing, they are able to forbear such sins, and to make a stand, and look before them, to prevent their misery: therefore God thus pleads with them, Isa. i. 16—18, "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well," &c. Isa. lv. 2, 3, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you." Ver. 6, 7, "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Christ supposeth that the foresight of judgment may restrain men from sin, when he saith, "Sin no more, lest a worse thing come unto thee," John v. 14, and viii. 11. Can the presence of men restrain a fornicator; and the presence of the judge restrain a thief, yea, or the foresight of the assizes? And shall not the presence of God, with the foresight of judgment and damnation, restrain thee? Remember, that impenitent sin and damnation are conjoined. If you will cause one, God will cause the other. Choose one, and you

* *Næ illi falsi sunt, qui diversissimas res pariter expectant, ignaviæ voluptatem et præmia virtutis. Sallust. Tenebit te diabolus sub specie libertatis adductum, ut sit tibi liberum peccare, non vivere: Captivum te tenet author scelerum,*

compedes tibi libidinis imposuit, et undique te sepsit armatâ custodiâ; Legem tibi dedit ut licitum putes omne quod non licet; et vivum te in eternæ mortis foveam demersit. Hugo Etherianus de Animar. regressu, cap. 9.

shall not choose whether you shall have the other. If you will have the serpent, you shall have the sting.

Direct. XV. If thou have sincerely given up thyself to God, and consented to his covenant, show it, by turning the face of thy endeavours and conversation quite another way, and by seeking heaven more fervently and diligently than ever thou soughtest the world, or fleshly pleasures.

Holiness consisteth not in a mere forbearance of a sensual life, but principally in living unto God. The principle or heart of holiness is within, and consisteth in the love of God, and of his word, and ways, and servants, and honour, and interest in the world, and in the soul's delight in God, and the word and ways of God, and in its inclination towards him, and desire after him, and care to please him, and lothness to offend him. The expression of it in our lives, consisteth in the constant, diligent exercise of this internal life, according to the directions of the word of God. If thou be a believer, and hast subjected thyself to God, as thy absolute Sovereign, King, and Judge, it will then be thy work to obey and please him, as a child his father, or a servant his master, Mal. i. 6. Do you think that God will have servants, and have nothing for them to do? Will one of you commend or reward your servant for doing nothing, and take it at the year's end for a satisfactory answer or account, if he say, I have done no harm? God calleth you not only to do no harm, but to love and serve him with all your heart, and soul, and might. If you have a better master than you had before, you should do more work than you did before. Will you not serve God more zealously than you served the devil? Will you not labour harder to save your souls than you did to damn them? Will you not be more zealous in good, than you were in evil? "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. vi. 21, 22. If you are true believers, you have now laid up your hopes in heaven, and therefore will set yourselves to seek it, as worldlings set themselves to seek the world. And a sluggish wish, with heartless, lazy, dull endeavours, is no fit seeking of eternal joys. A creeping pace seemeth not a man that is in the way to heaven; especially who went faster in the way to hell. This is not running as for our lives. You may well be diligent and make haste, where you have so great encouragement and help, and where you may expect so good an end, and where you are sure you shall never, in life or death, have cause to repent of any of your just endeavours; and where every step of your way is pure, and clean, and delectable, and paved with mercies, and fortified and secured by divine protection; and where Christ is your conductor, and so many have sped so well before you, and the wisest and best in the world are your companions. Live

then as men that have changed their master, their end, their hopes, their way, and work. Religion layeth not men to sleep, though it be the only way to rest. It awakeneth the sleepy soul to higher thoughts, and hopes, and labours, than ever it was well acquainted with before. "He that is in Christ, is a new creature; old things are passed away; behold, all things are become new," 2 Cor. v. 17. You never sought that which would pay for all your cost and diligence till now; you never were in a way that you might make haste in, without repenting of your haste, till now. How glad should you be that mercy hath brought you into the right way, after the wanderings of such a sinful life! And your gladness and thankfulness should now be showed, by your cheerful diligence and zeal. As Christ did not raise up Lazarus from the dead, to do nothing, or live to little purpose (though the Scripture giveth us not the history of his life); so did he not raise you from the death of sin, to live idly, or to be unprofitable in the world. He that giveth you his Spirit, to be a principle of heavenly life within you, expecteth that you stir up the gift that he hath given you, and live according to that heavenly principle.

Direct. XVI. Engage thyself in the cheerful, constant use of the means and helps appointed by God, for thy confirmation and salvation.

He can never expect to attain the end, that will not be persuaded to use the means. Of yourselves you can do nothing. God giveth his help, by the means which he hath appointed and fitted to your help. Of the use of these, I shall treat more fully afterwards; I am now only to name them to thee, that thou mayst know what it is that thou hast to do.

1. That you must hear or read the word of God, and other good books which expound it and apply it, I showed you before. The new-born christian doth incline to this, as the new-born child doth to the breast; 1 Pet. ii. 1, 2, "Laying aside all malice, and guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." Psal. i. 2, 3, the blessed man's "delight is in the law of the Lord, and therein doth he meditate day and night."

2. Another means is the public worshipping of God in communion with his church and people. Besides the benefit of the word there preached, the prayers of the church are effectual for the members; and it raiseth the soul to holy joys, to join with well ordered assemblies of the saints, in the praises of the Almighty. The assemblies of holy worshippers of God, are the places of his delight, and must be the places of our delight. They are most like to the celestial society, that sound forth the praises of the glorious Jehovah, with purest minds and cheerful voice. "In his temple doth every one speak of his glory," Psal. xxix. 9. In such a choir, what soul will not be rapt up with delight, and desire to join in the concert and harmony? In such a flame of united

then think it unnecessary preciseness, to be as diligent and hearty in his service?

* Acosta saith, that the Indians are so addicted to their idolatry, and unwearied in it, that he knoweth not what words can sufficiently declare, how totally their minds are transformed into it, so whoremonger having so mad a love to his whore, as they to their idols: so that neither in their idleness or their business, neither in public or in private, will they do any thing, till they have first used their superstition to their idols: they will neither rejoice at weddings, nor mourn at funerals, neither make a feast, or partake of it, nor so much as move a foot out of doors, or a hand to any work, without this heathenish sacrilege: and all this they do with the greatest secrecy, lest the christians should know it. Lib. 5. cap. 8. p. 467. See here how nature teacheth all men that there is a Deity to be worshipped with all possible love and industry! And shall the worshippers of the true God

^b How penitents of old did rise even from a particular sin, judge by these words of Pacianus Parmenes, ad Pœnit. Bibl. Pat. To. 3. p. 74. "You must not only do that which may be seen of the priest, and praised by the bishop—to weep before the church, to lament a lost or sinful life in a sordid garment, to fast, pray, to roll on the earth; if any invite you to the bath (or such pleasures) to refuse to go: if any bid you to a feast, to say, These things are for the happy; I have sinned against God, and am in danger to perish for ever! What should I do at banquets, who have wronged the Lord? Besides these, you must take the poor by the hand, you must beseech the widow, lie at the feet of the presbyters, beg of the church to forgive you, and pray for you: you must try all means rather than perish."

desires and praises, what soul so cold and dull that will not be inflamed, and with more than ordinary facility and alacrity fly up to God?

3. Another means is private prayer unto God. When God would tell Ananias that Paul was converted, he saith of him, "Behold, he prayeth," Acts ix. 11. Prayer is the breath of the new creature. The spirit of adoption given to every child of God is a spirit of prayer, and teacheth them to cry, "Abba, Father," and helpeth their infirmities; when they know not what to pray for as they ought, and when words are wanting, it (as it were) intercedeth for them with groans, which they cannot express in words, Gal. iv. 6; Rom. viii. 15, 26, 27. And God knoweth the meaning of the Spirit in those groans. The first workings of grace are in desires after grace, provoking the soul to fervent prayer, by which more grace is speedily obtained. "Ask," then, "and ye shall have; seek, and ye shall find; knock, and it shall be opened to you," Luke xi. 9.

4. Another means to be used is confession of sin; not only to God, (for so every wicked man may do, because he knoweth that God is already acquainted with it all, and this is no addition to his shame: he so little regardeth the eye of God, that he is more ashamed when it is known to men;) but in three cases confession must be made also to man. 1. In case you have wronged man, and are thus bound to make him satisfaction: as if you have robbed him, defrauded him, slandered him, or borne false witness against him. 2. In case you are children or servants, that are under the government of parents or masters, and are called by them to give an account of your actions: you are bound then to give a true account. 3. In case you have need of the counsel or prayers of others, for the settling of your consciences in peace: in this case, you must so far open your case to them, as is necessary to their effectual help for your recovery; for if they know not the disease, they will be unfit to apply the remedy. In these cases, it is true, that "he that covereth his sins shall not prosper: but he that confesseth and forsaketh them, shall have mercy," Prov. xxviii. 13.

5. Another means to be used, is the familiar company and holy converse with humble, sincere, experienced christians. The Spirit that is in them, and breatheth and acteth by them, will kindle the like holy flames in you. Away with the company of idle, prating, sensual men, that can talk of nothing but their worldly wealth, or business, or their reputations, or their appetites and lusts; associate yourselves with them that go the way to heaven, if you resolve yourselves to go in it. O what a deal of difference will you find between these two sorts of companions! The one sort, if you have any thoughts of repentance, would stifle them, and laugh you out of the use of your reason, into their own distracted mirth and dotage: and if you have any serious thoughts of your salvation, or any inclinations to repent and be wise, they will do much to divert them, and hold you in the power and snares of Satan, till it be too late: if you have any zeal, or heavenly-mindedness, they will do much to quench it, and fetch down your minds to earth again. The other sort will speak of things of so great weight and moment, and that with seriousness and reverence, as will tend to raise and quicken your souls; and

possess you with a taste of the heavenly things which they discourse of; they will encourage you by their own experiences, and direct you by that truth which hath directed them, and zealously communicate what they have received: they will pray for you, and teach you how to pray: they will give the example of holy, humble, obedient lives, and lovingly admonish you of your duties, and reprove your sins. In a word, as the carnal mind doth savour the things of the flesh, and is enmity against God, the company of such will be a powerful means to infect you with their plague, and make you such, if you were escaped from them; much more to keep you such, if you are not escaped: and as they that are spiritual, do mind the things of the Spirit, so their converse tendeth to make you spiritually-minded, as they are, Rom. viii. 7, 8. Though there are some useful qualities and gifts in some that are ungodly, and some lamentable faults in many that are spiritual; yet experience will show you so great a difference between them in the main, in heart and life, as will make you the more easily believe the difference that will be between them in the life to come.

6. Another means is serious meditation on the life to come, and the way thereto; which though all cannot manage so methodically as some, yet all should in some measure and season be acquainted with it.

7. The last means is, to choose some prudent, faithful guide and counsellor for your soul,* to open those cases to which are not fit for all to know, and to resolve and advise you in cases that are too hard for you: not to lead you blindfold after the interest of any seduced or ambitious men, nor to engage you to his singular conceits, against the Scripture or the church of God; but to be to your soul, as a physician to your body, or a lawyer to your estates, to help you where they are wiser than you, and where you need their helps.

Resolve now, that instead of your idle company and pastime; your excessive cares and sinful pleasures, you will wait on God in the seasonable use of these his own appointed means; and you will find, that he hath appointed them not in vain, and that you shall not lose your labour.

Direct. XVII. That in all this you may be sincere, and not deceived by a hypocritical change, be sure that God be all your confidence, and all your hopes be placed in heaven; and that there be no secret reserve in your hearts, for the world and flesh; and that you divide not your hearts between God and the things below, nor take up with the religion of a hypocrite, which giveth God what the flesh can spare.

When the devil cannot keep you from a change and reformation, he will seek to deceive you with a superficial change and half reformation, which goeth not to the root, nor doth recover the heart to God, nor deliver it entirely to him. If he can by a partial, deceitful change, persuade you that you are truly renewed and sanctified, and fix you there that you go no further, you are as surely his, as if you had continued in your grosser sins. And, of all other, this is the most common and dangerous cheat of souls, when they think to halve it between God and the world, and to secure their fleshly interest of

* Of how great concernment faithful pastors are for the conversion of the ungodly, see a Jesuit, Acosta, lib. 4. c. 1, 4. Infinitum esset cætera persequi, quæ contra hos fatuos principes tanaos, contra pastores stultos, vel potius idola pastorum, contra seipsum potius pascentes, contra vesanos prophetas, contra sacerdotes contemptores, atque arrogantes, contra stercus solennitatum, contra popularis plausus captatores,

contra inexplibiles pecuniarum gurgites, cæterasque pestes, propheticus sermo declamat. Vix alias sancti patres plenioribus velis feruntur in Pelagii, quam cum de sacerdotali contumelia oratio est. Acosta, ib. p. 353. Non est iste sacerdos, non est sed infestus, atrox, dolosus, illusoꝝ sui, et lupus in dominicum gregem ovina pella armatus. Ibid.

pleasure and prosperity, and their salvation too; and so they will needs serve God and mammon.

The full description of a false conversion, and of a hypocrite.

This is the true character of a self-deceiving hypocrite.^d He is neither so fully persuaded of the certain truth of the Scripture and the life to come, nor yet so mortified to the flesh and the world, as to take the joys of heaven for his whole portion, and to subject all his worldly prosperity and hopes thereunto, and to part with all things in this world, when it is necessary to the securing of his salvation: and therefore he will not lose his hold of present things, nor forsake his worldly interest for Christ, as long as he can keep it. Nor will he be any further religious, than may stand with his bodily welfare; resolving never to be undone by his godliness; but in the first place to save himself, and his prosperity in the world, as long as he can: and therefore he is truly a carnal, worldly-minded man; being denominated from what is predominant in him. And yet, because he knoweth that he must die, and for aught he knows, he may then find, against his will, that there is another life which he must enter upon; lest the gospel should prove true, he must have some religion: and therefore he will take up as much as will stand with his temporal welfare, hoping that he may have both that and heaven hereafter; and he will be as religious as the predominant interest of the flesh will give him leave. He is resolved rather to venture his soul, than to be here undone: and that is his first principle. But he is resolved to be as godly as will stand with a worldly, fleshly life: that is his second principle. And he will hope for heaven as the end of such a way as this: that is his third. Therefore he will place most of his religion in those things which are most consistent with worldliness and carnality, and will not cost his flesh too dear; as in being of this or that opinion, church, or party, (whether papist, protestant, or some smaller party,) in adhering to that party and being zealous for them, in acquiring and using such parts and gifts, as may make him highly esteemed by others; and in doing such good works as cost him not too dear; and in forbearing such sins as would procure his disgrace and shame, and cost his flesh dearer to commit them, than forbear them; and such other as his flesh can spare: this is his fourth principle. And he is resolved, when trial calleth him to part with God and his conscience, or with the world, that he will rather let go God and conscience, and venture upon the pains hereafter, which he thinks to be uncertain, than to run upon a certain calamity or undoing here; at least, he hath no resolution to the contrary, which will carry him out in a day of trial: this is his fifth principle. And his sixth principle is, That yet he will not torment himself, or blot his name, with confessing himself a temporizing worldling, resolved to turn any way to save himself. And therefore he will be sure to believe nothing to be truth and duty that is dangerous; but will furnish himself with arguments to prove that it is not the will of God; and that sin is no sin: yea, perhaps, conscience and duty shall be pleaded for his sin: it shall be out of tenderness, and piety, and charity to others, that he will sin; and will charge them to be the sinners that comply not, and do not wickedly as well as he. He will be one that shall first make a controversy of

every sin which his flesh calls necessary, and of every duty which his flesh counts intolerably dear; and then, when it is a controversy, and many reputed wise, and some reputed good, are on his side, he thinks he is on equal terms with the most honest and sincere: he hath got a burrow for his conscience and his credit: he will not believe himself to be a hypocrite, and no one else must think him one, lest they be uncharitable; for then the censure must fall on the whole party; and then it is sufficient to defend his reputation of piety to say, Though we differ in opinion, we must not differ in affection, and must not condemn each other for such differences (a very great truth where rightly applied.) But what is it, O hypocrite, that makes thee differ in cases where thy flesh is interested, rather than in any other? and why wast thou never of that mind till now that thy worldly interest requireth it? and how cometh it to pass, that thou art always on the self-saving opinion? and whence is it that thou consultest with those only that are of the opinion which thou desirest should be true, and either not at all, or partially and slightly, with those that are against it? Wast thou ever conscious to thyself, that thou hast accounted what it might cost thee to be saved, and reckoned on the worst, and resolved in the strength of grace to go through all? Didst thou ever meddle with much of the self-denying part of religion, or any duties that would cost thee dear? May not thy conscience tell thee, that thou never didst believe that thou shouldst suffer much for thy religion; that is, thou hadst a secret purpose to avoid it?

O sirs! take warning from the mouth of Christ, who hath so oft and plainly warned you of this sin and danger! and told you how necessary self-denial, and a suffering disposition is, to all that are his disciples; and that the worldly, fleshly principle, predominant in the hypocrite, is manifest by his self-saving course: he must take up his cross, and follow him in a conformity to his sufferings, that will indeed be his disciple. We must suffer with him, if we will reign with him, Rom. viii. 17, 18. Matt. xiii. 20—22, "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not the root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." If thou have not taken heaven for thy part, and art not resolved to let go all that would keep thee from it, I must say to thy conscience, as Christ to one of thy predecessors, Luke xviii. 22, "Yet lackest thou one thing," and such a one, as thou wilt find of flat necessity to thy salvation. And it is likely some trying time, even in this life, will detect thine hypocrisy, and make thee "go away sorrowful," for thy riches' sake, as he, ver. 23. If godliness with contentment seem not sufficient gain to thee, thou wilt make thy gain go instead of godliness; that is, thy gain shall be next thy heart, and have the precedency which godliness should have, and thy gain shall choose thee thy religion, and overrule thy conscience, and sway thy life.

O sirs! take warning by the apostates, and tem-

solve this question, as to write or set before you the covenant of baptism in its proper sense, and then ask your hearts, whether you unfeignedly and resolutely consent. He that consenteth truly, is converted and justified; and he that professeth consent, is to be received into the church by baptism (if his parents' consent did not bring him in before, which he is to do nevertheless himself at age).

^d Whereas there are two great and grievous sorts of trouble raised, one in the churches at the trial of members, and another in men's consciences in trying their states, about this question, How to know true conversion or sanctification? I must tell them in both these troubles, plainly, that christianity is but one thing, the same in all ages, which is their consent to the baptismal covenant: and there is no such way to re-

porising hypocrites, that have looked behind them, and, with Demas, for the world forsaken their duty, and are set up by justice as pillars of salt, for your warning and remembrance. And as ever you would make sure work in turning to God, and escape the too late repentance of the hypocrite, see that you go to the root, and resign the world to the will of God,—and reckon what it may cost you to be followers of Christ,—and look not after any portion, but the favour of God and life eternal,—and see that there be no secret reserve in your hearts for your worldly interest or prosperity,—and think not of halving it between God and the world, nor making your religion compliant with the desires and interest of the flesh. Take God as enough for you, yea, as all, or else you take him not as your God.

Direct. XVIII. If you would prove true converts, come over to God, as your Father and felicity, with desire and delight, and close with Christ, as your only Saviour, with thankfulness and joy; and set upon the way of godliness with pleasure and alacrity, as your exceeding privilege, and the only way of profit, honour, and content: and do it not as against your wills, as those that had rather do otherwise if they durst, and account the service of God an unsuitable and unpleasant thing.

You are never truly changed, till your hearts be changed; and the heart is not changed, till the will or love be changed. Fear is not the man; but usually is mixed with unwillingness and dislike, and so is contrary to that which is indeed the man. Though fear may do much for you, it will not do enough: it is oft more sensible than love, even in the best, as being more passionate and violent; but yet there is no more acceptableness in all, than there is will or love.* God sent not soldiers, or inquisitors, or persecutors, to convert the world by working upon their fear, and driving them upon that which they take to be a mischief to them: but he sent poor preachers, that had no matter of worldly fears or hopes to move their auditors with; but had authority from Christ to offer them eternal life; and who were to convert the world by proposing to them the best and most desirable condition, and showing them where is the true felicity, and proving the certainty and excellency of it to them, and working upon their love, desire, and hope: God will not be your God against your wills, while you esteem him as the devil, that is only terrible and hurtful to you, and take his service for a slavery, and had rather be from him, and serve the world and the flesh, if it were not for fear of being damned. He will be feared as great, and holy, and just; but he will also be loved as good, and holy, and merciful, and every way suited to be the felicity and rest of souls. If you take not God to be better than the creature, (and better to you,) and heaven to be better for you than earth, and holiness than sin, you are not converted; but if you do, then show it by your willingness, alacrity, and delight. Serve him with gladness and cheerfulness of heart, as one that hath found the way of life, and never had cause of gladness until now. If you see your servant do all his work with groans, and tears, and lamentations, you will not think he is well pleased with his master and his work. Come to God willingly with your hearts, or you come not to him indeed at all. You must either make him and his service your delight, or at least your desire; as apprehending him most fit to be your delight, so far as you enjoy him.

Direct. XIX. Remember still that conversion is the turning from your carnal selves to God; and

* Passibilis timor est irrationabilis, et ad irrationabilia constitutus, sed eum præcipit qui eum disciplina et recta ratione consistit, cujus proprium est reverentia. Qui enim propter

therefore that it engageth you in a perpetual opposition to your own corrupt conceits and wills, to mortify and annihilate them, and captivate them wholly to the holy word and will of God.

Think not that your conversion despatcheth all that is to be done in order to your salvation. No, it is but the beginning of your work, that is, of your delight and happiness; you are but engaged by it to that which must be performed throughout all your lives; it entereth you into the right way, not to sit down there, but to go on till you come to the desired end. It entereth you into Christ's army, that afterwards you may there win the crown of life; and the great enemy that you engage against, is yourselves. There will still be a law in your members, rebelling against the law that the Holy Ghost hath put into your minds: your own conceits and your own wills are the great rebels against Christ, and enemies of your sanctification. Therefore it must be your resolved daily work to mortify them, and bring them clean over to the mind and will of God, which is their rule and end. If you feel any conceits arising in you that are contrary to the Scripture, and quarrel with the word of God, suppress them as rebellious, and give them not liberty to cavil with your Maker, and malapertly dispute with your Governor and Judge; but silence it, and force it reverently to submit. If you feel any will in you contrary to your Creator's will, and that there is something which you would have or do, which God is against, and hath forbid you, remember now how great a part of your work it is, to fly for help to the Spirit of grace, and to destroy all such rebellious desires. Think it not enough, that you can bear the denial of those desires; but presently destroy the desires themselves. For if you let alone the desires, they may at last lay hold upon their prey, before you are aware: or if you should be guilty of nothing but the desires themselves, it is no small iniquity; being the corruption of the heart, and the rebellion and adultery of the principal faculty, which should be kept loyal and chaste to God. The crossness of thy will to the will of God, is the sum of all the impiety and evil of the soul; and the subjection and conformity of thy will to his, is the heart of the new creature, and of thy rectitude and sanctification. Favour not therefore any self-conceitedness or self-willedness, nor any rebelliousness against the mind and will of God, any more than you would bear with the disjointing of your bones, which will be little for your ease or use, till they are reduced to their proper place.

Direct. XX. Lastly, Be sure that you renounce all conceit of self-sufficiency or merit in any thing you do, and wholly rely on the Lord Jesus Christ, as your Head, and Life, and Saviour, and Intercessor with the Father.

Remember that "without him ye can do nothing," John xv. 5. Nor can any thing you do be acceptable to God, any other way than in him, the beloved Son, in whom he is well pleased. As your persons had never been accepted but in him, no more can any of your services. All your repentings, if you had wept out your eyes for sin, would not have satisfied the justice of God, nor procured you pardon and justification, without the satisfaction and merit of Christ. If he had not first taken away the sins of the world, and reconciled them so far to God, as to procure and tender them the pardon and salvation contained in his covenant, there had been no place for your repentance, nor faith, nor prayers, nor endeavours, as Christum et doctrinam ejus Deum timet, cum reverentia ei subjectus; cum ille qui per verbera aliaque tormenta timet Deum, passibilem timorem habere videretur. Dydimus Alex. in Pet. 1.

to any hope of your salvation. Your believing would not have saved you, nor indeed had any justifying object, if he had not purchased you the promise and gift of pardon and salvation to all believers.

Objection. But perhaps you will say, That if we had loved God, without a Saviour, we should have been saved; for God cannot hate and damn those that love him. To which I answer, You could not have loved God as God, without a Saviour: to have loved him as the giver of your worldly prosperity, with a love subordinate to the love of sin and your carnal selves, and to love him as one that you imagine so unholy and unjust, as to give you leave to sin against him, and prefer every vanity before him, this is not to love God, but to love an image of your own fantasy; nor will it at all procure your salvation. But to love him as your God and happiness, with a superlative love, you could never have done without a Saviour. For, 1. Objectively; God being not your reconciled father, but your enemy, engaged in justice to damn you for ever, you could not love him as thus related to you, because he could not seem amiable to you; and therefore the damned hate him as their destroyer, as the thief or murderer hates the judge. 2. And as to the efficiency; your blinded minds and depraved wills could never have been restored so far to their rectitude, as to have loved God as God, without the teaching of Christ, and the renewing, sanctifying work of his Spirit. And without a Saviour, you could never have expected this gift of the Holy Ghost. So that your supposition itself is groundless.

Indeed conversion is your implanting into Christ, and your uniting to him, and marriage with him, that he may be your life, and help, and hope. "He is the way, the truth, and the life: and no man cometh to the Father, but by him," John xiv. 6. "God hath given us eternal life, and this life is in his Son: he that hath the Son, hath life; and he that hath not the Son, hath not life," 1 John v. 11, 12. "He is the Vine, and we are the branches: as the branch cannot bear fruit of itself, except it abide in the vine, so neither can we, except we abide in him: he that abideth not in Christ, is cast forth as a branch, and withered, to be burned," John xv. 4-6. All your life and help is in him, and from him: without Christ, you cannot believe in the Father, as in one that will show you any saving mercy, but only as the devils, that believe him just, and tremble at his justice. Without Christ, you cannot love God, nor have any lively apprehensions of his love. Without Christ, you can have no hope of heaven, and therefore no endeavours for it. Without him, you cannot come near to God in prayer, as having no confidence, because no admittance, acceptance, or hope. Without him, how terrible are the thoughts of death! which in him we may see as a conquered thing: and when we remember that he was dead, and is now alive, and the Lord of life, and hath the keys of death and hell, with what boldness may we lay down this flesh, and suffer death to undress our souls! It is only in Christ that we can comfortably think of the world to come; when we remember that he must be our Judge, and that in our nature, glorified, he is now in the highest, Lord of all; and that he is "preparing a place for us, and will come again to take us to himself, that where he is, there we may be also," John xiv. 3. Alas! without Christ, we know not how to live an

hour; nor can have hope or peace in any thing we have or do; nor look with comfort either upward or downward, to God, or the creature; nor think without terrors of our sins, of God, or of the life to come. Resolve, therefore, that as true converts, you are wholly to live upon Jesus Christ, and to do all that you do by his Spirit and strength; and to expect all your acceptance with God upon his account. When other men are reputed philosophers, or wise, for some unsatisfactory knowledge of these transitory things, do you desire to know nothing but a crucified and glorified Christ: study him, and take him (objectively) for your wisdom. When other men have confidence in the flesh, and in their show of wisdom, in will-worship, and humility, after the commandments and doctrines of men, (Col. ii. 20-23,) and would establish their own righteousness, do you rejoice in Christ your righteousness; and set continually before your eyes his doctrine and example, as your rule: look still to Jesus, the author and finisher of your faith, who contemned all the glory of the world, and trampled upon its vanity, and subjected himself to a life of suffering, and made himself of no reputation, but "for the joy that was set before him, endured the cross, despising the shame," and underwent the contradiction of sinners against himself. Live so, that you may truly say, as Paul, Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Having given you these directions, I most earnestly beseech you to peruse and practise them, that my labour may not rise up as a witness against you, which I intend for your conversion and salvation. Think on it, whether this be an unreasonable course, or an unpleasant life, or a thing unnecessary? and what is reasonable, necessary, and pleasant, if this be not?

And if you meet with any of those distracted sinners, that would deride you from Christ and your salvation, and say, this is the way to make men mad,¹ or, this is more ado than needs; I will not stand here to manifest their brutishness and wickedness, having largely done it already, in my book called, "A Saint or a Brute," and "Now or Never," and in the third part of the "Saints' Rest;" but only I desire thee, as a full defensive against all the pratings of the enemies of a holy, heavenly life, to take good notice but of these three things.

1. Mark well the language of the holy Scriptures, and see whether it speak not contrary to these men; and bethink thee whether God or they be wiser, and whether God or they must be thy judge?

2. Mark, whether these men do not change their minds, and turn their tongues when they come to die? Or think whether they will not change their minds, when death hath sent them into that world where there is none of these deceits? And think whether thou shouldst be moved with that man's words, that will shortly change his mind himself, and wish he had never spoke such words?

3. Observe well, whether their own profession do not condemn them; and whether the very thing that they hate the godly for, be not that they are serious in practising that which these malignants themselves profess as their religion? And are they not then notorious hypocrites,² to profess to believe in God, and

¹ Every one is not a thief, that a dog barks at; nor an hypocrite, that hypocrites call so.

² As the Athenians, that condemned Socrates to death, and then lamented it, and erected a brazen statue for his memorial.

³ Acosta saith, that he that will be a pastor to the Indians,

must not only resist the devil and the flesh, but must resist the custom of men which is grown powerful by time and multitude: and must oppose his breast to receive the darts of the envious and malevolent, who, if they see any thing contrary to their profane fashion, they cry out, A traitor! a hy-

yet scorn at those that "diligently seek him?" Heb. xi. 6; to profess faith in Christ, and hate those that obey him? to profess to believe in the Holy Ghost as the sanctifier, and yet hate and scorn his sanctifying work? to profess to believe the day of judgment, and everlasting torment of the ungodly, and yet to deride those that endeavour to escape it? to profess to believe that heaven is prepared for the godly, and yet to scorn at those that make it the chief business of their lives to attain it? to profess to take the holy Scripture for God's word and law, and yet to scorn those that obey it? to pray after each of the ten commandments, "Lord, have mercy upon us, and incline our hearts to keep this law," and yet to hate all those that desire and endeavour to keep them? What impudent hypocrisy is joined with this malignity! Mark, whether the greatest diligence of the most godly be not justified by the formal profession of those very men that hate and scorn them? The difference between them is, that the godly profess christianity in good earnest, and when they say what they believe, they believe as they say; but the ungodly customarily, and for company, take on them to be christians when they are not, and by their own mouths condemn themselves, and hate and oppose the serious practice of that which they say they do themselves believe.

PART II.

The Temptations whereby the devil hindereth Men's Conversion; with the proper Remedies against them.

THE most holy and righteous Governor of the world hath so restrained Satan and all our enemies, and so far given us free-will, that no man can be forced to sin against his will; it is not sin if it be not (positively or privatively) voluntary. All our enemies in hell or earth cannot make us miserable without ourselves; nor keep a sinner from true conversion, and salvation, if he do it not himself; no, nor compel him to one sinful thought, or word, or deed, or omission, but by tempting and enticing him to be willing: all that are graceless, are wilfully graceless. None go to hell, but those that choose the way to hell, and would not be persuaded out of it: none miss of heaven, but those that did set so light by it, as to prefer the world and sin before it, and refused the holy way that leadeth to it. And surely man, that naturally loveth himself, would never take so mad a course, if his reason were not laid asleep, and his understanding were not woefully deluded: and this is the business of the tempter, who doth not drag men to sin by violence, but draw and entice them by temptations. I shall therefore take it for the next part of my work, to open these temptations, and tell you the remedies.

Temptation I. The first endeavour of the tempter, is, in general, to keep the sinner asleep in sin: so that he shall be as a dead man, that hath no use of any of his faculties; that hath eyes and seeth not, and ears but hearth not, and a heart that understandeth not, nor feeleth any thing that concerneth his peace. The light that shineth upon a man asleep, is of no use to him; his work lieth undone; his friends, and wealth, and greatest concerns are all forgotten by him, as if there were no such things or persons in the world: you may say what you will

against him, or do what you will against him, and he can do nothing in his own defence. This is the case that the devil most laboureth to keep the world in; even in so dead a sleep, that their reason and their wills, their fear and hope, and all their powers, shall be of no use to them: that when they hear a preacher, or read the Scripture or good books, or see the holy examples of the godly, yea, when they see the grave, and know where they must shortly lay, and know that their souls must stay here but a little while; yet they shall hear, and see, and know all this, as men asleep, that mind it not, as if it concerned not them at all; never once soberly considering and laying it to heart.¹

Direct. I. For the remedy against this deadly sin, 1. Take heed of sleeping opinions, or doctrines and conceits which tend to the lethargy of security. 2. Sit not still, but be up and doing: stirring tends to shake off drowsiness. 3. Come into the light: live under an awakening minister and in wakening company, that will not sleep with you, nor easily let you sleep: agree with them to deal faithfully with you, and promise them to take it thankfully. 4. And meditate oft on wakening considerations. Think whether a sleepy soul besem one in thy dangerous condition. Canst thou sleep with such a load of sin upon thy soul? Canst thou sleep under the thundering threatenings of God, and the curse of his law; with so many wounds in thy conscience, and ulcers in thy soul? If thy body were sick, or in the case of Job, yea, if thou hadst but an aching tooth, it would not let thee sleep; and is not the guilt of sin a thing more grievous? If thorns, or toads and adders, were in thy bed, they would keep thee waking; and how much more odious and dangerous a thing is sin! If thy body want but meat, or drink, or covering, it will break thy sleep; and is it nothing for thy soul to be destitute of Christ and grace? A condemned man will be easily kept awake; and if thou be unregenerate, thou art already condemned, John iii. 18, 3, 5. Thou sleepest in irons, in the captivity of the devil, among the walking judgments of God, in a life that is still expecting an end, in a boat that is swiftly carried to eternity, just at the entrance of another world; and that world will be hell, if grace awake thee not: thou art going to see the face of God, to see the world of angels or devils, and to be accompanied with one of them for ever; and is this a place or case to sleep in? Is thy bed so soft? thy dwelling so safe? God standeth over thee, man, and dost thou sleep? Christ is coming, and death is coming, and judgment coming, and dost thou sleep? Didst thou never read of the foolish virgins, that slept out their time, and knocked and cried in vain when it was too late, Matt. xxv. 5. Thou mightest wiselier sleep on the pinnacle of a steeple in a storm, than have a soul asleep in so dangerous a case as thou art in. The devil is awake, and is rocking thy cradle! How busy is he to keep off ministers, or conscience, or any that would awake thee! None of thine enemies are asleep; and yet wilt thou sleep, in the thickest of thy foes? Is the battle a sleeping time, or thy race a sleeping time, when heaven or hell must be the end? While he can keep thee asleep, the devil can do almost what he list with thee. He knows that thou hast now no use of thy eyes, or understanding, or power to resist him: the learnedest doctor in his sleep is as unlearned actually as an idiot, and will dispute no better than an unlearned man: this makes many learned men to be ungodly; they are asleep in sin. The same manner against the good among themselves, as they do against us.

¹ Eph. ii. 1; Col. ii. 13; 1 Cor. xv. 35; 1 Tim. v. 6; Joel i. 5

poorite! an enemy! lib. 4. c. 15. p. 404. It seems among papists and barbarians, the serpent's seed do hiss in the

devil could never have made such a drudge of thee, to do his work against Christ and thy soul, if thou hadst been awake. Thou wouldst never have followed his whistle to the ale-house, the play-house, the gaming-house, and to other sins, if thou hadst been in thy wits, and well awake. Read Prov. vii. 23, 24. I cannot believe that thou longest to be damned, or so hatest thyself, as to have done as thou hast done, to have lived a godless, a graceless, a prayerless, and yet a merry, careless life, if thy eyes had been opened, and thou hadst known, and feelingly known, that this was the way to hell. Nature itself will hardly go to hell awake. But it is easy to abuse a man that is asleep. Thou hast reason; but didst thou ever awake it to one hour's serious consideration of thy endless state and present case? Oh dreadful judgment, to be given over to the spirit of slumber! Rom. xi. 8. Is it not high time now to awake out of sleep? Rom. xiii. 11; when the light is arisen and shines about thee! when others that care for their souls, are busy at work! when thou hast slept out so much precious time already! Many a mercy, and perhaps some ministers, have been as candles burnt out to light thee while thou hast slept. How oft hast thou been called already! "How long wilt thou sleep, O sluggard?" Prov. vi. 9, 10. Yet thou hast thundering calls and alarms to awake thee. God calls, and ministers call; mercies call, and judgments call; and yet wilt thou not awake? "The voice of the Lord is powerful; full of majesty; breaketh the cedars; shaketh the wilderness;" and yet cannot it awake thee? Thou wilt not sleep about far smaller matters; at meat, or drink, or in common talk, or market. But O! how much greater business hast thou to keep thee awake! Thou hast yet an unholy soul to be renewed; and an ungodly life to be reformed; an offending God to be reconciled to; and many thousand sins to be forgiven! Thou hast death and judgment to prepare for; thou hast heaven to win, and hell to scape! Thou hast many a needful truth to learn, and many a holy duty to perform; and yet dost thou think it time to sleep? Paul, that had less need than thou, did watch, and pray, and labour, day and night, Acts xx. 31; 1 Thess. iii. 10. O that thou knewest how much better it is to be awake. While thou sleepest, thou lovest the benefit of the light, and all the mercies that attend thee: the sun is but as a clod to a man asleep; the world is as no world to him; the beauty of heaven and earth are nothing to him; princes, friends, and all things are forgotten by him! So doth thy sleep in sin make nothing of health and patience, time and help, ministers, books, and daily warnings. O what a day hast thou for everlasting, if thou hadst but a heart to use it! What a price hast thou in thine hand! Sleep not out thy day, thy harvest time, thy tide time, Prov. x. 5. "They that sleep, sleep in the night," 1 Thess. v. 7. "Awake, and Christ will give thee light," Rom. xiii. 12; Eph. v. 14. "Awake to righteousness, and sin not," 1 Cor. xv. 34. O when thou seest the light of Christ, what a wonder will it possess thee with, at the things which thou now forgettest! What joy will it fill thee with! and with what pity to the sleepy world! But if thou wilt needs sleep on, be it known to thee; sinner, it shall not be long. If thou wilt wake no sooner, death and vengeance will awake thee. Thou wilt wake when thou seest the other world, and seest the things which thou wouldst not believe, and comest before thy dreadful Judge! "Thy damnation slumbereth not," 2 Pet. ii. 3. There are no sleepy souls in heaven or hell, all are awake there: and the day that hath awakened so many, shall waken thee.

Watch, then, if thou love thy soul, lest thy Lord come "suddenly and find thee sleeping." What I say to one, I say to all, Watch," Mark xiii. 34—37.

Tempt. II. If Satan cannot keep the soul in a sleepy, careless, inconsiderate forgetfulness, he would make the unregenerate soul believe, that there is no such thing as regenerating grace; but that it is a fancied thing, which no man hath experience of; and he saith, as Nicodemus, "How can these things be?" John iii. 9. He thinks that natural conscience is enough.

Direct. II. But this may easily be refuted by observing, that holiness is but the very health and rectitude of the soul; and is no otherwise supernatural, than as health to him that is born a leper. It is the rectitude of nature, or its disposition to the use and end that it was made for. Though grace be called supernatural, 1. Because it is not born with us; and 2. Corrupted nature is against it; 3. And the end of it is the God of nature, who is above nature; 4. And the revelation and other means are supernatural (as Christ's incarnation, resurrection, &c.): yet both nature, and Scripture, and experience tell you, that man is made for another life, and for such works which he is utterly unfit for, till grace have changed and renewed him, as it doth by many before your eyes. See 2 Cor. v. 17; Gal. vi. 15; Gal. iv. 19; John iii. 3, 5, 6; Matt. xviii. 3; 1 Pet. i. 23.

Tempt. III. But, saith the tempter, if supernatural grace be necessary, yet it may be born in you. Infants have no sin; Christ saith, "Of such is the kingdom of God: Abraham is your Father; yea, God," John viii. 39, 41. You are born of christian parents.

Direct. III. See the full proof of original sin in all infants, in my "Treatise of the Divine Life," part I. chap. xi. xii. Grace may indeed be put betimes into nature, but comes not by nature.^a "Except you be born again, you cannot enter into the kingdom of God," John iii. 3, 5. "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new," 2 Cor. v. 17. But how vain is it for him to boast that he was born holy, who finds himself at the present unholy! Show that you have a holy, heavenly heart and life, and then you are happy, whenever it was wrought.

Tempt. IV. But, saith the tempter, baptism is the laver of regeneration: you are baptized, and therefore you are regenerated. The ancients taught that all sins were washed away in baptism, and grace conferred.

Direct. IV. Ans. The ancients by baptism meant the internal and external acts conjunct, the soul's delivering up itself to God in the covenant, and sealing it by baptism, Matt. xxviii. 19, 20: and so it includeth conversion, and true repentance, and faith: and all that are thus baptized are pardoned, justified and holy. But they that have only sacramental regeneration, or the external ordinance, are not for that in a state of life; for Christ expressly saith, that "except you are born of the Spirit," as well as "water, you cannot enter into the kingdom of heaven," John iii. 5, 6. And Peter told Simon Magus, after he was baptized, that he was "yet in the gall of bitterness, and bond of iniquity," Acts viii. 13. It is not the "putting away the filth of the flesh, but the answer of a good conscience," 1 Pet. iii. 21. Christ cleanseth his church "by the washing of water by the word," Eph. v. 26. But if you had been cleansed in baptism, if at present you are unclean and unholy, can you be saved so?

^a Rom. viii. 9, 16; Rom. ix. 8; Eph. ii. 3.

Tempt. V. When this faileth, the tempter would persuade them, that godliness is nothing but a matter of mere opinion or belief: to believe all the articles of the faith, and to be no papist nor heretic, but of true religion, and to be confident of God's mercy through Christ; for "he that believeth shall be saved," Mark xvi. 16.

Direct. V. To this you must answer, that it will not save a man, that his religion is true, unless he be true to it. Read James ii. against such a dead faith. Saving faith is the hearty entertainment of Christ as our Lord and Saviour, and the delivering up of the soul to him to be sanctified and ruled, as well as pardoned. "Knowledge puffeth up, but charity edifieth." "He that knoweth his master's will and doth it not, shall be beaten with many stripes," Luke xii. 47. It is sad that men should think to be saved by that which will condemn them; by being of a right opinion, and a wrong conversation; by believing their duty, instead of doing it; and then presuming that Christ forgiveth them, and that their state is good. Opinion and presumption are not faith.

Tempt. VI. But, saith the tempter, holiness is the excellency of holy persons; but vulgar, unlearned people may be saved, without such high matters, which are above them.

Direct. VI. But God telleth you, that "without holiness none shall see him," Heb. xii. 14. The unlearned may be saved, but the ungodly cannot, Psal. i. 6. Holiness is to the soul, as life to the body: he that hath it not, is dead; though all have not the same degree of health: sin is sin, and hated of God, in learned or unlearned. All men have souls that need regenerating at first: and as all bodies that live, must live on the earth, by the air, and food, &c.; so all souls that live, do live upon the same God, and Christ, and heaven, by the same word and Spirit; and all this may be had by the unlearned.

Tempt. VII. But, saith the tempter, God is not so unmerciful as to damn all that are not holy: this is but talk to keep men in awe; and not to be believed.

Direct. VII. But if God's threatenings be necessary to keep men in awe, then are they necessary to be executed. For God needs not awe men by a lie. He best knows to whom he will be merciful, and how far. Did you never read, Isa. xxvii. 11, "It is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour." And Psal. lix. 5, "Be not merciful to any wicked transgressors." Is he not just, as well as merciful? Exod. xxxiv. 6, 7. Do you not see that men are sick, and pained, and die, for all that God is merciful? And do not merciful judges condemn malefactors? Are not angels made devils by sin for all that God is merciful? The devil knoweth this to his sorrow. "And if God spared not the angels that sinned, but cast them down to hell," 2 Pet. ii. 4, will he be unjust for you?

Tempt. VIII. But Christ died for all; and God will not punish him and you both for the same fault.

Direct. VIII. Christ died so far for all that have the gospel, as to procure and seal them a free and general pardon of all their sins, if they will repent and take him for their Saviour, and so to bring salvation to their choice. But will this save the ungodly obstinate refusers? Christ died to sanctify, as well as to forgive, Eph. v. 27, and to "purify to himself a peculiar people, zealous of good works," Tit. ii. 14; and to "destroy the works of the devil," 1 John iii. 8; and to bring all men under his dominion and government, Rom. xiv. 9; Luke xix. 27. "If any man have not the Spirit of Christ, the same is none of his," Rom. viii. 9.

Tempt. IX. No man can be certain of his salvation; but all must hope well: and to raise doubts in men's hearts, whether they shall be saved or no, will not help them, but puzzle them, and cast them into despair.

Direct. IX. But is there so little difference between a child of God and of the devil, and between the way to heaven and the way to hell, that they cannot be known asunder? Hath not Christ taught us plainly how to know them? Psal. i. and xv.; 1 John iii; and bid us "give diligence to make our calling and election sure?" 2 Pet. i. 10. If all men must hope that they shall be saved, then most must hope for that which they shall never have: but it is no hope of God's making, which deceiveth men. Should so great a matter as our everlasting joy or misery be cast out of our care, and ventured so regardlessly in the dark? When is it that we have life, and time, and all for to make it sure? And what hurt can it do you, to find out the truth of your own condition? If you are indeed unregenerate and unholy, discover it now in time, and you have time to be recovered. You must despair of being saved without conversion; but that preventeth absolute, final despair. Whereas if you find not out your case till time is past, then hope is past, and the devil hath you in endless desperation, where he would.

Tempt. X. If this prevail not, the devil will seek to carry it by noise instead of reason; and will seek to keep you in jovial, merry, voluptuous company, that shall plead by pots, and plays, and pleasures; and shall daily make a jest of godliness, and speak of the godly with scorn, as a company of fanatic hypocrites.

Direct. X. But consider, that this is but the rage of fools, that speak of what they never understood. Did they ever try the way they speak against? Are they to be believed before God himself? Will they not eat their words, at last, themselves? Will their merry lives last always? Do they die as merrily as they live? and bring off themselves as well as they promised to bring off you? See Prov. xiii. 20; xxviii. 7; Eph. v. 7, 11. He that will be cheated of his salvation, and forsake his God, for the ranting scorns of a distracted sinner, is worthy to be damned.

Tempt. XI. Next he telleth them, that a godly life is so hard and tedious, that if they should begin, they should never endure to hold on, and therefore it is in vain to try it.

Direct. XI. But this pretence is compounded of wickedness and madness. What but a wicked heart can make it so hard a thing to live in the love of God, and holiness, and in the hope and seeking of eternal life? Why should not this be a sweeter and pleasanter life, than drinking, and roaring, and gaming, and fooling away time in vain; or than the enjoying of all the delights of the flesh? There is nothing but a sick, distempered heart against it, that nauseate that which in itself is most delightful. When grace hath changed your hearts, it will be easy. Do you not see that others can hold on in it, and would not be as they were for all the world? And why may not you? God will help you: it is the office of Christ and the Spirit to help you: your encouragements are innumerable. The hardness is most at first; it is the longer the easier. But what if it were hard? Is it not necessary? Is hell easier, and to be preferred before it? And will not heaven pay for all your cost and labour? Will you set down in desperation, and resolve to let your salvation go, upon such silly bug-bear words as these?

Tempt. XII. Next the devil's endeavour will be, to find them so much employment with worldly cares, or hopes, or business, that they shall find no leisure to be serious about the saving of their souls.

Direct. XII. But this is a snare, though frequently prevalent, yet so irrational, and against so many warnings and witnesses, even of all men in the world, either first or last, at conversion or at death, that he who, after all this, will neglect his God and his salvation, because he hath worldly things to mind, is worthy to be turned over to his choice, and have no better help or portion in the hour of his necessity and distress. Of this sin I have spoken afterward, chap. iv. part 6.

Tempt. XIII. Lest the soul should be converted, the devil will do all that he can to keep you from the acquaintance and company of those whose holiness and instructions might convince and strengthen you; and especially from a lively, convincing minister; and to cast you under some dead-hearted minister and society.

Direct. XIII. Therefore, if it be possible, though it be to your loss or inconvenience in the world, live under a searching, heavenly teacher; and in the company of them that are resolved for heaven. It is a dead heart indeed that feebleth not the need of such assistance, and is not the better for it when they have it. If ever you be fair for heaven, and like to be converted, it will be among such helps as these.

Tempt. XIV. But one of the strongest temptations of Satan is, by making their sin exceeding pleasant to them, for the gain, or honour, or fleshly satisfaction; and so increasing the violence of their sensual appetite and lust, and making them so much in love with their sin, that they cannot leave it. Like the thirst of a man in a burning fever, which makes him cry for cold drink, though it would kill him; the fury of the appetite conquering reason. So we see many drunkards, fornicators, worldlings, that are so deeply in love with their sin, that come on it what will, they will have it, though they have hell with it.

Direct. XIV. Against this temptation I desire you to read what I have said after, chap. iv. part 7, chap. iii. direct. 6, 8. Oh that poor sinners knew what it is that they so much love! Is the pleasing of the flesh so sweet a thing to you? and are you so indifferent to God, and holy things? Are these less amiable? Do you foresee what both will be at last? Will your sin seem better than Christ, and grace, and heaven, when you are dying? O be not so in love with damning folly, and the pleasure of a beast, as for it to despise the heavenly wisdom and delights!

Tempt. XV. Another great temptation is, the prosperity of the wicked in this life; and the reproach and suffering which usually falls upon the godly. If God did strike every notorious sinner dead in that place, as soon as he had sinned, or struck him blind, or dumb, or lame, or inflicted presently some such judgment, then many would fear him, and forbear their sin; but when they see no men prosper so much as the most ungodly, and that they are the persecutors of the holy seed, and that sentence against an evil work is not speedily executed, then are their hearts set in them to do evil, Eccles. viii. 11.

Direct. XV. But alas, how short is the prosperity of the wicked! Read Psal. lxxlii. and xxxvii. Delay is no forgiveness: they stay but till the assize: and will that tempt you to do as they? How unthankfully do sinners deal with God! If he should kill you and plague you, that would not please you: and yet if he forbear you, you are emboldened by it in your sin. Thus his patience is turned against him; but the stroke will be the heavier when it falls. Dost thou think those men will always

flourish? Will they always domineer and revel? Will they always dwell in the houses where they now dwell, and possess those lands, and be honoured and served as now they are? Oh how quickly and how dreadfully will the case be changed with them! Oh could you but foresee now what faces they will have, and what heavy hearts, and with what bitter exclamations they will at last cry out against themselves for all their folly, and wish that they had never been deceived by prosperity, but rather had the portion of a Lazarus! If you saw how they are but fatted for the slaughter, and in what a dolorous misery their wealth, and sport, and honours will leave them, you would lament their case, and think so great a destruction were soon enough, and not desire to be partners in their lot.

Tempt. XVI. Another temptation is, their own prosperity: they think God, when he prospereth them, is not so angry with them as preachers tell them: and it is a very hard thing in health and prosperity, to lay to heart either sin or threatenings, and to have such serious, lively thoughts of the life to come, as men that are awakened by adversity have; and specially men that are familiar with death. Prosperity is the greatest temptation to security, and delaying repentance, and putting off preparation for eternity. Overcome prosperity, and you overcome your greatest snare.

Direct. XVI. Go into the sanctuary, yea, go into the church-yard, and see the end; and judge by those skulls, and bones, and dust, if you cannot judge by the fore-warnings of God, what prosperity is. Judge by the experience of all the world. Doth it not leave them all in sorrow at last? Woe to the man that hath his portion in this life! O miserable health, and wealth, and honour, which procureth the death, and shame, and utter destruction of the soul! Was not he in as prosperous a case as you, Luke xvi. that quickly cried out in vain for a drop of water to cool his tongue? There is none of you so senseless as not to know that you must die. And must you die? must you certainly die? and shall that day be no better prepared for? Shall present prosperity make you forget it, and live as if you must live here for ever? Do you make so great difference between that which is, and that which will be, as to make as great a matter of it as others when it comes, and to make no more of it when it is but coming? O man, what is an inch of hasty time? How quickly is it gone! Thou art going hence apace, and almost gone! Doth God give thee the mercy of a few days or years of health to make all thy preparations in for eternity, and doth this mercy turn to thy deceit, and dost thou turn it so much contrary to the ends for which it was given thee? Wilt thou surfeit on mercy, and destroy thy soul with it? Sense feebleth and perceiveth what now is, but thou hast reason to foresee what will be? Wilt thou play in harvest, and forget the winter?

Tempt. XVII. Another great temptation to hinder conversion is, the example and countenance of great ones that are ungodly. When landlords and men in power are sensual, and enemies to a holy life, and speak reproachfully of it, their inferiors, by the reverence which they bear to worldly wealth and greatness, are easily drawn to say as they: also, when men reputed learned and wise are of another mind: and especially when subtle enemies speak that reproach against it, which they cannot answer.

Direct. XVII. To this I spake in the end of the first part of this chapter. No man is so great and wise as God. See whether he say as they do in his

: See my sermon on Prov. i. 22, in the end of "The vain

Religion of the Formal Hypocrite."

word. The greatest that provoke him can no more save themselves from his vengeance, than the poorest beggars. What work made he with a Pharaoh! and got himself a name by his hard-heartedness and impenitency! He can send worms to eat an arrogant Herod, when the people cry him up as a god! Where are now the Cæsars and Alexanders of the world? The rulers and Pharisees believed not in Christ, John vii. 48; wilt not thou therefore believe in him? The governor of the country condemned him to die; and wilt thou condemn him? "The kings of the earth set themselves, and the rulers take counsel together against the Lord and his anointed, saying, Let us break their bands asunder, and cast away their cords from us," Psal. ii. 2, 3; wilt thou therefore join in the conspiracy? When "he that sitteth in the heavens shall laugh; the Lord shall have them in derision—He will break them with an iron rod, and dash them in pieces like a potter's vessel, unless they be wise, and kiss the Son, and serve the Lord with fear, before his wrath be kindled and they perish," Psal. ii. 4, 9—12. If thy landlord, or great ones, shall be thy god, and be honoured and obeyed before God and against him, trust to them, and call on them in the hour of thy distress, and take such a salvation as they can give thee. Teach not God what choice to make, and whom to reveal his mysteries to: he chooseth not always the learned scribe, nor the mighty man. Christ himself saith, Matt. xi. 25, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so, Father; for so it seemeth good in thy sight!" If this reason satisfy you not, follow them, and speed as they. If they are greater and wiser than God, let them be your gods. 1 Cor. i. 26—28, "You see your calling, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and the things that are despised, hath God chosen, and things that are not, to bring to nought things that are." It is another kind of greatness, honour, and wisdom which God bestoweth on the poorest saints, than the world can give. Worldlings will shortly be aweary of their portion. In your baptism you renounced the world with its pomps and vanity; and now do you deify what you then defied?

Tempt. XVIII. Another temptation is to draw on the sinner into such a custom in sin, and long neglect of the means of his recovery, till his heart is utterly hardened.

Direct. XVIII. Against this, read after, chap. iv. part 2, against hardness of heart.

Tempt. XIX. Another temptation is, to delay repentance, and purpose to do it hereafter.

Direct. XIX. Of this I entreat you to read the many reasons which I have given to shame and waken delayers, in my book of "Directions for a Sound Conversion."

Tempt. XX. The worst of all is, to tempt them to flat unbelief of Scripture and the life to come.

Direct. XX. Against this, read here chap. iii. direct. 1, chap. iv. part 1, and my "Treatise against Infidelity."

Tempt. XXI. If they will needs look after grace, he will do all he can to deceive them with counterfeits, and make them take a seeming half conversion for a saving change.

* Read Mr. Bolton's Assize Sermon on 1 Cor. i. 26.

Direct. XXI. Of this read my "Directions for Sound Conversion," and the "Formal Hypocrite," and "Saints' Rest," part 3. c. 10.

Tempt. XXII. If he cannot make them flat infidels, he will tempt them to question and contradict the sense of all those texts of Scripture which are used to convince them, and all those doctrines which grate most upon their galled consciences; as, of the necessity of regeneration, the fewness of them that are saved, the difficulty of salvation, the torments of hell, the necessity of mortification, and the sinfulness of all particular sins. They will hearken what cavillers can say for any sin, and against any part of godliness; and with this they willfully delude themselves.

Direct. XXII. But if men are resolved to join with the devil, and shut their eyes, and cavil against all that God speaketh to them to prevent their misery, and know not, because they will not know; what remedy is left, or who can save men against their wills? "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. He that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," John iii. 19, 20. In Scripture, "some things are hard to be understood, which they that are unlearned and unstable, wrest to their own destruction," 2 Pet. iii. 16. Of particulars read the end of my "Treatise of Conversion."

Tempt. XXIII. Yea, Satan will do his worst to make them heretics, and teach them some doctrine of licentiousness suitable to their lusts. It is hard being wicked still against conscience in the open light. This is kicking against the pricks; too smarting work to be easily borne; therefore the devil will make them a religion which shall please them and do their sins no harm. Either a religion made up of loose opinions, like the familists, ranters, libertines, and antinomians, and the Jesuits too much; or else made up of trifling formalities, and a great deal of bodily exercise, and stage actions, and compliments, as much of the popish devotion is: and a little will draw a carnal heart to believe a carnal doctrine. It is easier to get such a new religion, than a new heart. And then the devil tells them that now they are in the right way, and therefore they shall be saved. A great part of the world think their case is good, because they are of such or such a sect or party, and of that which (they are told by their leaders) is the true church and way.

Direct. XXIII. But remember, that whatever law you make to yourselves, God will judge you by his own law. Falsifying the king's coin is no good way to pay a debt, but an addition of treason to your former misery. It is a new and a holy heart and life, and not a new creed, or a new church or sect, that is necessary to your salvation. It will never save you to be in the soundest church on earth, if you be unsound in it yourselves, and are but the dust in the temple that must be swept out: much less will it save you, to make yourselves a rule, because God's rule doth seem too strict.

Tempt. XXIV. Another way of the tempter is, to draw men to take up with mere convictions, instead of true conversion. When they have but learnt that it is but necessary to salvation, to be regenerate, and have the Spirit of Christ, they are as quiet, as if this were indeed to be regenerate, and to have the Spirit. As some think they have attained to perfection, when they have but received the opinion that perfection may here be had; so abundance think they have had sanctification and forgiveness, because now they see that they must be had, and without sanctification there is no salvation: and thus the knowledge of all grace and duty shall go with them for the grace and

duty itself; and their judgment of the thing, instead of the possession of it: and instead of having grace, they force themselves to believe that they have it.

Direct. XXIV. But remember God will not be mocked: he knoweth a convinced head from a holy heart. To think you are rich, will not make you rich: to believe that you are well, or to know the remedy, is not enough to make you well. You may dream that you eat, and yet awake hungry, Isa. xxix. 8. All the land or money which you see, is not therefore your own. To know that you should be holy, maketh your unholiness to have no excuse. Ahab did not escape by believing that he should return in peace. Self-flattery in so great and weighty a case, is the greatest folly. "If you know these things, happy are ye if ye do them," John xiii. 17.

Tempt. XXV. Another great temptation is, by hiding from men the intrinsic evil and odiousness of sin. What harm, saith the drunkard, and adulterer, and voluptuous sensualist, is there in all this, that preachers make so great ado against it? what hurt is this to God or man, that they would make us believe that we must be damned for it, and that Christ died for it, and that the Holy Ghost must mortify it? "Wherefore," say the Jews, Jer. xvi. 10, "hath God pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed?" He that knoweth not God, knoweth not what sin against God is; especially when the love of it and delight in it blindeth them.

Direct. XXV. Against this I entreat you to ponder on those forty intrinsic evils in sin, which I have after named, chap. iii. direct. 8, and the aggravations. If the devil can but once persuade you, that sin is harmless, all faith, all religion, all honesty, and your souls and all are gone. For then, all God's laws and government must be fictions; then, there is no work for Christ as a Saviour, or the Spirit as a Sanctifier, to do; then, all ordinances and means are troublesome vanities, and godliness and obedience deserve to be banished from the earth, as unnecessary troublers of mankind; then, may this poison be safely taken and made your food. But oh how mad a conceit is this! How quickly will God make the proudest know, what harm it was to refuse the government of his Maker, and set up the government of his beastly appetite and misguided will! and that sin is bad, if hell be bad.

Tempt. XXVI. The devil also tempteth them to think, that though they sin, yet their good works are a compensation for their bad, and therefore they pray, and do some acts of pharisaical devotion, to make God amend for what they do amiss.

Direct. XXVI. Against this consider, that if you had never so many good works, they are all but your duty, and make no satisfaction for your sin. But what good works can you do, that shall save a wicked soul? and that God will accept without your hearts? Your hearts must be first

See Prov. xxviii. 9;
Prov. xv. 26, 8;
Prov. xxi. 27;
Isa. i. 13, 14.

cleansed, and yourselves devoted and sanctified to God: for an evil tree will bring forth evil fruit: first make the tree good, and the fruit will be good. It is the love of God, and the hatred of sin, and a holy and heavenly life, which are the good works that God chiefly calleth for; and faith, and repentance, and conversion in order to these. And will God take your lip-labour, or the leavings of your flesh by way of alms, while the world and fleshly pleasure have your hearts? Indeed, you do no work that is truly

good. The matter may be good; but you poison it with bad principles and ends. "The carnal mind is not subject to the law of God, nor indeed can be; but is enmity to God," Rom. viii. 6, 7.

Tempt. XXVII. Some are tempted to think, that God will not condemn them because they are poor and afflicted in this life, and have their sufferings here: and that he that condemneth the rich for not showing mercy to the poor, will himself show them mercy.

Direct. XXVII. Hath he not showed you mercy? And is it not mercy which you vilify and refuse? even Christ, and his Spirit, and holy communion with God? or must God show you the mercy of glory, without the mercy of grace? which is a contradiction. Strange! that the same men that will not be entreated to accept of mercy, nor let it save them, are yet saying, that God will be merciful and save them.

And for your poverty and suffering, is it not against your will? you cannot deny it: and will God save any man for that which is against his will? You would have riches, and honour, and pleasure, and your good things in this life, as well as others, if you could tell how: you love the world as well as others, if you could get more of it. And to be carnal and worldly for so poor a pittance, and to love the world when you suffer in it, doth make you more inexcusable than the rich. The devils have suffered more than you, and so have many thousand souls in hell; and yet they shall be saved never the more. If you are poor in the world, but rich in faith and holiness, then you may well expect salvation, James ii. 5. See Heb. xi. 6, 7, 9, 10.

But if your sufferings make you no more holy, they do but aggravate your sin.

Tempt. XXVIII. Also the devil blindeth sinners, by keeping them ignorant of the nature and power of holiness of heart and life. They know it not by any experience; and he will not let them see it and judge of it in the Scripture, where it is to be seen without any mixed contraries; but he points them only to professors of holiness, and commonly to the weakest and the worst of them, and to that which is worst in them, and showeth them the miscarriages of hypocrites, and the falls of the weaker sort of christians, and then tells them, This is their godliness and religion; they are all alike.

Direct. XXVIII. But it is easy to see, how these men deceive and condemn themselves. This is as if you should plead that a beast is wiser than a man, because some men are drunk, and some are passionate, and some are mad. Drunkenness and passions, which are the disturbances of reason, are no disgrace to reason, but to themselves: nor were they a disgrace themselves, if reason which they hinder were not honourable. So no man's sins are a disgrace to holiness, which condemneth them: nor were they bad themselves, if holiness were not good, which they oppose. It is no disgrace to the daylight or sun, that there is night and darkness: nor were darkness bad, if light were not good. Will you refuse health, because some men are sick? nay, will you rather choose to be dead, because the living have infirmities? The devil's reasoning is foolisher than this! Holiness is of absolute necessity to salvation. If many that do more than you, are as bad as you imagine, what a case then are you in, that have not near so much as they! If they that make it their greatest care to please God, and be saved, are as very hypocrites as the devil would persuade you, what a hopeless case then are you in, that come far short of them! If so, you must do more than they,

and not less, if you will be saved; or else out of your own mouths will you be condemned.

Tempt. XXIX. Another way of the tempter is, by drawing them desperately to venture their souls; come on them what will, they will put it to the venture, rather than live so strict a life.

Direct. XXIX. But, O man, consider what thou dost, and who will have the loss of it! and how quickly it may be too late to recall thy adventure! What should put thee on so mad a resolution? Is sin so good? is hell so easy? is thy soul so contemptible? is heaven such a trifle? is God so hard a master? is his work so grievous, and his way so bad? doth he require any thing unreasonable of you? hath God set you such a grievous task, that it is better venture on damnation than perform it? You cannot believe this, if you believe him to be God. Come near, and think more deliberately on it, and you will find you might better run from your food, your friend, your life, than from your God, and from a holy life, when you run but into sin and hell.

Tempt. XXX. Another great temptation is, in making them believe that their sins are but such common infirmities as the best have: they cannot deny but they have their faults; but are not all men sinners? They hope that they are not reigning, unpardoned sins.

Direct. XXX. But, oh how great a difference is between a converted and an unconverted sinner! between the failings of a child and the contempt of a rebel! between a sinner that hath no gross or mortal sin, and hateth, bewaileth, and striveth against his infirmities; and a sinner that loveth his sin, and is loth to leave it, and maketh light of it, and loveth not a holy life. God will one day show you a difference between these two, when you see that there are sinners that are justified and saved, and sinners that are condemned.

Tempt. I. But here are many subordinate temptations, by which Satan persuades them that their sins are but infirmities: one is, because their sin is but in the heart, and appeareth not in outward deeds: and they take *restraint* for sanctification.

Direct. I. Alas! man, the life and reign of sin is in the heart; that is its garrison and throne: the life of sin lieth in the prevalence of your lusts within, against the power of reason and will. All outward sins are but acts of obedience to the reigning sin within; and a gathering tribute for this, which is the king. For this it is that they make provision, Rom. xiii. 14. On this all is consumed, James iv. 3. Original sin may be reigning sin (as a king may be born a king). Sin certainly reigneth, till the soul be converted and born again.

Tempt. II. The devil tells them it is but an infirmity, because it is no open, gross, disgraceful sin: it is hard to believe that they are in danger of hell, for sins which are accounted small.

Direct. II. But do you think it is no mortal, heinous sin, to be void of the love of God and holiness? to love the flesh and the world above him? to set more by earth than heaven, and do more for it? However they show themselves, these are the great and mortal sins. Sin is not less dangerous for lying secret in the heart. The root and heart are usually unseen. Some kings (as in China, Persia, &c.) keep out of sight for the honour of their majesty. Kings are the spring of government; but actions of state are executed by officers. When you see a man go, or work, you know that it is something within which is the cause of all. If sin appeared without, as it is within, it would lose much of its power and majesty.

Then ministers, and friends, and every good man would cast a stone at it; but its secrecy is its peace. The devil himself prevaileth by keeping out of sight. If he were seen, he would be less obeyed. So it is with the reigning sins of the heart. Pride and covetousness may be reigning sins, though they appear not in any notorious, disgraceful course of life. David's hiding his sin, or Rachel her idol, made them not the better. It is a mercy to some men, that God permitteth them to fall into some open, scandalous sin, which may tend to humble them, who would not have been humbled nor convinced by heart-sins alone. See Jer. iv. 14; Hosea vii. 6, 7. An oven is hottest when it is stopped.

Tempt. III. Satan tells them, they are not unpardoned, reigning sins, because they are common in the world. If all that are as bad as I must be condemned, say they, God help a great number.

Direct. III. But know you not that reigning sin is much more common than saving holiness? and that the gate is wide, and the way is broad, that leadeth to destruction, and many go in at it? Salvation is as rare as holiness; and damnation as common as reigning sin, where it is not cured. This sign therefore makes against you.

Tempt. IV. But, saith the tempter, they are such sins as you see good men commit: you play at the same games as they: you do but what you see them do; and they are pardoned.

Direct. IV. You must judge the man by his works, and not the works by the man. And there is more to be looked at, than the bare matter of an act. A good man and a bad may play at the same game, but not with the same end, nor with the same love to sport, nor so frequently and long to the loss of time. Many drops may wear a stone: many stripes with small twigs may draw blood. Many mean men in a senate have been as great kings: you may have many of these little sins set all together, which plainly make up a carnal life. The power of a sin is more considerable than the outward show. A poor man, if he be in the place of a magistrate, may be a ruler. And a sin materially small, and such as better men commit, may be a sin in power and rule with you, and concur with others which are greater.

Tempt. V. But, saith the tempter, they are but sins of omission, and such are not reigning sins.

Direct. V. Sins of omission are always accompanied with some positive, sensual affection to the creature, which diverteth the soul, and causeth the omission. And so omission is no small part of the reigning sin. The not using of reason and the will for God, and for the mastering of sensuality, is much of the state of ungodliness in man. Denying God the heart and life, is no small sin. God made you to do good, and not only to do no harm: else a stone or corpse were as good a christian as you; for they do less harm than you. If sin have a negative voice in your religion, whether God shall be worshipped and obeyed or not, it is your king: it may show its power as well by commanding you not to pray, and not to consider, and not to read, as in commanding you to be drunk or swear. The wicked are described by omissions: such as "will not seek after God: God is not in all his thoughts," Psal. x. 4. Such as "know not God, and call not on his name," Jer. x. 25. That have "no truth, or mercy, or knowledge of God," Hos. iv. 1. That "feed not, clothe not, visit not" Christ in his members, Matt. xxv.; that hide their talents, Matt. xxv. Indeed, if God have not your heart, the creature hath it; and so it is omission and commission that go together in your reigning sin.

Tempt. VI. But, saith the tempter, they are but sins of ignorance, and therefore they are not reigning sins: at least you are not certain that they are sins.

Direct. VI. And indeed do you not know that it is a sin to love the world better than God? and fleshly pleasure better than God's service? and riches better than grace and holiness? and to do more for the body than for the soul, and for earth than for heaven? Are you uncertain whether these are sins? And do you not feel that they are your sins? You cannot pretend ignorance for these. But what causeth your ignorance? Is it because you would fain know, and cannot? Do you read, and hear, and study, and inquire, and pray for knowledge, and yet cannot know? Or is it not because you would not know, or think it not worth the pains to get it; or because you love your sin? And will such wilful ignorance as this excuse you? No; it doth make your sin the greater. It showeth the greater dominion of sin, when it can use thee as the Philistines did Samson, put out thy eyes, and make a drudge of thee; and conquer thy reason, and make thee believe that evil is good and good is evil. Now it hath mastered the principal fortress of thy soul, when thy understanding is mastered by it. He is reconciled indeed to his enemy, who taketh him to be a friend. Do you not know, that God should have your heart, and heaven should have your chiefest care and diligence; and that you should make the word of God your rule, and your delight, and meditation day and night? If you know not these things, it is because you would not know them: and it is a miserable case to be given up to a blinded mind! Take heed, lest at last you commit the horridest sins, and do not know them to be sins. For such there are that mock at godliness, and persecute christians and ministers of Christ, and know not that they do ill; but think they do God service, John xvi. 2. If a man will make himself drunk, and then kill, and steal, and abuse his neighbours, and say, I knew not that I did ill, it shall not excuse him. This is your case. You are drunken with the love of fleshly pleasure and worldly things, and these carry you so away, that you have neither heart nor time to study the Scriptures, and hear, and think what God saith to you, and then say that you did not know.

Tempt. VII. But, saith the tempter, it cannot be a mortal reigning sin, because it is not committed with the whole heart, nor without some struggling and resistance: dost thou not feel the Spirit striving against the flesh? and so it is with the regenerate, Gal. v. 17; Rom. vii. 20—23. The good which thou dost not do, thou wouldst do; and the evil which thou dost, thou wouldst not do; so then it is no more thou that dost it, but sin that dwelleth in thee. In a sensual unregenerate person, there is but one party, there is nothing but flesh; but thou feelest the combat between the flesh and the Spirit within thee.

Direct. VII. This is a snare so subtle and dangerous, that you have need of eyes in your head to escape it. Understand therefore, that as to the two texts of Scripture, much abused by the tempter, they speak not at all of mortal reigning sin, but of the unwilling infirmities of such as had subdued all such sin, and walked not after the flesh, but after the Spirit; and whose wills were habitually bent to good; and fain would have been perfect, and not have been guilty of an idle thought, or word, or of any imperfection in their holiest service, but lived up to all that the law requireth: but this they could not do, because the flesh did cast many stops before the will in the performance. But this is nothing to the case of one that liveth in gross sin, and an ungodly life, and hath strivings and convictions, and

uneffectual wishes to be better and to turn, but never doth it. This is but sinning against conscience, and resisting the Spirit that would convert you; and it maketh you worthy of many stripes, as being rebellious against the importunities of grace. Sin may be resisted where it is never conquered; it may reign nevertheless for some contradiction. Every one that resisteth the king, doth not depose him from his throne. It is a dangerous deceit to think that every good desire that contradicteth sin, doth conquer it, and is a sign of saving grace. It must be a desire after a state of godliness, and an effectual desire too. There are degrees of power: some may have a less and limited power, and yet be rulers. As the evil spirits that possessed ^{What resistance of} men's bodies, were a legion in one, ^{sin may be in the} and but one in others, yet both were ^{ungodly.} possessed; so is it here. Grace is not without resistance in a holy soul; there are some remnants of corruption in the will itself, resisting the good; and yet it followeth not that grace doth not rule. So is it in the sin of the unregenerate. No man in this life is so good as he will be in heaven, or so bad as he will be in hell; therefore none is void of all moral good. And the least good will resist evil, in its degree, as light doth darkness. As in these cases:

1. There is in the unregenerate a remnant of natural knowledge and conscience. Some discoveries of God and his will there are in his works: God hath not left himself without witness. See Acts xiv. 17; xvii. 27; Rom. i. 19, 20; ii. 7—9. This light and law of nature governed the heathens; and this in its measure resisteth sin, and assisteth conscience.

2. When supernatural extrinsic revelation in the Scripture, is added to the light and law of nature, and the ungodly have all the same law as the best; it may do more.

3. Moreover, an ungodly man may live under a most powerful preacher, that will never let him alone in his sins, and may stir up much fear in him, and many good purposes, and almost persuade him to be a true christian; and not only to have some ineffectual wishings and strivings against sin, but to do many things after the preacher, as Herod did after John, and to escape the common pollutions of the world, 2 Pet. ii. 20.

4. Some sharp affliction, added to the rest, may make him seem to others a true penitent: when he is stopped in his course of sin, as Balaam was by the angel, with a drawn sword, and seeth that he cannot go on but in danger of his life; and that God is still meeting him with some cross, and hedging up his way with thorns (for such mercy he sheweth to some of the ungodly); this may not only breed resistance of sin, but some reformation. When the Babylonians were planted in Samaria they feared not God, and he sent lions among them; and then they feared him, and sent up some kind of service to him, performed by a base sort of priests; "they feared the Lord, and served their own gods," thinking it was safest to please all, 2 Kings xvii. 25, 32, 33. Affliction maketh bad men likeliest to the good.

5. Good education and company may do very much: it may help them to much knowledge, and make them professors of strict religion; and constant companions with those that fear sin, and avoid it; and therefore they must needs go far then, as Joash did all the days of Jehoiada, 2 Chron. xxiv. 2. As plants and fruits change with the soil by transplantation, and as the climate maketh some blackmoors and some white; so education and converse have so great a power on the mind, that they come next to grace, and are oft the means of it.

6. And God giveth to many, internally, some grace of the Spirit, which is not proper to them that are saved, but common or preparatory only. And this may make much resistance against sin, though it do not mortify it. One that should live but under the convictions that Judas had when he hanged himself, I warrant him, would have strivings and combats against sin in him, though he were unsanctified.

7. Yea, the interest and power of one sin may resist another: as covetousness may make much resistance against sensuality and pride of life, and pride may resist all disgraceful sin.

Tempt. VIII. But, saith the tempter, it is not unpardoned sin, because thou art sorry and dost repent for it when thou hast committed it; and all sin is pardoned that is repented of.

Direct. VIII. All the foresaid causes which may make some resistance of sin in the ungodly, may cause also some sorrow and repenting in them. There is repenting and sorrow for sin in hell. All men repent and are sorry at last; but few repent so, as to be pardoned and saved. When a sinner hath had all the sweetness out of sin that it can yield him, and seeth that it is all gone, and the sting is left behind, no marvel if he repent. I think there is scarce any drunkard, or whoremonger, or glutton, (that is not a flat infidel,) but he repenteth of the sin that is past, because he hath had all out of it that it can yield him, and there is nothing left of it that is lovely: but yet he goeth on still, which sheweth that his repentance was unsound. True repentance is a thorough change of the heart and life; a turning from sin to a holy life, and such a sorrow for what is past as would not let you do it if it were to do again. If you truly repent, you would not do so again, if you had all the same temptations.

Tempt. IX. But, saith the tempter, it is but one sin, and the rest of thy life is good and blameless; and God judgeth by the greater part of thy life, whether the evil or the good be most.

Direct. IX. If a man be a murderer, or a traitor, will you excuse him, because the rest of his life is good, and it is but one sin that he is charged with? One sort of poison may kill a man; and one stab at the heart, though all his body else be whole: you may surfeit on one dish: one leak may sink a ship. James ii. 10, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." See Ezek. xviii. 10, 11. Indeed God doth judge by the bent of thy heart, and the main drift and endeavour of thy life. But canst thou say, that the bent of thy heart, and the main endeavour of thy life, is for God, and heaven, and holiness? No: if it were, thou wert regenerate; and this would not let thee live in any one beloved, chosen, wilful sin. The bent of a man's heart and life may be sinful, earthly, fleshly, though it run but in the channel of one way of gross sinning: as a man may be covetous, that hath but one trade; and a whoremonger, that hath but one whore; and an idolater, that hath but one idol. If thou lovedst God better, thou wouldst let go thy sin; and if thou love any one sin better than God, the whole bent of thy heart and life is wicked: for it is not set upon God and heaven, and therefore is ungodly.

Tempt. X. But, saith the tempter, it is not reigning, unpardoned sin, because thou believest in Jesus Christ; and all that believe, are pardoned, and justified from all their sin.

Direct. X. He that savingly believeth in Christ, doth take him entirely for his Saviour and Governor; and giveth up himself to be saved, sanctified, and

* See more of Temptations, chap. iii. direct. 9.

ruled by him. As trusting your physician, implieth that you take his medicines, and follow his advice, and so trust him; and not that you trust to be cured while you disobey him, by bare trusting: so is it as to your faith and trust in Christ; it is a belief or trust, that he will save all those that are ruled by him in order to salvation. "He is the author of eternal salvation to all them that obey him," Heb. v. 9. If you believe in Christ, you believe Christ: and if you believe Christ, you believe "that except a man be converted, and born again, he cannot enter into the kingdom of heaven," John iii. 3, 5; Matt. xviii. 3; and that he that is "in Christ, is a new creature; old things are past away, and all is become new," 2 Cor. v. 17; and that "without holiness none shall see God," Heb. xii. 14; and that "no fornicator, effeminate, thieves, covetous, drunkards, revilers, extortioners, murderers, liars, shall enter into, or have any inheritance in the kingdom of Christ," 1 Cor. vi. 9, 10; Eph. v. 4-6; Rev. xxi. 27; xxii. 14, 15. If you believe Christ, you must believe that you cannot be saved unless you be converted. It is the devil, and not Christ, that telleth you, you may be pardoned and saved in an unholy, unregenerate state: and it is sad, that men should believe the devil, and call this a believing in Christ, and think to be saved for so believing; as if false faith and presumption pleased God! Christ will not save men for believing a lie, and believing the father of lies before him; nor will he save all that are confident they shall be saved. If you think you have any part in Christ, remember Rom. viii. 9, "If any man have not the Spirit of Christ, the same is none of his."*

CHAPTER II.

DIRECTIONS TO YOUNG CHRISTIANS OR BEGINNERS IN RELIGION, FOR THEIR ESTABLISHMENT AND SAFE PROCEEDING.*

BEFORE I come to the common directions for the exercise of grace, and walking with God, containing the common duties of christianity, I shall lay down some previous instructions, proper to those that are but newly entered into religion (presupposing what is said in my book of directions to those that are yet under the work of conversion, to prevent their mis-carrying by a false superficial change).

Direct. I. Take heed lest it be the novelty or reputation of truth and godliness, that takes with you, more than the solid evidence of their excellency and necessity; lest when the novelty and reputation are gone, your religion wither and consume away.

It is said of John and the Jews by Christ, "He was a burning and a shining light, and ye were willing for a season to rejoice in his light," John v. 35. All men are affected most with things that seem new and strange to them. It is not only the infirmity of children, that are pleased with new clothes, and new toys and games; but even to graver, wiser persons, new things are most affecting, and commonness and custom dulls delight. Our habitations, and possessions, and honours, are most pleasing to us at the first; and every condition of life doth most affect us at the first: if nature were not much for novelty, the publishing of news-books would not have been so gain-

* I have since written a book on this subject, to which I refer the reader for fuller direction.

ful a trade so long, unless the matter had been truer and more desirable. Hence it is that changes are so welcome to the world, though they prove ordinarily to their cost. No wonder then, if religion be the more acceptable, when it comes with this advantage. When men first hear the doctrine of godliness, and the tidings of another world, by a powerful preacher opened and set home, no wonder if things of so great moment affect them for a time: it is said of them that received the seed of God's word as into stony ground, that "forthwith it sprang up," and they "anon with joy received it," Matt. xiii. 5, 20; but it quickly withered for want of rooting. These kind of hearers can no more delight still in one preacher, or one profession, or way, than a glutton in one dish, or an adulterer in one harlot: for it is but a kind of sensual or natural pleasure that they have in the highest truths; and all such delight must be fed with novelty and variety of objects. The Athenians were inquisitive after Paul's doctrine as novelty, though after they rejected it, as seeming to them incredible: Acts xvii. 19—21, "May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. For all the Athenians and strangers which were there, spent their time in nothing else, but to tell or hear some new thing."

To this kind of professors, the greatest truths grow out of fashion, and they grow weary of them, as of dull and ordinary things: they must have some new light, or new way of religion that lately came in fashion: their souls are weary of that manna that at first was acceptable to them, as angels' food. Old things seem low, and new things high to them; and to entertain some novelty in religion, is to grow up to more maturity: and too many such at last so far overthrow their old apparel, that the old Christ and old gospel are left behind them.

The light of the gospel is speedilier communicated, than the heat; and this first part being most acceptable to them, is soon received; and religion seemeth best to them at first. At first they have the light of knowledge alone; and then they have the warmth of a new and prosperous profession: there must be some time for the operating of the heat, before it burneth them; and then they have enough, and cast it away in as much haste as they took it up. If preachers would only lighten, and shoot no thunderbolts, even a Herod himself would hear them gladly, and do many things after them; but when their Herodias is meddled with, they cannot bear it. If preachers would speak only to men's fancies or understandings, and not meddle too smartly with their hearts, and lives, and carnal interests, the world would bear them, and hear them as they do stage-players, or at least as lecturers in philosophy or physic. A sermon that hath nothing but some general toothless notions in a handsome dress of words, doth seldom procure offence or persecution: it is rare that such men's preaching is distasted by carnal hearers, or their persons hated for it. "It is a pleasant thing for the eyes to behold the sun," Eccles. xi. 7; but not to be scorched by its heat. Christ himself at a distance as promised, was greatly desired by the Jews: but when he came, they could not bear him; his doctrine and life were so contrary to their expectations. Mal. iii. 1—3, "The Lord, whom ye seek, shall suddenly come into his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." Many

when they come first (by profession) to Christ, do little think that he would cast them into the fire, and refine them, and purge away their dross, and cast them anew into the mould of the gospel, Rom. vi. 17. Many will play a while by the light, that will not endure to be melted by the fire. When the preacher cometh once to this, he is harsh and intolerable, and loseth all the praise which he had won before, and the pleasing novelty of religion is over with them. The gospel is sent to make such work in the soul and life, as these tender persons will not endure: it must captivate every thought to Christ, and kill every lust and pleasure which is against his will; and put a new and heavenly life into the soul: it must possess men with deep and lively apprehensions of the great things of eternity; it is not wavering dull opinions, that will raise and carry on the soul to such vigorous, constant, victorious action, as is necessary to salvation. When the gospel cometh to the heart, to do this great prevailing work, then these men are impatient of the search and smart, and presently have done with it. They are like children, that love the book for the gilding and fineness of the cover, and take it up as soon as any; but it is to play with, and not to learn; they are weary of it when it comes to that. At first many come to Christ with wonder, and will needs be his servants for something in it that seemeth fine; till they hear that the Son of man hath not the accommodation of the birds or foxes; and that his doctrine and way hath an enmity to their worldly, fleshly interest, and then they are gone. They first entertained Christ in compliment, thinking that he would please them, or not much contradict them; but when they find that they have received a guest that will rule them, and not be ruled by them, that will not suffer them to take their pleasure, nor enjoy their riches, but hold them to a life which they cannot endure, and even undo them in the world, he is then no longer a guest for them. Whereas if Christ had been received as Christ, and truth and godliness deliberately entertained for their well-discerned excellency and necessity, the deep rooting would have prevented this apostasy, and cured such hypocrisy.

But, alas! poor ministers find by sad experience, that all prove not saints that flock to hear them, and make up the crowd; nor "that for a season rejoice in their light," and magnify them, and take their parts. The blossom hath its beauty and sweetness; but all that blossometh or appeareth in the bud, doth not come to perfect fruit: some will be blasted, and some blown down; some nipped with frosts, some eaten by worms; some quickly fall, and some hang on till the strongest blasts do cast them down: some are deceived and poisoned by false teachers; some by worldly cares, and the deceitfulness of riches, become unfruitful and are turned aside; the lusts of some had deeper rooting than the word; and the friends of some had greater interest in them than Christ, and therefore they forsake him to satisfy their importunity: some are corrupted by the hopes of preferment, or the favour of man; some feared from Christ by their threats and frowns, and choose to venture on damnation to scape persecution: and some are so worldly wise, that they can see reason to remit their zeal, and can save their souls and bodies too; and prove that to be their duty, which other men call sin (if the end will but answer their expectations): and some grow weary of truth and duty, as a dull and common thing, being supplied with that variety which might still continue the delights of novelty.

Yet mistake not what I have said, as if all the affection furthered by novelty, and abated by com-

monness and use, were a sign that the person is but a hypocrite. I know that there is something in the nature of man, remaining in the best, which disposeth us to be much more passionately affected with things when they seem new to us, and are first apprehended, than when they are old, and we have known or used them long. There is not, I believe, one man of a thousand, but is much more delighted in the light of truth, when it first appeareth to him, than when it is trite and familiarly known; and is much more affected with a powerful minister at first, than when he hath long sat under him. The same sermon that even transported them at the first hearing, would affect them less, if they had heard it preached a hundred times. The same books which greatly affected us at the first or second reading, will affect us less when we have read them over twenty times. The same words of prayer that take much with us when seldom used, do less move our affections when they are daily used all the year. At our first conversion, we have more passionate sorrow for our sin, and love to the godly, than we can afterwards retain. And all this is the case of learned and unlearned, the sound and unsound, though not of all alike. Even heaven itself is spoken of by Christ, as if it did participate of this, when he saith, that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance," Luke xv. 7, 10. And I know it is the duty of ministers to take notice of this disposition in their hearers, and not to dull them with giving them still the same, but to profit them by a pleasant and profitable variety: not by preaching to them another Christ, or a new gospel: it is the same God, and Christ, and Spirit, and Scripture, and the same heaven, the same church, the same faith, and hope, and repentance, and obedience, that we must preach to them as long as we live; though they say, we have heard this a hundred times, let them hear it still, and bring them not a new creed. If they hear so oft of God, and Christ, and heaven, till by faith, and love, and fruition, they attain them as their end, they have heard well. But yet there is a grateful variety of subordinate particulars, and of words, and methods, and seasonable applications, necessary to the right performance of our ministry, and to the profiting of the flocks: though the physician use the same apothecary's shop, and dispensary, and drugs, yet how great a variety must he use of compositions, and times, and manner of administration.

But for all this, though the best are affected most with things that seem new, and are dulled with the long and frequent use of the same expressions, yet they are never weary of the substance of their religion, so as to desire a change. And though they are not so passionately affected with the same sermons, and books, or with the thoughts or mention of the same substantial matters of religion, as at first they were; yet do their judgments more solidly and tenaciously embrace them, and esteem them, and their wills as resolutely adhere to them, and use them, and in their lives they practise them, better than before. Whereas, they that take up their religion but for novelty, will lay it down when it ceaseth to be new to them, and must either change for a newer, or have none at all.^b

And as unsound are they that are religious, only because their education, or their friends, or the laws,

or judgment of their rulers, or the custom of the country, hath made it necessary to their reputation: these are hypocrites at the first setting out, and therefore cannot be saved by continuance in such a carnal religiousness as this. I know law, and custom, and education, and friends, when they side with godliness, are a great advantage to it, by affording helps, and removing those impediments that might stick much with carnal minds. But truth is not your own, till it be received in its proper evidence; nor your faith divine, till you believe what you believe, because God is true who doth reveal it; nor are you the children of God, till you love him for himself; nor are you truly religious, till the truth and goodness of religion itself be the principal thing that maketh you religious. It helpeth much to discover a man's sincerity, when he is not only religious among the religious, but among the profane, and the enemies, and scorners, and persecutors of religion: and when a man doth not pray only in a praying family, but among the prayerless, and the deriders of fervent constant prayer: and when a man is heavenly among them that are earthly, and temperate among the intemperate and riotous, and holdeth the truth among those that reproach it and that hold the contrary: when a man is not carried only by a stream of company, or outward advantages, to his religion, nor avoideth sin for want of a temptation, but is religious though against the stream, and innocent when cast (unwillingly) upon temptations; and is godly where godliness is accounted singularity, hypocrisy, faction, humour, disobedience, or heresy; and will rather let go the reputation of his honesty, than his honesty itself.

Direct. II. Take heed of being religious only in opinion, without zeal and holy practice; or only in zealous affection, without a sound, well grounded judgment; but see that judgment, zeal, and practice be conjunct.

Of the first part of this advice, (against a bare opinionative religion,) I have spoken already, in my "Directions for a Sound Conversion." To change your opinions is an easier matter than to change the heart and life. A holding of the truth will save no man, without a love and practice of the truth. This is the meaning of James ii. where he speaketh so much of the unprofitableness of a dead, unaffected belief, that worketh not by love, and commandeth not the soul to practice and obedience. To believe that there is a God, while you neglect him and disobey him, is unlike to please him. To believe that there is a heaven, while you neglect it, and prefer the world before it, will never bring you thither. To believe your duty, and not to perform it, and to believe that sin is evil, and yet to live in it, is to sin with aggravation, and have no excuse, and not the way to be accepted or justified with God. To be of the same belief with holy men, without the same hearts and conversations, will never bring you to the same felicity. "He that knoweth his master's will and doth it not," shall be so far from being accepted for it, that he "shall be beaten with many stripes." To believe that holiness and obedience is the best way, will never save the disobedient and unholy.

And yet if judgment be not your guide, the most zealous affections will but precipitate you; and make you run, though quite out of the way, like the horses when they have cast the coachman or the riders.^c

^b Fore idem exitus est odii et amoris insani. Senec. de Ben.
^c Scientia quæ est remota à justitia, calliditas potius quam sapientia appellanda est. P. Scalig. Of the necessity of prudence in religious men, read Nic. Velidius de Prudent. Veterum. The imprudences of well meaning men have done as much hurt to the church sometimes as the persecution

of enemies. e. g. When Constantine, the son of Constans, was emperor, some busy men would prove from the orthodox doctrine of the Trinity, that his two brethren, Tiberius and Heraclius, should reign with him: saying, Si in Trinitate credimus, tres etiam cornemus; which cost the chief of them a hanging. Abbas Urspergens. Edit. Melanct. p. 162.

To ride post when you are quite out of the way, is but laboriously to lose your time, and to prepare for further labour. The Jews that persecuted Christ and his apostles, had the testimony of Paul himself, that they had a "zeal of God, but not according to knowledge," Rom. x. 2. And Paul saith of the deceivers and troublers of the Galatians, (whom he wished even cut off,) that they did zealously affect them, but not well, Gal. iv. 17. And he saith of himself, while he persecuted christians to prison and to death, "I was zealous towards God as ye are all this day," Acts xxii. 3, 4. Was not the papist, St. Dominick, that stirred up the persecution against the christians in France and Savoy, to the murdering of many thousands of them, a very zealous man? And are not the butchers of the Inquisition zealous men? And were not the authors of the third Canon of the General Council at the Lateran, under Pope Innocent the third, very zealous men, who decreed that the pope should depose temporal lords, and give away their dominions, and absolve their subjects, if they would not exterminate the godly, called heretics? Were not the papists' powder-plotters zealous men? Hath not zeal caused many of latter times to rise up against their lawful governors? and many to persecute the church of God, and to deprive the people of their faithful pastors without compassion on the people's souls? Doth not Christ say of such zealots, "The time cometh, when whosoever killeth you, will think he doth God service," John xvi. 2; or offereth a service (acceptable) to God. Therefore Paul saith, "It is good to be zealously affected always in a good matter," Gal. iv. 18; showing you that zeal indeed is good, if sound judgment be its guide. Your first question must be, Whether you are in the right way? and your second, Whether you go apace? It is sad to observe what odious actions are committed in all ages of the world, by the instigation of misguided zeal! And what a shame an imprudent zealot is to his profession! while making himself ridiculous in the eyes of the adversaries, he brings his profession itself into contempt, and maketh the ungodly think that the religious are but a company of transported brain-sick zealots; and thus they are hardened to their perdition. How many things doth unadvised affection provoke well-meaning people to, that afterwards will be their shame and sorrow.

Labour therefore for knowledge, and soundness of understanding; that you may know truth from falsehood, good from evil; and may walk confidently, while you walk safely; and that you become not a shame to your profession, by a furious persecution of that which you must afterwards confess to be an error; by drawing others to that which you would after wish that you had never known yourselves. And yet see that all your knowledge have its efficacy upon your heart and life; and take every truth as an instrument of God, to reveal himself to you, or to draw your heart to him, and conform you to his holy will.

Direct. III. Labour to understand the true method of divinity, and see truths in their several degrees and order; that you take not the last for the first, nor the lesser for the greater. Therefore see that you be well grounded in the catechism; and refuse not to learn some catechism that is sound and full, and keep it in memory while you live.^d

Method, or right order, exceedingly helpeth un-

derstanding, memory, and practice.* Truths have a dependence on each other; the lesser branches spring out of the greater, and those out of the stock and root. Some duties are but means to other duties, or subservient to them, and to be measured accordingly; and if it be not understood which is the chief, the other cannot be referred to it. When two things materially good come together, and both cannot be done, the greater must take place, and the lesser is no duty at that time, but a sin, as preferred before the greater. Therefore it is one of the commonest difficulties among cases of conscience, to know which duty is the greater, and to be preferred. Upon this ground, Christ healed on the sabbath day, and pleaded for his disciples rubbing the ears of corn, and for David's eating the shew-bread, and telleth them, that "the sabbath was made for man, and not man for the sabbath, and that God will have mercy, and not sacrifice."

Divinity is a curious, well-composed frame. As it is not enough that you have all the parts of your watch or clock, but you must see that every part be in its proper place, or else it will not go, or answer its end; so it is not enough that you know the several parts of divinity or duty, unless you know them in their true order and place. You may be confounded before you are aware, and led into many dangerous errors, by mistaking the order of several truths; and you may be misguided into heinous sins, by mistaking the degrees and order of duties; as, when duties of piety and charity seem to be competitors; and when you think that the commands of men contradict the commands of God; and when the substance and the circumstances or modes of duty are in question before you as inconsistent; or when the means seemeth to cease to be a means, by crossing of the end: and in abundance of such cases, you cannot easily conceive what a snare it may prove to you, to be ignorant of the methods and ranks of duty.

Object. If that be so, what man can choose but be confounded in his religion; when there be so few that observe any method at all, and few that agree in method, and none that hath published a scheme or method so exact and clear, as to be commonly approved by divines themselves? What then can ignorant christians do?

Ans. Divinity is like a tree that hath one trunk,^f and thence a few greater arms or boughs, and thence a thousand smaller branches; or like the veins, or nerves, or arteries in the body, that have first one or few trunks divided into more, and those into a few more, and those into more, till they multiply at last into more than can easily be seen or numbered. Now it is easy for any man to begin at the chief trunk, and to discern the first divisions, and the next, though not to comprehend the number and order of all the extreme and smaller branches. So is it in divinity: it is not very hard to begin at the unity of the eternal God-head, and see there a Trinity of Persons, and of primary attributes, and of relations; and to arise to the principal attributes and works of God as in these relations, and to the relations of man to God, and to the great duties of these relations, to discern God's covenants and chiefest laws, and the duty of man in obedience thereto, and the judgment of God in the execution of his sanctions; though yet many particular truths be not understood. And he that beginneth, and proceedeth as

altero uberiore, ubi eadem amplius, dilucidiusque dicantur, et copiosius confirmantur: ut ille prior discipulis potius, hic posterior ipsis præceptoribus usu sit. Acosta, l. 5. c. 14. p. 490.

^d Leg. Acost. l. 4. c. 21 et 22. de fructu catechizandi. Et l. 5.

^e Opus est imprimis duplici catechismo: Uno compendario et brevi quem memoriter addiscant; ubi summa sit eorum omnium quæ ad fidem et mores Christiano sunt necessaria:

^f Stoici dicunt virtutes sibi invicem ita esse connexas, ut qui unam habuerit, omnes habeat. Laetius in Zenone.

he ought, doth know methodically so much as he knoweth; and he is in the right way to the knowledge of more: and the great mercy of God hath laid so great a necessity on us to know these few points that are easily known, and so much less need of knowing the many small particulars, that a mean christian may live uprightly, and holily, and comfortably, that well understandeth his catechism, or the creed, Lord's prayer, and ten commandments; and may find daily work and consolation in the use of these.

A sound and well composed catechism studied well and kept in memory, would be a good measure of knowledge, to ordinary christians, and make them solid and orderly in their understanding, and in their proceeding to the smaller points, and would prevent a great deal of error and miscarriage, that many by ill teaching are cast upon, to their own and the churches' grief! Yea, it were to be wished, that some teachers of late had learnt so much and orderly themselves.

Direct. IV. Begin not too early with controversies in religion: and when you come to them, let them have but their due proportion of your time and zeal: but live daily upon these certain great substantials, which all christians are agreed in.

1. Plunge not yourselves too soon into controversies: For, (1.) It will be exceedingly to your loss, by diverting your souls from greater and more necessary things: you may get more increase of holiness, and spend your time more pleasingly to God, by drinking in deeper the substantials of religion, and improving them on your hearts and lives.

(2.) It will corrupt your minds, and instead of humility, charity, holiness, and heavenly-mindedness, it will feed your pride, and kindle faction and a dividing zeal, and quench your charity, and possess you with a wrangling, contentious spirit, and you will make a religion of these sins and lamentable distempers.

(3.) And it is the way to deceive and corrupt your judgments, and make you erroneous or heretical, to your own perdition and the disturbance of the church: for it is two to one, but either you presently err, or else get such an itch after notions and opinions that will lead you to error at the last. Because you are not yet ripe and able to judge of those things, till your minds are prepared by those truths that are first in order to be received. When you undertake a work that you cannot do, no wonder if it be ill done, and must be all undone again, or worse.

Perhaps you will say, that you must not take your religion upon trust, but must "prove all things, and hold fast that which is good."

Answer. Though your religion must not be taken upon trust, there are many controverted smaller opinions that you must take upon trust, till you are capable of discerning them in their proper evidence. Till you can reach them yourselves, you must take them on trust, or not at all. Though you must believe all things of common necessity to salvation with a divine faith; yet many subservient truths must be received first by a human faith, or not received at all, till you are more capable of them. Nay, there is a human faith necessarily subservient to the divine faith, about the substance of religion; and the officers of Christ are to be trusted in their office, as helpers of your faith. Nay, let me tell you, that while you are young and ignorant, you are not fit for controversies about the fundamentals of religion themselves. You may believe that there is a God, long before you are fit to hear an atheist proving that there is no God. You may believe the Scripture to be the word of God, and Christ to be

the Saviour, and the soul to be immortal, long before you will be fit to manage or study controversies hereupon. For nothing is so false or bad, which a wanton or wicked wit may not put a plausible gloss upon; and your raw unfurnished understandings will scarce be able to see through the pretence, or escape the cheat. When you cannot answer the arguments of seducers, you will find them leave a doubting in your minds; for you know not how plain the answer of them is, to wiser men. And though you must prove all things, you must do it in due order, and as you are able; and stay till your furnished minds are capable of the trial. If you will needs read before you know your letters, or pretend to judge of Greek and Hebrew authors, before you can read English, you will but become ridiculous in your undertaking.

2. When you do come to smaller controverted points, let them have but their due proportion of your time and zeal. And that will not be one hour in many days, with the generality of private christians. By that time you have well learned the more necessary truths, and practised daily the more necessary duties, you will find that there will be but little time to spare for lesser controversies. Opinionists that spend most of their time in studying and talking of such points, do steal that time from greater matters, and therefore from God, and from themselves. Better work is undone the while. And they that here lay out their chiefest zeal, divert their zeal from things more necessary, and turn their natural heat into a fever.

3. The essential necessary truths of your religion, must imprint the image of God upon your hearts, and must dwell there continually, and you must live upon them as your bread, and drink, and daily necessary food: all other points must be studied in subserviency to those: all lesser duties must be used as the exercise of the love of God or man, and of a humble heavenly mind. The articles of your creed, and points of catechism, are fountains ever running, affording you matter for the continual exercise of grace: it is both plentiful and solid nourishment of the soul, which these great substantial points afford. To know God the Creator, Redeemer, and Sanctifier, the laws and covenant of God, and his judgment, and rewards and punishments, with the parts and method of the Lord's prayer, which must be the daily exercise of our desires, and love, this is the wisdom of a christian; and in these must be continually exercised.

You will say perhaps that the apostle saith, Heb. vi. 1, "Leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works," &c.

Answer 1. By "leaving" he meaneth not passing over the practice of them as men that have done with them, and are past them; but his leaving at that time to discourse of them, or his supposing them taught already: though he lay not the foundation again, yet he doth not pluck it up. 2. By "principles" he meaneth the first points to be taught, and learnt, and practised: and indeed regeneration and baptism is not to be done again: but the essentials of religion which I am speaking of, contain much more: especially to "live in the love of God, which Paul calls the more excellent way," 1 Cor. xii. and xiii. 3. Going on to perfection, is not by ceasing to believe and love God, but by a more distinct knowledge of the mysteries of salvation, to perfect our faith, and love, and obedience.

The points that opinionists call higher, and think to be the principal matter of their growth, and advancement in understanding, are usually but some

smaller, less necessary truths, if not some uncertain, doubtful questions. Mark well 1 Tim. i. 4; vi. 4; 2 Tim. ii. 23; Tit. iii. 9, compared with John xvii. 3; Rom. xiii. 8—10; 1 Cor. xiii.; 1 John iii.; 1 Cor. i. 23; xv. 1—3; ii. 2; Gal. vi. 14; James ii.; iii. 1.

Direct. V. Be very thankful for the great mercy of your conversion: but yet overvalue not your first degrees of knowledge or holiness, but remember that you are yet but in your infancy, and must expect your growth and ripeness as the consequent of time and diligence.

You have great reason to be more glad and thankful for the least measure of true grace, than if you had been made the rulers of the earth; it being of a far more excellent nature, and entitling you to more than all the kingdoms of the world. See my sermon called "Right Rejoicing," on those words of Christ, "Rejoice not that the spirits are subject to you; but rather rejoice because your names are written in heaven," Luke x. 20. Christ will warrant you to rejoice, though enemies envy you, and repine both at your victory and triumph. If there be "joy in heaven in the presence of the angels" at your conversion, there is great reason you should be glad yourselves. If the prodigal's father will needs have the best robe and ring brought forth, and the fat calf killed, and the music to attend the feast, that they may eat and be merry, Luke xv. 23, there is great reason that the prodigal son himself should not have the smallest share of joy; though his brother repine.

But yet, take heed lest you think the measure of your first endowments to be greater than it is.

Grace imitateth nature, in beginning, usually, with small degrees, and growing up to maturity by leisurely proceeding. We are not new-born in a state of manhood, as Adam was created. Though those texts that liken the kingdom of God to a grain of mustard seed, and to a little leaven, Matt. xiii. 31, 33, be principally meant of the small beginnings and great increase of the church or kingdom of Christ in the world; yet it is true also of his grace or kingdom in the soul. Our first stature is but to be "new-born babes desiring the sincere milk of the word, that we may grow by it," 1 Pet. ii. 2. Note here, that the new birth bringeth forth but babes, but growth is by degrees, by feeding on the word. The word is received by the heart, as seed into the ground, Matt. xiii. And seed useth not to bring forth the blade and fruit to ripeness in a day.

Yet I deny not, but that some men (as Paul) may have more grace at their first conversion, than many others have at their full growth. For God is free in the giving of his own, and may give more or less as pleaseth himself. But yet in Paul himself, that greater measure is but his smallest measure, and he himself is capable of increase to the last. And so great a measure at first is as rare, as his greater measure, at last, in its full growth, is rare, and scarce to be expected now.

And if God should give a great measure of holiness at first, to any now, as possibly he may, yet their measure of gifts is never great at first, unless they had acquired or received them before conversion. If grace find a man of great parts and understanding, which by study and other helps he had attained before, no wonder if that man, when his parts are sanctified, be able in knowledge the first day; for he had it before, though he had not a heart to use it. But if grace find a man ignorant, unlearned, and of mean abilities, he must not expect to be suddenly lifted up to great understanding and

high degrees of knowledge by grace. For this knowledge is not given, now, by sudden infusion, as gifts were, extraordinarily, in the primitive church. You need no other proof of this but experience, to stop the mouth of any gainsayer. Look about you, and observe whether those that are men of knowledge, did obtain it by infusion, in a moment? or whether they did not obtain it by diligent study, by slow degrees? though I know God blesseth some men's studies more than others. Name one man that ever was brought to great understanding, but by means and labour, and slow degrees; or that knoweth any truth, in nature, or divinity, but what he read, or heard, or studied for, as the result of what he read or heard. The person that is proudest of his knowledge, must confess that he came to it in this way himself.

But you will ask, What then is the illumination of the Spirit, and enlightening the mind, which the Scripture ascribeth to the Holy Ghost? Hath not our understanding need of the Spirit for light, as well as the heart or will for life?

How the Spirit doth illuminate.

Ans. Yes, no doubt; and it is a great and wonderful mercy: and I will tell you what it is. 1. The Holy Spirit, by immediate inspiration, revealed to the apostles the doctrine of Christ, and caused them infallibly to indite the Scriptures. But this is not that way of ordinary illumination now. 2. The Holy Spirit assisteth us in our hearing, reading, and studying the Scripture, that we may come, by diligence, to the true understanding of it; but doth not give us that understanding, without hearing, reading, or study. "Faith cometh by hearing," Rom. x. 17. It blesseth the use of means to us, but blesseth us not in the neglect of means. 3. The Holy Spirit doth open the eyes and heart of a sinner, who hath heard, and notionally understood the substance of the gospel, that he may know that piercingly, and effectually, and practically, which before he knew but notionally, and ineffectually; so that the knowledge of the same truth is now become powerful, and, as it were, of another kind. And this is the Spirit's sanctifying of the mind, and principal work of saving illumination; not by causing us to know any thing of God, or Christ, or heaven, without means; but by opening the heart, that, through the means, it may take in that knowledge deeply, which others have but notionally, and in a dead opinion; and, by making our knowledge clear, and quick, and powerful, to affect the heart, and rule the life. 4. The Holy Spirit sanctifieth all that notional knowledge which men had before their renovation. All their learning and parts are now made subservient to Christ, and to the right end, and turned into their proper channel. 5. And the Holy Ghost doth, by sanctifying the heart, possess it with such a love to God, and heaven, and holiness, and truth, as is a wonderful advantage to us, in our studies for the attaining of further knowledge. Experience telleth us, how great a help it is to knowledge, to have a constant love, delight, and desire to the thing which we would know. All these ways the Spirit is the enlightener of believers.

The not observing this direction, will have direful effects; which I will name, that you may see the necessity of avoiding them.

1. If you imagine that you are presently men of great understanding, and abilities, and holiness, while you are young beginners, and but new-born babes, you are entering into "the snare and

The danger of overvaluing your young abilities or graces.

* Laert. saith of Cleanthes, Cum aliquando probro illi daretur, quod esset timidus, ad ideo inquit, parum pecco.

condemnation of the devil," even into the odious sin of pride; yea, a pride of those spiritual gifts which are most contrary to pride; yea, and a pride of that which you have not, which is most foolish pride. Mark the words of Paul, when he forbids to choose a young beginner in religion to the ministry, 1 Tim. iii. 6: "Not a novice, (that is, a young, raw christian,) lest being lifted up (or besotted) with pride, he fall into the condemnation of the devil." Why are young beginners more in danger of this than other christians? One would think their infancy should be conscious of its own infirmity. But Paul knew what he said. It is, (1.) Partly because the suddenness of their change; coming out of darkness into a light which they never saw before, doth amaze them, and transport them, and make them think they are almost in heaven, and that there is not much more to be attained. Like the beggar that had a hundred pounds given him, having never seen the hundredth part before, imagined that he had as much money as the king. (2.) And it is partly because they have not knowledge enough to know how many things there are that yet they are ignorant of.^b They never heard of the Scripture difficulties, and the knots in school divinity, nor the hard cases of conscience: whereas, one seven years' painful studies, will tell them of many hundred difficulties which they never saw; and forty or fifty years' study more, will clothe them with shame and humility, in the sense of their lamentable darkness. (3.) And it is also because the devil doth with greatest industry lay this net to entrap young converts, it being the way in which he hath the greatest hope.

2. Your hasty conceits of your own goodness or ability, will make you presumptuous of your own strength, and so to venture upon dangerous temptations, which is the way to ruin. You will think you are not so ignorant, but you may venture into the company of papists, or any heretics or deceivers, or read their books, or be present at their worship. And I confess you may escape; but it may be otherwise, and God may leave you, to "show you all that was in your hearts," as it is said of Hezekiah, 2 Chron. xxxii. 21, 25, 26.

3. And your overvaluing your first grace, will make you too secure, when your souls have need of holy awfulness and care, to "work out your salvation with fear and trembling," Phil. ii. 12; and to "serve God acceptably, with reverence and godly fear, as knowing that he is a consuming fire," Heb. xii. 28, 29. And security is the forerunner of a fall.

4. It will make you neglect the due labour and patience in the use of means, for further knowledge and increase of grace, while you think you are so well already.^c And so you will be worse than those that are ever learning, and never come to any ripe knowledge; for you will think that you are fit to be teachers, when you have need to be taught that which you will not submit to learn. And then, "when for the time ye ought to have been teachers, you will have need to be catechised, or taught again which be the first principles of the oracles of God, as having need of milk, and not of strong meat." Mark here, how the Holy Ghost maketh time and exercise necessary to such growth as must enable you to be teachers, Heb. v. 12—14. Therefore he addeth, "but strong meat belongeth to them that are of full age; those who by reason of use have

their senses exercised to discern both good and evil." Mark here, how wisdom and strength is to be expected.

5. This over-hasty conceit of your own ability, will tempt you to run into controversies, and matters that you are not fit for; and so divert you from necessary and seasonable studies.

6. It will make you over-confident of all your own opinions, and stiff in all your own conceits; too like him, Prov. xiv. 16, "The fool rageth and is confident." How many and many a time have I heard a man that understood not what he talked of, and could scarce speak sense, to plead for his opinion so confidently, as to scorn or pity the wisest contradicter, when his ignorance, and phrenetic confidence and rage, did make him a real object of pity, to men of ordinary understandings. There is a kind of madness in this disease, that will not leave you wit enough to know that you are mad.

7. It will make you also very censorious of others: this ignorant pride will make you think other men's knowledge to be ignorance, if they be not just of your fond opinions; and other men's graces to be none, if they be not of your mind and way. None are so ready as such to censure those that are better than themselves, or that they have no acquaintance with, as being but civil, moral men, or being erroneous or deluded. It is a very loathsome thing, to hear an ignorant, self-conceited fellow to talk of those that are a hundred times wiser and much better than himself, as magisterially, with a proud compassion or contempt, as if he were indeed the wise man, that knoweth not what he saith.

8. And it will make you rebellious against your governors and teachers, and utterly unteachable, as despising those that should instruct and rule you.^d You will think yourselves wiser than your teachers, while you are but in the lowest form. It is such that James speaks to, Jam. iii. 1, "My brethren, be not many masters, (or teachers,) knowing that ye shall receive the greater condemnation." And that whole chapter, well worth your studying, is spoke to such.

9. And thus it will entangle you in heretical opinions, to which there is no greater preparatory, than pride-possessing, half-witted young beginners in religion.

10. And so it will make you troublers of the church, contending unpeaceably for that which you understand not.

11. And it tendeth to hypocrisy, making you give thanks for that which you never had; as puffed up with a knowledge that is not enough to keep you humble, and wanting the charity which would edify yourselves and others, 1 Cor. viii. 1.

12. And it tendeth to delude you in point of assurance of salvation; taking your own over-valuing self-esteem for true assurance; which is not ordinarily to be expected, till grace be come to strength.

13. Lastly, It tendeth to corrupt your apprehensions of the nature of christianity itself; while you will judge of it in others according to your own over-valued measure: when, if you knew it as it is in the heart and practice of the sober, wise, humble, charitable, peaceable, mortified, heavenly believer, you would see that it hath a higher glory than any that is manifested by you.

I have named to you all these sad effects of over-valuing your beginnings in religion, that as you love

^b Qui discipulum rudem et elatum habet, contra ventum adverso flumine navigat, serpentem nutrit, aconitum excolit, hostem docet. Petrarch. Dial. 41. li. 2.

^c Beatus est cui vel in senectute contigerit, qua sapientiam verasque opiniones consequi posset. Cicero de fin.

^d Even when a teacher is impatient with his people's un-

profitableness, they oft think highest of their knowledge, and they are proud while their dulness tireth out their guides: for, Quo quique est solertior et ingeniosior, hoc docet iracundius et laboriosius. Quod enim ipse celeriter arripuit, id quam tarde percipi videt, disruciatur. Cicero pro Ros.

your souls, you may avoid them. I take it to be a matter of exceeding great moment, for your safety and perseverance, that while you are infants in grace, you know yourself to be such; that you may keep your form, and learn first the lessons that must first be learned, and "walk humbly with your God, and obey those that are over you in the Lord," Heb. xiii. 7, 17; 1 Thess. i. 5, 12, and may wait on the Spirit, in the use of means, and may not rejoice the tempter, by corrupting all that you have received, and imitating him, in falling from your state of hope.

Direct. VI. Be not discouraged at the difficulties and oppositions which will rise up before you, when you begin resolutely to walk with God.

Against discouragements in trials.

As discouragements keep off multitudes from religion, so they are great temptations to many young beginners to turn back, and as the Israelites in the wilderness, ready to wish themselves again in Egypt. Three sorts of discouragements arise before them. 1. Some from the nature of the work. 2. Some from God's trials. 3. And some from the malice of the devil and his instruments: or all these.

1. It cannot be expected but that infants and weaklings should think a little burden heavy, and an easy work or journey to be wearisome. Young beginners are ordinarily puzzled, and at a loss, in every trade, or art, or science. Young scholars have a far harder task, than when they are once well entered: learning is wondrous hard and unpleasant to them, at the first; but when they are once well entered, the knowledge of one thing helps another, and they go on with ease. So a young convert, that hath been bred up in ignorance, and never used to prayer, or to heavenly discourse, nor to hear or join with any that did, will think it strange and hard at first. And those that were used to take their pleasure, and fulfil the desires of the flesh, and perhaps to swear, and talk filthily, or idly, or to lie, will find, at first, some difficulty to overcome their customs, and live a mortified, holy life: yet grace will do it, and prevail. Especially in point of knowledge, and ability of expression, be not too hasty in your expectation, but wait with patience, in a faithful, diligent use of means, and that will be easy and delightful to you afterwards, which before discouraged you with its difficulties.

2. And God himself will have his servants, and his graces, tried and exercised by difficulties. He never intended us the reward for sitting still; nor the crown of victory, without a fight; nor a fight, without an enemy and opposition. Innocent Adam was unfit for his state of confirmation and reward, till he had been tried by temptation. Therefore the martyrs have the most glorious crown, as having undergone the greatest trial. And shall we presume to murmur at the method of God?

3. And Satan, having liberty to tempt and try us, will quickly raise up storms and waves before us, as soon as we are set to sea; which make young beginners often fear, that they shall never live to reach the haven. He will show thee the greatness of thy former sins, to persuade thee that they shall not be pardoned. He will show thee the strength of thy passions and corruptions, to make thee think they will never be overcome. He will show thee the greatness of the opposition and suffering which thou art like to undergo, to make thee think thou shall never

persevere. He will do his worst to meet thee with poverty, losses, crosses, injuries, vexations, persecutions, and cruelties, yea, and unkindness from thy dearest friends, as he did by Job, to make thee think ill of God, or of his service. If he can, he will make them thy enemies that are of thine own household.¹ He will stir up thy own father, or mother, or husband, or wife, or brother, or sister, or children, against thee, to persuade or persecute thee from Christ: therefore Christ tells us, that if we hate not all these, that is, cannot forsake them, and use them as men do hated things, when they would turn us from him, we cannot be his disciples, Luke xiv. 26; Matt. x. Look for the worst that the devil can do against thee, if thou hast once lifted thyself against him, in the army of Christ, and resolvest, whatever it cost thee, to be saved. Read Heb. xi. But how little cause you have to be discouraged, though earth and hell should do their worst, you may perceive by these few considerations.

(1.) God is on your side, who hath all your enemies in his hand, and can rebuke them, or destroy them in a moment. Oh what is the breath or fury of dust or devils, against the Lord Almighty! "If God be for us, who can be against us?" Rom. viii. 31. Read often that chapter, Rom. viii. In the day when thou didst enter into covenant with God, and he with thee, thou didst enter into the most impregnable rock and fortress, and house thyself in that castle of defence, where thou mayest (modestly) defy all adverse powers of earth or hell. If God cannot save thee, he is not God. And if he will not save thee, he must break his covenant. Indeed, he may resolve to save thee, not from affliction and persecution, but in it, and by it. But in all these sufferings you will "be more than conquerors, through Christ that loveth you:" that is, it is far more desirable and excellent to conquer by patience, in suffering for Christ, than to conquer our persecutors in the field, by force of arms. O think on the saints' triumphant boastings in their God. Psal. xli. 1-3, "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psal. lvi. 1-5, when his "enemies were many" and "wrested his words daily," and "fought against him, and all their thoughts were against him," yet he saith, "What time I am afraid, I will trust in thee. In God will I praise his word; in God have I put my trust: I will not fear what flesh can do unto me." Remember Christ's charge, Luke xii. 4, "Fear not them that can kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." If all the world were on thy side, thou might yet have cause to fear; but to have God on thy side, is infinitely more.

(2.) Jesus Christ is the Captain of thy salvation, Heb. ii. 10, and hath gone before thee this way himself, and hath conquered for thee; and now is engaged to make thee conqueror: and darest thou not go on where Christ doth lead the way? He was perfected through suffering himself, and will see that thou be not destroyed by it. Canst thou draw back, when thou seest his steps, and his blood?²

(3.) Thou art not to conquer in thy own strength,

¹ Nihil homini metuendum nisi ne felicitatem excludat Solon in Laert. p. 31.

² Securus ergo sum de Christo Deo, et Domino meo. Hæc Regi dicatis, subigat ignibus, adigat bestiis, excruciet omnium tormentorum generibus, si cesserò, frustra sum in ecclesiis catholica baptizatus; nam si hæc præsens vita sola esset, et

aliam quam vera est, non speraremus æternam, nec ita facerem ut modicum et temporaliter gloriarer, et ingratus existerem qui suam fidem mihi contulit, Creatori. Victorianus ad Hunnerychum in Vict. Utic. p. 461. Victor Uicensis saith, that before the persecution of Hunnerychus these visions were seen: 1. All the lights put out in the church, and a darkness

but by the Spirit of God, and the power of that grace which is sufficient for thee, and his strength which appeareth most in our weakness, 2 Cor. xii. 9. And "you can do all things through Christ that strengtheneth you," Phil. iv. 13. "Be of good cheer, he hath overcome the world," John xvi. 33.

(4.) All that are in heaven have gone this way, and overcome such oppositions and difficulties as these: "they were tempted, troubled, scorned, opposed, as well as you; and yet they now triumph in glory. "These are they that come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them," Rev. vii. 14. And all that ever come to heaven (at age) are like to come this way. And doth not the company encourage you? and the success of those that have overcome before you? Will you have the end, and yet refuse the way?

(5.) Consider how much greater difficulties ungodly men go through to hell. They have stronger enemies than you have: the devil and wicked men are your enemies; but God himself is theirs, and yet they will go on. Men threaten but death to discourage you, and God threateneth damnation to discourage them; and yet they go on, and are not discouraged. And will you be more afraid of man, than sinners are of God? and of death or scorns, than they are of hell?

(6.) Yea, and you yourselves must cast your souls on these greater evils, if by discouragement you turn from the way of godliness. You must run into hell for fear of burning; and upon everlasting death, to escape a temporal death, or less: you will choose God for your enemy, to escape the enmity of man; and how wise a course this is, judge you; when if you do but see that your ways please God, he can "make your enemies be at peace with you," if he see it for your good, Prov. xvi. 7. If you will fear, fear him that can damn the soul.

(7.) Lastly, Remember what abundance of mercies you have to sweeten your present life, and to make your burden easy to you: you have all that is good for you in this life, and the promise of everlasting joy; for godliness thus "is profitable to all things," 1 Tim. iv. 8. What abundance of mercy have you in your bodies, estates, friends, names, or souls, which are the greatest! What promises and experiences to refresh you! What liberty of access to God! A Christ to rejoice in, a heaven to rejoice in! and yet shall a stony or a dirty way discourage you more than these shall comfort you?

The sum of all is, your work will grow easier and

and stink succeeded. 2. The church filled with abundance of swine and goats. 3. Another saw a great heap of corn unwinnowed, and a sudden whirlwind blew away all the chaff: and after that, one came and cast out all the stricken dead and useless corn, till a very little heap was left. 4. Another heard one cry on the top of a mount, Migrate, migrate. 5. Another saw great stones cast from heaven on the earth, which flamed and destroyed; but he hid himself in a chamber, and none of them could touch him. Page 405. Sed hoc edificium ubi construere visus est diabolus, statim illud destruere dignatus est Christus. Id. ib.

"Id. ib. saith that an Arian bishop being put over a city, all that could take ship fled away to Spain, and the rest not only refused all the temptations of the bishop, but also publicly celebrated the divine mysteries in one of their houses; and the king being hereat enraged, caused them in the open market-place to have their tongues and right hands cut off by the root; and that they yet spake after as well as before. And them that will not believe it, he referreth to one of them then living, and honoured for this in the emperor's court, that still spake perfectly. Page 462, 463.

• Sulpitius Severus in Vit. Martini, noteth that none but

sweeter to you, as your skill and strength increase. Your enemies are as grasshoppers before you; the power of the Almighty is engaged by love and promise for your help; and do you pretend to trust in God, and yet will fear the face of man? Isa. l. 6—10, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting: for the Lord God will help me; therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up." Isa. li. 7, 8, "Hearken to me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings: for the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation." He is no soldier for Christ, that will turn back for fear of scorns, or of any thing that man can do against him.

And consider whether heaven should be easier come to? They are things of unspeakable glory that you strive for; and they are unworthily despised, if any thing be thought too good to part with for them, or any labour, or difficulties, or sufferings too great to undergo to procure them.

Direct. VII. If it be in your power, live under a judicious, faithful, serious, searching, powerful minister; and diligently attend his public teaching, and use his private counsel for more particular directions and application, for the settling and managing the affairs of your souls; even as you take the advice of physicians for your health, and of lawyers for your estates, and tutors for your studies.

I give this direction only to those that may enjoy so great a mercy if they will. Some live where no such minister is. Some are children, or servants, or wives, that are bound and cannot remove their habitations, or enjoy such liberty, by reason of the unwillingness and restraint of others. Some are so poor, that they cannot remove their dwelling for such advantages. And some are so serviceable in their places, that they may be bound to stay under a very weak minister, that they may do good to others, where they have best opportunity. But let him that can be free, and possess so great a mercy, accept it thankfully, though to his cost. As Christ said in another case, "Every man cannot receive the saying: but he that can receive it, let him."

There is abundance of difference between a bishops were against him because he was unlearned and of no presence.

Look more in your teachers at matter than fine words. Augustin. de Cathedrizand. rud. cap. 9. His maxime utile est nosse ita esse praeponendas verbis sententias, ut proponitur animus corpori: ex quo fit, ut ita malle debeant veriores quam disertiores audire sermones, sicut malle debent prudentiores quam fornosiores habere amicos. Noverint etiam non esse vocem ad aures Dei nisi animi affectum: ita enim non irridebunt si aliquos antistes et ministros forte animadvertint vel cum barbarismis et solecismis Deum invocare, vel eadem verba quae pronunciant, non intelligere, perturbateque distinguere. Vid. Filesacum de Episc. autorit. p. 105. Permittit multos vane sterilesque cathedrae. Juven. Italis Ciceronianis sum iniquior, quia tantum loquuntur verba, non res, et rhetorica ipsorum plerumque est κολακευτική: Est glossa sine textu: nux sine nucleo: nubes sine pulvis. Plumes sunt meliores quam avis ipsa. Buchoz. Take heed lest prejudice or any corruption possess your minds, for then all that you hear will be unsavoury or unprofitable to you: Magna debet esse eloquentia, quae invitis placeat, ait Senec. praef. lib. 10. Controv.

weak, unskilful, unexperienced, dead-hearted, formal teacher, and such a one as is described in the direction. Some that are senseless or indifferent in such matters as these themselves, would persuade you to be so too, and look first in your settlement to your bodily conveniences, and be content with such a teacher as accidentally you are cast upon. And they will tell you, that the work of grace dependeth not on the preachers' gifts, but on the gift and blessing of the Spirit of God: the formalists and the enthusiasts concur in this, though from different principles: but though God can frustrate the fittest means, and can work without means, or by that which is least fitted to the end, yet it is his ordinary way to work by means, and that for the soul as well as for the body; and to work most by the aptest means. And I am sure it is the duty of every teacher, to preach in the fittest manner that he can for the people's edification; and not to do God's work deceitfully, and ineptly, because God can bless the unfittest means: and it is the people's duty to attend upon the best they can enjoy, though God can equally work by the weakest or by none. As that pretence will not excuse the contemners of God's ordinances, that upon every little business stay at home, and attend upon no ministry at all; no more will it excuse them, that refuse that help which is most suited to their edification, and take up with a worse, when they might have better. We are not to neglect duty upon a presumptuous expectation of miraculous or extraordinary works: when we can have no better, we may hope for the greater benefit from the weakest; but not when it is the choice of our own presumptuous, irreligious hearts. God can make Daniel and his companions to thrive better by eating pulse, than others that fed at the table of the king: and rather than sin against God, we must cast ourselves on him for unusual supplies, or leave all to his will. But few would therefore be persuaded caselessly to live on pulse, when they may have better. And one would think this truth should have no contradiction, especially from those men, that are apt to obscure and extenuate the Spirit's operations on the soul, and to confess no grace, but what consisteth in a congruous ordination of means and circumstances. When their doctrine layeth all a man's hopes of salvation upon this congruity of means and circumstances, should they afterwards teach men to undervalue or neglect the fittest, and wilfully cast their souls upon the most unfit and unlikely means? But ungodliness first resolveth what to speak against, before it resolveth what to say; and will contradict God's word, though it contradict its own; and will oppose holiness, though by a self-opposing.

But the spiritual relish and experience of the godly, is a very great preservative to them against such deluding reasonings as these. It is harder for a sophister of greatest subtlety or authority, to persuade him that hath tasted them, that sugar is bitter, or wormwood sweet, than to persuade him to believe it, that never tasted them: and it is hard to make a healthful man believe it is best for him to eat but once a week, or best to live on grass or snow. I doubt not but those that now I speak to, have such experience and perception of the benefit of a judicious and lively ministry, in comparison of the

ignorant, cold, and lifeless, that no words will make them indifferent herein. Have you not found the ministry of one sort enlighten, and warm, and quicken, and comfort, and strengthen you, much more than of the other? I am sure I have the common sense and experience of the faithful on my side in this, which were enough of itself against more than can be said against it. Even new-born babes in Christ have in their new natures a desire (not to senseless or malicious pratings, but) to the rational sincere milk, (*τὸ λογικὸν ἀδολὸν γάλα*;) that they may grow by it, and to perform to God a rational service, Rom. xii. 1.

And it must needs be a very proud and stupid heart that can be so insensible of its own infirmity, sinfulness, and necessity, as to think the weakest, dullest minister may serve their turns, and that they are able to keep up their life, and vigour, and watchfulness, and fruitfulness, with any little ordinary help. I cannot but fear such men know not what the power and efficacy of the word upon the heart and conscience meaneth; nor what it is to live a life of faith and holiness, and to watch the heart, and walk with God. If they did, they could not but find so much difficulty herein, and so much backwardness and unskilfulness in themselves hereto, as would make them feel the necessity of the greatest helps; and it could not be but they must feel the difference between a clear and quickening sermon, and an ignorant, heartless, dead discourse, that is spoken as if a man were talking in his sleep, or of a matter that he never understood, or had experience of.

Alas, how apt are the best to cool, if they be not kept warm by a powerful ministry! How apt to lose the hatred of sin, the tenderness of conscience, the fervency in prayer, the zeal and fulness in edifying discourse, and the delights and power of heavenly meditations, which before we had! How apt is faith to stagger if it be not powerfully underprop by the helpers of our faith! How hardly do we keep up the heat of love, the confidence of hope, the resolution and fulness of obedience, without the help of a powerful ministry! Nay, how hardly do we do our part in these, in any tolerable sort, even while we have the clearest, liveliest helps, that are ordinarily to be had! And can any that are not blind and proud, imagine that they are so holy and good, that they are above the necessity of such assistance, and that the weakest breath is enough to kindle the fire of holy love and zeal, and keep them in the fear and obedience of God? Alas, we are under languishing weakness, and must be dieted with the best, or we shall soon decay; we are cripples, and cannot go or stand without our crutches. And there must be some savour of the Spirit in him that will be fit to make us spiritual, and some savour of faith and love in him that would kindle faith and love in us; and he must speak clearly and convincingly that will be understood, and will prevail with such as we; and he must speak feelingly, that would make us feel, and speak seriously, that would be much regarded by us, and would make us serious.

6. And ministers are not set up only for public preaching, but for private counsel also, according to our particular needs.* As physicians are not only to read you instructions for the dieting and curing of

* Acosta noteth it as a great hinderance of the Indians' conversion, that their teachers shift for better livings, and stay not till they are well acquainted with the people, and that the bishops are of the same temper: *Hæc tanta clades est animarum, ut satis deplorari non possit; nihil sacerdos Christi præclari proficiet in salute Indorum, sine familiari et hominum et rerum notitia*, l. 4. c. 10. p. 390. Sunt autem multi qui inuncto muneri copiose se satisfacere existimant,

orationem dominicam et symbolum et salutationem angelicam, tum præcepta decalogi Hispani. idomate identidem Indis recitantes, eorum infantes baptizantes, mortuos sepelientes, matrimonio juvenes collocantes, et rem sacram festis diebus facientis.—*Neque conscientia, quam utinam cauterizatam non habeant, mordentur quod disperæ sint oves Domini, &c. c. 7. p. 373.*

yourselves, but to be present in your sickness to direct you in the particular application of remedies; and as lawyers are to assist you in your particular cases to free your estates from encumbrances, and preserve or rescue them from contentious men; choose therefore some able minister to be your ordinary counsellor in the matters of God. And let him be one that is humble, faithful, experienced, and skilful, that hath leisure, ability, and willingness to assist you.

As infants in a family are unable to help themselves, and need the continual help of others, and therefore God hath put into the hearts of parents a special love to them, to make them diligent and patient in helping them; so is it in the family of Christ; most christians, by far, are young or weak, in understanding and in grace; it is long before you will be past the need of others' help, if ever in this life. If you feel not this your infirmity and need, it is so much the greater. God will have no men to be self-sufficient; we shall all have need of one another, that we may be useful to one another; and God may use us as his messengers and instruments of conveying his mercies to each other; and that even self-love may help us to be sociable, and to love one another: and our souls must receive their part of mercy, by this way of communication, as well as our bodies: and therefore, as the poor, above all men, should not be against charity and communicating, that need it most; so young christians that are weak and unexperienced, above all others, should be most desirous of help, especially from an able, faithful guide.

But be sure you deal sincerely, and cheat not yourselves, by deceiving your counsellor, and hiding your case. To do so by your lawyer, is the way to lose your suit; and to do so by your physician, is the way to lose your life; and to do so with your pastor and soul-counsellor, is the way to lose your souls. And let the judgment of your pastor or judicious friend about the state of your souls be much regarded by you, though it be not infallible. How far such must be trusted, I am afterward to open to you, with other of your duties belonging to you in this relation. I now only proceed to general advice.

Direct. VIII. Keep right apprehensions of the excellency of charity and unity among believers, and receive nothing hastily that is against them; especially take heed lest under pretence of their authority, their number, their soundness, or their holiness, you too much addict yourselves to any sect or party, to the withdrawing of your special love and just communion from other christians, and turning your zeal to the interest of your party, with a neglect of the common interest of the church; but love a christian as a christian, and promote the unity and welfare of them all.⁹

Use often to read and well consider the meaning and reason of those many urgent passages in Scripture, which exhort all christians to unity and love. Such as John xi. 52; xvii. 11, 21—23; 1 Cor. iii. 10, 17; xii. throughout; 2 Cor. xi. 13; 1 Thess. v. 12, 13; Phil. ii. 1—3; 1 Pet. iii. 8; Rom. xvi. 17; 1 Cor. i. 10; iii. 3; xi. 18. And John xiii. 35; Rom. xii. 9, 10; xiii. 10; 2 Cor. xiii. 11; Gal. v. 6, 13, 22; Col. i. 4; 1 Thess. iv. 9; 1 John iii. 11, 14, 23; iv. 7, 11, 16, 19—21. Surely if the very life of godliness lay not much in unity and love, we should never have had such words spoken of it, as here you

find. Love is to the soul, as our natural heat is to the body: whatever destroyeth it, destroyeth life; and therefore cannot be for our good. Be certain, that opinion, course, or motion, tends to death, that tends to abate your love to your brethren, much more which under pretence of zeal, provoketh you to hate and hurt them. To divide the body is to kill it or to maim it; dividing the essential, necessary parts, is killing it; cutting off any integral part, is maiming it. The first can never be an act of friendship, which is the worst that an enemy can do: the second is never an act of friendship, but when the cutting off a member which may be spared is of absolute necessity to the saving of the whole man, from the worse division between soul and body. By this judge what friends dividers are to the church, and how well they are accepted of God.

He that loveth any christian aright, must needs love all that appear to him as christians. And when malice will not suffer men to see christianity in its profession, and credible appearance in another, this is as well contrary to christian love, as hating him when you know him to be a true christian. Censoriousness (not constrained by just evidence) is contrary to love, as well as hatred is.

There is a union and communion with christians as such: this consisteth in having one God, one Head, one Spirit, one faith, one baptismal covenant, one rule of holy living, and in loving and praying for all, and doing good to as many as we can. This is a union and communion of mind, which we must hold with the catholic church through the world. And there is a bodily local union and communion, which consisteth in our joining in body, as well as mind, with particular congregations: and this, as we cannot hold it with all, nor with any congregation, but one at once; so we are not bound to hold it with any, that will drive us from it, unless we will commit some sin: * statutely we must hold it with the church which regularly we are joined to, and live with; and occasionally we must hold it with all others, where we have a call and opportunity, who in the substance worship God according to his word, and force us not to sin in conformity to them. It is not schism to lament the sins of any church, or of all the churches in the world: the catholic church on earth consists of sinners. It is not schism to refuse to be partaker in any sin of the purest church in the world: obedience to God is not schism. It is not schism that you join not bodily with those congregations where you dwell not, nor have any particular call to join with them; nor that you choose the purest and most edifying society, rather than one that is less pure and profitable to you; *ceteris paribus*, supposing you are at liberty: nor that you hold not bodily communion with that church, that will not suffer you to do it, without sinning against God; nor that you join not with the purest churches, when you are called to abide with one less pure.

But it is worse than schism to separate from the universal church: to separate from its faith is apostasy to infidelity. To separate from it in some one or few essential articles, while you pretend to hold to Christ the Head, is heresy: to separate from it in Spirit, by refusing holiness, and not loving such as are truly holy, is damning ungodliness or wickedness: to differ from it by any error, of judgment or life, against the law of God, is sin. To magnify

⁹ Against uncharitableness and schism, see more in part. 2. ch. 23.

^{*} *Utrumque imperium, et Mahometicum et pontificium ortum est, ex dissidiis de doctrina—Cum in oriente dilacerata essent ecclesiae—et hæc varietas in multorum animis dubitationes et odium religionis christianæ accenderet, et dis-*

ciplina laxata esset, &c. Melanct. Ep. Dedic. Chron. Carionia.

^{*} *Ecclesia vera discreta est à cœtu Cain, qui secesserat a patre, et habuit suos ritus, et suam sectam. Ita statim initio veræ doctrinæ vocem et veram ecclesiam pars humani generis deseruit. Carion Chronic. lib. 1. p. 16.*

any one church or party, so as to deny due love and communion to the rest, is schism. To limit all the church to your party, and deny all or any of the rest to be christians, and parts of the universal church, is schism by a dangerous breach of charity; and this is the principal schism that I here admonish you to avoid. It is schism also to condemn unjustly any particular church, as no church; and it is schism to withdraw your bodily communion from a church that you were bound to hold that communion with, upon a false supposition that it is no church, or is not lawfully to be communicated with. And it is schism to make divisions or parties in a church, though you divide not from that church. Thus I have (briefly) told you what is schism.

1. One pretence for schism is (usurped) authority, which some one church may claim to command others that owe them no subjection. Thus pride, which is the spirit of hell, having crept into the church of Christ, and animated to usurpations of lordship and dominion, and contending for superiority, hath caused the most dangerous schisms in the church, that it was ever infested with. The bishop of Rome (advantaged by the seat and constitution of that empire) having claimed the government of all the christian world, condemneth all the churches that will not be his subjects; and so hath made himself the head of a sect, and of the most pernicious schisms that ever did rend the church of Christ: and the bishop of Constantinople, and too many more, have followed the same method in a lower degree, exalting themselves above their brethren, and giving them laws, and then condemning and persecuting them that obey them not. And when they have imposed upon other churches their own usurped authority and laws, they have laid the plot to call all men schismatics and sectaries, that own not their tyrannical usurpation, and that will not be schismatics and sectaries with them: and the cheat lieth in this, that they confound the churches' unity with their pretended authority, and schism with the refusal of subjection to them. If you will not take them for your lords, they cry out that you divide from the church: as if we could hold communion with no churches, but those whose bishops we obey. Communion with other churches is maintained by faith and charity, and agreement in things necessary, without subjection to them. As we may hold all just communion with the churches in Armenia, Arabia, Russia, without subjection to their bishops; so may we with any other church besides that of which we are members. Division or schism is contrary to unity and concord, and not to a usurped government: though disobedience to the pastors which God hath set over us is a sin, and dividing from them is a schism. Both the pope and all the lower usurpers should do well first to show their commission from God to be our rulers, before they call it schism to refuse their government. If they had not made better advantage of fire and sword, than of Scripture and argument, the world would but have laughed them to scorn, when they had heard them say, All are schismatics that will not be our subjects: our dominion and will shall be necessary to the unity of the church. The universal church indeed is one, united under one head and governor: but it is only Jesus Christ who is that head, and not any usurping vicar or vice-christ. The bishops of particular churches are his officers; but he hath deputed no vicar to his own office, as the universal head. Above all sects, take heed of this pernicious sect, who pretend their usurped authority for their schism, and have no way to promote their sect, but by calling all secta-

ries that will not be sectaries and subjects unto them.

2. Another pretence for schism is the numbers of the party. This is another of the papists' motives; as if it were lawful to divide the church of Christ, if they can but get the greater party. They say, We are the most, and therefore you should yield to us: and so do others, where by the sword they force the most to submit to them. But we answer them, As many as they are, they are too few to be the universal church. The universal church, containing all true, professing christians, is much more than they. The papists are not a third part, if a fourth, of the whole church. Papists are a corrupted sect of christians: I will be against dividing the body of Christ into any sects, rather than to be one of that sect or dividing party, which is the greatest.

3. Another pretence for schism is the soundness or orthodoxy of a party. Almost all sects pretend that they are wiser and of sounder judgment than all the christian world besides: yea, those that most palpably contradict the Scriptures, (as the papists in their half-communion and unintelligible service,) and have no better reason why they so believe or do, but because others have so believed and done already.

But, (1.) the greatest pretenders to orthodoxy are not the most orthodox: (2.) and if they were, I can value them for that in which they excel, without abating my due respect to the rest of the church. (3.) For the whole church is orthodox in all the essentials of christianity, or else they were not christians: and I must love all that are christians with that special love that is due to the members of Christ, though I must superadd such esteem for those that are a little wiser or better than others, as they deserve.

4. The fourth pretence for schism, is the holiness of the party that men adhere to. But this must make but a gradual difference, in our esteem and love to some christians above others: if really they are most holy, I must love them most, and labour to be as holy as they; but I must not therefore unjustly deny communion, or due respect, to other christians that are less holy; nor cleave to them as a sect or divided party, whom I esteem most holy. For the holiest are most charitable, and most against the divisions among christians, and tenderest of their unity and peace.

The sum of this direction is: 1. Highly value christian love and unity. 2. Love those most that are most holy, and be most familiar with them, for your own edification: and if you have your choice, hold local personal communion with the soundest, purest, and best qualified church. 3. But entertain not hastily any odd opinion of a divided party; or, if you do hold it as an opinion, lay not greater weight on it than there is cause. 4. Own the best as best, but none as a divided sect; and espouse not their dividing interest. 5. Confine not your special love to a party; especially for agreeing in some opinions with you; but extend it to all the members of Christ. 6. Deny not local communion, when there is occasion for it, to any church that hath the substance of true worship, and forceth you not to sin. 7. Love them as true christians and churches, even when they thus drive you from their communion.

It is a most dangerous thing to a young convert, to be insnared in a sect: it will, before you are aware, possess you with a feverish, sinful zeal for the opinions and interest of that sect; it will make you bold in bitter invectives and censures, against those that differ from them; it will corrupt your church communion, and fill your very prayers with partiality and human passions; it will secretly bring

malice, under the name of zeal, into your minds and words : in a word, it is a secret but deadly enemy to christian love and peace. Let them that are wiser, and more orthodox and godly, than others, show it as the Holy Ghost directeth them : James iii. 13—18, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying (or zeal) and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion (or tumult) and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Direct. IX. Take heed lest any persecution or wrong from others, provoke you to any unwarrantable passions and practices, and deprive you of the charity, meekness, and innocency of a christian; or make you go beyond your bounds, in censuring, reviling, or resisting your rulers, who are the officers of God.

Persecution and wrongs are called temptations in Scripture, because they try you, whether you will hold your integrity.¹ As many fall in such trials, through the fear of men, and the love of the world, and their prosperity; so when you seem most confirmed against any sinful compliance, there is a snare laid for you on the other side, to draw you into passions and practices that are unwarrantable.

Those that are tainted with pride, uncharitableness, and schism, will itch to be persecuting those that comply not with them in their way; and yet, while they do it, they will most cry out against pride, uncharitableness, and schism themselves. This is, and hath been, and will be too ordinary in the world. You may think that schism should be far from them, that seem to do all for order and unity. But never look to see this generally cured, when you have said and done the best you can: you must, therefore, resolve, not only to fly from church division yourselves, but also to undergo the persecutions or wrongs of proud or zealous church dividers. It is great weakness in you, to think such usage strange: do you not know that enmity is put, from the beginning, between the woman's and the serpent's seed? And do you think the name or dead profession of christianity doth extinguish the enmity in the serpent's seed? Do you think to find more kindness from proud, ungodly christians, than Abel might have expected from his brother Cain?² Do you not know that the Pharisees (by their zeal for their pre-eminence, and traditions, and ceremonies, and the expectation of worldly dignity and rule from the Messiah) were more zealous enemies of Christ than the heathens were? and that the carnal members of the church are oft the greatest persecutors of the spiritual members? "As then he that was born after the flesh, did persecute him that was born after the Spirit, even so it is now," (and will be,) Gal. iv. 29. It is enough for you, that you shall have the inheritance, when the sons of the bond-woman shall be cast out. It is your taking the ordinary case of the godly for a strange thing, that makes you so disturbed and passionate, when you

suffer: and reason is down, when passion is up. It is by overwhelming reason with passion and discontent, that "oppression maketh" some "wise men mad," Eccles. vii. 7; for passion is a short, imperfect madness. You will think in your passion, that you do well, when you do ill; and you will not perceive the force of reason, when it is never so plain and full against you. Remember, therefore, that the great motive that causeth the devil to persecute you is not to hurt your bodies, but to tempt your souls to impatience and sin: and if it may be said of you as of Job, chap. i. 22, "In all this Job sinned not," you have got the victory, and are "more than conquerors," Rom. viii. 37—39.

Doth it seem strange to you, that "few rich men are saved," when Christ telleth you it is "so hard," as to be "impossible with men?" Luke xviii. 27; Mark x. 27. Or is it strange, that rich men should be the ordinary rulers of the earth? Or is it strange, that the wicked should hate the godly, and the world hate them that are "chosen out of the world?" What of all this should seem strange? Expect it as the common lot of the faithful, and you will be better prepared for it.

See therefore that you "resist not evil," (by any revengeful, irregular violence,) Matt. v. 39. "Let every soul be subject to the higher powers, and not resist, lest they receive damnation," Rom. xiii. 1—3. Imitate your Lord, that "when he was reviled, reviled not again; when he suffered, he threatened not, but committed all to him that judgeth righteously; leaving us an ensample, that ye should follow his steps," 1 Pet. ii. 21, 23. An angry zeal against those that cross and hurt us is so easily kindled and hardly suppressed, that it appeareth there is more in it of corrupted nature than of God. We are very ready to think that we may "call for fire from heaven" upon the enemies of the gospel; but "you know not what manner of spirit ye are then of," Luke ix. 55. But Christ saith unto you, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven," Matt. v. 44, 45. You find no such prohibition against patient suffering wrong from any. Take heed of giving way to secret wishes of hurt to your adversaries, or to reproachful words against them: take heed of hurting yourself by passion or sin, because others hurt you by slanders or persecutions. Keep you in the way of your duty, and leave your names and lives to God. Be careful that you keep your innocence, and in your patience possess your souls, and God will keep you from any hurt from enemies, but what he will cause to work for your good. Read Psal. xxxvii. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in anywise to do evil," ver. 5—8.

Direct. X. When you are repenting of or avoiding any extreme, do it not without sufficient fear and caution of the contrary extreme.

¹ When the Arian bishops had made Hunnerychus believe that the orthodox turned the appointed disputation into popular clamour, and were against the king, he forbade them to meet, or to baptize, or ordain, and turned all the same laws against them which had been made against the Arians. Victor. Utic. p. 447, 448.

² Quiescerem nisi tantos talesque montes malitiae episcoporum, vel ceterorum sacerdotum aut clericorum, in nostro

quoque ordine erigi adversus Deum viderem. Gildas de Excid. Britan. Hæc moment quales sint etiam potentissimi, nobilissimi et optimi quique qui sine fide sunt, et sine agnitione filii Dei, atque hinc sine omni bono, sine ulla affectione pia, &c. Et quod etiam qui ex illis optimus esse videtur, tamen sine fide omni tempore possit esse et fieri, quod Cain fratri suo, modo non deest occasio: Neander Chron. p. 325 Lege et quæ habet de Regno Cainico, p. 38, 39.

Extremes in religion. In the esteem and love of God, your ultimate end, you need not fear overdoing: nor any where, when impediments, and backwardness or impotency, do tell you that you can never do too much. But sin lieth on both sides the rule and way: and nothing is more common, than to turn from one sin to another, under the name of duty or amendment. Especially this is common in matter of opinion. Some will first believe, that God is nothing else but mercy, and after, take notice of nothing but his justice. First, they believe that almost all are saved, and afterwards, that almost none: first, that every profession is credible, and next, that none is credible without some greater testimony: first, that Christ satisfied for none at all that will not be saved, and next, that he died for all alike: first, that none are now partakers of the Holy Spirit; and next, that all saints have the Spirit, not only to illuminate and sanctify them, by transcribing the written word upon their hearts; but also to inspire them with new revelations, instead of Scripture: first, they think that all that papists hold and do, must be avoided; and after, that there needed no reformation at all. Now, they are for legal bondage, and anon for libertinism: to-day, for a liberty in religion to none, that agree not with them in every circumstance; and to-morrow, for a liberty for all: this year, all things are lawful to them; and the next year, nothing is lawful, but they scruple all that they say or do. One while, they are all for a worship of mere show and ceremony; and another while, against the determination of mere circumstances of order and decency, by man. One while, they cry up nothing but free grace; and another while, nothing but free will. One while, they are for a discipline stricter than the rule; and another while, for no discipline at all. First, for timorous compliance with evil; and afterwards, for boisterous contempt of government. Abundance of such instances we might give you.

The remedy against this disease, is, to proceed deliberately, and receive nothing and do nothing rashly and unadvisedly in religion. For, when you have found out your first error, you will be affrighted from that into the contrary error. See that you look round about you; as well to the error that you may run into on the other side, as into that which you have run into already. Consult also with wise, experienced men; and mark their unhappiness, that have fallen on both sides; and stay not to know evil by sad experience. True mediocrity is the only way that is safe; though negligence and lukewarmness be odious, even when cloaked with that name.

For modesty in your first opinions. *Direct.* XI. Let not your first opinions, about the controverted difficulties in religion, where Scripture is not very plain, be too peremptory, confident, or fixed; but hold them modestly with a due suspicion of your unripe understandings, and with room for further information, supposing it possible, or probable, that upon better instruction, evidence, and maturity, you may, in such things, change your minds. I know, the factions that take up their religion on the credit of their party, are against this direction: thinking that you must first hit on the right church, and then hold all that the church doth hold; and therefore change your mind in nothing which you this way receive. I know, also, that some libertines and half believers would corrupt this direction, by extending it to the most plain and necessary truths; persuading you to hold christianity itself but as an uncertain, probable opinion.

But, as God's foundation standeth sure, so we must be surely built on his foundation. He that be-

lieveth not the essentials of christianity, as a certain, necessary revelation of God, is not a christian, but an infidel. And he that believeth not all that which he understandeth in the word of God, believeth nothing on the credit of that word. Indeed faith hath its weakness, on those that are sincere; and they are fain to lament the remnants of unbelief, and cry, "Lord, increase our faith; help thou our unbelief." But he that approveth of his doubting, and would have it so, and thinks the revelation is uncertain, and such as will warrant no firmer a belief, I should scarcely say, this man is a christian. Christianity must be received as of divine, infallible revelation. But controversies about less necessary things, cannot be determined peremptorily, by the ignorant or young beginners, without hypocrisy, or a human faith going under the name of a divine. I am far from abating your divine belief of all that you can understand in Scripture, and implicitly of all the rest in general. And I am far from diminishing the credit of any truth of God. But the reasons of this direction are these:

1. When it is certain that you have but a dark, uncertain apprehension of any point, to think it is clear and certain, is but to deceive yourselves by pride. And, to cry out against all uncertainty, as scepticism, which yet you cannot lay aside, is but to revile your own infirmity, and the common infirmity of mankind, and foolishly to suppose that every man can be as wise and certain, when he list, as he should be. Now reason and experience will tell you, that a young, unfurnished understanding, is not like to see the evidence of difficult points, as, by nearer approach and better advantage, it may do.

2. If your conclusions be peremptory, upon mere self-conceitedness, you may be in an error for aught you know; and so you are but confident in an error. And then how far may you go in seducing others, and censuring dissenters, and come back when you have done, and confess that you were all this while mistaken yourselves!

3. For a man to be confident that he knoweth what he knoweth not, is but the way to keep him ignorant, and shut the door against all means of further information. When the opinion is fixed by prejudice and conceit, there is no ready entrance for the light.

4. And, to be ungroundedly confident, so young, is not only to take up with your teacher's word, instead of a faith and knowledge of your own, but also to forestall all diligence to know more: and so you may lay by all your studies, save only to know what those men hold, whose judgments are your religion: too popish and easy a way to be safe.

5. If you must never change your first opinions or apprehensions, how will you grow in understanding? Will you be no wiser at age, than you were in childhood, and after long study and experience, than before? Nature and grace do tend to increase.

Indeed, if you should be never so peremptory in your opinions, you cannot resolve to hold them to the end: for light is powerful, and may change you whether you will or no: you cannot tell what that light will do, which you never saw. But prejudice will make you resist the light, and make it harder for you to understand.

I speak this upon much experience and observation. Our first unripe apprehensions of things will certainly be greatly changed, if we are studious and of improved understandings. Study the controversies about grace and free-will, or about other such points of difficulty, when you are young, and it is two to one that ripeness will afterward make them quite

another thing to you. For my own part, my judgment is altered from many of my youthful, confident apprehensions : and where it holdeth the same conclusion, it rejecteth abundance of the arguments, as vain, which once it rested in. And where I keep to the same conclusions and arguments, my apprehension of them is not the same, but I see more satisfying light in many things, which I took but upon trust before. And if I had resolved to hold to all my first opinions, I must have forborne most of my studies, and lost much truth, which I have discovered, and not made that my own, which I did hold ; and I must have resolved to live and die a child.

The sum is, Hold fast the substance of religion, and every clear and certain truth, which you see in its own evidence : and also reverence your teachers ; especially the universal church, or the generality of wise and godly men ; and be not hasty to take up any private opinion ; and especially to contradict the opinion of your governors and teachers, in small and controverted things. But yet, in such matters, receive their opinions but with a human faith, till indeed you have more, and therefore, with a supposition, that time and study is very like to alter your apprehensions ; and with a reserve, impartially to study and entertain the truth, and not to sit still just where you were born.

What to do when controversies do divide the church. *Direct.* XII. If controversies occasion any divisions where you live, be sure to look first to the interest of common truth and good, and to the exercise of charity. And become not passionate contenders for any party in the division, or censurers of the peaceable, or of your teachers, that will not overrun their own understandings, to obtain with you the esteem of being orthodox or zealous men ; but suspect your own unripe understandings, and silence your opinions till you are clear and certain ; and join rather with the moderate and the peacemakers, than with the contenders and dividers.

You may easily be sure that division tendeth to the ruin of the church, and the hinderance of the gospel, and the injury of the common interest of religion.^{*} You know it is greatly condemned in the Scriptures. You may know that it is usually the exercise and the increase of pride, uncharitableness, and passion ; and that the devil is best pleased with it, as being the greatest gainer by it. But, on the other side, you are not easily certain which party is in the right : and if you were, you are not sure that the matter will be worth the cost of the contention : or if it be, it is to be considered, whether the truth is not like to get more advantage by managing it in a more peaceable way, that hath no contention, nor stirreth up other men so much against it, as the way of controversy doth. And whatever it prove, you may and should know, that young christians, that want both parts, and helps, and time, and experience to be thoroughly seen in controversies, are very unfit to make themselves parties ; and that they are yet more unfit to be the hottest leaders of these parties, and to spur on their teachers, that know more than they. On the work be fit for another to do, that knoweth on what ground he goeth, and can foresee

the end, yet certainly it is not fit for you. And therefore forbear it till you are more fit.

I know those that would draw you into such a contentious zeal, will tell you, that their cause is the cause of God, and that you desert him and betray it, if you be not zealous in it : and that it is but the counsel of flesh and blood which maketh you pretend moderation and peace : and that it is a sign that you are hypocrites, that are so lukewarm, and carnally comply with error : and that the cause of God is to be followed with the greatest zeal and self-denial. And all this is true, if you but be sure that it is indeed the cause of God ; and that the greater works of God be not neglected on such pretences ; and that your zeal be much greater for faith, and charity, and unity, than for your opinions. But upon great experience, I must tell you, that of the zealous contenders[†] in the world, that cry up "The cause of God, and truth," there is not one of very many, that understandeth what he talks of ; but some of them cry up the cause of God, when it is a brat of a proud and ignorant brain, and such as a judicious person would be ashamed of. And some of them are rashly zealous, before they have parts or time to come to any judicious trial. And some of them are misguided by some person or party, that captivateth their minds. And some of them are hurried away by passion and discontent. And many of the ambitious and worldly are blinded by their carnal interests. And many of them, in mere pride, think highly of an opinion, in which they are somewhat singular, and which they can, with some glorying, call their own, as either invented by them or that, in which they think they know more than ordinary men do. And abundance, after long experience, confess that to have been their own erroneous cause, which they before entitled the cause of God. Now when this is the case, and one crieth, Here is Christ, and another, There is Christ ; one saith, This is the cause of God, and another saith, That is it ; no man that hath any care of his conscience, or of the honour of God and his profession, will leap before he looketh where he shall alight ; or run after every one that will whistle him with the name or pretence of truth or a good cause. It is a sad thing to go on many years together in censuring, opposing, and abusing those that are against you, and in seducing others, and misemploying your zeal, and parts, and time, and poisoning all your prayers and discourses, and in the end to see what mischief you have done for want of knowledge, and with Paul to confess, that you were mad in opposing the truth and servants of God, though you did it in a zeal of God through ignorance. Were it not much better to stay till you have tried the ground, and prevent so many years' grievous sin, than to escape by a sad repentance, and leave behind you stinking and venomous fruit of your mistake ? and worse, if you never repent yourselves. Your own and your brethren's souls are not so lightly to be ventured upon dangerous, untried ways. It will not make the truth and church amends, to say at last, I had thought I had done well. Let those go to the wars of disputing and contending, and censuring, and siding with a sect, that are riper, and

^{*} Stoici dicunt cum nemine stultorum esse litigandum : omnesque stultos insanire. Laert. in Zenone.

[†] Consuming zeal doth use at last to burn up the owners of it. Whatever they say or do against others in their intemperate violence, they teach others at last to say and do against them, when they have opportunity. How the orthodox taught the Arians to use severity against them, may be seen in Victor. Utic. p. 447—449, in the edict of Hunnerychus : Legem quam dudum Christiani Imperatores nostri contra eos et alios hereticos pro honorificentia ecclesie catholice dederunt, adversus nos illi proponere non erubuerunt, v. g. Rex Hun. &c. Tri-

umphalis et majestatis regis probatur esse virtutis, mala in autores consilia retorquere : quisquis enim pravitas aliquid invenerit, sibi imputet quod incurret.—Nullos conventus hominibus sacerdotes assumant, nec aliquid mysteriorum, quæ magis polluant, sibi vendicent. Nullam habeant ordinandis licentiam.—Quod ipsarum legum continentia demonstratur quas induxisse imperatoribus, &c. viz. Ut nulla exceptis superstitionis suæ antistitibus ecclesie pateret ; nullis liceret aliis aut convictis agere, aut exercere conventus nec ecclesias, aut in urbibus, aut in quibusdam minimis locis.

better understand the cause: wars are not for children. Do you suspend your judgment till you can solidly and certainly inform it, and serve God in charity, quietness, and peace; and it is two to one, but you will live to see the day, that the contenders that would have led you into their wars, will come off with so much loss themselves, as will teach them to approve your peaceable course, or teach you to bless God that kept you in your place and duty.

In all this I deny not, but every truth of God is to be valued at a very high rate; and that he that shall carry himself in a neutrality, when faith or godliness is the matter in controversy, or shall do it merely for his worldly ends, to save his stake by temporizing, is a false-hearted hypocrite, and at the heart of no religion. But withal I tell you, that all is not matter of faith or godliness that the autonomian-papist, the antinomian-libertine, or other passionate parties shall call so: and that as we must avoid contempt of the smallest truth, so we must much more avoid the most heinous sins which we may commit for the defending of an error: and that some truths must be silenced for a time, though not denied, when the contending for them is unseasonable, and tendeth to the injury of the church. If you were masters in the church, you must not teach your scholars to their hurt, though it be truth you teach them. And if you were physicians, you must not cram them, or medicate them to their hurt. Your power and duty is not to destruction, but to edification. The good of the patient is the end of your physic. All truth is not to be spoken, nor all good to be done, by all men, nor at all times. He that will do contrary, and take this for a carnal principle, doth but call folly and sin by the name of zeal and duty, and set the house on fire to roast his egg, and with the Pharisees, prefer the outward rest of their sabbath, before his brother's life or health. Take heed what you do when God's honour, and men's souls, and the church's peace are concerned in it.

And let me tell you my own observation. As far as my judgment hath been able to reach, the men that have stood for pacification and moderation, have been the most judicious, and those that have best understood themselves, in most controversies that ever I heard under debate among good christians: and those that furiously censured them as lukewarm or corrupted, have been men that had least judgment, and most passion, pride, and foul mistakes in the points in question.

Nay, I will tell you more of my observation, of which these times have given us too much proof. Profane and formal enemies on the one hand, and ignorant, self-conceited wranglers on the other hand, who think they are champions for the truth, when they are venting their passions and fond opinions, are the two thieves, between whom the church hath suffered, from the beginning to this day. The first are the persecutors, and the other the dividers and disturbers of the church. Mark what the Holy Ghost saith in this case, 2 Tim. ii. 23, 24, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men." Phil. ii. 14, 15, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse generation, among whom ye shine, as lights in the world." 1 Tim. vi. 3-6, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting

about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds," &c. So 1 Tim. i. 4, 5, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith: now the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned."

Yet I must here profess, that if any false-hearted, worldly hypocrite, that resolveth to be on the saving side, and to hold all to be lawful that seemeth necessary to his safety or preferments, shall take any encouragement from what I have here said, to debauch his conscience, and sell his soul, and then call all those furious zealots that will not be as false to God as he, let that man know, that I have given him no cloak for so odious a sin, nor will he find a cover for it at the bar of God, though he may delude his conscience, and bear it out by his carnal advantages before the world.

Direct. XIII. Know that true godliness is the best life upon earth, and the only way to perfect happiness. Still apprehend it therefore, and use it as the best; and with great diligence resist those temptations which would make it seem to you a confounding, grievous, or unpleasant thing.

There are all things concurrent in a holy life, to make it the most delectable life on earth, to a rational, purified mind, that is not captivated to the flesh, and liveth not on air or dung. The object of it is the eternal God himself, the infallible truth, the only satisfactory good; and all these condescending and appearing to us, in the mysterious, but suitable glass of a Mediator; redeeming, reconciling, teaching, governing, sanctifying, justifying, and glorifying all that are his own. The end of it is the pleasing and glorifying of our Maker, Redeemer, and Sanctifier; and the everlasting happiness of ourselves and others. The rule of it is the infallible revelation of God, delivered to the church by his prophets, and his Son, and his apostles, and comprised in the Holy Scriptures, and sealed by the miracles and operations of the Holy Ghost that did indite them. The work of godliness is a living unto God, and preparing for everlasting life, by foreseeing, foretasting, seeking, and rejoicing in that endless happiness which we shall have with God; and by walking after the Spirit, and avoiding the filthiness, delusions, and vexations of the world and the flesh. The nature of man is not capable of a more noble, profitable, and delectable life, than this which God hath called us to by his Son. And if we did but rightly know it, we should follow it with continual alacrity and delight. Be sure, therefore, to conceive of godliness as it is, and not as it is misrepresented by the devil and the ungodly. Read what I have written of this in my "A Saint or a Brute."

As long as a man conceiveth of religion as it is, even the most sweet and delectable life, so long he will follow it willingly and with his heart, and despise the temptations and avocations of fleshly gain and pleasure. He will be sincere, as not being only drawn by other men, or outward advantages, nor frightened into it by a passion or fearfulness, but loving religion for itself, and for its excellent ends: and then he will be cheerful in all the duties, and under all the sufferings and difficulties of it; and he will be most likely to persevere unto the end. We cannot expect that the heart or will should be any more for God and godliness, than the understanding practically apprehendeth them as good. Nay, we must always perceive in them a transcendent goodness, above all that is to be found in a worldly life; or

else the appearing goodness of the creature, will divert us, and carry away our minds. We may see in the very brutes, what a power apprehension hath upon their actions. If your horse be but going to his home or pasture, how freely will he go through thick and thin! but if he go unwillingly, his travel is troublesome and slow, and you have much ado to get him on. It will be so with you in your way to heaven.

It is therefore the principal design of the devil, to hide the goodness and pleasantness of religion from you; and to make it appear to you as a terrible or tedious life. By this means it is that he keeps men from it; and by this means he is still endeavouring to draw you back again, and frustrate your good beginnings and your hopes. If he can thus misrepresent religion to your understandings, he will suddenly alienate your wills, and corrupt your lives, and make you turn to the world again, and seek for pleasure some where else, and only take up with some heartless lip-service, to keep up some deceitful hope of being saved. And the means which Satan useth to these ends are such as these:

How Satan would make religion seem to be a confounding, unpleasant thing.—By difficulties.

1. He will do his work to overwhelm you with appearing doubts and difficulties, and bring you to a loss, and to make religion seem to you a confounding and not-a-satisfying thing. This is one of his most dangerous assaults upon the weak and young beginners. Difficulties and passions are the things which he makes use of to confound you, and put you out of a regular, cheerful seeking of salvation. When you read the Scriptures, he will mind you of abundance of difficulties in all you read or hear. He will show you seeming contradictions; and tell you that you will never be able to understand these things. He will cast in thoughts of unbelief and blasphemy, and cause you, if he can, to roll them in your mind: if you cast them not out with abhorrence, but dispute with the devil, he hopes to prove too hard at least for such children and unprovided soldiers as you: and if you do reject them, and refuse to dispute it with him, he will sometimes tell you that your cause is naught, or else you need not be afraid to think of all that can be said against it; and this way he gets advantage of you to draw you to unbelief: and if you scape better than so, at least he will molest and terrify you with the hideousness of his temptations; and make you to think you are forsaken of God, because such blasphemous thoughts have been so often in your minds: and thus he will one while tempt you to blasphemy, and another while affright and torment you with the thoughts of such temptations.

So also in the study of other good books, he will tempt you to fix upon all that seems difficult to you, and there to confound and perplex yourselves: and in your meditations, he will seek to make all to tend but to confound and overwhelm you; keeping still either hard or fearful things before your eyes; or breaking and scattering your thoughts in pieces, that you cannot reduce them to any order, nor set them together, nor make any thing of them, nor drive them to any desirable end. So in your prayers he would fain confound you, either with fear, or with doubtful and distracting thoughts about God, or your sins, or the matter or manner of your duty, or questioning whether your prayers will be heard. And so in your self-examination, he will still seek to puzzle you, and leave you more in darkness than you began,

* Sed perturbat nos opinionem varietas hominumque dissensio: Et quia non idem contingit in sensibus, hos natura certos putamus: illa quæ aliis sic, aliis secus, nec eisdem sem-

and make you afraid of looking homeward, or conversing with yourselves; like a man that is afraid to lie in his own house when he thinks it haunted with some apparitions. And thus the devil would make all your religion to be but like the unwinding of a bottom of yarn, or a skein of silk that is unravelled; that you may cast it away in weariness or despair.

Your remedy against this dangerous temptation is, to remember that you are yet young in knowledge, and that ignorance is like darkness, that will cause doubts, and difficulties, and fears; and that all these will vanish as your light increaseth: and therefore you must wait in patience, till your riper knowledge fit you for satisfaction. And in the mean time, be sure that you take up your hearts most with the great, fundamental, necessary, plain, and certain points, which your salvation is laid upon, and which are more suited to your state and strength. If you will be gnawing bones, when you should be sucking milk, and have not patience to stay till you are past your childhood, no marvel if you find them hard, and if they stick in your throats, or break your teeth. See that you live upon God in Christ, and love and practise what you know, and think of the excellency of so much as is already revealed to you. You know already what is the end that you must seek, and where your happiness consisteth; and what Christ hath done to prepare it for you, and how you must be justified, and sanctified, and walk with God. Have you God, and Christ, and heaven to think on, and all the mercies of the gospel to delight in, and will you lay by these as common matters, or overlook them, and perplex yourselves about every difficulty in your way? Make clean work before you as you go, and live in the joyful acknowledgment of the mercies which you have received, and in the practice of the things you know, and then your difficulties will vanish as you go on.

2. Another of Satan's wiles is, to confound you with the noise of sectaries, and divers opinions in religion: while the popish sect tell you, that if you will be saved, you must be of their church; and others say, you must be of theirs: and when you find that the sects are many, and their reasonings such as you cannot answer, you will be in danger either to take up some of their deceits, or to be confounded among them all, not knowing which church and religion to choose.*

But here consider, that there is but one universal church of christians in the world, of which Christ is the only King and Head, and every christian is a member. You were sacramentally admitted into this catholic church by baptism, and spiritually by your being "born of the Spirit." You have all the promises of the gospel, that if you believe in Christ you shall be saved; and that all the living members of this church are loved by Christ as members of his body, and shall be presented unspotted to the Father, by him who is the Saviour of his body, Eph. 23—27, 29; "and that by one Spirit we are all baptized or entered into this one body," 1 Cor. xii. 12, 13. If then thou hast faith, and love, and the Spirit, thou art certainly a christian, and a member of Christ, and of this universal church of christians. And if there were any other church, but what are the parts of this one, then this were not universal, and Christ must have two bodies. Thou art not saved for being a member of the church of Rome, or Corinth, or Ephesus, or Philippi, or Thessalonica, or of any other such; but for being a member of the universal

per uno modo videntur, ficta esse dicimus: quod est longe aliter.—Animis omnes tenduntur insidiæ, &c. Cicero de Legib. li. i. p. 291. Vid. cæt.

church or body of Christ, that is, a christian. And as thou art a subject of the King, and a member of this kingdom, whatever corporation thou be a member of, (perhaps sometime of one, and sometime of another,) so thou art a subject of Christ, whatever particular church thou be of; for it is no church, if they be not christians, or subjects of Christ. For one sect then to say, Ours is the true church, and another to say, Nay, but ours is the true church, is as mad as to dispute, whether your hall, or kitchen, or parlour, or coal-house, is your house; and for one to say, This is the house, and another, Nay, but that, when a child can tell them, that the best is but a part, and the house containeth them all: and for the papists, that take on them to be the whole, and deny all others to be christians and saved, except the subjects of the pope of Rome, it is so irrational, antichristian a fiction and usurpation, and odious, cruel, and groundless a damnation, of the far greatest part of the body of Christ, that it is fitter for detestation than dispute. And if such a crack would frighten the world out of their wits, no doubt but other bishops also would make use of it, and say, All are damned that will not be subject to us. But if you would see the folly and mischief of popery, both in this and other points, I refer you to my treatise of the "Catholic Church," and my "Key for Catholics," and my "Safe Religion," and my "Disputations against Johnson," and my "Winding-sheet for Popery."

3. Another temptation to confound you in your religion, is, by filling your heads with practical scrupulosity; so that you cannot go on for doubting every step whether you go right; and when you should cheerfully serve your Master, you will do nothing but disquiet your minds with scruples, whether this or that be right or wrong. Your remedy here, is not by casting away all care of pleasing God, or fear of sinning, or by debauching conscience; but by a cheerful and quiet obedience to God, so far as you know his will, and an upright willingness and endeavour to understand it better; and a thankful receiving the gospel pardon for your failings and infirmities. Be faithful in your obedience; but live still upon Christ, and think not of reaching to any such obedience, as shall set you above the need of his merits, and a daily pardon of your sins. Do the best you can to know the will of God and do it: but when you know the essentials of religion, and obey sincerely, let no remaining wants deprive you of the comfort of that so great a mercy, as proves your right to life eternal. In your seeking further for more knowledge and obedience, let your care be such as tendeth to your profiting, and furthering you to your end, and as doth not hinder your joy and thanks for what you have received: but that which destroyeth your joy and thankfulness, and doth but perplex you, and not further you in your way, is but hurtful scrupulosity, and to be laid by. When you are right in the main, thank God for that, and be further solicitous so far as to help you on, but not to hinder you. If you send your servant on your message, you had rather he went on his way as well as he can, than stand scrupling every step whether he should set the right or left foot forward; and whether he should step so far, or so far at a time, &c. Hindering scruples please not God.

4. Another way to confound you in your religion is, by setting you upon overdoing by your own inventions. When a poor soul is most desirous to please God, the devil will be religious, and set him upon some such task of voluntary humility, or will-worship, as the apostle speaks of, Col. ii. 18, 20—23; or set him upon

some insinuating unnecessary vows or resolutions, or some popish works of conceited supererogation, which is that which Solomon calleth, being "righteous over-much," Eccles. vii. 16. Thus many have made duties to themselves, which God never made for them; and taketh that for sin, which God never forbade them. The popish religion is very much made up of such commandments of their own, and traditions of men. As if Christ had not made us work enough, men are forward to make much more for themselves. And some that should teach them the laws of Christ, do think that their office is in vain, unless they may also prescribe them laws of their own, and give them new precepts of religion. Yea, some that are the bitterest enemies to the strict observance of the laws of God, as if it were a tedious, needless thing, must yet needs load us with abundance of unnecessary precepts of their own. And thus religion is made both wearisome and uncertain, and a door set open for men to enlarge it, and increase the burden at their pleasure. Indeed popery is fitted to delude and quiet sleepy consciences, and to torment with uncertainties the consciences that are awaked.

And there is something in the corrupted nature of man, that inclineth him to some additions and voluntary service of his own inventions, as an offering most acceptable unto God. Hence it is that many poor christians do rashly entangle their consciences with vows of circumstances and things unnecessary, as to give so much, to observe such days or hours in fasting and prayer, not to do such or such a thing that in itself is lawful, with abundance of such things, which perhaps some change of providence may make accidentally their duty afterwards to do, or disable them to perform their vows; and then these snares are fetters on their perplexed consciences, perhaps as long as they live. Yea, some of the antinomians teach the people, that things indifferent are the fittest matter of a vow; as to live single, to possess nothing, to live in solitude, and the like: indeed all things lawful when they are vowed, must be performed; but it is unfit to be vowed if it be not first profitable and best, for ourselves or others; and that which is best is not indifferent, it being every man's duty to choose what is best. Vows are to bind us to the performance of that which God had bound us to by his laws before; they are our expression of consent and resolution by a self-obligation to obey his will; and not to make new duties of religion to ourselves, which else would never have been our duty.

To escape these snares, it is necessary that you take heed of corrupting your religion by burdens and mixtures of your own devising. You are called to obey God's laws, and not to make laws for yourselves. You may be sure that his laws are just and good, but yours may be bad and foolish. When you obey him, you may expect your reward and encouragement from him: but when you will obey yourselves, you must reward yourselves. You may find it enough for you to keep his laws, without devising more work for yourselves; or feigning duties which he commanded not, or sins which he forbade not. Be not rash in making vows; let them reach but unto necessary duties; and let them have their due exceptions when they are about alterable things: or if you are entangled by them already, consult with the most judicious, able, impartial men, that you may come clearly off without a wound. There is a great deal of judgment and sincerity necessary in your counsellors, and a great deal of submission and self-denial in yourselves, to bring you safely out of such a snare. Avoid sin, whatever you do; for sinning is not the way to your deliverance. And for the time

to come, be wiser, and lay no more snares for yourselves; and clog not yourselves with your own inventions, but cheerfully obey what God commandeth you, who hath wisdom and authority sufficient to make you perfect laws. "Christ's yoke is easy, and his burden light," Matt. xi. 30, and "his commandments are not grievous," 1 John v. 3. But if your mixtures and self-devised snares are grievous to you, blame not God, but yourselves that made them.

By overwhelming fears and sorrows. 5. Another of Satan's ways to make religion burdensome and grievous to you, is by overwhelming you with fear and sorrow. Partly by persuading that religion consisteth in excess of sorrow, and so causing you to spend your time in striving to trouble and grieve yourselves unprofitably, as if it were the course most acceptable to God; and partly by taking the advantage of a timorous, passionate nature; and so making every thought of God, or serious exercise of religion, to be a torment to you, by raising some overwhelming fears; for "fear hath torment," 1 John iv. 18. In some feminine, weak, and melancholy persons, this temptation hath so much advantage in the body, that the holiest soul can do but little in resisting it; so that though there be in such a sincere love to God, his ways and servants, yet fear so playeth the tyrant in them, that they perceive almost nothing else. And it is no wonder if religion be grievous and unpleasant to such as these.

But, alas! it is you yourselves that are the causes of this, and bring the matter of your grievance with you. God hath commanded you a sweeter work. It is a life of love, and joy, and cheerful progress to eternal joy, that he requireth of you; and no more fear or grief than is necessary to separate you from sin, and teach you to value and use the remedy. The gospel presenteth to you such abundant matter of joy and peace, as would make these the very complexion and temperature of your souls, if you received them as they are propounded. Religious fears, when they are inordinate and hurtful, are sinful, and indeed against religion; and must be resisted as other hurtful passions. Be better acquainted with Christ and his promises, and you will find enough in him to pacify the soul, and give you confidence and holy boldness in your access to God, Heb. iv. 16; Eph. iii. 12; Heb. x. 19. The spirit which he giveth, is not the spirit of bondage, but the spirit of adoption, of love and confidence, Rom. viii. 15; Heb. ii. 15.

By unmortified lusts. 6. Another thing that maketh religion seem grievous, is retaining unmortified sensual desires. If you keep up your lusts, they will strive against the gospel, and all the works of the Spirit which strive against them, Gal. v. 17. And every duty will be so far unpleasant to you as you are carnal, because it is against your carnal inclination and desire. Away, therefore, with your beloved sickness, and then both your food and your physician will be less grievous to you. "Mortify the flesh, and you will less dishonour the things of the Spirit. For the carnal mind is enmity against God: for it is not subject to his law, nor can be," Rom. viii. 7, 8.

By actual sin. 7. Another cause of confounding and wearying you, is the mixture of your actual sins, dealing unfaithfully with God, and wounding your consciences, by renewing guilt, especially of sins against knowledge and consideration. If you thus keep the bone out of joint, and the wound unhealed, no marvel if you are loth to work or travail. But it is your sin and folly that should be grievous to you, and not that which is contrary to it, and would remove the cause of all your troubles. Resolutely forsake your wilful sinning, and come

home by "repentance towards God, and faith towards our Lord Jesus Christ," Acts xx. 21, and then you will find, that when the thorn is out, your pain will cease, and that the cause of your trouble was not in God or religion, but in your sin.

8. Lastly, To make religion unpleasant to you, the tempter would keep the substance of the gospel unknown or unobserved to you: he would hide the wonderful love of God revealed in our Redeemer, and all the riches of saving grace, and the great deliverance and privileges of believers, and the certain hopes of life eternal: and the kingdom of God, which consisteth in righteousness, and peace, and joy in the Holy Ghost, shall be represented to you as consisting in errors only, or in trifles; in shadows and shows, and bodily exercise which profiteth little, 1 Tim. iv. 8. If ever you would know the pleasures of faith and holiness, you must labour above all to know God as revealed in his infinite love in the Mediator, and read the gospel as God's act of oblivion, and the testament and covenant of Christ, in which he giveth you life eternal: and in every duty draw near to God as a reconciled Father, the object of your everlasting love and joy. Know and use religion as it is, without mistaking or corrupting it, and it will not appear to you as a grievous, tedious, or confounding thing.

Direct. XIV. Be very diligent in mortifying the desires and pleasures of the flesh; and keep a continual watch upon your senses, appetite, and lusts; and cast not yourselves upon temptations, occasions or opportunities of sinning, remembering that your salvation lieth on your success.

The lusts of the flesh, and the pleasures of the world, are the common enemies of God and souls, and the damnation of those souls that perish. And there is no sort more liable to temptations of this kind, than those that are in the flower of their youth and strength. When all the senses are in their vigour, and lust and appetite are in their strength and fury, how great is the danger! and how great must your diligence be if you will escape! The appetite and lust of the weak and sick, are weak and sick as well as they; and therefore they are no great temptation or danger to them. The desire and pleasure of the senses do abate, as natural strength and vigour doth abate: to such there is much less need of watchfulness; and where nature hath mortified the flesh, there is somewhat the less for grace to do. There needs not much grace to keep the aged and weak from fornication, uncleanness, excessive sports and carnal mirth: and gluttony and drunkenness also are sins which youth is much more liable to. Especially some bodies that are not only young and strong, but have in their temperature and complexion a special inclination to some of these, as lust, or sport, or foolish mirth, there heedeth a great deal of diligence, resolution, and watchfulness for their preservation. Lust is not like a corrupt opinion, that surpriseth us through a defect of reason, and vanisheth as soon as truth appeareth; but it is a brutish inclination, which though reason must subdue and govern, yet the perfectest reason will not extirpate, but there it will still dwell. And as it is constantly with you, it will be stirring when objects are presented by the sense or fantasy to allure. And it is like a torrent, or a headstrong horse, that must be kept in at first, and is hardly restrained if it once break loose and get the head. If you are bred up in temperance and modesty, where there are no great temptations to gluttony, drinking, sports, or wantonness, you may think a while that your natures have little or none of this concupiscence, and so may walk without a guard: but when

you come where baits of lust abound, where women, and plays, and feasts, and drunkards are the devil's snares, and tinder, and bellows, to inflame your lusts, you may then find to your sorrow, that you had need of watchfulness, and that all is not mortified that is asleep or quiet in you. As a man that goeth with a candle among gunpowder, or near thatch, should never be careless, because he goeth in continual danger; so you that are young, and have naturally eager appetites and lusts, should remember that you carry fire and gunpowder still about you, and are never out of danger while you have such an enemy to watch.

And if once you suffer the fire to kindle, alas! what work may it make, ere you are aware! James i. 14, 15, "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Little knoweth the fish, when he is catching or nibbling at the bait, that he is swallowing the hook which will lay him presently on the bank. When you are looking on the cup, or gazing on alluring beauty, or wantonly dallying and pleasing your senses with things unsafe, you little know how far beyond your intentions you may be drawn, and how deep the wound may prove, how great the smart, or how long and difficult the cure. As you love your souls, observe Paul's counsel, 2 Tim. ii. 22, "Flee youthful lusts." Keep at a full distance: come not near the bait. If you get a wound in your consciences, by any wilful, heinous sin, O what a case will you be in! How heartless unto secret duty! afraid of God, that should be your joy; deprived of the comforts of his presence, and all the pleasure of his ways! How miserably will you be tormented, between the tyranny of your own concupiscence, the sting of sin, the gripes of conscience, and the terrors of the Lord! How much of the life of faith, and love, and heavenly zeal, will be quenched in a moment! I am to speak more afterwards of this; and therefore shall only say, at present, to all young converts that care for their salvation, "Mortify the flesh," and "always watch, and avoid temptations."

Direct. XV. Be exceeding wary, not only what teachers you commit the guidance of your souls unto, but also with what company you familiarly converse; that they be neither such as would corrupt your minds with error, or your hearts with viciousness, profaneness, lukewarmness, or with a feverish, factious zeal: but choose, if possible, judicious, holy, heavenly, humble, unblamable, self-denying persons, to be your ordinary companions, and familiars; but especially for your near relations.

It is a matter of very great importance, what teachers you choose, in order to your salvation.^a In this the free grace of God much differenceth some from others: for, as poor heathens and infidels have none that know more, than what the book of nature teacheth (if so much); so in the several nations of christians, it is hard for the people to have any, but such as the sword of the magistrate forceth on them, or the stream of their country's custom recommendeth to them. And it is a wonder, if pure truth and holiness be countenanced by either of these. But, when and where his mercy pleaseth, God sendeth wise and holy teachers, with compassion and

diligence to seek the saving of men's souls; so that none but the malignant and obstinate are deprived of their help.

Ambitious, proud, covetous, licentious, ungodly men, are not to be chosen for your teachers, if you have your choice. In a nation where true religion is in credit, and hath the magistrate's countenance, or the major vote, some graceless men may join with better, in preaching and defending the purity of doctrine and holiness of life: and they may be very serviceable to the church herein; especially in expounding and disputing for the truth. But even there, more experienced, spiritual teachers are much more desirable: they will speak most feelingly, who feel what they speak; and they are fittest to bring others to faith and love, who believe, and love God and holiness themselves. They that have life, will speak more lively than the dead. And in most places of the world, the ungodliness of such teachers makes them enemies to the truth which is according to godliness: their natures are at enmity to the life and power of the doctrine which they should preach: and they will do their worst to corrupt the magistrates, and make them of their mind: and, if they can but get the sword to favour them, they are, usually, the cruellest persecutors of the sincere. As it is notorious among the papists, that the baits of power, and honour, and wealth, have so vitiated the body of their clergy, that they conspire to uphold a worldly government and religion; and, in express contradiction to sense and reason, and to antiquity, and the judgment of the church, and to the holy Scriptures, they captivate the ignorant and sensual to their tyranny and false worship, and use the seduced magistrates and multitude, to the persecuting of those that will not follow them to sin and to perdition. Take heed of proud and worldly guides.

And yet it is not every one that pretendeth piety and zeal, that is to be heard, or taken for a teacher. But, 1. Such as preach, ordinarily, the substantial truths which all christians are agreed in. 2. Such as make it the drift of their preaching, to raise your souls to the love of God, and to a holy, heavenly life, and are zealous against confessed sins. 3. Such as contradict not the essential truths, by errors of their own; nor the doctrine of godliness, by wicked, malicious applications. 4. Such as drive not on any ambitious, tyrannical designs of their own, but deny themselves, and aim at your salvation. 5. Such as are not too hot in proselyting you to any singular opinion of their own: it being the prediction of Paul to the Ephesians, Acts xx. 30, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 6. Such as are judicious with holy zeal, and zealous with judgment. 7. Such as are of experience in the things of God, and not young beginners, or novices in religion. 8. Such as bear reference to the judgments of the generality of wise and godly men, and are tender of the unity of the church; and not such as would draw you into a sect or party, to the contempt of other christians; no, not to a party that hath the favour of rulers and the people, to promote them. 9. Such as are gentle, peaceable, and charitable; and not such as burn with hellish malice against their brethren, nor with an ungodly, or cruel, consuming zeal. 10. Such as live not sensually and

numerantur, et artes liberales, quas singulas à præceptoribus didicisse magnum dicitur) nullo tradente, omnes intellexit. Bernardus item, vir doctrina et sanctitate clarissimus, omnes suas literas (quarum inter cunctos sui temporis abundantissimus fuit) in silvis et in agris didicit, non hominum magisterio, sed meditando et orando, nec ullos unquam alios præceptores habuit, quam quercus et fagos. Petarch. lib. 2. Dialog. 40.

^a Nam si falsi et solo nomine tumidi, non modo non consulendi, sed vitandi sunt, quibus nihil est importunius, nihil insensius, &c. Petarch. Dial. 117. lib. 2.

^b Scientes est posse docere. Proverb. Sub indocto tamen doctus evadere potes, afflatu aliquo divino, ut Cicero loquitur. Augustinus de seipso testatur (cui non omnia credere nefas est) quod et Aristotelicas Categorías, quas inter difficillimas

wickedly, contrary to the doctrine which they preach; but show by their lives, that they believe what they say, and feel the power of the truths which they preach.

And your familiar companions have great advantage to help or hinder your salvation, as well as your teachers.^c The matter is not so great, whom you meet by the way, or travel with, or trade and buy and sell with, as whom you make your intimate or familiar friends. For such have both the advantage of their interest in your affections, and also the advantage of their nearness and familiarity; and, if they have but also the advantage of higher abilities than you, they may be powerful instruments of your good or hurt. If you have a familiar friend, that will defend you from error, and help you against temptations, and lovingly reprove your sin, and feelingly speak of God, and the life to come, inditing his discourse from the inward power of faith, and love, and holy experience; the benefit of such a friend may be more to you, than of the learnedest or greatest in the world. How sweetly will their speeches relish of the Spirit, from which they come! How deeply may they pierce a careless heart! How powerfully may they kindle in you a love and zeal to God and his commandments! How seasonably may they discover a temptation, prevent your fall, reprove an error, and recover your souls! How faithfully will they watch over you! How profitably will they provoke, and put you on; and pray with you fervently when you are cold; and mind you of the truth, and duty, and mercy, which you forget! It is a very great mercy to have a judicious, solid, faithful companion in the way to heaven.

But if your ears are daily filled with froth and folly, with ribaldry or idle stories, with oaths and curses, with furious words or scorns and jeers against the godly, or with the sophistry of deceivers, is it likely this should leave a pleasant or wholesome relish on your minds? Is it likely that the effect should not be seen, in your lean or leprous hearts and lives, as well as the effects of an infected or unwholesome air or diet will be seen upon your diseased bodies? He is ungodly, that liketh such company best: and he is proud and presumptuous, that will unnecessarily cast himself upon it, in confidence that he shall receive no hurt: and he is careless of himself, that will not cautiously avoid it: and few that long converse with such, come off without some notable loss; except when we live with such, as Lot did in Sodom, grieving for their sin and misery, or as Christ conversed with publicans and sinners, with a holy zeal and diligence to convert and save them, or as those that have not liberty, who bear that which they have not power to avoid.

Among the rest, your danger is not least from them that are eager to proselyte you to some party or unsound opinion: that they think they are in the right, and that they do it in love, and that they think it necessary to your salvation, and that truth or godliness are the things which they profess, all this makes the danger much the greater to you, if it be not truth and godliness indeed, which they propose and plead for. And none are in more danger than the ungrounded and unexperienced, that yet

are so wise in their own esteem, as to be confident that they know truth from error when they hear it, and are not afraid of any deceit, nor much suspicious of their own understandings. But of this before.

The like danger there is of the familiar company of lukewarm ones, or the profane.^d At first you may be troubled at their sinful or unsavoury discourse, and make some resistance against the infection; but before you are aware, it may so cool and damp your graces, as will make your decay discernible to others. First, you will hear them with less offence; and then you will grow indifferent what company you are in; and then you will laugh at their sin and folly; and then you will begin to speak as they; and then you will grow cold and seldomer in prayer and other holy duties; and if God prevent it not, at last your judgments will grow blind, and you will think all this allowable.

But of all bad company, the nearest is the worst. If you choose such into your families, or into your nearest conjugal relations, you cast water upon the fire; you imprison yourselves in such fetters as will gall and grieve you, if they do not stop you; you choose a life of constant, close, and great temptations: whereas, your grace, and comfort, and salvation, might be much promoted by the society of such as are wise and gracious, and suitable to your state. To have a constant companion to open your heart to, and join with in prayer, and edifying conference, and faithfully help you against your sins, and yet to be patient with you in your frailties, is a mercy which worldlings neither deserve nor value.

Direct. XVI. Make careful choice of the books which you read. Let the holy Scriptures ever have the pre-eminence; and next them, the solid, lively, heavenly treatises, which best expound and apply the Scriptures; and next those, the credible histories, especially of the church, and tractates upon inferior sciences and arts: but take heed of the poison of the writings of false teachers, which would corrupt your understandings; and of vain romances, play-books, and false stories, which may bewitch your fantasies, and corrupt your hearts.

As there is a more excellent appearance of the Spirit of God in the holy Scriptures, than in any other book whatever, so it hath more power and fitness to convey the Spirit, and make us spiritual, by imprinting itself upon our hearts. As there is more of God in it, so it will acquaint us more with God, and bring us nearer him, and make the reader more reverent, serious, and divine. Let Scripture be first and most in your hearts and hands, and other books be used as subservient to it. The endeavours of the devil and papists to keep it from you, doth show that it is most necessary and desirable to you. And when they tell you, that all heretics plead the Scriptures, they do but tell you, that it is the common rule or law of christians, which therefore all are fain to pretend; as all lawyers and wranglers plead the law of the land, be their cause never so bad, and yet the laws must not be therefore concealed or cast aside: and they do but tell you, that in their concealment or dishonouring the Scriptures, they are worse than any of those heretics. When they tell

^c Imperat (Rex) ut nostræ religionis illorum mensa nullum communem haberent, neque cum Catholicis omnino vescerentur. Quæ res non ipsis aliquod præstitit beneficium, sed nobis maximum contulit lucrum: nam sissermo eorum sicut cancer consuevit serpere, quanto magis communis mensa ciborum potuit inquinare, cum dicat Apostolus, cum nefarius nec cibum habere communem. Victor. Utic. p. 418. Magnum virtutis præsidium societas bonorum, socius exemplo excitat, sermone recreat, consilio instruit, orationibus adjuvat, autoritate continet, quæ omnia solitudini desunt. Jos.

Acosta, l. 4. c. 13. Dicunt Stoici amicitiam solos inter bonos, quos sibi innicem studiorum similitudo conciliat, posse consistere. Porro amicitiam ipsam societatem quandam esse dicunt omnium quæ sunt ad vitam necessaria, cum amicis ut nobismet ipsis utamur: atque ob id amicum eligendum, amicorumque multitudinem inter expetenda ponunt: inter malos non posse constare amicitiam. Laert. in Zenone.

^d Non tamen ut corporum, sic animorum morbi, transeunt ad nolentes: Imo vero nobilis animus, vitiorum odio, ad amorem virtutis accenditur. Petarch. Dialog. de alior. morib.

you that the Scriptures are misunderstood, and abused, and perverted to maintain men's errors, they might also desire that the sun might be obscured, because the purblind do mistake, and murderers and robbers do wickedly by its light; and that the earth might be subverted, because it bears all evil-doers; and highways stopped up, because men travel in them to do evil; and food prohibited, because it nourisheth men's diseases. And when they have told you truly of a law or rule (whether made by pope or council) which bad men cannot misunderstand, or break, or abuse and misapply, then hearken to them, and prefer that law, as that which preventeth the need of any judgment.

The writings of divines are nothing else but a preaching the gospel to the eye, as the voice preacheth it to the ear. Vocal preaching hath the pre-eminence in moving the affections, and being diversified according to the state of the congregations which attend it: this way the milk cometh warmest from the breast. But books have the advantage in many other respects: you may read an able preacher, when you have but a mean one to hear. Every congregation cannot hear the most judicious or powerful preachers; but every single person may read the books of the most powerful and judicious. Preachers may be silenced or banished, when books may be at hand: books may be kept at a smaller charge than preachers: we may choose books which treat of that very subject which we desire to hear of; but we cannot choose what subject the preacher shall treat of. Books we may have at hand every day and hour; when we can have sermons but seldom, and at set times. If sermons be forgotten, they are gone. But a book we may read over and over till we remember it; and if we forget it, may again peruse it at our pleasure, or at our leisure. So that good books are a very great mercy to the world. The Holy Ghost chose the way of writing, to preserve his doctrine and laws to the church, as knowing how easy and sure a way it is of keeping it safe to all generations, in comparison of mere verbal tradition, which might have made as many controversies about the very terms, as there be memories or persons to be the preservers and reporters.

Books are (if well chosen) domestic, present, constant, judicious, pertinent, yea, and powerful sermons; and always of very great use to your salvation; but especially when vocal preaching faileth, and preachers are ignorant, ungodly, or dull, or when they are persecuted, and forbid to preach.

You have need of a judicious teacher at hand, to direct you what books to use or to refuse. For among good books there are some very good that are sound and lively: and some are good, but mean, and weak, and somewhat dull: and some are very good in part, but have mixtures of error, or else of incautious, injudicious expressions, fitter to puzzle than edify the weak. I am loth to name any of these latter sorts (of which abundance have come forth of late); but to the young beginner in religion, I may be bold to recommend (next to a sound catechism) Mr. Rutherford's Letters, Mr. Robert Bolton's Works, Mr. Perkins's, Mr. Whately's, Mr. Ball, of Faith, Dr. Preston's, Dr. Sibbe's, Mr. Hildersham's, Mr. Pink's Sermons, Mr. Joseph Rogers's, Mr. Rich. Rogers, Mr. Richard Allen's, Mr. Gurnall's, Mr. Swinnoek's, Mr. Joseph Simonds's. And to establish you against popery, Dr. Challoner's Credo Eccles. Cathol., Dr. Field, of the Church, Dr. White's Way to the Church, with the Defence, Bishop Usher's Answer to the Jesuit, and Chillingworth, with Drelincourt's Summary. And for right principles about redemption, &c. Mr. Truman's Great Propitiation,

and of Natural and Moral Impotency; and Mr. William Fenner, of Wilful Impenitency, Mr. Hotchkis, of Forgiveness of Sin. To pass by many other excellent ones, that I may not name too many.

To a very judicious, able reader, who is fit to censure all he reads, there is no great danger in the reading the books of any seducers: it doth but show him how little and thin a cloak is used, to cover a bad cause. But, alas! young soldiers, not used to such wars, are startled at a very sophism, or at a terrible threatening of damnation to dissenters, (which every censorious sect can use,) or at every confident, triumphant boast, or at every thing that hath a fair pretence of truth or godliness. Injudicious persons can answer almost no deceiver which they hear: and when they cannot answer them, they think they must yield, as if the fault were not in them, but in the case; and as if Christ had no wiser followers, or better defenders of his truth, than they. Meddle not therefore with poison, till you better know how to use it, and may do it with less danger, as long as you have no need.

As for play-books, and romances, and idle tales, I have already showed in my "Book of Self-Denial," how pernicious they are, especially to youth, and to frothy, empty, idle wits, that know not what a man is, nor what he hath to do in the world. They are powerful baits of the devil, to keep more necessary things out of their minds, and better books out of their hands, and to poison the mind so much the more dangerously, as they are read with more delight and pleasure: and to fill the minds of sensual people with such idle fumes, and intoxicating fancies, as may divert them from the serious thoughts of their salvation: and (which is no small loss) to rob them of abundance of that precious time, which was given them for more important business; and which they will wish and wish again at last, that they had spent more wisely. I know the fantasticks will say, that these things are innocent, and may teach men much good (like him that must go to a whore-house to learn to hate uncleanness, and him that would go out with robbers to learn to hate thievery): but I shall now only ask them as in the presence of God, 1. Whether they could spend that time no better? 2. Whether better books and practices would not edify them more? 3. Whether the greatest lovers of romances and plays, be the greatest lovers of the book of God, and of a holy life? 4. Whether they feel in themselves that the love of these vanities doth increase their love to the word of God, and kill their sin, and prepare them for the life to come? or clean contrary? And I would desire men not to prate against their own experience and reason, nor to dispute themselves into damnable impenitency, nor to befool their souls by a few silly words, which any but a sensualist may perceive to be mere deceit and falsehood. If this will not serve, they shall be shortly convinced and answered in another manner.

Direct. XVII. Take heed that you receive not a doctrine of libertinism as from the gospel; nor conceive of Christ as an encourager of sin; nor pretend free grace for your carnal security or sloth; for this is but to set up another gospel, and another Christ, or rather the doctrine and works of the devil, against Christ and the gospel, and to turn the grace of God into wantonness.

Because the devil knoweth that you will not receive his doctrine in his own name, his usual method is to propound and preach it in the name of Christ, which he knoweth you reverence and regard. For if Satan concealed not his own name and hand in every temptation, it would spoil his game; and the

more excellent and splendid is his pretence, the more powerful the temptation is.* They that gave heed to seducing spirits and doctrines of devils, no doubt thought better of the spirits and the doctrines, especially seeming strict, (for the devil hath his strictnesses,) "as forbidding to marry, and abstinence from meats which God hath created to be received with thanksgiving," 1 Tim. iv. 1, 3. But the strictnesses of the devil are always intended to make men loose. They shall be strict as the Pharisees in traditions and vain ceremonies, and building the tombs of the prophets, and garnishing the sepulchres of the righteous, that they may hate and murder the living saints that worship God in spirit and in truth. Licentiousness is the proper doctrine of the devil, which all his strictness tendeth to promote. To receive such principles is pernicious; but to father them upon Christ and the gospel, is blasphemous.

The libertines, antinomians, and autonomians of this age, have gathered you too many instances. The libertine saith, "The heart is the man; therefore you may deny the truth with your tongue, you may be present at false worship, (as at the mass,) you need not suffer to avoid the speaking of a word, or subscribing to an untruth or error, or doing some little thing; but as long as you keep your hearts to God, and mean well, or have an honest mental reservation, and are forced to it by others, rather than suffer, you may say, or subscribe, or swear any thing which you can yourselves put a lawful sense upon in your own minds, or comply with any outward actions or customs to avoid offence and save yourselves."

The antinomians tell you, that "The moral law is abrogated, and that the gospel is no law; (and if there be no law, there is no governor nor government, no duty, no sin, no judgment, no punishment, no reward); that the elect are justified before they are born, or repent, or believe; that their sin is pardoned before it is committed; that God took them as suffering and fulfilling all the law in Christ, as if it had been they that did it in him: that we are justified by faith only in our consciences: that justifying faith is but the believing that we are justified: that every man must believe that he is pardoned, that he may be pardoned in his conscience; and this he is to do by a divine faith, and that this is the sense of the article, 'I believe the forgiveness of sins,' that is, that my sins are forgiven; and that all are forgiven that believe it: that it is legal and sinful to work or do any thing for salvation: that sin once pardoned need not be confessed and lamented, or at least, we need not ask pardon of sin daily, or of one sin oft: that castigations are no punishments; and yet no other punishment is threatened to believers for their sins; and consequently that Christ hath not procured them a pardon of any sin after believing, but prevented all necessity of pardon; and therefore they must not ask pardon of them, nor do any thing to obtain it: that fear of hell must have no hand in our obedience, or restraint from sin. And some add, that he that cannot repent or believe, must comfort himself that Christ repented and believed for him (a contradiction)."[†] Many such doctrines of licentiousness the abusers of grace have brought forth.

And the sect which imitateth the father of pride in affecting to be from under the government of God, and to be the law-givers and rulers of themselves and all others, (which I therefore call the autonomians,) are licentious and much more.

They equally contend against Christ's government, and for their own: they fill the world with wars and bloodshed, oppression and cruelty, and the ears of God with the cries of the martyrs and oppressed ones; and all that the spiritual and holy discipline of Christ may be suppressed, and seriousness in religion made odious, or banished from the earth, and that themselves may be taken for the centre, and pillars, and lawgivers of the church, and the consciences of all men may be taught to cast off all scruples or fears of offending God, in comparison of offending them; and may absolutely submit to them; and never stick at any feared disobedience to Christ: they are the scorners and persecutors of strict obedience to the laws of God, and take those that fear his judgments, to be men affrighted out of their wits; and that to obey him exactly (which, alas! who can do, when he hath done his best) is but to be hypocritical or too precise: but to question their domination, or break their laws, (imposed on the world, even on kings and states, without any authority,) this must be taken for heresy, schism, or a rebellion, like that of Korah and his company. This Luciferian spirit of the proud autonomians hath filled the christian world with bloodshed, and been the greatest means of the miseries of the earth, and especially of hindering and persecuting the gospel, and setting up a pharisaical religion in the world: it hath fought against the gospel, and filled with blood the countries of France, Savoy, Rhetia, Bohemia, Belgia, Helvetia, Polonia, Hungary, Germany, and many more; that it may appear how much of the Satanical nature they have, and how punctually they fulfil his will.

And natural corruption containeth in it the seeds of all these damnable heresies: nothing more natural to lapsed man, than to shake off the government of God, and to become a lawgiver to himself, and as many others as he can; and to turn the grace of God into wantonness. Therefore the profane, that never heard it from any heretics but themselves, do make themselves such a creed as this, that "God is merciful, and therefore we need not fear his threatenings, for he will be better than his word: it belongeth to him to save us, and not to us, and therefore we may cast our souls upon his care, though we care not for them ourselves. If he hath predestinated us to salvation, we shall be saved; and if he have not, we shall not; whatever we do, or how well soever we live. Christ died for sinners, and therefore though we are sinners, he will save us. God is stronger than the devil, and therefore the devil shall not have the most: That which pleaseth the flesh, and doth God no harm, can never be so great a matter, or so much offend him, as to procure our damnation. What need of so much ado to be saved, or so much haste to turn to God, when any one that at last doth but repent, and cry God mercy, and believe that Christ died for him, shall be saved? Christ is the Saviour of the world, and his grace is very great and free, and therefore God forbid that none should be saved but those few that are of strict and holy lives, and make so much ado for heaven. No man can know who shall be saved, and who shall not; and therefore it is the wisest way, to do nobody any harm, and to live merrily, and trust God with our souls, and put our salvation upon the venture: nobody is saved for his own works or deservings; and therefore our lives

* Siquis est hoc robore animi, atque hac indole virtutis ac continentie, ut respuat omnes voluptates, omnemque vitam suam curam labore corporis, atque in animi contentione conficiat, quem non quies, non remissio, non æqualium studia, non ludi, non convivia delectant; nihil in vita expetendum putet nisi quod est cum laude et honore conjunctum; hunc

mea sententia divinis quibusdam bonis instructum atque ornatum puto. Cic. pro Cæl.

[†] For sound principles in these points, read Mr. Gibbon's Sermon of Justification, in the Morning Exercises at St. Giles'; and Mr. Truman's two books before named, and Le Blank's Theses in Latin, with the Thes. Salmuriens. &c.

may serve the turn as well as if they were more strict and holy." This is the creed of the ungodly; by which you may see how natural it is to them to abuse the gospel, and plead God's grace to quiet and strengthen them in their sin, and to embolden themselves on Christ to disobey him.

But this is but to set Christ against himself; even his merits and mercy against his government and Spirit; and to set his death against the ends of his death; and to set our Saviour against our salvation; and to run from God and rebel against him, because Christ died to recover us to God, and to give us repentance unto life; and to sin, because he died to save his people from their sins, "and to purify a peculiar people to himself zealous of good works," Matt. i. 21; Tit. ii. 14. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 8; John viii. 44.

Direct. XVIII. Watch diligently both against the more discernible decays of grace, and against the degenerating of it into some carnal affections, or something counterfeit, and of another kind. And so also of religious duties.

We are no sooner warmed with the celestial flames, but natural corruption is inclining us to grow cold; like hot water, which loseth its heat by degrees, unless the fire be continually kept under it. Who feelth not that as soon as in a sermon, or prayer, or holy meditation, his heart hath got a little heat, as soon as it is gone, it is prone to its former earthly temper, and by a little remissness in our duty, or thoughts, or business about the world, we presently grow cold and dull again. Be watchful, therefore, lest it decline too far. Be frequent in the means that must preserve you from declining: when faintness telleth you that your stomach is emptied of the former meat, supply it with another, lest strength abate. You are rowing against the stream of fleshly interest and inclinations; and therefore intermit not too long, lest you go faster down by your ease, than you get up by labour.

The degenerating of grace, is a way of backsliding, very common, and too little observed. It is, when good affections do not directly cool, but turn into some carnal affections somewhat like them, but of another kind: as, if the body of a man, instead of dying, should receive the life or soul of a beast, instead of the reasonable, human soul. For instance: 1. Have you believed in God, and in Jesus Christ, and loved him accordingly? You shall seem to do so still as much as formerly, when your corrupted minds have received some false representation of him; and so it is indeed another thing that you thus corruptly believe and love. 2. Have you been fervent in prayer? You shall be fervent still; if Satan can but corrupt your prayers, by corrupting your judgment or affections, and get you to think that to be the cause of God, which is against him; and that to be against him, which he commandeth; and those to be the troublers of the church, which are its best and faithfullest members: turn but your prayers against the cause and people of God by your mistake, and you may pray as fervently against them as you will. The same I may say of preaching, and conference, and zeal: corrupt them once, and turn them against God, and Satan will join with you for zealous and frequent preaching, or conference, or disputes. 3. Have you a confidence in Christ and his promise for your salvation? Take heed lest it turn into carnal security, and a persuasion of your good estate upon ill grounds, or you know not why. 4. Have you the hope of glory? Take heed lest it

turn into a careless venturousness of your soul, or the mere laying aside of fear and cautious suspicion of yourselves. 5. Have you a love to them that fear the Lord? Watch your hearts, lest it degenerate into a carnal or a partial love. Many unheedful young persons of different sexes, at first love each other with an honest, chaste, and pious love; but imprudently using too much familiarity, before they were well aware it hath turned into a fleshly love, which hath proved their snare, and drawn them further into sin or trouble. Many have honoured them that fear the Lord, who insensibly have declined to honour only those of them that were eminent in wealth and worldly honour, or that were esteemed for their parts or place by others, and little honoured the humble, poor, obscure christians, who were at least as good as they: forgetting that the "things that are highly esteemed among men, are abomination in the sight of God," Luke xvi. 15; and that God valueth not men by their places and dignities in the world, but by their graces and holiness of life. Abundance that at first did seem to love all christians, as such, as far as any thing of Christ appeared in them, have first fallen into some sect, and over-admiring their party, and have set light by others as good as them, and censured them as unsound, and then withdrawn their special love, and confined it to their party, or to some few; and yet thought that they loved the godly as much as ever, when it was degenerate into a factious love. 6. Are you zealous for God, and truth, and holiness, and against the errors and sins of others? Take heed lest you lose it, while you think it doth increase in you. Nothing is more apt to degenerate than zeal: in how many thousands hath it turned from an innocent, charitable, peaceable, tractable, healing, profitable, heavenly zeal, into a partial zeal for some party, or opinions of their own; and into a fierce, censorious, uncharitable, scandalous, turbulent, disobedient, unruly, hurting, and destroying zeal, ready to wish for fire from heaven, and kindling contention, confusion, and every evil work. Read well James iii. 7. So if you are meek or patient, take heed lest it degenerate into stupidity or contempt of those you suffer by. To be patient is not to be merely insensible of the affliction; but by the power of faith to bear the sense of it, as overruled by things of greater moment.

How apt men are to corrupt and debase all duties of religion, is too visible in the face of the far greatest part of the christian world. Throughout both the eastern and the western churches, the papists, the Greeks, the Armenians, the Abassines, and too many others, (though the essentials of religion through God's mercy are retained, yet,) how much is the face of religion altered from what it was in the days of the apostles! The ancient simplicity of doctrine is turned into abundance of new or private opinions, introduced as necessary articles of religion: and, alas, how many of them false! So that christians, being too proud to accept of the ancient test of christianity, cannot now agree among themselves what a christian is, and who is to be esteemed a christian; and so they deny one another to be christians, and destroy their charity to each other, and divide the church, and make themselves a scorn by their divisions to the infidel world: and thus the primitive unity, charity, and peace is partly destroyed, and partly degenerate into the unity, charity, and peace of several sects among themselves. The primitive simplicity in government and discipline, is with most turned into a forcible secular government, exercised to advance one man above others, and to satisfy his will and lusts, and make him the rule of other men's lives, and to suppress the power and spirituality of religion in the world. The primitive

simplicity of worship is turned into such a mask of ceremony, and such a task of formalities and bodily exercise, that if one of the apostolical christians should come among them, he would scarce think that this is the same employment which formerly the church was exercised in, or scarce know religion in this antic dress. So that the amiable, glorious face of christianity, is so spotted and defiled, that it is hidden from the unbelieving world, and they laugh at it as irrational, or think it to be but like their own: and the principal hinderance of the conversion of heathens, Mahometans, and other unbelievers, is the corruption and deformity of the churches that are near them, or should be the instruments of their conversion. And the probablest way to the conversion of those nations, is the true reformation of the churches, both in east and west: which, if they were restored to the ancient spirituality, rationality, and simplicity of doctrine, discipline, and worship; and lived in charity, humility, and holiness, as those whose hearts and conversations are in heaven, with all worldly glory and honour as under their feet; they would then be so illustrious and amiable in the eyes even of heathens and other infidels, that many would flock into the church of Christ, and desire to be such as they: and their light would so shine before these men, that they would see their good works, and glorify their heavenly Father, and embrace their faith.

The commonest way of the degenerating of all religious duties, is into this dead formality, or lifeless image of religion. If the devil can but get you to cast off the spirituality and life of duty, he will give you leave to seem very devout, and make much ado with outward actions, words, and beads; and you shall have so much zeal for a dead religion, or the corpse of worship, as will make you think that it is indeed alive. By all means take heed of this turning the worship of God into lip-service. The commonest cause of it is, a carnality of mind (fleshly men will think best of the most fleshly religion); or else a slothfulness in duty, which will make you sit down with the easiest part. It is the work of a saint, and a diligent saint, to keep the soul itself both regularly and vigorously employed with God. But to say over certain words by rote, and to lift up the hands and eyes, is easy: and hypocrites, that are conscious that they are void of the life and spirituality of worship, do think to make all up with this formality, and quiet their consciences, and delude their souls with a handsome image. Of this I have spoken more largely in a book called, "The Vain Religion of the Formal Hypocrite."

Yet run not here into the contrary extreme, as to think that the body must not worship God as well as the soul, or that the decent and edifying determination of the outward circumstances of religion, and the right ordering of worship, is a needless thing, or sinful; or that a form of prayer in itself, or when imposed, is unlawful: but let the soul and body of religion go together, and the alterable adjuncts be used, as things alterable, while the life of holiness is still kept up.

Direct. XIX. Promise not yourselves long life, or prosperity and great matters in the world, lest it entangle your hearts with transitory things, and engage you in ambitious or covetous designs, and steal away your hearts from God, and destroy all your serious apprehensions of eternity.

^s Nemini exploratum potest esse quomodo sese habiturum sit corpus, non dico ad annum sed ad vesperum. Cicero, 2 de fin. Dii boni! quid est in hominis vita diu? Mihi ne diuturnum quidem quicquam videtur, in quo est aliquid extremum. Cum enim id advenit, tum illud præterit, effluxit: tantum remanet quod virtute et recte factis sit consecutus: horæ qui-

Our own experience, and the alterations which the approach of death makes upon the most, doth sensibly prove, that the expectation of a speedy change, and reckoning upon a short life, doth greatly help us in all our preparation, and in all the work of holiness through our lives. Come to a man that lieth on his death-bed, or a prisoner that is to die to-morrow, and try him with discourse of riches, or honours, or temptations to lust, or drunkenness, or excess; and he will think you are mad, or very impertinent, to tell him of such things. If he be but a man of common reason, you shall see that he will more easily vilify such temptations, than any religious persons will do, in their prosperity and health. Oh how serious are we in repenting and perusing our former lives, and casting up our accounts, and asking, What we shall do to be saved, when we see that death is indeed at hand, and time is at an end, and we must away! Every sentence of Scripture hath then some life and power in it; every word of exhortation is savoury to us; every reproof of our negligence and sin is then well taken; every thought of sin, or Christ, or grace, or eternity, goes then to the quick. Then time seems precious; and if you ask a man whether it be better spent in cards and dice, and plays and feasting, and needless recreations and idleness, or in prayer, and holy conference, and reading and meditating on the word of God and the life to come, and the holy use of our lawful labours; how easily will he be satisfied of the truth, and confute the cavils of voluptuous time-wasters! Then his judgment will easilier be in the right, than learning or arguments before could make it. In a word, the expectation of the speedy approach of the soul into the presence of the eternal God, and of our entering into an unchangeable, endless life of joy or torment, hath so much in it to awaken all the powers of the soul, that if ever we will be serious, it will make us serious, in every thought, and speech, and duty. And therefore, as it is a great mercy of God, that this life, which is so short, should be as uncertain, and that frequent dangers and sicknesses call to us to look about us, and be ready for our change; so usually the sickly, that look for death, are most considerate: and it is a great part of the duty of those that are in youth and health, to consider their frailty, and the shortness and uncertainty of their lives, and always live as those that wait for the coming of their Lord. And we have great reason for it, when we are certain it will be ere long; and when we have so many perils and weaknesses to warn us, and when we are never sure to see another hour; and when time is so swift, so quickly gone, so unrecoverable, and nothing when it is past. Common reason requireth such to live in a constant readiness to die.

But if youth or health do once make you reckon of living long,^a and make you put away the day of your departure, as if it were far off; this will do much to deceive and dull the best, and take away the power of every truth, and the life of every good thought and duty, and all will be apt to dwindle into custom-iness and form. You will hardly keep the faculties of the soul awake, if you do not still think of death and judgment as near at hand. The greatest certainty of the greatest change, and the greatest joy or misery for ever, will not keep our stupid hearts awake, unless we look at all as near, as well as certain. This is plain in the common difference

dem cedunt, et dies, et menses, et anni, nec præteritum tempus unquam revertitur, nec quid sequatur sciri potest. Cic. in Cat. Maj. Quem sæpe transiit, casus aliquando invenit.

^b Nihil tam firmum cui periculum non sit; etiam ab invalido.

that we find among all men, between their thoughts of death in health, and when they see indeed that they must presently die. They that in health could think and talk of death with laughter, or lightly, without any awakening of soul, when they come to die are oftentimes as much altered, as if they had never heard before that they are mortal. By which it is plain, that to live in the house of mirth is more dangerous than to live in the house of mourning; and that the expectation of long life is a grievous enemy to the operations of grace, and the safety of the soul.

And it is one of the greatest strengtheners of your temptations to luxury, ambition, worldliness, and almost every sin. When men think that they shall have many years' leisure to repent, they are apt the more boldly to transgress: when they think that they have yet many years to live, it tempteth them to pass away time in idleness, and to loiter in their race, and trifle in all their work, and to overvalue all the pleasures, and honours, and shadows of felicity that are here below. He that hath his life in his house or land, or hath it for inheritance, will set more by it, and bestow more upon it, than if he thought he must go out of it the next year. To a man that thinks of living many years, the favour of great ones, the raising of his estate, and name, and family, and the accommodations and pleasing of his flesh, will seem great matters to him, and will do much with him, and will make self-denial a very hard work.

Therefore, though health be a wonderful great mercy, as enabling him to duty that hath a heart to use it to that end; yet it is by accident a very great danger and snare to the heart itself, to turn it from the way of duty. The best life for the soul, is that which least endangereth it by being over pleasing to the body, and in which the flesh hath the smallest interest, to set up and plead against the Spirit. Not but that the largest stock must be accepted and used for God, when he trusteth us with it; for when he setteth us the hardest work, we may expect his greatest help. But a dwelling as in tents, in a constant unsettledness, in a movable condition, having little, and needing little, never feeling any thing in the creature to tempt us to say, "Soul, take thy rest;" this is to most the safest life, which giveth us the freest advantages for heaven.

Take heed therefore, as you love your souls, of falling into the snare of worldly hopes, and laying designs for rising, and riches, and pleasing yourselves in the thoughts and prosecution of these things, for then you are in the readiest way to perdition; even to idolatrous worldliness, and apostasy of heart from God, and opening a door to every sin that seems but necessary to your worldly ends, and to odious hypocrisy for a cloak to all this, and to quiet your guilty minds with something that is like religion. When once you are saying, with worldly security, as he, Luke xii. 17—19, "I will pull down my barns, and build greater, and there will I bestow all my fruits and goods; and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry;" you are then befooling yourselves, and near being called away as fools by death, ver. 20, 21. And when, without a sense of the uncertainty of your lives, you are saying, as those in James iv. 13, 14, "To-day or to-morrow we will go into such a city, and con-

tinue there a year, and buy, and sell, and get gain, whereas you know not what will be on the morrow;" you forget what your lives are, that they are "a vapour appearing a little while, and then vanishing away," ver. 14. "Boast not thyself therefore of to-morrow, for thou knowest not what a day may bring forth," Prov. xxvii. 1.

Direct. XX. See that your religion be purely divine, and animated all by God, as the beginning, the way, and the end; and that first upon thy soul, and then upon all that thou hast or dost, there be written "HOLINESS TO THE LORD;" and that thou corrupt not all with an inordinate hypocritical respect to man.

To be holy is to be divine, or devoted to God, and appropriated to him, and his will, and use; and that our hearts and lives be not common and unclean.¹ To be godly, is to live to God, as those that from their hearts believe that he is God indeed, and that "he is the rewarder of them that diligently seek him," that he is "our God all-sufficient, our shield and exceeding great reward," Heb. xi. 6; Gen. xv. 1; xvii. 1; and that "of him, and through him, and to him are all things," that all may give the glory for ever unto him, Rom. xi. 36. As God is infinitely above all creatures, so living upon God, and unto God, must needs advance us above the highest sensual life; and therefore religion is transcendently above all sciences or arts. So much of God as is in you and upon you, so much you are more excellent than the highest worldly perfection can advance you to. God should be the First, and Last, and All in the mind, and mouth, and life of a believer. God must be the principal matter of your religion. The understanding and will must be exercised upon him. When you awake you should be still with him, Psal. cxxxix. 8. Your meditations of him should be sweet, and you should be glad in the Lord, Psal. civ. 34. Yet creatures, under him, may be the frequent, less principal matter of your religion; but still as referred unto him. God must be the author of your religion: God must institute it, if you expect he should accept it and reward it. God must be the rule of your religion, as revealing his will concerning it in his word. God must be the ultimate end of your religion; it must be intended to please and glorify him. God must be the continual motive and reason of your religion, and of all you do: you must be able truly to fetch your reason from heaven, and to say, I do it because it is his will; I do it to please, and glorify, and enjoy him. God must be taken as the Sovereign Judge of your religion, and of you, and of all you do; and you must wholly look to his justification and approbation, and avoid whatever he condemneth. Can you take God for your Owner, your Sovereign, your Saviour, your sufficient Protector, your Portion, your All? If not, you cannot be godly, nor be saved: if his authority have not more power upon you, than the authority of the greatest upon earth, you are atheistical hypocrites, and not truly religious, whatever you pretend. If "holiness to the Lord" be written upon you, and all that is yours, you are devoted to him as his own peculiar ones. If your names be set upon your sheep, or plate, or clothes, you will say, if another should take them, They are mine; do you not see my mark upon them? Slavery to the flesh, the world, and the devil, is the mark that is written upon the ungodly (upon the foreheads of the profane, and upon the hearts

¹ De bonis et malis ita disserebat Plato: Finem esse Deo similem fieri: Virtutem sufficere quidem ad bene beateque vivendum; cæterum instrumentis indigere, corporis bonis, robore, sanitate, integritate sensuum, &c. Exterioribus etiam, opibus, generis claritate, gloria, &c. Ea et si non

affuerint, nihilominus tamen beatum fore sapientem.—Arbitratur et Deos humana cernere atque curare: et demones esse.—Porro in dialogis justitiam divinam legem arbitratum est, ut ad juste agendum potentius persuaderet, nè post mortem penas improbi luerent. Laert. in Plat.

of hypocrites (and all); and Satan, the world, and the flesh have their service. If you are consecrated to God, and bear his name and mark upon you, tell every one that would lay claim to you, that you are his, and resolved to live to him, to love him, to trust him, and to stand or fall to him alone. Let God be the very life, and sense, and end of all you do.

When once man hath too much of your regard and observation, that you set too much by his favour and esteem, or eye him too much in your profession and practice; when man's approbation too much comforteth you, and man's displeasure or dispraise doth too much trouble you; when your fear, and love, and care, and obedience are too much taken up for man; you so far withdraw yourselves from God, and are becoming the servants of men, and friends of the world, and turning back to bondage, and forsaking our Rock and Portion, and your excellency; the soul of religion is departing from you, and it is dying and returning to the dust. And if once man get the pre-eminence of God, and be preferred and set above him in your hearts or lives, and feared, trusted, and obeyed before him, you are then dead to God, and alive to the world; and as men are taken for your goods, you must take up with such a salvation as they can give you. If your alms and prayer are done to be seen of men, and to procure their good thoughts and words; if you get them, make your best of them; "for verily," your Judge hath said unto you, "you have your reward," Matt. vi. 1—3.

Not that man is absolutely to be contemned or disregarded.^k No; under God, your superiors must be obeyed; you must do wrong to none, and do good to all, as far as in you lieth; you must avoid offence, and give good example, and, under God, have so much regard to men, as to become all things to all men for their salvation. But if once you set them above their rank, and turn yourselves to an inordinate dependence on them, and make too great a matter of their opinion or words concerning you, you are losing your godliness or divine disposition, and turning it into man-pleasing and hypocrisy. When man stands in competition with God, for your first and chief regard, or in opposition to him, or as a sharer in co-ordination with him, and not purely in subordination to him, he is to be numbered with things to be forsaken. Even good men, whom you must love and honour, and whose communion and help you must highly value, yet may be made the object of your sin, and may become your snare. Your honouring of them, or love to them, must not entice you to desire inordinately to be honoured by them, nor cause you to set too much by their approbation. If you do, you will find that while you are too much eyeing man, you are losing God, and corrupting your religion at the very heart. And you may fall among those, that, how holy soever, may have great mistakes in matters of religion, tending to much sin, and may be somewhat censorious against those that are not of their mind; and so the retaining of their esteem, and the avoiding of their censures, may become one of the greatest temptations of your lives. And you will find that man-pleasing is a very difficult and yet unprofitable task. Love Christ as he appeareth in any of his servants, and be followers of them as they are followers of Christ, and regard their approbation as it agreeth with Christ's: but O see that you are able to live upon the favour of God alone, and to be quieted in his acceptance,

though man despise you; and to be pleased so far as God is pleased, though man be displeased with you; and to rejoice in his justification, though men condemn you with the odiouslest slanders and the greatest infamy, and cast out your names as evil-doers. See that God be taken as enough for you, or else you take him not as your God; even as enough without man, and enough against man; that you may be able to say, "If God be for us, who can be against us? Who is he that condemneth? It is God that justifieth," Rom. viii. 31, 33, 34. "Do I seek to please men? For if I yet pleased men, I should not be a servant of Christ," Gal. i. 10. Jer. xvii. 5—8, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh." Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Isa. ii. 22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

Having given you these directions, I must tell you in the conclusion, that they are like food, that will not nourish you by standing on your table, or like physic, that will not cure you by standing in the box: they must be taken and digested, or you will find none of the benefit. It is not the reading of them that will serve the turn to so great use, as the safe proceeding and confirmation of beginners or novices in religion: it will require humility to perceive the need of them; and labour to learn, digest, and practise them. Those slothful souls, that will refuse the labour, must bear the sad effects of their negligence: there is not one of all these directions, as to the matter of them, which can be spared. Study them, understand them, and remember them, as things that must be done. If either a senselessness of your necessity, or a conceit that the spirit must do it without so much labour and diligence of your own, do prevail with you, to put off all these with a mere approbation, the consequent may be sadder than you can yet foresee. Though I suppose you to have some beginnings of grace, I must tell you, that it will be comparatively a sad kind of life, to be erroneous, and scandalous, and troublesome to the church, or full of doubts, and fears, and passions, and to be burdensome to others and yourselves! Yea, it is reason that you be very suspicious of your sincerity, if you desire not to increase in grace, and be not willing to use the means which are necessary to your increase. He is not sincere, that desireth not to be perfect; and he desireth not sincerely, who is not willing to be at the labour and cost, which is necessary to the obtaining of the thing desired. I beseech you, therefore, as you love the happiness of prudent, strong, and comfortable christians, and would escape the misery of those grievous diseases, which would turn your lives into languishing, un-serviceableness, and pain; that you seriously study these directions, and get them into your minds, and memories, and hearts; and let the faithful practice of them be your greatest care, and the constant employment of your lives.

^k *Alte spectare si voles, atque hanc sedem, et æternam domum contueri, neque sermonibus vulgi dederis te, nec in praviis humanis spem posueris rerum tuarum: suis te illecebris oportet ipsa virtus trahat ad verum detus. Cicero somn.*

Scip. Cœlestia semper spectato: illa humana contemnit. Id. Ibid.

^l *Nihil tam firmum cui periculum non sit; etiam ab invalido.*

CHAPTER III.

THE GENERAL GRAND DIRECTIONS FOR WALKING WITH GOD, IN A LIFE OF FAITH AND HOLINESS: CONTAINING THE ESSENTIALS OF GODLINESS AND CHRISTIANITY.

I AM next to direct you in that exercise of grace, which is common to all christians. Habits are for use: grace is given you, not only that you may have it, but also that you may use it. And it is fit that we direct you how to use it, before we direct you how to know that you have it; because it is grace in exercise that you must discern; and habits are not perceived in themselves, but by their acts; and the more lively and powerful the exercise is, the more easily is grace perceived: so that this is the nearest and surest way to a certainty of our own sincerity:—he that useth grace most and best, hath most grace; and he that hath most, and useth it most, may most easily be assured that he hath it in sincerity and truth.

In these directions, I shall begin with those great internal duties, in which the very life of all religion doth consist; and the general practice of these principles and graces: and all these generals shall be briefly set together, for the easiness of understanding and remembering them. And then I shall give you such particular directions, as are needful, in subordination to those generals.

For a well-grounded faith. *Grand Direct.* I. Labour to understand well the nature, grounds, reason, and order of faith and godliness; and to believe upon such grounds, so well understood, as will not suffer you to stagger, or entertain a contrary belief.

Ignorance and ungrounded or ill-grounded persuasions in matters of religion, are the cause that abundance of people delude themselves, with the empty name and dead profession of a faith and religion which they never were indeed possessors of. I know there are low degrees of knowledge, comparatively, in many that are true believers; and that there may be much love and holiness, where knowledge is very small or narrow, as to the objective extent of it; and that there is a knowledge that puffeth up, while charity edifieth; and that in many that have the narrower knowledge, there may be the fastest faith and adherence to the truth, which will conquer in the time of trial. But yet I must tell you, that the religion which you profess, is not, indeed, your own religion, if you know not what it is, and know not in some measure the true grounds and reasons why you should be of that religion. If you have only learned to say your creed, or repeat the words of christian doctrine, while you do not truly understand the sense; or if you have no better reasons why you profess the christian faith, than the custom of the country, or the command of princes or governors, or the opinion of your teachers, or the example of your parents, friends, or neighbours; you are not christians indeed. You have a human belief or opinion, which objectively is true; but subjectively in yourselves, you have no true, divine belief. I confess, there may be some insufficient, yea, and erroneous reasons, which a true believer may mistakingly make use of, for the proof of certain fundamental truths; but then that same man hath some other reason for his reception of that truth, which is more sound: and his faith is sound, because of those sound, infallible principles, though there be a mixture of some other reasons that are unsound. The true believer buildeth on the rock, and giveth

deep rooting to the holy seed, Matt. vii. 24; xiii. 5–8. Though some deluded men may tell you, that faith and reason are such enemies, that they exclude each other as to the same object; and that the less reason you have to prove the truth of the things believed, the stronger and more laudable is your faith; yet, when it cometh to the trial, you will find, that faith is no unreasonable thing; and that God requireth you to believe no more, than you have sufficient reason for, to warrant you, and bear you out; and that your faith can be no more, than is your perception of the reasons why you should believe; and that God doth suppose reason, when he infuseth faith, and useth reason in the use of faith. They that believe, and know not why, or know no sufficient reason to warrant their belief, do take a fancy, an opinion, or a dream, for faith. I know that many honest-hearted christians are unable to dispute for their religion, or to give to others a satisfactory account of the reasons of their faith or hope; but yet they have the true apprehension of some solid reasons in themselves; and they are not christians they know not why: and though their knowledge be small as to the number of propositions known, yet it doth always extend to all that is essential to christianity and godliness, and they do not believe they know not what; and their knowledge is greater intensively, and in its value and operation, than the knowledge of the learnedst ungodly man in the world.

Though I may not here digress, or stay so long, as largely to open to you the nature, grounds, reason, and method of faith and godliness which I am persuading you to understand, yet I shall first lay before you a few propositions, which will be useful to you when you are inquiring into these things, and then a little open them unto you.

Prop. 1. A life of godliness is our living unto God as God, as being absolutely addicted to him.

2. A life of faith is a living upon the unseen, everlasting happiness as purchased for us by Christ, with all the necessities thereto, and freely given us by God.

3. The contrary life of sense and unbelief, is a living, in the prevalency of sense or flesh, to this present world, for want of such believing apprehensions of a better, as should elevate the soul thereto, and conquer the fleshly inclination to things present.

4. Though man in innocency, needing no Redeemer, might live to God without faith in a Redeemer; yet lapsed man is not only unable to redeem himself, but also unable to live to God without the grace of the Redeemer. It was not only necessary that he satisfy God's justice for us, that he may pardon and save us without any wrong to his holiness, wisdom, or government; but also that he be our teacher by his doctrine and his life, and that he reveal from heaven the Father's will, and that objectively in him we may see the wonderful condescending love and goodness of a reconciled God and Father, and that effectually he illuminate, sanctify, and quicken us by the operations of his word and Spirit, and that he protect and govern, justify and glorify us; and be the Head of restored man, as Adam was the root of lapsed man, and as the lapsed spirits had their head: and therefore we must wholly live upon him as the Mediator between God and man, and the only Saviour by merit and by efficacy.

5. Faith is a knowledge by certain credible testimony or revelation from God by means supernatural or extraordinary.

6. The knowledge of things naturally revealed (as the cause by the effect, &c.) is in order before

the knowledge or belief of things revealed supernaturally.

7. It is matter of natural revelation that there is a God; * that he is infinite in his immensity and eternity, in his power, wisdom, and goodness; that he is the First Cause and ultimate End of all things; that he is the Preserver and overruling Disposer of all things, and the supreme Governor of the rational world, and the great Benefactor of all mankind, and the special favourer and rewarder of such as truly love him, seek him, and obey him: also that the soul of man is immortal; and that there is a life of reward or punishment to come, and that this life is but preparatory unto that: that man is bound to love God his Maker, and serve him, with all his heart and might; and to believe that this labour is not vain: that we must do our best to know God's will, that we may do it. This, with much more, (of which some part was mentioned, chap. 1.) is of natural revelation, which infidels may know.

8. There is so admirable a concord and correspondence of natural divinity with supernatural, the natural leading towards the supernatural, and the supernatural falling in so meet where the natural endeth, or falls short, or is defective, that it greatly advantageth us in the belief of supernatural divinity.^b Nay, as the law of nature was exactly fitted to man in his natural innocent state; so the law and way of grace in Christ is so admirably and exactly fitted to the state of lapsed man for his recovery and salvation, that the experience which man hath of his sin and misery, may greatly prepare him to perceive and believe this most suitable gospel or doctrine of recovery. And though it may not be called natural, as if it were fitted to innocent nature, or as if it were revealed by natural ordinary means, yet it may be so called, as it is exactly suited to the restoration of lapsed miserable nature; even as Lazarus his restored soul, though supernaturally restored, was the most natural associate of his body; or as bread, or milk, or wine, though it should fall from heaven, is in itself the most natural food for man.

9. The same things in divinity which are revealed naturally to all, are again revealed supernaturally in the gospel; and therefore may and must be the matter both of natural knowledge and of faith.

10. When the malicious tempter casteth in doubts of a Deity, or other points of natural certainty, it so much discrediteth his suggestions, as may help us much to reject them when withal he tempteth us to doubt of the truth of the gospel.

11. There are many needful appurtenances to the objects of a divine faith, which are the matter of a human faith. (Of which more anon.)

12. Christ, as Mediator, is the way, or principal means to God, as coming to restore man to his

Maker. And so faith in Christ is but the means to bring us to the love of God, though in time they are connexed.

13. Knowledge and faith are the eye of the new creature, and love is the heart; there is no more spiritual wisdom, than there is faith; and there is no more life, or acceptable qualification, or amiableness, than there is love to God.

14. All truths in divinity are revealed in order to a holy life; both faith and love are the principles and springs of practice.

15. Practice affordeth such experience to a believing soul, as may confirm him greatly in the belief of those supernatural revelations, which he before received without that help.

16. The everlasting fruition of God in glory being the end of all religion, must be next the heart, and most in our eye, and must objectively animate our whole religion, and actuate us in every duty.

17. The pleasing of God being also our end, and both of these (enjoying him and pleasing him) being in some small foretastes attainable in this life, the endeavour of our souls and lives must be by faith to exercise love and obedience; for thus God is pleased and enjoyed.

18. All things in religion are fitted to the good of man, and nothing to his hurt: God doth not command us to honour him by any thing which would make us miserable; but by closing with and magnifying his love and grace.^c

19. But yet it is his own revelation by which we must judge what is finally for our good or hurt; and we may not imagine that our shallow or deceivable wit is sufficient to discern without his word, what is best or worst for us; nor can we rationally argue from any present temporal adversity or displeasing bitterness in the means, that "This is worst for us, and therefore it is not from the goodness of God:" but we must argue in such cases, "This is from the goodness and love of God, and therefore it is best."

20. The grand impediment to all religion and our salvation, which hindereth both our believing, loving, and obeying, is the inordinate sensual inclination to carnal self and present transitory things, cunningly proposed by the tempter to insnare us, and divert and steal away our hearts from God and the life to come. The understanding of these propositions will much help you in discerning the nature and reason of religion.

Grand Direct. II. Diligently labour To use Christ and in that part of the life of faith, which live upon him as our consisteth in the constant use of Mediator. Christ, as the means of the soul's access to God, acceptance with him, and comfort from him: and think not of coming to the Father, but by him.

To talk and boast of Christ is easy, and to use him

* Laert. saith of the magi, that they did *Deorum vacare cultui: signa statusque reprehendere: et eorum imprimis, qui mares esse deos et feminas dicunt, errores improbare.* Signa et status ex disciplinis instituto è medio tulisse: and that some thought that the Jews came from them, p. 4, 6. And Laertius himself saith to those that make Orpheus the first philosopher, *Videant certe qui ita volunt, quo sit censendus nomine, qui Diis cuncta hominum vitia, et quæ rarè à turpibus quibusque et flagitiosis hominibus geruntur, ascribit,* p. 4. He saith also that the said magi held, and Theopompus with them, that men should live again, and become immortal. The like he saith of many other sects. It is a thing most irrational to doubt of the being of the unseen worlds, and the more excellent inhabitants thereof; when we consider that this low and little part of God's creation is so full of inhabitants: if a microscope will show your very eyes a thousand visible creatures which you could never see without it, nor know that they had any being, will you not allow the pure intellectual sight to go much further beyond your microscope?

^b Thales' sayings in Laert. are, *Animas esse immortales: Antiquissimum omnium entium Deus; ingenuit senim: Pulcherrimum mundus, à Deo enim factus: Maximum locus; capit enim omnia: Velocissimum mens; nam per universa discurrit: Fortissimum necessitas; cuncta enim superat. Sapientissimum tempus: invenit namque omnia. Q. Utrum prius factum nox an dies? R. Nox, una prius die. Q. Latet ne Deos homo male agens? R. Ne cogitans quidem. Q. Quid difficile? R. Seipsum noscere. Q. Quid facile? R. Ab alio moveri. Q. Quid suavisimum? R. Frui. Q. Quid Deus? R. Quod initio et sine caret. p. 14, 20, 21.*

^c *Conjungi vult nos inter nos, atque connecti per mutua beneficia charitatis: adeo ut tota justitia et præceptum hoc Dei, communis sit utilitas hominum. O miram clementiam Domini! O ineffabilem Dei benignitatem! Præmium nobis pollicetur, si nos invicem diligamus; id est, si nos ea præstemus invicem, quorum vicissim indigemus: et nos superbo et ingrato animo, ejus remittitur voluntati, cujus etiam imperium beneficium est. Hieron. ad Celant. See my book of the "Reasons of the Christian Religion."*

for the increase of our carnal security, and boldness in sinning: but to live in the daily use of Christ to those ends of his office, to which he is by us to be made use of, is a matter of greater skill and diligence, than many self-esteeming professors are aware of. What Christ himself hath done, or will do, for our salvation, is not directly the thing that we are now considering of; but what use he requirerth us to make of him in the life of faith. He hath told us, that his flesh is meat indeed, and his blood is drink indeed; and that except we eat his flesh and drink his blood, we have no life in us. Here is our use of Christ, expressed by eating and drinking his flesh and blood, which is by faith.^d The general parts of the work of redemption, Christ hath himself performed for us without asking our consent, or imposing upon us any condition on our parts, without which he would not do that work: as the sun doth illustrate and warm the earth whether it will or not, and as the rain falleth on the grass without asking whether it consent, or will be thankful; so Christ, without our consent or knowledge, did take our nature, and fulfil the law, and satisfy the offended Lawgiver, and merit grace, and conquer Satan, death, and hell, and became the glorified Lord of all: but for the exercise of his graces in us, and our advancement to communion with God, and our living in the strength and joys of faith, he is himself the object of our duty, even of that faith which we must daily and diligently exercise upon him: and thus Christ will profit us no further than we make use of him by faith. It is not a forgotten Christ that objectively comforteth or encourageth the soul; but a Christ believed in, and skilfully and faithfully used to that end. It is objectively (principally) that Christ is called our wisdom, 1 Cor. i. 30. The knowledge of him, and the mysteries of grace in him, is the christian or divine philosophy or wisdom, in opposition to the vain philosophy which the learned heathens boasted of. And therefore Paul determined to know nothing but Christ crucified, that is, to make ostentation of no other knowledge, and to glory in nothing but the cross of Christ, and so to preach Christ as if he knew nothing else but Christ. See 1 Cor. i. 23; ii. 2; Gal. vi. 14. And it is objectively that Christ is said to dwell in our hearts by faith, Eph. iii. 17. Faith keepeth him still upon the heart by continual cogitation, application, and improvement: as a friend is said to dwell in our hearts, whom we continually love and think of.

Christ himself teacheth us to distinguish between faith in God, (as God,) and faith in himself (as Mediator): John xiv. 1, "Let not your heart be troubled: ye believe in God;" (or, believe ye in God?) "believe also in me." These set together are the sufficient cure of a troubled heart.^e It is not faith in God as God, but faith in Christ as Mediator, that I am now to speak of; and that not as it is inherent

in the understanding, but as it is operative on the heart and in the life: and this is not the smallest part of the life of faith, by which the just are said to live. Every true christian must in his measure be able to say, with Paul, Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The pure Godhead is the beginning and the end of all; but Christ is "the image of the invisible God, the first-born of every creature; and by him all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him: and he is before all things, and by him all things do consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence," Col. i. 16—19. "In him it is that we who were sometime far off, are made nigh, even by his blood: for he is our peace, who hath reconciled both Jew and gentile unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to them that were far off, and to them that were nigh. For through him we both have an access by one Spirit unto the Father: so that now we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," Eph. ii. 13, 14, 16—19. "In him" it is that "we have boldness and access with confidence through faith in him," Eph. iii. 12. "He is the way, the truth, and the life: and no man cometh to the Father, but by him," John xiv. 6. It is "by the blood of Jesus that we have boldness" (and liberty) "to enter into the holiest: by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh." Because "we have so great a Priest over the house of God, we may draw near with a true heart, in full assurance of faith," &c. Heb. x. 19—22. "By him it is that we have access by faith into this grace wherein we stand, and boast in hope of the glory of God," Rom. v. 1, 2. So that we must have "all our communion with God through him."

Supposing what I have said of this subject in my "Directions for a Sound Conversion," Direct. 5, (which I hope the reader will peruse,) I shall here briefly name the uses which we must make of Christ by faith, in order to our holy converse with God: but I must tell you that it is a doctrine which requireth a prepared heart, that hath life within to enable it to relish holy truth, and to dispose it to diligence, delight, and constancy in practice. A senseless reader will feel but little savour in it, and a sluggish reader that suffereth it to die as soon as it hath touched his ears or fantasy, will fall short of the practice and the pleasure of this life. He must

^d Vel propter unionem inter creaturam et Creatorem necessaria fuit incarnatio. Sicut in Divinitate una est essentia et tres persone; ita in Christo una persona et tres essentie, Deitas, anima, et caro. Christus secundum naturam divinitatis est genitus; secundum animam creatus; et secundum carnem factus. Unio in Christo triplex est; Deitatis ad animam; Deitatis ad carnem; et animæ ad carnem. Paul. Scaliger Theas. p. 725. Christus solus, et quidem secundum utramque naturam dicitur caput ecclesiæ. Id. p. 726.

^e Ex apostolica et veteri traditione, nemo baptizatur in ecclesia Christi, nisi prius rogatus, an credat in Deum Patrem, et in Jesum Christum Dei Filium, et in Spiritum Sanctum, responderi, firmiter se credere: quantum vis ergo heres sit, si judicii aliquid habet, et ita rogatur, et ita respondet prorsusque ita expresse credere jubetur: namque implicite et involute non isthæc solum, sed quæcunque Divina litera prædant, credit, de quibus tamen non omnibus interrogatur, quod ea expresse scire omnia, illi minime opus sit. Acosta, l. 5. c.

6. p. 461. Christian religion beginneth not at the highest, but the lowest: with Christ incarnate, teaching, dying, &c. Dr. Boy's postil. p. 121. out of Luther.

^f Sane omnium virtutum radix et fundamentum fides est; quæ certantes adjuvat, vincentes coronat, et cælesti dono quosdam defectu signorum remunerat: nihil enim quod sinceræ fidei denegetur, quia nec aliud à nobis Deus, quam fidem exigit: hanc diligit, hanc requirit, huic cuncta promittit et tribuit. S. Eulogius Mart. Arch. Tolet. Memorial. Sanct. p. 4. Notandum, quod cum fides mortua sit præter opera, jam neque fides est: nam neque homo mortuus, homo est.—Non enim sicut spiritum corpore meliorem, ita opera fidei præponenda sunt, quando gratia salvatur homo, non ex operibus sed ex fide: nisi fortè et hoc in questione sit, quod salvæ fides quæ cum operibus propriis vivit; tanquam aliud genus operum sit, præter quæ salus ex fide proveniat: nec autem sunt opera quæ sub umbra legis observantur. Didymus Alexand. in Jac. cap. 2.

have faith that will live by faith : and he must have the heart and nature of a child, that will take pleasure in loving, reverent, and obedient converse with a father.

1. The darkness of ignorance and unbelief is the great impediment of the soul that desireth to draw near to God. When it knoweth not God, or knoweth not man's capacity of enjoying him, and how much he regardeth the heart of man ; or knoweth not by what way he must be sought and found ; or when he doubteth of the certainty of the word which declareth the duty of the hopes of man : all this, or any of this, will suppress the ascending desires of the soul, and clip its wings, and break the heart of its holy aspirations after God, by killing or weakening the hopes of its success.

Here then make use of Jesus Christ, the great Revealer of God and his will to the blinded world, and the great Confirmer of the divine authority of his word. Life and immortality are brought more fully to light by the gospel, than ever they were by any other means. Moses and the prophets did bring with their doctrine sufficient evidence of its credibility. But Christ hath brought both a fuller revelation, and a fuller evidence to help belief. An inspired prophet, which proveth his inspiration to us, is a credible messenger : but when God himself shall come down into flesh, and converse with man, and teach him the knowledge of God, and the way to life, and tell him the mysteries of the world to come, and seal his testimony with unquestionable proofs, who will not learn of such a Teacher ? and who will deny belief to such a Messenger, except absurd, unreasonable men ? Remember, then, when ignorance or unbelief would hinder your access to God, that you have the ablest Teacher and the surest Witness to acquaint you with God in all the world. If God had sent an angel from heaven, to tell you what he is, and what he requireth of you, and what he will do for you, would it not be very acceptable to you ? But he hath done much more ; he hath sent his Son : the Deity itself hath appeared in flesh : he that hath seen God, and he that is God, hath come among men to acquaint them with God. His testimony is more sure and credible than any angel's. Heb. i. 1—3, " God, who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken to us by his Son." John i. 18, " No man hath seen God at any time ; the only-begotten Son, who is in the bosom of the Father, he hath declared him." We have " neither heard the voice of God, nor seen his shape," John v. 37. " No man hath seen the Father, save he which is of God ; he hath seen the Father," John vi. 46. " No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him," Matt. xi. 27. What more can we desire, that is short of the sight of the glory of God, than to have him revealed to us by a messenger from heaven, and such a messenger as himself has seen him, and is God himself ? Plato and Plotinus may describe God to us according to their dark conjectures ; something we may discern of him by observing his works ; but Christ hath declared what he saw, and what he knew, beyond all possibility of mistake. And lest his own testimony should seem questionable to us, he hath confirmed it by a life of miracles, and by rising from the dead himself, and ascending visibly to heaven ; and by the Holy Ghost, and his miraculous gifts,

which he gave to the messengers of his gospel. Had it been no more than his resurrection from the dead, it had been enough to prove the utter unreasonableness of unbelief.

2. It is also a great impediment to the soul in its approach to God, that infinite distance disableth us to conceive of him aright. We say, as Elihu, Job xxxvi. 26, " Behold, God is great, and we know him not." And, indeed, it is impossible that mortal man should have any adequate apprehensions of his essence. But in his Son he hath come down to us, and showed himself in the clearest glass that ever did reveal him. Think of him therefore as he appeared in our flesh ; as he showed himself in his holiness and goodness to the world. You may have positive thoughts of Jesus Christ ; though you may not think that the Godhead was flesh, yet may you think of it as it appeared in flesh. It may quiet the understanding to conceive of God as incarnate, and to know that we cannot yet know him as he is, or have any adequate conceptions of him. These may delight us till we reach to more.

3. It hindereth the soul's approach to God, when the infinite distance makes us think that God will not regard or take notice of such contemptible worms as we : we are ready to think that he is too high for our converse or delight. In this case the soul hath no such remedy, as to look to Christ ; and see how the Father hath regarded us, and set his heart upon us, and sent his Son to seek and save us. Oh wonderful, astonishing condescension of eternal love ! Believe that God assumed flesh to make himself familiar with man ; and you can never question whether he regard us, or will hold communion with us.

4. It hindereth our comfortable access to God, when we are deterred by the glory of his infiniteness and majesty. As the eye is not able to gaze upon the sun, unless it be overshadowed ; so the soul is afraid of the majesty of God, and overwhelmed by it, when it should be delighted in it. Against this there is no such remedy, as to behold God appearing to us in his Son, where his majesty is veiled, and where he approacheth us familiarly in our nature, to invite us to him with holy confidence and reverent boldness. Christ did not appear in a terrible form : women durst discourse with him ; beggars, and cripples, and diseased people durst ask his help ; sinners durst eat with him : the proud contemned him, but the lowly were not frightened from him. He " took upon him the form of a servant, and made himself of no reputation," that he might converse familiarly with the meanest, and those of no reputation. Though we may not debase the Godhead, to imagine that it is humbled in glory, as it was on earth, in the flesh of Christ ; yet this condescension is unspeakable encouragement to the soul to come with boldness unto God, that was frightened from him.

5. When the guilt of sin affrighteth us from God, and we are thinking that God will not accept such great offenders as we have been, then Christ is our remedy, who hath paid our debt, and borne our stripes, and procured and sealed us a pardon by his blood.^b Shall pardoned sins drive us from him that pardoneth them ? He hath justified us by his righteousness. The curse and damnation are terrible indeed ; but he hath taken them away, and given us a free discharge.

6. The infirmities also of our souls in duty, are oftentimes a great discouragement to us, in our ap-

^a Dilectio Dei misit nobis salvatorem : cujus gratia salvati sumus : ut possideamus hanc gratiam, communicatio facit spiritus. Ambros. in 2 Cor. xiii. 13.

^b O Domine Jesu doles non tua sed mea vulnera ! Ambros.

de Fide ad Grat. l. 2. c. 3. Nos immortalitate male uti sumus ut moremur : Christus mortalitate bene usus est ut vivemus. August. de Doct. Christ. l. i. c. 14.

proaches to the most holy, jealous God. To find so little knowledge of God, so little love to him, such cold desires, such wandering and distracted thoughts, such dull requests: it is hard to have lively and thankful apprehensions of God's acceptance of such defective, lame meditations or prayers; but we are apt to think that he will abhor both them and us, and that he can take no pleasure in them, yea, that it is as good not pray at all. Here faith hath full relief in Christ: two things it can say from him to encourage the fearful soul: (1.) That our acceptance with the Father is through the merits of his Son; and he is worthy, though we are unworthy. If we have but the worthiness of faith, and repentance, and sincere desire, Christ hath the worthiness of perfect holiness and obedience for us. We go not to the Father in our own names, but in his; and whatever we ask the Father in the name of Christ according to his will, he will give it us, John xvi. 23; xiv. 13; xv. 16. (2.) That all the infirmities of our souls and services are forgiven us through Christ: he hath undertaken to answer for them all, and to justify us from all such accusations. By faith thou mayst, as it were, hear Christ thus speaking for thine encouragement: Go boldly, poor sinner, into my Father's presence: fear not the guilt of thy sins, nor the imperfection of thy prayers; as long as thou truly repeatest of them, and desirest to be delivered from them, and trustest in me, I am thy worthiness; my righteousness is perfect without spot; I have taken all thy faults and failings upon me; I have undertaken to answer for all the imperfections of thy holy things: sincerity is thy endowment; perfection is mine: trust me in the performance of the trust which I have undertaken.

7. Sometimes, the soul that would draw near to God, is overwhelmed with grief and terror, so that the sense of sin, and danger, and misery do even distract men, and cast them into an agony; so that they say with David, Psal. lxxvii. 2—4, "My soul refused to be comforted, I remembered God and was troubled; I complained: and my spirit was overwhelmed. Thou holdest mine eyes waking: I am so troubled that I cannot speak." Yea, they think they feel God thrust them from him, and tell them that he hath utterly forsaken them. In this case, faith must look to Christ, and remember that he was in an agony when he prayed, and in greater agony than ever you were, so that he sweat even drops of blood; and yet in that agony he prayed more earnestly, Luke xxii. 44. He himself once cried out upon the cross, "My God, my God, why hast thou forsaken me?" and yet he was the beloved of the Father, and is now at his right hand in glory: and all this he did that we might not be forsaken. He hath removed the enmity: he hath reconciled us to God. By grief he passed himself to joy, and he will wipe away his servants' tears, and cause their griefs to end in joy.

8. Sometimes, the soul that would draw near to God, is molested with a storm of hideous temptations, and even confounded with a swarm of disordered, perplexed thoughts. Satan assaulteth it with temptations to despair, temptations to horrid blasphemous thoughts, temptations to entangle, intermit, corrupt, or pervert the duty which they are about; so that the soul is discouraged, overwhelmed, and broken with the inward assaults, and troubles, and distractions which it undergoeth. In this case faith hath a Saviour suitable to our relief. It can look to him that was tempted in all points like as we are, without sin, and is now such a High Priest as can be touched with the feeling of our infirmities; and therefore we may come boldly to the throne of grace, that we may obtain mercy and find grace to help in time

of need, Heb. iv. 14—16. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people: for he himself having suffered being tempted, he is able to succour them that are tempted," Heb. ii. 17, 18. He submitted not only to be tempted by Satan, but tempted in a wilderness, where he had no man to comfort him; and to be tempted to the most horrid blasphemy and wickedness, even to fall down and worship the devil himself: and he suffered the tempter violently to carry him to the pinnacle of the temple, Matt. iv. What should we think of ourselves, if we had been used thus? Should we not think that God had utterly forsaken us? He suffered himself to be tempted also by men; by the abuses and reproaches of his enemies; by the desertion of his followers; by the carnal counsel of Peter, persuading him to put by the death which he was to undergo. And he that made all temptations serve to the triumph of his patience, and conquering power, will give the victory also to his grace, in the weakest soul.

9. It would be the greatest attractive to us to draw near to God, and make the thoughts of him pleasant to us, if we could but believe that he dearly loveth us, that he is reconciled to us, and taketh us for his children, and that he taketh pleasure in us, and that he resolveth for ever to glorify us with his Son; and that the dearest friend that we have in the world, doth not love us the thousandth part so much as he. And all this in Christ, is clearly represented to the eye of faith. All this is procured for believers by him; and all this is given to believers in him: in him God is reconciled to us: he is our Father, and dwelleth among us, and in us, and walketh in us, and is our God, 2 Cor. vi. 16—18. Light and heat are not more abundant in the sun, than love is in Jesus Christ. To look on Christ, and not perceive the love of God, is as to look on the sun, and not to see and acknowledge its light. Therefore whenever you find your hearts averse to God, and to have no pleasure in him, look then to Jesus, and observe in him the unmeasurable love of God: that "you may be able to comprehend with all the saints, what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that you may be filled with all the fulness of God," Eph. iii. 18, 19. Love and goodness are that to the will, which delicious sweetness is to the sensitive appetite. Draw near then and taste the feast of love which God hath prepared and proposed by his Son. Dost thou not see or feel the love of God? Come near, and look upon God incarnate; upon a crucified Christ; upon the covenant sealed in his blood; upon all the benefits of his redemption; upon all the privileges of the saints; and upon the glory purchased, possessed, and promised by him: put thy hand into his wounded side, and be not faithless, but believing; and then thou wilt cry out, "My Lord, and my God."

10. So also, when the soul would fain perceive in itself the flames of love to God, it is the beholding of Christ by faith, which is the striking of fire, and the effectual means of kindling love. And this is the true approach to God, and the true communion and converse with him: so far as we love him, so far we draw near him, and so far we have true communion with him. Oh what would the soul of a believer give, that it could but burn in love to God, as oft as in prayer, or meditation, or conference, his name and attributes are mentioned or remembered! For this, there is no such powerful means, as believingly to look on Christ, in whom such glorious love appeareth, as will draw forth the love of all that by a lively faith discern it. Behold the love that God hath manifested

by his Son, and thou canst not but love him who is the spring of this transcendent love. In the law God sheweth his frowning wrath; and therefore it breedeth the "spirit of bondage unto fear:" but in Christ God appeareth to us not only as loving us, but as love itself; and therefore as most lovely to us, giving us the spirit of adoption, or of filial love, by which we fly and cry to him as our Father.

11. The actual undisposedness and disability of the soul, to prayer, meditation, and all holy converse with the blessed God, is the great impediment of our walking with him; and against this our relief is all in Christ. He is filled with the Spirit, to communicate to his members: he can quicken us when we are dull: he can give us faith when we are unbelieving: he can give us boldness when we are discouraged: he can pour out upon us the Spirit of supplication, which shall help our infirmities, when we know not what to pray for as we ought. Beg of him, then, the spirit of prayer: and look to his example, who prayed with strong cries and tears, and continued all the night in prayer, and spake a parable to this end, that we should always pray, and not wax faint, Luke xviii. 1. Call to him, and he that is with the Father will reach the hand of his Spirit to you, and will quicken your desires, and lift you up.

12. Sometimes, the soul is hearkening to temptations of unbelief, and doubting whether God observe our prayers, or whether there is so much to be got by prayer as we are told. In such a case faith must look to Christ, who hath not only commanded it, and encouraged us by his example; but also made us such plentiful promises of acceptance with God, and the grant of our desires. Recourse to these promises will animate us to draw nigh to God.

13. Sometimes, the present sense of our vileness, who are but dust and despicable worms, doth discourage us, and weaken our expectations from God. Against this, what a wonderful relief is it to the soul, to think of our union with Christ, and of the dignity and glory of our Head! Can God despise the members of his Son? Can he trample upon them that are as his flesh and bone? Will he cut off, or forsake, or cast away the weakest parts of his body?

14. Sometimes, the guilt of renewed infirmities or decays doth renew distrust, and make us shrink; and we are like the child in the mother's arms, that feareth when he loseth his hold, as if his safety were more in his hold of her, than in her hold of him. Weak duties have weak expectations of success. In this case, what an excellent remedy hath faith, in looking to the perpetual intercession of Christ. Is he praying for us in the heavens, and shall we not be bold to pray, and expect an answer? O remember that he is not weak, when we are weak; and that it concerneth us, that he prayeth for us: and that we have now an unchangeable Priest, who is able to save them to the uttermost, or to perpetuity, "that come (sincerely) to God by him, seeing he ever liveth to make intercession for them," Heb. vii. 24, 25. If you heard Christ pray for you, would it not encourage you to pray, and persuade you that God would not reject you? Undoubtedly it would.

15. Sometimes, weak christians, that have not gifts of memory or utterance, are apt to think that ministers indeed, and able men, are accepted of God, but that he little valueth such as them. It is here a great encouragement to the soul, to think that Jesus, our great High Priest, doth make all his children priests to God. They are "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that they should show forth the praises of him that hath called them out of darkness into his marvellous

light: an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ," 1 Pet. ii. 5, 9. Even their "broken hearts and contrite spirits, are a sacrifice which God will not despise," Psal. li. 17. He knoweth the meaning of the Spirit's groans, Rom. viii. 26, 27.

16. The strength of corruptions which molest the soul, and are too often struggling with it, and too much prevail, doth greatly discourage us in our approach to that God that hateth all the workers of iniquity. And here faith may find relief in Christ, not only as he pardoneth us, but as he hath conquered the devil and the world himself, and bid us be of good cheer, because he hath conquered, and hath all power given him in heaven and earth, and can give us victorious grace, in the season and measure which he seeth meetest for us. We can do all things through Christ that strengtheneth us. Go to him then by faith and prayer, and you shall find that his grace is sufficient for you.

17. The thoughts of God are the less delightful to the soul, because that death and the grave do interpose, and we must pass through them before we can enjoy him: and it is displeasing to nature, to think of a separation of soul and body, and to think that our flesh must rot in darkness. But against this, faith hath wonderful relief in Jesus Christ. "Forasmuch as we were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage," Heb. ii. 14, 15. Oh what an encouragement it is to faith, to observe that Christ once died himself, and that he rose from the dead, and reigneth with the Father: it being impossible that death should hold him. And having conquered that which seemed to conquer him, it no more hath dominion over him, but he hath the keys of death and hell. We may now entertain death as a disarmed enemy, and say, "O death, where is thy sting? O grave, where is thy victory?" Yea, it is sanctified by him to be our friend, even an entrance into our Master's joy: it being best for us to depart and be with Christ, Phil. i. 23. And, therefore, death is become our gain, ver. 21. Oh what abundance of strength and sweetness may faith perceive from that promise of Christ, John xii. 26, "If any man serve me, let him follow me, and where I am, there shall also my servant be." As he was dead, but now liveth for evermore, so hath he promised, that "because he liveth, therefore shall we live also," John xiv. 19. But of this, I have written two treatises of death already.

18. The terror of the day of judgment, and of our particular doom at death, doth make the thoughts of God less pleasing and delectable to us. And here, what a relief is it for faith to apprehend that Jesus Christ must be our Judge! And will he condemn the members of his body? Shall we be afraid to be judged by our dearest Friend?—by him that hath justified us himself already, even at the price of his own blood?

19. The very strangeness of the soul to the world unseen, and to the inhabitants and employments there, doth greatly stop the soul in its desires, and in its delightful approaches unto God. Had we seen the world where God must be enjoyed, the thoughts of it would be more familiar and sweet. But faith can look to Christ, and say, My Head is there: he seeth it for me; he knoweth what he possesseth, prepareth, and promiseth to me; and I will quietly rest in his acquaintance with it.

20. Nay, the Godhead itself is so infinitely above

us, that, in itself, it is inaccessible; and it is ready to amaze and overwhelm us, to think of coming to the incomprehensible Majesty: but it emboldeneth the soul, to think of our glorified nature in Christ, and that, even in heaven, God will everlastingly condescend to us in the Mediator. For the mediation of redemption and acquisition shall be ended, (and thus he shall deliver up the kingdom to the Father,) yet it seems that a mediation of fruition shall continue: for Christ said to his Father, "I will that they also whom thou hast given me, be with me where I am, that they may behold my glory," John xvii. 24. We shall "rejoice," when the "marriage of the Lamb is come," Rev. xix. 7. "They are blessed that are called to his marriage supper," ver. 9. "The Lord God Almighty and the Lamb are the temple and the light of the new Jerusalem," Rev. xxi. 22, 23. Heaven would not be so familiar, or so sweet to my thoughts, if it were not that our glorified Lord is there, in whose love and glory we must live for ever.

O christian, as ever thou wouldst walk with God in comfortable communion with him, study and exercise this life of faith, in the daily use and improvement of Christ, who is our life, and hope, and all.

Grand Direct. III. Understand well what it is to believe in the Holy Ghost; and see that he dwell and operate in thee, as the life of thy soul, and that thou do not resist or quench the Spirit, but thankfully obey him.

Each person in the Trinity is so believed in by christians, as that in baptism they enter distinctly into covenant with them: which is, to accept the mercies of, and perform the duties to, each person distinctly.¹ As to take God for our God is more than to believe that there is a God, and to take Christ for our Saviour is more than barely to believe that he is the Messiah; so to believe in the Holy Ghost, is to take him for Christ's agent or advocate with our souls, and for our Guide, and Sanctifier, and Comforter, and not only to believe that he is the third person in the Trinity. This therefore is a most practical article of our belief.

If the blasphemy against the Holy Ghost be the unpardonable sin, then all sin against the Holy Ghost must needs have a special aggravation by being such. And if the sin against the Holy Ghost be the greatest sin, then our duty towards the Holy Ghost is certainly none of our smallest duties. Therefore the doctrine of the Holy Spirit, and our duty towards him, and sin against him, deserve not the least or last place in teaching, learning, and most serious consideration.

Two sorts do most dangerously sin against or abuse the Holy Ghost. The first is the profane, who through custom and education can say, "I believe in the Holy Ghost," and say, that "he sanctifieth them and all the elect people of God;" but hate or resist all sanctifying works and motions of the Holy Ghost, and hate all those that are sanctified by him, and make them the objects of their scorn, and deride the very name of sanctification, or at least the thing.²

The second sort are the enthusiasts, or true fanatics,

who advance, extol, and plead for the Spirit, against the Spirit; covering their greatest sins against the Holy Ghost, by crying up, and pretending to the Holy Ghost.³ They plead the Spirit in themselves against the Spirit in their brethren, yea, and in almost all the church: they plead the authority of the Spirit in them, against the authority of the Spirit in the holy Scriptures; and against particular truths of Scripture; and against several great and needful duties which the Spirit hath required in the world; and against the Spirit in their most judicious, godly, faithful teachers. But can it be the Spirit that speaks against the Spirit? Is the Spirit of God against itself? Are we "not all baptized by one Spirit (and not divers or contrary) into one body?" 1 Cor. xii. 12, 13. But it is "no marvel, for Satan to be transformed into an angel of light, or his ministers into the ministers of Christ, and of righteousness, whose end shall be according to their works," 2 Cor. xi. 13—15. The Spirit himself therefore hath commanded us, that we "believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world," 1 John iv. 1. "Yea, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," 1 Tim. iv. 1. Therefore take heed that you neither mistake nor abuse the Holy Spirit.

I. The doctrine concerning the Holy Ghost, to be believed, is briefly this: (1.) That the Holy Ghost, as given since the ascension of Christ, is his agent on earth, or his advocate with men (called by him the Paraclete): instead of his bodily presence, which for a little space he vouchsafed to a few, being ascended, he sendeth the Holy Spirit as better for them, to be his agent continually to the end, and unto all, and in all that do believe, John xvi. 7, 8. (2.) This Holy Spirit, so sent, infallibly inspired the holy apostles and evangelists, first to preach, and then to write the doctrine of Christ, contained (as indited by him) in the holy Scriptures; perfectly imprinting therein the holy image of God, John xv. 26; xvi. 13; Gal. iii. 1—4; Heb. ii. 3, 4. (3.) The same Spirit in them, sealed this holy doctrine, and the testimony of these holy men, by many miracles and wonderful gifts, by which they did actually convince the unbelieving world, and plant the churches. (4.) The same Spirit (having first by the apostles given a law or canon to the universal church, constituting its offices and the duty of the officers, and the manner of their entrance) doth qualify and dispose men for the stated, ordinary ministerial work, (which is to explain and apply the foresaid Scriptures,) and directeth those that are to ordain and choose them (they being not wanting on their part); and so he appointeth pastors to the church, Eph. iii. 2—4, 8, 13. (5.) The same Spirit assisteth the ministers (thus sent in their faithful use of the means) to teach and apply the holy Scriptures according to the necessities of the people, the weight of the matter, and the majesty of the word of God. (6.) The same Spirit doth by this word (heard or read) renew and sanctify the souls of the elect; illuminating their minds, opening and quickening their hearts, prevailing with, changing, and resolving their wills, thus writing God's word, and imprinting his image

¹ *Scrutari temeritas est, credere pietas, nosse vita.* Bernard. de Consid. ad Eugen. l. 5.

² *Deus est principium effectivum in creatione refectionum in redemptione, perfectivum in sanctificatione.* Joh. Combris comp. Theol. l. 4. c. 1.

³ *Reiectis prophetiis et apostolicis scriptis, Manichæi novum evangelium scripserunt: et ut antecellere communi hominum multitudini et semi-dei viderentur, simulaverunt enthu-*

siasmos seu afflatus, subito in turba se in terram objicientes, et velut attoniti diu tacentes; deinde tanquam redeuntibus ex specu Trophonio et plorantes, multa vaticinai sunt; prorsus ut Anabaptistæ recens fecerunt in seditione monasteriensis. Etsi autem in quibusdam manifesta simulatio fuit, tamen aliquibus reipsa à diabolis furores immissos esse certum est. Carion. Chron. l. 3. p. 54.

by his word upon their hearts, making it powerful to conquer and cast out their strongest, sweetest, dearest sins, and bringing them to the saving knowledge, love, and obedience of God in Jesus Christ, Acts xxvi. 18; John xiv. 16, 26. (7.) The same Holy Spirit assisteth the sanctified in the exercise of this grace, to the increase of it, by blessing and concurring with the means appointed by him to that end: and helpeth them to use those means, perform those duties, conquer temptations, oppositions, and difficulties, and so confirmeth and preserveth them to the end. (8.) The same Spirit helpeth believers, in the exercise of grace, to feel it, and discern the sincerity of it in themselves, in that measure as they are meet for, and in those seasons when it is fittest for them. (9.) The same Spirit helpeth them hereupon to conclude that they are justified and reconciled to God, and have right to all the benefits of his covenant. (10.) Also, he assisteth them actually to rejoice in the discerning of this conclusion. For though reason of itself may do something in these acts, yet so averse is man to all that is holy, and so many are the difficulties and hinderances in the way, that to the effectual performance, the help of the Spirit of God is necessary.

By this enumeration of the Spirit's operations, you may see the errors of many detected, and many common questions answered. 1. You may see their blindness, that pretend the Spirit within them, against Scripture, ministry, or the use of God's appointed means: when the same Spirit first indited the Scripture, and maketh it the instrument to illuminate and sanctify our souls. God's image is, (1.) Primarily, in Jesus Christ his Son. (2.) Derivatively, by his Spirit, imprinted perfectly in the Holy Scriptures. (3.) And by the Scripture, or the holy doctrine of it, instrumentally impressed on the soul. So that the image of God in Christ, is the cause of his image in his holy word or doctrine, and his image in his word, is the cause of his image on the heart. So a king may have his image, (1.) Naturally, on his son, who is like his father. (2.) Expressively, in his laws, which express his wisdom, clemency, and justice. (3.) And effectively, on his subjects and servants, who are by his laws reduced to a conformity to his mind. As a man may first cut his arms or image on his seal, and then by that seal imprint it on the wax; and though it be perfectly cut on the seal, it may be imperfectly printed on the wax; so God's image is naturally perfect in his Son, and regularly or expressively perfect on the seal of his holy doctrine and laws; but imperfectly on his subjects, according to their reception of it in their several degrees.

Therefore it is easy to discern their error, that tell men the light or Spirit within them, is their rule, and a perfect rule, yea, and that it is thus in all men in the world; when God's word and experience flatly contradict it, telling us that infidels and enemies of God, and all the ungodly, are in darkness, and not in the light; and that all that speak not according to this word, (the law and testimony), have "no light in them;" and therefore no "perfect light to be their rule," Isa. viii. 20. The ministry is sent, to bring them from darkness to light: therefore, they had not a sufficient light in them before, Acts xxvi. 17, 18. "Woe to them that put darkness for light, and light for darkness!" Isa. v. 20: telling the children of darkness, and the haters of the light, that they have a perfect light and rule within them, when God saith, "They have no light in them." See 1 John i. 4-8. "He that saith he is in the light, and hateth his brother, is in darkness even till now," 1 John ii. 9-11. The light within a wicked man, is "darkness" and "blindness," and therefore not

his rule, Matt. vi. 23; Eph. v. 8. Even the light that is in godly men, is the knowledge of the rule, and not the rule itself at all, nor ever called so by God. • Our rule is perfect; our knowledge is imperfect: for Paul himself saith, "We know in part; but when that which is perfect is come, then that which is in part shall be done away: now we see through a glass darkly," 1 Cor. xiii. 9, 10, 12. "The gospel is hid to them that are lost," being "blinded by Satan," 2 Cor. iv. 3, 4.

There is an admirable, unsearchable concurrence of the Spirit, and his appointed means, and the will of man, in the procreation of the new creature, and in all the exercises of grace, as there is of male and female in natural generation; and of the earth, the sun, the rain, the industry of the gardener, and the seminal virtue of life and specification, in the production of plants with their flowers and fruits. And as wise as it would be to say, it is not the male but the female, or not the female but the male that generateth; or to say, it is not the earth but the sun, or not the sun but the rain, or not the rain but the seminal virtue, that causeth plants with flowers and fruits: so wise is it to say, it is not the Spirit but the word and means, or it is not the word and means but the Spirit, or it is not the reason, and will, and industry of man, but the Spirit: or, if we have not wisdom enough to assign to each cause its proper interest in the effect, that therefore we should separate what God hath conjoined, or deny the truth of the causation, because we comprehend not the manner and influence—this is but to choose to be fooled by pride, rather than confess that God is wiser than we.

2. You may here discern also, how the Spirit assureth and comforteth believers: and how palpably they err, that think the Spirit comforteth or assureth us of our salvation without the use of its evidencing grace. The ten things mentioned above, is all that the Spirit doth herein. But to expect his comforts without any measure of discerning his graces, which can only rationally prove our right to the blessings of the promise, this is to expect that he should comfort a rational creature not as rational, but darkly cause him to rejoice he knoweth not why: and that he should make no use of faith to our comfort: for faith resteth understandingly upon the promise, and expecteth the performance of it to those that it is made to, and not to others. Indeed there is a common encouragement and comfort, which all men, even the worst, may take from the universal, conditional promise: and there is much abatement of our fears and troubles that may be fetched from probabilities and uncertain hopes of our own sincerity and interest in the promise. But to expect any other assurance or comfort from the Spirit, without evidence, is but to expect immediate revelations or inspirations to do the work, which the word of promise and faith should do. The soul's consent to the covenant of grace, and fiducial acceptance of an offered Christ, is justifying, saving faith: every man hath an object in the promise and offer of the gospel for this act, and therefore may rationally perform it. (Though all have not hearts to do it.) This may well be called, faith of adherence; and is itself our evidence, from which we must conclude, that we are true believers: the discerning of this evidence, called by some, the reflex act of faith, is no act of faith at all, it being no believing of another, but the act of conscience, knowing what is in ourselves. The discerning and concluding that we are the children of God, participateth of faith and conscientious knowledge, which gave us the premises of such a conclusion.

3. You may hence perceive also how we are said to be "sealed" by the Spirit, Eph. i. 13; Rom. viii. 9; Eph. iv. 30: even as a man's seal doth signify the thing sealed to be his own; so the "Spirit of holiness in us," is God's seal upon us, signifying that we are his, 2 Tim. ii. 19. Every one that "hath the Spirit," is sealed by having it: and that is his evidence, which, if he discern, he may know that he is thus sealed.

4. Hereby also you may see what the "earnest and first-fruits of the Spirit" is, 2 Cor. i. 22: the Spirit is given to us by God, as the earnest of the glory which he will give us. To whomsoever he giveth the spirit of faith, and love, and holiness, he giveth the seed of life eternal, and an inclination thereto, which is his earnest of it.

5. Hereby also you may see how the Spirit witnesseth that we are the children of God. The word "witness" is put here principally for evidence: if any one question our adoption, the witness or evidence which we must produce to prove it, is the "Spirit of Jesus sanctifying us," and dwelling in us: this is the chief part (at least) of the sense of the text, Rom. viii. 16. Though it is true, that the same Spirit witnesseth by (1.) Showing us the grace which he hath given us; (2.) And by showing us the truth of the promise made to all believers; (3.) And by helping us from those promises to conclude with boldness, that we are the children of God; (4.) And by helping us to rejoice therein.

II. I have been the longer (though too short) in acquainting you with the office of the Holy Ghost, (supposing your belief that he is the third person in the Trinity,) because it is an article of grand importance, neglected by many that profess it, and because there are so many and dangerous errors in the world about it. Your great care now must be, 1. To find this Spirit in you, as the principle of your operations: and, 2. To obey it, and follow its motions, as it leadeth you up to communion with God. Of the first I have spoken in the first chapter. For the second, observe these few directions.

Direct. I. Be sure you mistake not the Spirit of God and its motions, nor receive, instead of them, the motions of Satan, or of your passions, pride, or fleshly wisdom.—It is easy to think you are obeying the Spirit, when you are obeying Satan and your own corruptions against the Spirit. By these fruits the Spirit of God is known. 1. The Spirit of God is for heavenly wisdom, and neither for foolishness nor treacherous craftiness, Psal. xix. 7; xciv. 8; Jer. iv. 22; 1 Cor. ii. 4—7. 2. The Spirit of God is a Spirit of love, delighting to do good; its doctrine and motions are for love, and tend to good; abhorring both selfishness and hurtfulness to others, Gal. v. 21, 22. 3. He is a Spirit of concord, and is ever for the unity of all believers; abhorring both divisions among the saints, and carnal compliances and confederacies with the wicked, 1 Cor. xii.; Eph. iv. 3—6, 13; 1 Cor. i. 10; iii. 3; Rom. xvi. 17, 18. 4. He is a Spirit of humility and self-denial, making us, and our knowledge, and gifts, and worth, to be very little in our own eyes; abhorring pride, ambition, self-exalting, boasting, as also the actual debasing of ourselves by earthliness or other sin, Matt. xviii. 3; Eph. iv. 2. 5. He is a Spirit of meekness, and patience, and forbearance; abhorring stupidity, and inordinate passion, boisterousness, tumult, envy, contention, reviling, and revenge, Matt. xi. 28, 29; Eph. iv. 2; James iii.; 1 Pet. ii. 20—23; Gal. v. 20; Rom. xii. 18—20; Eph. iv. 31; Col. iii. 8. 6. He is a Spirit of zeal for God, resolving men against

known sin, and for known truth and duty; abhorring a furious, destroying zeal, and also an indifferency in the cause of God; and a yielding compliance with that which is against it, Gal. iv. 18; Numb. xxv. 11, 13; Titus ii. 14; James iii. 15, 17; Luke ix. 55; Rev. iii. 16. 7. He is a Spirit of mortification, crucifying the flesh, and still contending against it, and causing men to live above all the glory, and riches, and pleasures of the world: abhorring both carnal licentiousness and sensuality, and also the destroying and disabling of the body, under pretence of true mortification, Rom. viii. 1, 13; Gal. v. 17; Rom. xiii. 13, 14; 1 Cor. ix. 27; 2 Pet. ii. 19; Col. ii. 18, 21, 23. 8. The Spirit of Christ contradiceth not the doctrine of Christ in the holy Scripture, but moveth us to an exact conformity thereto, Isa. viii. 20. This is the sure rule to try pretences and motions of every spirit by: for we are sure that the Spirit of Christ is the author of that word; and we are sure he is not contrary to himself. 9. The motions of the Spirit do all tend to our good, and are neither ludicrous, impertinent, or hurtful finally: they are all for the perfecting of sanctification, obedience, and for our salvation. Therefore unprofitable trifles, or despair, and hurtful distractions and disturbances of mind, which drive from God, unfit for duty, and hinder salvation, are not the motions of the Spirit of God, 2 Tim. i. 7; Rom. viii. 15; Isa. xi. 2; Gal. v. 22; Zech. xii. 10; 1 Pet. iv. 14; 2 Cor. iii. 6. 10. Lastly, The Spirit of God subjecteth all to God, and raiseth the heart to him, and maketh us spiritual and divine, and is ever for God's glory, 1 John iv. 5, 6; 1 Cor. vi. 11, 17, 20; Eph. ii. 18, 22; Phil. iii. 3, 19, 20; 1 Pet. i. 2; iv. 6. Examine the texts here cited, and you will find that by all these fruits the Spirit of God is known from all seducing spirits, and from the fancies or passions of self-conceited men.

Direct. II. Quench not the Spirit, either by wilful sin or by your neglecting of its offered help.—It is as the spring to all your spiritual motions; as the wind to your sails: you can do nothing without it. Therefore reverence and regard its help, and pray for it, and obey it, and neglect it not. When you are sure it is the Spirit of God indeed, that is knocking at the door, behave not yourselves as if you heard not. 1. Obey him speedily: delay is a present, unthankful refusal, and a kind of a denial. 2. Obey him thoroughly: a half-obedience is disobedience. Put him not off with Ananias and Sapphira's gift; the half of that which he requireth of you. 3. Obey him constantly: not sometimes hearkening to him, and more frequently neglecting him; but attending him in a learning, obediential course of life.

Direct. III. Neglect not those means which the Spirit hath appointed you to use, for the receiving of its help, and which he useth in his holy operations.—If you will meet with him, attend him in his own way, and expect him not in by-ways where he useth not to go. Pray, and meditate, and hear, and read, and do your best, and expect his blessing. Though your ploughing and sowing will not give you a plentiful harvest without the sun, and rain, and the blessing of God, yet these will not do it neither, unless you plough and sow. God hath not appointed a course of means in nature or morality in vain, nor will he use to meet you in any other way.

Direct. IV. Do most when the Spirit helpeth you most.—Neglect not the extraordinary measures of his assistance: if he extraordinarily help you in prayer, or meditation, improve that help, and break not off so soon as at other times (without necessity): not that you should omit duty till you feel his help;

for he useth to come in with help in the performance, and not in the neglect of duty : but tire not out yourself with affected length, when you want the life.

Direct. V. Be not unthankful for the assistance he hath given you.—Deny not his grace : ascribe it not to nature : remember it to encourage your future expectations : unthankfulness and neglect are the way to be denied further help.

Quest. But how shall I know whether good effects be from the means, or from my reason and endeavour, and when from the Spirit of God?

Ans. It is as if you should ask, How shall I know whether my harvest be from the earth, or sun, or rain, or God, or from my labour? I will tell you how. They are all con-causes : if the effect be there, they all concur ; if the effect be wanting, some of them were wanting. It is foolish to ask, which is the cause, when the effect is not produced but by the concurrence of them all. If you had asked, which cause did fail, when the effect faileth? there were reason in that question ; but there is none in this. The more to blame those foolish atheists, that think God or the Spirit is not the cause, if they can but find that reason and means are in the effect. Your reason, and conscience, and means would fall short of the effect, if the Spirit put not life into all.

Obj. But I am exceedingly troubled and confounded with continual doubts about every motion that is in my mind, whether it be from the Spirit of God, or not.

Ans. The more is your ignorance, or the malice of Satan causing your disquiet. In one word, you have sufficient direction to resolve those doubts, and end those troubles. Is it good, or evil, or indifferent, that you are moved to? This question must be resolved from the word of God, which is the rule of duty. If it be good, in matter, and manner, and circumstances, it is from the Spirit of God (either its common or special operation) : if it be evil or indifferent, you cannot ascribe it to the Spirit. Remember that the Spirit cometh not to you, to make you new duty which the Scripture never made your duty, and so to bring an additional law ; but to move and help you in that which was your duty before. (Only it may give the matter, while Scripture giveth the obligation by its general command.) If you know not what is your duty, and what not, it is your ignorance of Scripture that must be cured : interpret Scripture well, and you may interpret the Spirit's motions easily. If any new duty be motioned to you, which Scripture commandeth not, take such motions as not from God (unless it were by extraordinary, confirmed revelation).

Grand Direct. IV. Let it be your chiefest study to attain to a true, orderly, and practical knowledge of

God, in his several attributes and relations ; and to find a due impression from each of them upon your hearts, and a distinct, effectual improvement of them in your lives.

Because I have written of this point more fully in another treatise, "Of the Knowledge of God, and Converse with Him," I shall but briefly touch upon it here, as not willing to repeat that which there is delivered : Only, let me briefly mind you of these few things : 1. That the true knowledge of

God is the sum of godliness, and the end of all our other knowledge, and of all that we have or do as christians." As Christ is a teacher that came from God, so he came to call and lead us unto God ; or else he had not come as a Saviour. It is from God that we fell by sin, and to God that we must be restored by grace. To save us, is to restore us to our perfection, and our happiness ; and that is to restore us unto God.

2. That the true knowledge of God is powerful and effectual upon the heart and life : and every attribute and relation of God, is so to be known, as to make its proper impress on us : and the measure of this saving knowledge, is not to be judged of, by extensiveness, or number of truths concerning God which we know, so much as by the clearness, and intensiveness, and the measure of its holy effects upon the heart.

3. This is it that denominateth both ourselves, and all our duties, holy : when God's image is thus imprinted on us ; and we are like him by the new birth, as children to their father ; and by his knowledge, both our hearts and lives are made divine ; being disposed unto God, devoted to him and employed for him ; he being our life, and light, and love.

4. This is the sum of the covenant of God with man, "I will be thy God, and thou shalt be my people." And the other parts of the covenant, "that Christ be our Saviour, and the Holy Ghost our Sanctifier," are both subservient unto this ; there being now no coming unto God, but as reconciled in Christ our Mediator, and by the teaching and drawing of the Holy Ghost. To be our God, is to be to us an absolute Owner, a most righteous Governor, and a most bountiful Benefactor or Father ; as having created us, redeemed and regenerated us ; and this according to his most blessed nature, properties, and perfections.

5. It is not only a loose and inconstant effect of your particular thoughts of God, that is the necessary impress of his attributes (as to fear him, when you remember his greatness and justice) : but it must be a habit or holy nature in you, every attribute having made its stated image upon you ; and that habit or image being in you, a constant principle of holy, spiritual operations. A habit of reverence, belief, trust, love, &c. should be, as it were, your nature.

6. Not that the knowledge of God in his perfections, should provoke us to desire his properties and perfections : for to have such an aspiring desire to be gods, were the greatest pride and wickedness. But only we must desire, (1.) To be as like God, in all his communicable excellencies, as is agreeable to our created state and capacity. (2.) And to have as near and full communion with him, as we can attain to and enjoy.

7. The will of God, and his goodness, and holiness, are more nearly propounded to us, to be the rule of our conformity, than his power, and his knowledge. Therefore his law is most immediately the expression of his will ; and our duty and goodness lie in our conformity to his law ; being holy as he is holy.

Because I may not stand on the particulars, I shall give you a brief, imperfect scheme of that of God, which you must thus know.

"Laertius in Zenone, saith, Dicunt Stoici Deum esse animal immortale, rationale, perfectum ac beatum, à malo omni remotissimum, providentia sua mundum et quæ sunt in mundo administrans omnia : non tamen inesse illi humanæ formæ lineamenta. Cæterum esse opificem immensi hujus operis, sicut et patrem omnium.—Eumque multis appellari nominibus juxta proprietates suas.—Quosdam item esse demones dicunt quibus insit hominum miseratio, inspectores rerum humanarum ; heroes quoque solutas corporibus, sa-

piantum animas.—Bonos aiunt esse divinos, quod in seipsis quasi habeant Deum. Malum vero impium et sine Deo esse, quod duplici ratione accipitur, sive quod Deo contrarius dicatur, sive quod aspernetur Deum : id tamen malis omnibus non convenire. Pios autem et religiosos esse sapientes, peritos divini juris omnes. Pietatem esse scientiam divini cultus. Diis item eos sacrificia facturos, castosque futuros. Quippe ea quæ in Deos admittuntur peccata detestari, Diisque charos ac gratos fore quo sancti justique in rebus divinis sint.

God is to be known by us	I. As in Himself.	I. In his BEING: <i>Quod sit.</i>	1. One; and indivisible: in Three Persons.* 2. Immense: and incomprehensible. 3. Eternal. ^b	1. The FATHER, 2. The SON, 3. The HOLY GHOST.	1. Necessary, 2. Independent, 3. Immutable.
		II. In his NATURE: <i>Quid sit.</i>	A SPIRIT { 1. Simple: uncompounded. 2. Impassionate, incorruptible, immortal. 3. Invisible, intangible, &c. and LIFE { 1. POWER, 2. UNDERSTANDING, 3. WILL.		
	II. As Related to his Creatures.	III. In his PERFECTIONS: <i>Qualis sit.</i>	1. OMNIPOTENT, 2. OMNISCIENT, 3. MOST GOOD.	1. MOST GREAT, 2. MOST WISE, 3. MOST HOLY and HAPPY. ^c	1. BEING HIMSELF. 2. KNOWING HIMSELF. 3. LOVING and ENJOY- ING HIMSELF.
		I. The EFFICIENT Cause of all things: Rom. x. 36, "OF HIM."	1. CREATOR and Conserver.	1. Our OWNER or LORD: most Absolute, Free, and Irresistible. 2. Our RULER or King: 1. By Legislation: 2. Judgment: 3. Execution: Absolute, perfect, True, Holy, Just, Merciful, Patient, Terrible. 3. Our BENEFAC- TOR or FATHER; 1. Most Loving: 2. Most Bountiful: 3. Most Amiable: (Patient, Merciful, Constant.) Causally and Objectively (d)	(d) 1. Our Life, and Strength, and Safety. 2. Our Light, and Wisdom. 3. Our Love and Joy: and so our End, and Rest, and Happiness hereafter (e)
		II. The DIRIGENT Cause: "THROUGH HIM."	2. REDEEMER and Saviour.		(e) 1. Perfecting our Natures in Heavenly Life. 2. Whom we shall behold in glorious Light. 3. Whom we shall Please and Love; and be Pleased in him, and Loved by him; Rejoice in him, Praise him, and so Enjoy him, Perfectly and Perpetually.
		III. The FINAL Cause: "TO HIM, are all things: to whom be glory for ever. Amen."	3. REGENERATOR and Sanctifier.		

See these practically opened and improved, in the First Part of my "Divine Life." The more full explanation of the attributes, fit for the more capacious, is reserved for another tractate.

For the right improvement of the knowledge of all these attributes of God, I must refer you to the fore-mentioned treatise. The acts which you are to exercise upon God are these: 1. The clearest knowledge you can attain to.* 2. The firmest belief. 3. The highest estimation. 4. The greatest admiration. 5. The heartiest and sweetest complacency or love. 6. The strongest desire. 7. A filial awfulness, reverence, and fear. 8. The boldest quieting trust and confidence in him. 9. The most fixed waiting, dependence, hope, and expectation. 10. The most absolute self-resignation to him. 11. The fullest and quietest submission to his disposals. 12. The humblest and most absolute subjection to his governing authority and will, and the exactest obedience to his laws. 13. The boldest courage and fortitude in his cause, and owning him before the world in the greatest sufferings. 14. The greatest thankfulness for his mercies. 15. The most faithful improvement of his talents, and use of his means, and performance of our trust. 16. A reverent and holy use of his name and word: with a reverence of his secrets;

* De diis ita ut sunt loquere. Bias in Laert. Leg. Pauli Scaligeri Theses de Archetypo Mundo Ep. Cath. l. 14. God never wrought miracle to convince atheism, because his or-

derbearing to intrude or meddle with them. 17. A wise and cautious observance of his providences, public and private; neither neglecting them, nor misinterpreting them; neither running before them, nor striving discontentedly against them. 18. A discerning, loving, and honouring his image in his children, notwithstanding their infirmities and faults; without any friendship to their faults, or over-magnifying or imitating them in any evil. 19. A reverent, serious, spiritual adoration and worshipping him, in public and private, with soul and body, in the use of all his holy ordinances; but especially in the joyful celebration of his praise, for all his perfections and his mercies. 20. The highest delight and fullest content and comfort in God that we can attain: especially a delight in knowing him, and obeying and pleasing him, worshipping and praising him; loving him, and being beloved of him, through Jesus Christ; and in the hopes of the perfecting of all these in our everlasting fruition of him in heavenly glory.

All these are the acts of piety towards God; which ordinary works convince it. Lord Bacon, Essay 16. p. 87. Deus est mens soluta, libera et segregata ab omni concretionem mortali, omnia sentiens, movens, &c. Cicero l. Tuscul.

I lay together for your easier observation and memory : but some of them must be more fully opened, and insisted on.

Of self-resignation to God as our Owner.

Grand Direct. V. Remember that God is your Lord or Owner : and see that you make an absolute resignation of yourselves, and all that you have, to him as his own; and use yourselves and all accordingly; trust him with his own; and rest in his disposals.

Of this I have already spoken in my "Sermon of Christ's Dominion," and in my "Directions for a sound Conversion;" and therefore must but touch it here. It is easy, notionally, to know and say that God is our Owner, and we are not our own; but if the habitual, practical knowledge of it were as easy, or as common, the happy effects of it would be the sanctification and reformation of the world. I shall first tell you what this duty is, and how it is to be performed; and then, what fruits and benefits it will produce, and what should move us to it.

I. The duty lieth in these acts : 1. That you consider the ground of God's propriety in you; (1.) In making you of nothing, and preserving you. (2.) In redeeming you by purchase. (3.) In regenerating you, and renewing you for himself.^p The first is the ground of his common natural propriety in you and all things. The second is the ground of his common gracious propriety in you and all men, as purchased by Christ, Rom. xiv. 9; John xiii. 3. The third is the ground of his special gracious propriety in you, and all his sanctified, peculiar people. Understand and acknowledge what a plenary dominion God hath over you, and how absolutely and wholly you are his. 2. Let it exceedingly please you, to think that you are wholly his: it being much better for you, as to your safety, honour, and happiness, than to be your own, or any's else. 3. As God requireth it in his covenant of grace, that he have his right, by your consent, and not by constraint; so you must thankfully accept the motion, and with hearty and full consent of will, resign yourselves to him, as his own, even as his creatures, his ransomed ones, and his regenerate children, by a covenant never to be violated. 4. You must carefully watch against the claim and reserves of carnal selfishness; lest while you confess you are God's, and not your own, you should secretly still keep possession of yourselves against him, or re-assume the possession which you surrendered. 5. You must use yourselves ever after as God's, and not your own.

II. In this using yourselves as wholly God's, consisteth both your further duty, and your benefits. 1. When God's propriety is discerned and consented to, it will make you sensible how you are obliged to employ all your powers of soul and body to his service; and to perceive that nothing should be alienated from him, no creature having any co-ordinate title to a thought of your hearts, or a glance of your affection, or a word of your mouths, or a minute of your time. The sense of God's propriety must cause you to keep constant accounts between God and you; and to call yourselves to a frequent reckoning, whether God have his own, and you do not defraud him; whether it be his work that you are doing, and for him that you think, and speak, and live? And all that you have, will be used as his, as well as yourselves; for no man can have any good thing that is more his own, than he is his own himself.

2. Propriety discerned, doth endear us in affection

to our owner. As we love our own children, so they love their own fathers. Our very dogs love their own master better than another. When we can say with Thomas, "My Lord, and my God," it will certainly be the voice of love. God's common propriety in us, as his created and ransomed ones, obligeth us to love him with all our heart; but the knowledge of his peculiar propriety, by regeneration, will more effectually command our love.

3. God's propriety perceived, will help to satisfy us of his love and care of us: and will help us to trust him in every danger; and so take off our inordinate fear, and anxieties, and caring for ourselves.^q The apostle proveth Christ's love to his church from his propriety, Eph. v. 29, "No man ever yet hated his own flesh." God is not regardless of his own. As we take care of our cattle, to preserve them, and provide for them, more than they do for themselves, for they are more ours than their own; so God is more concerned in the welfare of his children, than they are themselves, they being more his than their own. Why are we afraid of the wrath and cruelty of man? Will God be mindless and negligent of his own? Why are we over-careful and distrustful of his providence? Will he not take care of his own, and make provision for them? "God, even our own God, shall bless us," Psal. lxxvii. 6. God's interest in his church, and cause, and servants, is an argument which we may plead with him in prayer, 1 Chron. xvii. 21, 22, and with which we may greatly encourage our confidence: Isa. xlviii. 9, 11, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory to another." Isa. xliii. 1, 2, "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; Fear not: for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee," &c. If God should neglect our interest, he will not neglect his own.

4. God's propriety in us discerned, doth so much aggravate our sin against him, that it should greatly restrain us, and further our humiliation and recovery when we are fallen: Lev. xx. 26, "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Ezek. xvi. 8, "I swear unto thee, and entered into a covenant with thee, and thou becamest mine, saith the Lord," when he is aggravating Jerusalem's sin. 1 Cor. vi. 19, 20, "Ye are not your own: for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Justice requireth, that every one have his own.

5. It should silence all murmurings and repinings against the providence of God, to consider that we are his own. Doth he afflict you? and are you not his own? Doth he kill you? are you not his own? As a Ruler, he will show you reason enough for it in your sins; but as your absolute Lord and Owner, he need not give you any other reason than that he may do with his own as he list. It is not possible that he can do any wrong to that which is absolutely his own. If he deny you health, or wealth, or friends, or take them from you; he denieth you, or taketh from you, nothing but his own. Indeed, as a Governor and a Father, he hath secured the faithful of

^p Persuasum hoc sit à principio hominibus, dominos esse omnium rerum ac moderatores Deos: eaque quæ gerantur eorum geriditione atque numine—Et qualis quisque fit, quid agat, quid in se admittat, qua mente, qua pietate colat reli-

gionem, intueri, piorumque et impiorum habere rationem. Cicero 2. de Leg.

^q Deorum providentia mundus administratur, iidemque consulunt rebus humanis neque solum universis, verum etiam singulis. Cicero 1. de Divin.

eternal life : otherwise, as their Owner, he could not have wronged them, if he had made the most innocent as miserable as he is capable to be. Do you labour, and beat, and kill your cattle, because they are your own (by an imperfect propriety)? and dare you grudge at God for afflicting his own, when their consciences tell them, that they have deserved it and much more?

And that you may not think that you have resigned yourselves to God entirely, when you do but hypocritically profess it, observe : 1. That man is not thus resigned to God, that thinketh any service too much for God, that he can do. 2. Nor he that thinketh any cost too great for God that he is called to undergo. 3. Nor he that thinketh that all is won (of his time, or wealth, or pleasure, or any thing) which he can save or steal from God : for all is lost that God hath not. 4. Nor he that must needs be the disposer of himself, and his condition and affairs, and God must humour him, and accommodate his providence to his carnal interest and will, or else he cannot bear it, or think well of it. 5. Remember that all that is bestowed in sin upon God's enemies, is used against him, and not as his own. 6. And that he that hideth his talent, or useth it not at all, cannot be said to use it for God. Both idleness and alienating the gifts of God, are a robbing him of his own.

III. To help you in this work of self-resignation, often consider : 1. That if you were your own, you were most miserable. You could not support, preserve, or provide for yourselves : who should save you in the hour of temptation and distress? Alas! if you are humbled christians, you know so much of your own insufficiency, and feel yourselves such a daily burden to yourselves, that you have sure enough of yourselves ere now : and beg of God, above all your enemies, to save you from yourselves ; and of all judgments, to save you from being forsaken of God, and given up to yourselves. 2. Remember that none in the world hath sufficient power, wisdom, and goodness, to take the full care and charge of you, but God ; none else can save you, or sanctify you, or keep you alive one hour : and therefore it is your happiness and honour that you are his. 3. His right is absolute, and none hath right to you but he ; none else did create you, redeem you, or regenerate you. 4. He will use you only in safe and honourable services, and to no worse an end, than your endless happiness. 5. What you deny him, or steal from him, you give to the devil, the world, and the flesh ; and do they better deserve it? 6. You are his own in title, whether you will or not ; and he will fulfil his will upon you. • Your consent and resignation is necessary to your good, to ease you of your cares, and secure you from present and eternal misery.

Grand Direct. VI. Remember that God is your sovereign King, to rule and judge you ; and that it is your rectitude and happiness to obey and please him. Labour therefore to bring your souls and bodies into the most absolute subjection to him, and to make it your delight and business sincerely and exactly to obey his will.

Having resigned yourselves absolutely to God as your Owner, you are next to subject yourselves absolutely to God as your Governor or King. How much of our religion consisteth in this, you may see in the nature of the thing, in the design of the law and word of God, in the doctrine and example of Jesus Christ, in the description of the last judgment, and in the common consent of all the world. Though love is the highest work of man, yet it is so far from

discharging us from our subjection and obedience, that it constraineth us to it most powerfully and most sweetly, and must itself be judged of by these effects. • " If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me. If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings," John xiv. 15, 21, 23, 24. " If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you," chap. xv. 10, 14. " If ye know these things, happy are ye if ye do them," chap. xiii. 17. " For this is the love of God, that we keep his commandments : and his commandments are not grievous," 1 John v. 3. " He that saith, I know him, and keepeth not his commandment, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him. He that saith he is in him, ought himself also to walk, even as he walked. If ye know that he is righteous, ye know that every one that doth righteousness is born of him," chap. ii. 4—6, 29. " Whosoever abideth in him, sinneth not : whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you : he that doth righteousness is righteous, even as he is righteous. He that committeth sin, is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin : for his seed remaineth in him : and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil : whosoever doth not righteousness, is not of God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight," chap. iii. 6—10, 22. " Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in by the gates into the city," Rev. xxii. 14.

I set together these testimonies of the Scripture, that the stream of divine authority may carry you to a lively sense of the necessity of obedience.

I shall here first tell you what this full subjection is, and then I shall direct you how to attain it.

I. As in God there is first his relation of our King, and then his actual government of us, by his laws and judgment ; so in us, there is first our relation of subjects to God, and then our actual obedience. We are subjects by divine obligation, before we consent (as rebels are) ; but our consent or self-obligation is necessary to our voluntary obedience, and acceptance with God. Subjection is our stated obligation to obedience. This subjection and habit of obedience, is then right and full, 1. When the sense of God's authority over us is practical, and not notional only. 2. And when it is deep rooted and fixed, and become as a nature to us : as a man's intention of his end is, that hath a long journey to go, which carrieth him on to the last step : or as a child's subjection to his parents, or a servant's to his master, which is the habit or principle of his daily course of life. 3. When it is lively, and ready to put the soul upon obedience. 4. When it is constant, keeping the soul in a continual attendance upon the will of God. 5. When it hath universal respect to all his commandments. 6. When it is resolute, powerful,

• Aristippus rogatus aliquando quid haberent eximium philosophi? Si omnes, inquit, leges intereant, aequaliter vivemus. Laertius.

and victorious against temptations to disobedience. I. When it is superlative, respecting God as our supreme King, and owning no authority against him, nor any but what is subordinate to him. 8. When it is voluntary, pleasant, cheerful, and delectable to us to obey him to the utmost of our power.

How to bring the soul into subjection to God. II. To bring the soul to this full subjection and obedience to God, is so difficult, and yet so reasonable, so necessary, and so excellently good, that we should not think any diligence too great, by which it is to be attained. The directions that I shall give you, are, some of them to habituate the mind to an obediential frame, and some of them, also, practically to further the exercise of obedience in particular acts.

Direct. I. Remember the unquestionable, plenary title that God hath, to the government of you, and of all the world.—The sense of this will awe the soul, and help to subject it to him, and to silence all rebellious motions. Should not God rule the creatures which he hath made? Should not Christ rule the souls which he hath purchased? Should not the Holy Ghost rule the souls which he hath regenerated and quickened?

Direct. II. Remember that God is perfectly fit for the government of you, and all the world.—You can desire nothing reasonably in a governor, which is not in him. He hath perfect wisdom, to know what is best: he hath perfect goodness, and therefore will be most regardful of his subjects' good, and will put no evil into his laws. He is almighty, to protect his subjects, and see to the execution of his laws. He is most just, and therefore can do no wrong, but all his laws and judgments are equal and impartial. He is infinitely perfect and self-sufficient, and never needed a lie, or a deceit, or unrighteous means to rule the world; nor to oppress his subjects to attain his ends. He is our very end, and interest, and felicity; and therefore hath no interest opposite to our good, which should cause him to destroy the innocent. He is our dearest Friend and Father, and loveth us better than we love ourselves; and therefore we have reason confidently to trust him, and cheerfully and gladly to obey him, as one that ruleth us in order to our own felicity.

Direct. III. Remember how unable and unfit you are to be governors of yourselves.—So blind and ignorant; so biased by a corrupted will; so turbulent are your passions; so incessant and powerful is the temptation of your sense and appetite; and so unable are you to protect or reward yourselves, that methinks you should fear nothing in this world more, than to be given up to "your own heart's lusts, to walk in your own (seducing) counsels," Psal. lxxxi. 11, 12. The brutish appetite and sense hath got such dominion over the reason of carnal, unrenewed men, that for such to be governed by themselves, is for a man to be governed by a swine, or the rider to be ruled by the horse.

Direct. IV. Remember how great a matter God maketh of his kingly prerogatives, and of man's obedience.—The whole tenor of the Scripture will tell you this. His precepts, his promises, his threatenings, his vehement exhortations, his sharp reproofs, the sending of his Son and Spirit, the example of Christ and all the saints, the reward prepared for the obedient, and the punishment for the disobedient—all tell you aloud, that God is far from being indifferent whether you obey his laws or not. It will teach you to regard that, which you find is so regarded of God.

Direct. V. Consider well of the excellency of full obedience, and the present benefits which it bringeth

to yourselves and others.—Our full subjection and obedience to God, is to the world and the soul as health is to the body. When all the humours keep their due temperament, proportions, and place, and every part of the body is placed and used according to the intent of nature, then all is at ease within us: our food is pleasant; our sleep is sweet; our labour is easy; and our vivacity maketh life a pleasure to us: we are useful in our places, and helpful to others that are sick and weak. So is it with the soul that is fully obedient: God giveth him a reward, before the full reward: he findeth that obedience is a reward to itself; and that it is very pleasant to do good. God owneth him, and conscience speaketh peace and comfort to him; his mercies are sweet to him; his burdens and his work are easy; he hath easier access to God than others. Yea, the world shall find, that there is no way to its right order, unity, peace, and happiness, but by a full subjection and obedience to God.

Direct. VI. Remember the sad effects of disobedience, even at present, both in the soul and in the world.—When we rebel against God, it is the confusion, ruin, and death of the soul, and of the world. When we disobey him, it is the sickness or disordering of the soul, and will make us groan; till our bones be set in joint again, we shall have no ease: God will be displeased, and hide his face; conscience will be unquiet; the soul will lose its peace and joy; its former mercies will grow less sweet; its former rest will turn to weariness; its duty will be unpleasant; its burden heavy. Who would not fear such a state as this?

Direct. VII. Consider, that when God doth not govern you, you are ruled by the flesh, the world, and the devil.—And what right or fitness they have to govern you, and what is their work, and final reward, methinks you should easily discern. "If ye live after the flesh, ye shall die," Rom. viii. 13. "And if ye sow to the flesh, of the flesh ye shall reap corruption," Gal. vi. 8. It will strike you with horror, if, in the hour of temptation, you would but think: I am now going to disobey my God, and to obey the flesh, the world, or the devil, and to prefer their will before his will.

Direct. VIII. Turn your eye upon the rebellious nations of the earth, and upon the state of the most malignant and ungodly men; and consider, that such madness and misery as you discern in them, every wilful disobedience to God doth tend to, and partaketh of in its degree.—To see a swinish drunkard in his vomit; to hear a raging bedlam curse and swear; or a malignant wretch blaspheme and scorn at a holy life: to hear how foolishly they talk against God, and see how maliciously they hate his servants, one would think should turn one's stomach against all sin for ever. To think what beasts or incarnate devils many of the ungodly are; to think what confusion and inhumanity possess most of those nations that know not God, one would think should make the least degree of sin seem odious to us, when the dominion and ripeness of it are so odious.

Direct. IX. Mark what obedience is expected by men, and what influence government hath upon the state and affairs of the world, and what the world would be without it.—And sure this will make you think honourably and delightfully of the government of God. What would a nation be without government, but like a company of thieves and lawless murderers? or like the pikes in a pond, that first eat up the other fish, and then devour one another, the greater living upon the less. Bears and wolves would live more quietly together, than ungoverned

men (except those few that are truly subject to the government of God). Government maintaineth every man in his propriety; and keepeth lust and madness from breaking out; and keepeth peace and order in the world. What would a family be without government? Children and servants are kept by it in their proper place and work. Think then how necessary and excellent is the universal government of God.

Direct. X. Think well of the endless rewards and punishments, by which God will procure obedience to his laws, or vindicate the honour of his government, on the disobedient.—That the world may see that he giveth sufficient motives for all that he requireth, he will reward the obedient with everlasting blessedness, and punish the rebels with endless misery. You shall not say that he bids you work for nothing. Though you can give him nothing but his own, and therefore can merit nothing of him, in point of commutative justice; yet, as he is a Governor and a Father, he will put so wide a difference between the obedient and the rebellious, that one shall be judged to everlasting joy, with a "Well done, good and faithful servant," and the other, to "everlasting punishment," Matt. xxv. Is there not enough in heaven, in a life of endless joys with God, to make obedience lovely to you, and to make sin loathsome? Is there not enough in hell, to deter you from disobedience, and drive you unto God? God will rule, whether you will or not. Consent to be obedient, or he will punish you without asking your consent.

More special directions for obedience.
The directions for the nearer exciting of your obedience, and confirming your full subjection, are these:

Direct. I. Keep still the face of your souls upon God, and in the sense of his greatness, and of his continual presence, and of his particular providence.—And this will keep you in an obediential frame. You will easily then perceive, that so great a God cannot be disobeyed, without great iniquity and guilt. And, that a God that is continually with you, must be continually regarded. And, that a God that exactly observeth and mindeth the thoughts and words of every man, should by every man be exactly minded and observed. This will help you to understand the meaning of the tempter, when you perceive that every temptation is an urging of you to offend, for nothing, so great a God, that is just then observing what you do.

Direct. II. Always remember whither you are going; that you are preparing for everlasting rest and joy, and must pass through the righteous judgment of the Lord; and that Christ is your Guide and Governor, but to bring you safely home, as the Captain of your salvation; and that sin is a rejecting of his help, and of your happiness.—Think not that God doth rule you as a tyrant, to your hurt or ruin, to make his own advantage of you; or by needless laws, that have no respect to your good and safety; but think of him, as one that is conducting you to eternal life, and would now guide you by his counsel, and afterwards take you to his glory. Think that he is leading you to the world of light, and life, and love, and joy, where there are rivers of pleasure, and fulness of delight for evermore, that you may see his face, and feel his love, among a world of blessed spirits; and not be weeping and gnashing the teeth, with impious, impenitent souls. And is not such a government as this desirable? It is but like the government of a physician, to save his patient's life. Or like your government of your children, which is necessary to their good, that cannot feed or rule themselves. Or like a pilot's governing the ship, which is conveying you to possess a kingdom: if the

mariners obey him, they may safely arrive at the desired port; but if they disobey him, they are all cast away and perish. And should such a government as this seem grievous to you? or should it not be most acceptable, and accurately obeyed?

Direct. III. Still think, what dangers, difficulties, and enemies you must pass through to this rest, and that all your safety dependeth upon the conduct and assistance of your Guide.—And this will bring over self-love to command your strict obedience. You are to pass through the army of your enemies; and will you here disobey the Captain of your salvation? or would you have him leave you to yourselves? Your disease is mortal, and none but Jesus Christ can cure it; and if he cure it not, you are lost for ever. No pain of gout or stone is comparable to your everlasting pain; and yet will you not be obedient to your Physician? Think, when a temptation comes, If there were a narrow bridge over the deepest gulf or river, and all my friends and happiness lay on the further side, and I must needs go over whether I will or not; if Christ would take me by the hand and lead me over, would I be tempted to refuse his help, or to lose his hand? or if he should offer to lose me, and leave me to myself, should I not tremble, and cry out, as Peter, "Lord, save me," Matt. xiv. 30, or as the disciples, "Save, Master, we perish?" And should I not then hold him fast, and most accurately obey him, when he is leading me to life eternal, that I may escape the gulf of endless misery?

Direct. IV. Remember still, how bad, and blind, and backward, and deceitful, and weak you are yourselves, and therefore what need you have of the greatest watchfulness, lest you should disobey your Pilot, and lose your Guide, before you are aware.—O what a heart have we to watch! A lazy heart, that will be loitering or sitting down, when we should be following our Lord. A foolish heart, that will let him go, while we play with every play-fellow in our way. A cowardly heart, that will steal away, or draw back in danger, when it should follow our General. A treacherous heart, that will give us the slip, and deceive us, when we seemed surest of it. A purblind heart, that even when it followeth Christ, our Guide, is hardly kept from missing the bridge, and falling into the gulf of misery. Think well of these, and you will obey your Governor.

Direct. V. Forget not the fruits of your former obedience and disobedience, if you would be kept in an obedient frame.—Remember that obedience hath been sweetest afterward; and that you never yet found cause to repent or be ashamed of it. Remember that the fruit of sin was bitter, and that when your eyes were opened, and you saw your shame, you would fain have fled from the face of God; and that then it appeared another thing to you, than it seemed in the committing. Remember what groans and heart's grief it hath cost you; and into what fears it brought you of the wrath of God; and how long it was before your broken bones were healed; and what it cost both Christ and you. And this will make the very name and first approach of sin, to cast you into a preventing fear. A beast that hath once fallen into a gulf or quick-sand, will hardly be driven into the same again: a fish that was once stricken and escaped the hook, will fear and fly from it the next time: a bird that hath once escaped the snare, or the talons of the hawk, is afterwards afraid of the sight or noise of such a thing. Remember where you fell, and what it cost you, and what you escaped which it might have cost you, and you will obey more accurately hereafter.

Direct. VI. Remember that this is your day of

trial, and what depends upon your accurate obedience. God will not crown untried servants. Satan is purposely suffered to tempt you, to try whether you will be true to God or not. All the hope that his malice hath of undoing you for ever, consisteth in his hope to make you disobedient to God. Methinks these considerations should awaken you to the most watchful and diligent obedience. If you were told beforehand, that a thief or cut-purse had undertaken to rob you, and would use all his cunning and industry to do it, you would then watch more carefully than at another time. If you were in a race to run for your lives, you would not go then in your ordinary pace. Doth God tell you before, that he will try your obedience by temptation, and as you stand or fall, you shall speed for ever; and will not this keep you watchful and obedient?

Direct. VII. Avoid those tempting and deluding objects, which are still enticing your hearts from your obedience; and avoid that diverting crowd and noise of company or worldly business, which drowns the voice of God's commands.—If God call you into a life of great temptations, he can bring you safely through them all; but if you rush into it wilfully, you may soon find your own disability to resist. It is dangerous to be under strong and importunate temptations, lest the stream should bear us down; but especially to be long under them, lest we be weary of resisting. They that are long solicited, do too often yield at last: it is hard to be always in a clear, and ready, and resolute frame: few men have their wits, much less their graces, always at hand, in a readiness to use. And if the thief come when you are dropped asleep, you may be robbed before you can awake. The constant drawings of temptation, do oft-times abate the habit of obedience, and diminish our hatred of sin and holy resolutions, by slow, insensible degrees, before we yield to commit the act. And the mind that will be kept in full subjection, must not be so diverted in a crowd of distracting company or business, as to have no time to think on the motives of his obedience. This withdrawing of the fuel may put out the fire.

Direct. VIII. If you are unavoidably cast upon strong temptation, take the alarm; and put on all the armour of God, and call up your souls to watchfulness and resolution, remembering that you are now among your enemies, and must resist as for your lives.—Take every temptation in its naked, proper sense, as coming from the devil, and tending to your damnation by enticing your hearts from your subjection unto God: suppose you saw the devil himself in his instruments offering you the bait of preferment, or honour, or riches, or fleshly lust, or sports, or of delightful meats, or drinks, to tempt you to excess; and suppose you heard him say to you plainly, Take this for thy salvation; sell me for this thy God, and thy soul, and thy everlasting hopes; commit this sin, that thou mayst fall under the judgment of God, and be tormented in hell with me for ever. Do this to please thy flesh, that thou mayst displease thy God, and grieve thy Saviour: I cannot draw thee to hell, but by drawing thee to sin; and I cannot make thee sin against thy will; nor undo thee, but by thy own consent and doing: therefore I pray thee consent and do it thyself, and let me have thy company in torments. This is the naked meaning of every temptation: suppose therefore you saw and heard all this, with what detestation then would you reject it! with what horror would you fly from the most enticing bait! If a robber would entice you out of your way and company, with flattering words, that you might fall into the hands of his companions, if you knew all his meaning and design beforehand, would you be enticed after him? Watch

therefore, and resolve when you know beforehand the design of the devil, and what he intendeth in every temptation.

Direct. IX. Be most suspicious, fearful, and watchful about that, which your flesh doth most desire, or finds the greatest pleasure in.—Not that you should deny your bodies all delight in the mercies of God: if the body have none, the mind will have the less: mercy must be differenced from punishment; and must be valued and relished as mercy: mere natural pleasing of the senses is in itself no moral good or evil. A holy improvement of lawful pleasure, is a daily duty: inordinate pleasure is a sin: all is inordinate which tendeth more to corrupt the soul, by enticing it to sin, and turning it from God, than to fit and dispose it for God and his service, and preserve it from sinning. But still remember, it is not sorrow but delight that draweth away the soul from God, and is the flesh's interest which it sets up against him. Many have sinned in sorrows and discontents; but none ever sinned for sorrows and discontents: their discontents and sorrows are not taken up and loved for themselves; but are the effects of their love to some pleasure and content, which is denied them, or taken from them. Therefore, though all your bodily pleasures are not sin, yet, seeing nothing but the pleasures of the flesh and carnal mind is the end of sinners, and the devil's great and chiefest bait, and this only causeth men's perdition, you have great reason to be most afraid of that which is most pleasing to your flesh, and to the mind as it is corrupt and carnal: escape the delusions of fleshly pleasure, and you escape damnation. You have far more cause to be afraid of prosperity, than of adversity; of riches, than of poverty; of honour, than of obscurity and contempt; of men's praises and applause, than of their dispraises, slanders, and reproach; of preferment and greatness, than of a low and mean condition; of a delicious, than of less tempting meats and drinks; of curious, costly, than of mean, and cheap, and plain attire. Let those that have hired out their reason to the service of their fleshly lusts, and have delivered the crown and sceptre to their appetites, think otherwise. No wonder if they that have sold the birthright of their intellects to their senses, for a mess of pottage, for a whore, or a high place, or a domineering power over others, or a belly-full of pleasant meats or liquors, do deride all this, and think it but a melancholy conceit, more suitable to an eremite or anchorite, than to men of society and business in the world. As heaven is the portion of serious believers and mortified saints alone, so it shall be proper to them alone to understand the doctrine and example of their Saviour, and practically to know what it is to deny themselves, and forsake all they have, and take up their cross and follow Christ, and by the Spirit to mortify the deeds of the body, Luke xiv. 26—29, 33; Rom. viii. 5—7, 13; Col. iii. 1—4. Such know that millions part with God for pleasures, but none for griefs: and that hell will be stored with those that preferred wealth, and honour, and sports, and gluttony, drink and filthy lusts, before the holiness and happiness of believers; but none will be damned for preferring poverty, and disgrace, and abstinence, hunger and thirst, and chastity before them. It must be something that seemeth good, that must entice men from the chiefest good: apparent evil is no fit bait for the devil's hook. Men will not displease God, to be themselves displeased; nor choose present sorrows instead of everlasting joys; but for the pleasures of sin for a season many will despise the endless pleasures.

Direct. X. Meet every motion to disobedience

with an army of holy graces; with wisdom, and fear, and hatred, and resolution, with love to God, with zeal and courage; and quench every spark that falls upon your hearts before it breaks out into a flame.—When sin is little and in its infancy, it is weak and easily resisted; it hath not then turned away the mind from God, nor quenched grace, and disabled it to do its office. But when it is grown strong, then grace grows weak, and we want its help, and want the sense of the presence, and attributes, and truths of God, to rebuke it. O stay not till your hearts are gone out of hearing, and straggled from God beyond the observance of his calls. The habit of obedience will be dangerously abated, if you resist not quickly the acts of sin.

Direct. XI. Labour for the clearest understanding of the will of God, that doubtfulness about your duty do not make you flag in your obedience, and doubtfulness about sin do not weaken your detestation and resistance, and draw you to venture on it.—When a man is sure what is his duty, it is a great help against all temptations that would take him off: and when he is sure that a thing is sinful, it makes it the easier to resist. And, therefore, it is the devil's method to delude the understanding, and make men believe that duty is no duty, and sin is no sin; and then no wonder if duty be neglected, and sin committed: and therefore he raiseth up one false prophet or other to say to Ahab, "Go, and prosper;" or to say, There is no hurt in this; to dispute for sin, and to dispute against duty. And it is almost incredible how much the devil hath got, when he hath once made it a matter of controversy. Then every hypocrite hath a cloak for his sin, and a dose of opium for his conscience, when he can but say, It is a controversy; some are of one mind, and some of another, you are of that opinion, and I am of this: especially if there be wise and learned on both sides; and yet more, if there be religious men on both sides; and more yet, if he have an equal number on his side; and most of all, if he have the major vote (as error and sin have commonly in the world). If Ahab have but four hundred lying, flattering prophets to one Micaiah, he will think he may hate him, reproach him, and persecute him without any scruple of conscience. If it be made a controversy whether bread be bread, and wine be wine, when we see and taste it; some will think they may venture to subscribe or swear that they hold the negative, if their credit, or livings, or lives lie upon it; much more if they can say, It is the judgment of the church. If it be once made a controversy, whether perjury be a sin, or whether a vow materially lawful bind, or whether it be lawful to equivocate, or lie with a mental reservation for the truth, or to do the greatest evil, or speak the falsest thing with a true and good intent and meaning, almost all the hypocrites in the country will be for the sinful part, if their fleshly interest require it; and will think themselves wronged, if they are accounted hypocrites, liars, or perjured, as long as it is but a point of controversy among learned men. If it be once made a controversy, whether an excommunicate king become a private man, and it be lawful to kill him, and whether the pope may absolve the subjects of temporal lords from their allegiance, (notwithstanding all their oaths,) and if such learned men as Suarez, Bellarmine, Perron, &c. are for it, (to say nothing of Santarellus, Mariana, &c.) you shall have a Clement, a Ravilliac, a Faux, yea, too great choice of instruments, that will be satisfied to strike the blow. If many hold it may or must be done, some will be found too ready to do it: especially if an approved general council (Lateran. sub Innoc. III. Can. 3.)

be for such papal absolution. We have seen at home how many will be emboldened to pull down government, to sit in judgment on their king, and condemn him, and to destroy their brethren, if they can but say, that such and such men think it lawful. If it were but a controversy once whether drunkenness, whoredom, swearing, stealing, or any villany be a sin or not, it would be committed more commonly, and with much less regret of conscience. Yea, good men will be ready to think that modesty requireth them to be less censorious of those that commit it, because in controverted cases they must suspect their own understandings, and allow something to the judgment of dissenters. And so all the rules of love, and peace, and moderation, which are requisite in controversies that are about small and difficult points, the devil will make use of, and apply them all to the patronage of the most odious sins, if he can but get them once to have some learned, wise, religious offenders. And from our tenderness of the persons we easily slide to an indulgent tenderness in censuring the sin itself: and good men themselves, by these means, are dangerously disabled to resist it, and prepared to commit it.

Direct. XII. Take heed lest the devil do either cast you into the sleep of carnal security, or into such doubts, and fears, and perplexing scruples, as shall make holy obedience seem to you an impossible or a tiresome thing. When you are asleep in carelessness, he can use you as he list; and if obedience be made grievous and ungrateful to you, your heart will go against it, and you will go but like a tired horse, no longer than you feel the spur: you are half conquered already, because you have lost the love and pleasure of obedience; and you are still in danger lest difficulties should quite tire you, and weariness make you yield at last. The means by which the tempter effecteth this, must afterward be spoken of, and therefore I shall omit it here.

By the faithful practice of these directions obedience may become, as it were, your nature, a familiar, easy, and delightful thing; and may be like a cheerful servant or child, that waiteth for your commands, and is glad to be employed by you. Your full subjection of your wills to God, will be as the health, and ease, and quietness of your wills: you will feel that it is never well or easy with you, but when you are obedient and pleasing to your Creator's will. Your "delight will be in the law of the Lord," Psal. i. 2. It will be sweeter than honey to you, and better than thousands of gold and silver; and this not for any by-respect, but as it is the "law of God;" a "light unto your feet," and an infallible guide in all your duty. You will say with David, Psal. cxix. 16, 24, 35, 47, 70, 77, 174, "I will delight myself in thy statutes; I will not forget thy word. Thy testimonies are my delight and my counsellors. Make me to go in the path of thy commandments, for therein do I delight." And as Psal. xl. 8, "I delight to do thy will, O my God, yea, thy law is within my heart." And, O "blessed is the man that feareth the Lord; that delighteth greatly in his commandments," Psal. cxii. 2.

Grand Direct. VII. Continue as the covenanted scholars of Christ, the Prophet and Teacher of his church, to learn of him by his Spirit, word, and ministers, the farther knowledge of God, and the things that tend to your salvation; and this with an honest, willing mind, in faith, humility, and diligence; in obedience, patience, and peace.

Though I spake before of our coming to God by Jesus Christ, as he is the way to the Father; it is

Learning as disciples of Christ our Teacher.

meet that we distinctly speak of our relation and duty to him, as he is our Teacher, our Captain, and our Master, as well as of our improving him as Mediator immediately unto God. The necessity of believers, and the office and work of Christ himself, doth tell us how much of our religion doth consist in learning of him as his disciples. Acts vii. 37, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall you hear." This was the voice that came out of the cloud in the holy mount, Matt. xvii. 5, "This is my beloved Son, in whom I am well pleased, hear ye him." Therefore is the title of disciples commonly given to believers. And there is a twofold teaching which Christ hath sent his ministers to perform; both mentioned in their commission, Matt. xxviii. 19, 20. The one is, to "teach the nations;" as to make disciples of them, by persuading them into the school of Christ, which containeth the teaching of faith and repentance, and whatever is necessary to their first admission, and to their subjecting themselves to Christ himself as their stated and infallible Guide. The other is the teaching them further to know more of God, "and to observe all things whatsoever he commandeth them." And this last is it we are now to speak of, and I shall add some sub-directions for your help.

Directions for Learning of Christ, as our Teacher.

How to learn of Christ.

Direct. I. Remember who it is that is your Teacher: that he is the Son of God, that knoweth his Father's will, and is the most faithful, infallible Pastor of the church.—There is neither ignorance, nor negligence, nor ambition, nor deceit in him, to cause him to conceal the mind of God. There is nothing which we need to know, which he is not both able and willing to acquaint us with.

Direct. II. Remember what it is that he teacheth you, and to what end.—That it is not how to sin and be damned, as the devil, the world, and the flesh would teach you; nor how to satisfy your lusts, or to know, or do, or attain the trifles of the world: but it is how to be renewed to the image of God, and how to do his will and please him, and how to be justified at his bar, and how to escape everlasting fire, and how to attain everlasting joys: consider this well, and you will gladly learn of such a Teacher.

Direct. III. Let the book which he himself hath indited by his Spirit, be the rule and principal matter of your learning.—The holy Scriptures are of divine inspiration: it is them that we must be judged by, and them that we must be ruled by, and therefore them that we must principally learn. Men's books and teachings are but the means for our learning this infallible word.

Direct. IV. Remember that as it is Christ's work to teach, it is yours to hear, and read, and study, and pray, and practise what you hear.—Do your part, then, if you expect the benefit. You come not to the school of Christ to be idle. Knowledge droppeth not into the sleepy dreamer's mouth. Dig for it as for silver, and search for it in the Scriptures as for a hidden treasure: meditate in them day and night. Leave it to miserable fools, to condemn the wisdom of the Most High.

Direct. V. Fix your eye upon himself as your pattern, and study with earnest desire to follow his holy example, and to be made conformable to him.—Not to imitate him in the works which were proper to him as God, or as Mediator; but in his holiness, which he hath proposed to his disciples for their imitation. He knew how effectual a perfect example would be, where a perfect doctrine alone would be less regarded. Example bringeth doctrine nearer

to our eye and heart; it maketh it more observable, and telleth us with more powerful application, Such you must be, and thus you must do. The eye maketh an easier and deeper impression on the imagination and mind, than the ear doth; therefore Christ's example should be much preached and studied. It will be a very great help to us, to have still upon our minds the image of the holy life of Christ; that we be affected, as if we always saw him doing the holy actions which once he did. Paul calls the Galatians "foolish," and "bewitched," that "obeyed not the truth, when Christ had been set forth as crucified among them evidently before their eyes," Gal. iii. 1. Papists think that images serve well for this turn: but the records of Scripture, and the living images of Christ whom they persecute and kill, are far more useful. How much example is more operative than doctrine alone, you may perceive by the enemies of Christ, who can bear his holy doctrine, when they cannot bear his holy servants, that practise that doctrine before their eyes. And that which most stirs up their enmity, hath the advantage for exciting the believer's piety.

Let the image of Christ, in all his holy examples, be always lively written upon your minds. 1. Let the great ones of the world remember, that their Lord was not born of such as bore rule, or were in worldly pomp and dignity, but of persons that lived but meanly in the world (however they were of the royal line); how he was not born in a palace, but a stable, and laid in a manger, without the attendance or accommodations of the rich.

2. Remember how he subjected himself unto his reputed father, and his mother, to teach all children subjection and obedience, Luke ii. 51.

3. And how he condescended to labour at a trade, and mean employment in the world; to teach us that our bodies, as well as our minds, must express their obedience, and have their ordinary employment; and to teach men to labour and live in a calling; and to comfort poor labourers, with assurance that God accepteth them in the meanest work, and that Christ himself lived so before them, and chose their kind of life, and not the life of princes and nobles, that live in pomp, and ease, and pleasure.

4. Remember how he refused not to submit to all the ordinances of God, and to fulfil all righteousness, and to be initiated into the solemn administration of his office by the baptism of John, Matt. iii. 15—17, which God approved, by sending down upon him the Holy Ghost: to teach us all to expect his Spirit in the use of his ordinances.

5. Remember how he voluntarily begun his work, with an encounter with the tempter in the wilderness, upon his fasting; and suffered the tempter to proceed, till he moved him to the most odious sin, even to worship the devil himself: to teach us that God loveth tried servants, and expecteth that we be not turned from him by temptations; especially those that enter upon a public ministry, must be tried men, that have overcome the tempter: and to comfort tempted christians, who may remember, that their Saviour himself was most blasphemously tempted to as odious sins as ever they were; and that to be greatly tempted, without consenting or yielding to the sin, is so far from being a sin in itself, that it is the greatest honour of our obedience; and that the devil, who molesteth and haunteth us with his temptations, is a conquered enemy, whom our Lord in person hath overcome.

6. Remember how earnestly and constantly he preached; not stories, or jingles, or subtle controversies, but repentance, and faith, and self-denial, and obedience. So great was his love to souls, that,

when he had auditors, he preached, not only in the temple and synagogues, but on mountains, and in a ship, and any other convenient place; and no fury of the rulers or Pharisees could silence him, till his hour was come, having his Father's commission. And even to particular persons, he vouchsafed, by conference, to open the mysteries of salvation, John iii. and iv.; to teach us to love and attend to the plain and powerful preaching of the gospel, and not to forbear any necessary means for the honour of God, and the saving of souls, because of the enmity or opposition of malicious men, but to "work while it is day, seeing the night is coming when none can work," John ix. 4.

7. Remember how compassionate he was to men's bodies, as well as to their souls; going up and down with unwearied diligence, doing good; healing the blind, and lame, and deaf, and sick, and possessed: and how all his miracles were done in charity, to do good; and none of them to do hurt; so that he was but living, walking LOVE and MERCY. To teach us to know God, in his love and mercy; and to abound in love and mercy to our brethren; and to hate the spirit of hurtfulness, persecution, and uncharitableness; and to lay out ourselves in doing good; and to exercise our compassion to the bodies of men, as well as to their souls, according to our power.

8. Remember how his zeal and love endured the reproach, and resisted the opposition of his friends, who went to lay hold on him as if he had been beside himself, Mark iii. 20, 21: and how he bid Peter "Get behind me, Satan; thou art an offence unto me: for thou savourest not the things of God, but those of men," when in carnal love and wisdom he rebuked him for resolving to lay down his life, saying, "Be it far from thee, this shall not be unto thee," Matt. xvi. 22, 23. To teach us to expect that carnal love and wisdom in our nearest friends, will rise up against us in the work of God, to discourage us both from duty and from sufferings; and that all are to be shaken off, and counted as the instruments of Satan, that would tempt us to be unfaithful to our trust and duty, and to favour ourselves by a sinful avoiding of the sufferings which God doth call us to undergo.

9. Remember how through all his life he despised the riches of the world, and chose a life of poverty, and was a companion of the meanest, neither possessing nor seeking sumptuous houses, or great attendance, or spacious lands, or a large estate. He lived in a visible contempt of all the wealth, and splendour, and greatness of the world: to teach us how little these little things are to be esteemed; and that they are none of the treasure and portion of a saint; and what a folly it is to be fond of such snares, and diversions, and temptations which make the way to heaven to be to us as a needle's eye.

10. Observe, how little he regardeth the honour and applause of men; Phil. ii. 7—9, how "he made himself of no reputation, but took upon him the form of a servant," refusing to be "made a king," or to have a "kingdom of this world," John vi. 15. Though he told malignant blasphemers how greatly they sinned in dishonouring him, yet did he not seek the honour of the world: to teach us how little the thoughts or words of ignorant men do contribute to our happiness, or are to be accounted of; and to turn our eyes from the impertinent censures of flesh and blood, to the judgment of our Almighty Sovereign, to whom it is that we stand or fall.

11. Remember also how little he made provision for the flesh, and never once tasted of any im-

derate, sinful pleasure. How far was he from a life of voluptuousness and sensuality! Though his avoiding the formal fastings of the Pharisees, made them slander him as a "gluttonous person," and "a wine-bibber," Matt. xi. 19, as the sober christians were called *carnivori*, by those that thought it unlawful to eat flesh; yet so far was he from the guilt of any such sin, that never a desire of it was in his heart. You shall never find in the gospel that Christ spent half the morning in dressing him, choosing rather to shorten his time for prayer, than not to appear sufficiently neatified, as our empty, worthless, painted gallants do: nor shall you ever read that he wasted his time in idle visitations, or cards, or dice, or in reading romances, or hearing stage-plays: it was another kind of example that our Lord did leave for his disciples.

12. Mark also, how far Christ was from being guilty of any idle, or lascivious, or foolish kind of talk; and how holy and profitable all his speeches were: to teach us also to speak as the oracles of God, such words as tend to edification, and to administer grace unto the hearers, and to keep our tongues from all profane, lascivious, empty, idle speeches.

13. Remember, that pride, and passion, are condemned by your pattern. Christ bids you "Learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls," Matt. xi. 28, 29. Therefore he resolveth that "except" men "be converted and become as little children, they shall not enter into the kingdom of heaven," Matt. xviii. 3. Behold therefore the Lamb of God, and be ashamed of your fierce and ravenous natures.

14. Remember that Christ your Lord and pattern did humble himself to the meanest office of love, even to wash the feet of his disciples: not to teach you to wash a few poor men's feet, as a ceremony once a year, and persecute and murder the servants of Christ the rest of the year, as the Roman Vice-Chief doth; but to teach us, that if he their Lord and Master washed his disciples' feet, we also should stoop as low in any office of love, for one another, John xiii. 14.

15. Remember also that Christ your pattern spent whole nights in prayer to God; so much was he for this holy attendance upon God: to teach us to "pray always and not wax faint," Luke xviii. 1. And not to be like the impious God-haters, that love not any near or serious addresses unto God, nor those that use them, but make them the object of their cruelty or scorn.

16. Remember also that Christ was against the Pharisees' outside, hypocritical, ceremonious worship, consisting in lip-labour, affected repetitions, and much babbling; their "Touch not, taste not, handle not," and worshipping God in vain, according to their traditions, "teaching for doctrines the commandments of men." He taught us a serious, spiritual worship: not "to draw nigh to God with our mouth, and honour him with our lips, while our hearts are far from him;" but to "worship God who is a Spirit, in spirit and truth," Matt. xv. 6—9; John iv. 23, 24; Matt. xxiii.

17. Christ was a sharp reprover of hypocritical, blind, ceremonious, malicious Pharisees; and warneth his disciples to take heed of their heaven. When they are offended with him, he saith, "Every plant which my heavenly Father hath not planted shall be rooted up: let them alone, they be blind leaders of the blind," &c. Matt. xv. 12—14. To teach us to take heed of autonomous, supercilious, domineering, formal hypocrites, and false teachers, and to difference between the shepherds and the wolves.

* If *προσευχῇ* in Luke vi. 12, do signify an oratory, it

yet importeth that he continued for prayer in it.

18. Though Christ seems cautiously to avoid the owning of the Romans' usurpation over the Jews, yet rather than offend them he payeth tribute himself, Matt. xvii. 25—27, and biddeth them "render to Cæsar the things that are Cæsar's, and to God the things that are God's," Matt. xxii. 21. The Pharisees bring their controversy to him hypocritically, "Whether it be lawful to give tribute to Cæsar, or not?" (For that Cæsar was a usurper over them, they took to be past controversy.) And Christ would give them no answer that should insnare himself, or encourage usurpation, or countenance their sedition: teaching us much more to pay tribute cheerfully to our lawful governors, and to avoid all sedition and offence.

19. Yet is he accused, condemned, and executed among malefactors, as aspiring to be "King of the Jews," and the judge called, "none of Cæsar's friend," if he let him go: teaching us to expect that the most innocent christians should be accused, as enemies to the rulers of the world, and mistaken governors be provoked and engaged against them, by the malicious calumnies of their adversaries; and that we should, in this unrighteous world, be condemned of those crimes of which we are most innocent, and which we most abhor, and have borne the fullest testimonies against.

20. The furious rout of the enraged people deride him by their words and deeds, with a purple robe, a sceptre of reed, a crown of thorns, and the scornful name of "King of the Jews;" they spit in his face, and buffet him, and then break jests upon him; and in all this "being reviled he reviled not again, but committed all to him that judgeth righteously," 1 Pet. ii. 21—23. Teaching us to expect the rage of the ignorant rabble, as well as of deluded governors; and to be made the scorn of the worst of men; and all this without impatience, reviling, or threatening words; but quieting ourselves in the sure expectation of the righteous judgment, which we and they must shortly find.

21. When Christ is urged at Pilate's bar to speak for himself, he holds his peace: teaching us to expect to be questioned at the judgment-seat of man; and not to be over-careful for the vindicating of our names from their most odious calumnies, because the judgment that will fully justify us is sure and near.

22. When Christ is in his agony, his disciples fail him; when he is judged and crucified, they "forsook him and fled," Matt. xxvi. 56: to teach us not to be too confident in the best of men, nor to expect much from them in a time of trial, but to take up our comfort in God alone, when all our nearest friends shall fail us.

23. Upon the cross he suffereth the torments and ignominy of death for us, praying for his murderers: "leaving us an example that we should follow his steps," 1 Pet. ii. 21; and that we think not life itself too dear to part with, in obedience to God, and for the love of Christ and one another, 1 John iii. 16; and that we forgive and pray for them that persecute us.

24. In all this suffering from men, he feels also so much of the fruit of our sin upon his soul, that he crieth out, "My God, my God, why hast thou forsaken me?" to teach us, if we fall into such calamity of soul, as to think that God himself forsaketh us, to remember for our support, that the Son of God himself before us, cried out, "My God, why hast thou forsaken me?" and that in this also we may expect a trial, to seem of ourselves forsaken of God, when our Saviour underwent the like before us.

I will instance in no more of his example, because

I would not be tedious. Hither now let believers cast their eyes: if you love your Lord, you should love to imitate him, and be glad to find yourselves in the way that he hath gone before you. If he lived a worldly or a sensual life, do you do so: if he was an enemy to preaching, and praying, and holy living, be you so: but if he lived in the greatest contempt of all the wealth, and honours, and pleasures of the world, in a life of holy obedience to his Father, wholly preferring the kingdom of heaven, and seeking the salvation of the souls of others, and patiently bearing persecution, derision, calumnies, and death, then take up your cross, and follow him in joyfully to the expected crown.

Direct. VI. If you will learn of Christ, you must learn of his ministers, whom he hath appointed under him to be the teachers of his church.—He purposely enableth them, inclineth them, and sendeth them to instruct you: not to have dominion over your faith, but to be your spiritual fathers, and "the ministers by whom you believe, as God shall give" (ability and success) "to every one" as he pleases; "to plant and water," while "God giveth the increase; to open men's eyes, and turn them from darkness to light;" and to be "labourers together with God, whose husbandry and building you are;" and to be "helpers of your joy." See 2 Cor. ii. 4; Acts xxvi. 17, 18; 1 Cor. iii. 5—9; iv. 15. Seeing therefore Christ hath appointed them, under him, to be the ordinary teachers of his church, he that "heareth them," (speaking his message,) "heareth him," and he "that despiseth them, despiseth him," Luke x. 16. And he that saith, I will hear Christ, but not you, doth say in effect to Christ himself, I will not hear thee, nor learn of thee, unless thou wilt dismiss thy ushers, and teach me immediately thyself.

Direct. VII. Harken also to the secret teachings of his Spirit, and your consciences, not as making you any new law or duty, or being to you instead of Scriptures or ministers; but as bringing that truth into your hearts and practices, which Scriptures and ministers have first brought to your eyes and ears.—If you understand not this, how the office of Scripture and ministers differ from the office of the Spirit and your consciences, you will be confounded, as the sectaries of these times have been, that separate what God hath joined together, and plead against Scripture or ministers under pretence of extolling the Spirit, or the light within them. As your meat must be taken into the stomach, and pass the first concoction, before the second can be performed, and chylification must be before sanguification; so the Scripture and ministers must bring truth to your eyes and ears, before the Spirit or conscience bring them to your hearts and practice. But they lie dead and uneffectual in your brain or imagination, if you hearken not to the secret teachings of the Spirit and conscience, which would bring them further. As Christ is the principal Teacher without, and ministers are but under him; so the Spirit is the principal teacher within us, and conscience is but under the Spirit, being excited and informed by it. Those that learn only of Scriptures and ministers, (by hearing or reading,) may become men of learning and great ability, though they hearken not to the sanctifying teachings of the Spirit, or to their consciences. But it is only those that hearken first to the Scriptures and ministers, and next to the Spirit of God, and to their consciences, that have an inward, sanctifying, saving knowledge, and are they that are said to be taught of God. Therefore, hearken first with your ears, what Christ hath to say to you from without; and then hearken daily and diligently with your hearts, what the Spirit and conscience say within.

For it is their office to preach over all that again to your hearts, which you have received.

Direct. VIII. It being the office of the present ordinary ministry, only to expound and apply the doctrine of Christ already recorded in the Scriptures, believe not any man that contradicteth this recorded doctrine, what reason, authority, or revelation soever he pretend. Isa. viii. 20, "To the law and to the testimony: if they speak not according to these, it is because there is no light in them." No reason can be reason indeed that is pretended against the reason of the Creator and God of reason. Authority pretended against the highest authority of God, is no authority: God never gave authority to any against himself; nor to deceive men's souls; nor to dispense with the law of Christ; nor to warrant men to sin against him; nor to make any supplements to his law or doctrine. The apostles had their "power only to edification, but not to destruction," 1 Cor. x. 8; 2 Cor. xiii. 10. There is no revelation from God that is contrary to his own revelation, already delivered as his perfect law and rule unto the church; and therefore none supplemental to it. If an "apostle or an angel from heaven (*per possibile vel impossibile*) shall evangelize to us besides what is evangelized," and we "have received," he must be held "accursed," Gal. i. 6—8.

Direct. IX. Come not to learn of Christ with self-conceitedness, pride, or confidence in your prejudice and errors; but as little children, with humble, teachable, tractable minds. Christ is no teacher for those that in their own eyes are wise enough already: unless it be first to teach them to "become fools" (in their own esteem, because they are so indeed) "that they may be wise," 1 Cor. iii. 18. They that are prepossessed with false opinions, and resolve that they will never be persuaded of the contrary, are unmeet to be scholars in the school of Christ. "He resisteth the proud, but giveth more grace unto the humble," 1 Pet. v. 5. Men that have a high conceit of their own understandings, and think they can easily know truth from falsehood, as soon as they hear it, and come not to learn, but to censure what they hear or read, as being able presently to judge of all, these are fitter for the school of the prince of pride, and father of lies and error, than for the school of Christ. Except conversion make men as little children, that come not to carp and cavil, but to learn, they are not "meet for the kingdom of Christ," Matt. xviii. 3; John iii. 3, 5. Know how blind and ignorant you are, and how dull of learning, and humbly beg of the heavenly Teacher, that he will accept you, and illuminate you: and give up your understandings absolutely to be informed by him, and your hearts to be the tables in which his Spirit shall write his law; believing his doctrine upon the bare account of his infallible veracity, and resolving to obey it; and this is to be the disciples of Christ indeed, and such as shall be taught of God.

Direct. X. Come to the school of Christ with honest, willing hearts, that love the truth, and fain would know it, that they may obey it; and not with false and biassed hearts, which secretly hinder the understanding from entertaining the truth, because they love it not, as being contrary to their carnal inclinations and interest. The word that was received into honest hearts, was it that was as the seed that brought forth plentifully, Matt. xiii. 23. When the heart saith unfeignedly, "Speak, Lord, for thy servant heareth; teach me to know and do thy will;" God will not leave such a learner in the dark. Most of the damnable ignorance and error of the world, is from a wicked heart, that perceiveth that the truth

of God is against their fleshly interest and lusts, and therefore is unwilling to obey it, and unwilling to believe it, lest it torment them, because they disobey it. A will that is secretly poisoned with the love of the world, or of any sinful lusts and pleasures, is the most potent impediment to the believing of the truth.

Direct. XI. Learn with quietness and peace in the school of Christ, and make not divisions, and meddle not with others' lessons and matters, but with your own. Silence, and quietness, and minding your own business, is the way to profit. The turbulent wranglers that are quarrelling with others, and are religious contentiously, in envy and strife, are liker to be corrected or ejected, than to be edified. Read James iii.

Direct. XII. Remember that the school of Christ hath a rod; and therefore learn with fear and reverence, Heb. xii. 28, 29; Phil. ii. 12. Christ will sharply rebuke his own, if they grow negligent and offend: and if he should cast thee out and forsake thee, thou art undone for ever. "See," therefore, "that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we, if we refuse him that is from heaven," Heb. xii. 25. "For how shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing them witness, both with signs, and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 3, 4. "Serve the Lord therefore with fear, and rejoice with trembling: kiss the Son, lest he be angry, and you perish in the kindling of his wrath," Psal. ii. 11, 12.

Grand Direct. VIII. Remember that you are related to Christ as the Physician of your souls, and to the Holy Ghost as your Sanctifier. Make it therefore your serious study, to be cured by Christ, and cleansed by his Spirit, of all the sinful diseases and defilements of your hearts and lives.

To obey Christ as Physician in his healing work, and his Spirit in its cleansing, mortifying work.

Though I did before speak of our believing in the Holy Ghost, and using his help for our access to God, and converse with him; yet I deferred to speak fully of the cleansing and mortifying part of his work of sanctification till now; and shall treat of it here, as it is the same with the curing work of Christ, related to us as the Physician of our souls: it being part of our subjection and obedience to him, to be ruled by him, in order to our cure. And what I shall here write against sin, in general, will be of a twofold use. The one is, to help us against the inward corruptions of our hearts, and for the outward obedience of our lives, and so to further the work of sanctification, and prevent our sinning. The other is, to help us to repentance and humiliation, habitual and actual, for the sins which are in us, and which we have already at any time committed.

The general directions for this curing and cleansing of the soul from sin, are contained, for the most part, in what is said already: and many of the particular directions also may be fetched from the sixth direction before-going. I shall now add but two general directions, and many more particular ones.

Direct. I. The two general directions are these: 1. Know what corruptions the soul of man is naturally defiled with: and this containeth the knowledge of those faculties, that are the seat of these corruptions, and the knowledge of the corruptions that have tainted and perverted the several faculties.

Direct. II. 2. Know what sin is, in its nature or intrinsic evil, as well as in the effects.

How the several faculties of the soul are corrupted and diseased.

1. The parts or faculties to be cleansed and cured, are both the superior and inferior. (1.) The understanding, though not the first in the sin, must be first in the cure: for all that is done upon the lower faculties, must be by the governing power of the will: and all that is done upon the will, according to the order of human nature, must be done by the understanding. But the understanding hath its own diseases, which must be known and cured. Its malady in general is ignorance; which is not only a privation of actual knowledge, but an undispensedness also of the understanding to know the truth. A man may be deprived of some actual knowledge, that hath no disease in his mind that causeth it: as in a case that either the object be absent, and out of reach, or that there may be no sufficient revelation of it, or that the mind be taken up wholly upon some other thing, or in case a man shut out the thoughts of such an object, or refuse the evidence, which is the act of the will, even as a man that is not blind, may yet not see a particular object, 1. In case it be out of his natural reach; 2. Or if it be night, and he want extrinsic light; 3. Or in case he be wholly taken up with the observation of other things; 4. Or in case he wilfully either shut or turn away his eyes.

In what cases a sound understanding may be ignorant.

It is a very hard question to resolve, how far and wherein the diseases of the understanding may be called sin? Because the understanding is not a free, but a necessitated faculty; and there can be no sin, where there is no liberty. But to clear this, it must be considered, 1. That it is not this or that faculty that is the full and proper subject of sin, but the man: the fulness of sin being made up of the vice of both faculties, understanding and will, conjunct. It is properer to say, The man sinned, than, The intellect or will sinned, speaking exclusively as to the other. 2. *Liberium arbitrium*, free choice, is belonging to the man, and not to his will only, though principally to the will. 3. Though the will only be free in itself, originally, yet the intellect is free by participation, so far as it is commanded by the will, or dependeth on it for the exercise of its acts. 4. Accordingly, though the understanding, primitively and of itself, be not the subject of morality, of moral virtues or of moral vices, which are immediately and primarily in the will; yet participatively its virtues and vices are moralized, and become graces or sins, laudable and rewardable, or vituperable and punishable, as they are imperate by the will, or depend upon it.

How the understanding can be the subject of sin?

Consider then, the acts, and habits, and disposition of the understanding; and you will find, That some acts, and the privation of them, are necessary, naturally, originally, and unalterably; and these are not virtues or sinful at all, as having no morality. As, to know unwillingly, as the devils do, and to believe when it cannot be resisted, though they would; this is no moral virtue at all, but a natural perfection only. So, 1. To be ignorant of that which is no object of knowledge, or which is naturally beyond our knowledge, as of the essence of God, is no sin at all. 2. Nor, to be ignorant of that which was never revealed, when no fault of ours hindered the revelation, is no sin. 3. Nor, to be without the present, actual knowledge or consideration of one point, at that moment when our thoughts are lawfully diverted, as in greater business, or suspended, as in sleep. 4. But to be ignorant, wilfully, is a sin, participatively in the intellect, and originally in the will. 5. And to be ignorant for want of revelation,

when ourselves are the hinderers of that revelation, or the meritorious cause that we want it, is our sin: because, though that ignorance be immediately necessary, and hypothetically, yet originally and remotely it is free and voluntary.

So, as to the habits and disposition of the intellect; it is no sin to want those, which man's understanding in its entire and primitive nature was without. As, not to be able to know without an object, or to know an unrevealed or too distant object, or actually to know all things knowable, at once. But there are defects or ill dispositions, that are sinfully contracted; and though these are now immediately natural¹ and necessary, yet being originally and remotely voluntary or free, they are participatively sinful. Such is the natural man's disability or undispensedness to know the things of the Spirit, when the word revealeth them. This lieth not in the want of a natural faculty to know them, but, 1. Radically in the will. 2. And thence in contrary, false apprehensions which the intellect is prepossessed with, which resisting the truth, may be called, its blindness or impotency to know them. And 3. In a strangeness of the mind to those spiritual things which it is utterly unacquainted with.

Note here, 1. That the will may be guilty of the understanding's ignorance, two ways: either, by positive avereness prohibiting or diverting it from beholding the evidence of truth; or, by a privation and forbearance of that command or excitation which is necessary to the exercise of the acts of the understanding. This last is the commonest way of the sin in the understanding; and that may be truly called voluntary which is from the will's neglect of its office, or suspension of its act, though there be no actual volition or nolition.

2. That the will may do more in causing a disease in the understanding, than it can do in curing it. I can put out a man's eyes, but I cannot restore them.

3. That yet for all that, God hath so ordered it in his gracious dispensation of the grace of the Redeemer, that certain means are appointed by him, for man to use, in order to the obtaining of his grace, for his own recovery: and so, though grace cure not the understanding of its primitive, natural weakness, yet it cureth it of its contracted weakness, which was voluntary in its original, but necessary, being contracted. And, as the will had a hand in the causing of it, so must it have, in the voluntary use of the aforesaid means, in the cure of it. So much to show you how the understanding is guilty of sin.

Though no actual knowledge be so immediate as to be without the mediation of the sense and fantasy, yet supposing these, knowledge is distinguished into immediate and mediate.

The operations and maladies of the intellect.

The immediate is when the being, quality, &c. of a thing, or the truth of a proposition, is known immediately in itself by its proper evidence. Mediate knowledge is when the being of a thing, or the truth of a proposition, is known by the means of some other intervenient thing or proposition, whose evidence affordeth us a light to discern it.

The understanding is much more satisfied when it can see things and truths immediately in their proper evidence. But when it cannot, it is glad of any means to help it.

The further we go in the series of means, (knowing one thing by another, and that by another, and so on,) the more unsatisfied the understanding is, as apprehending a possibility of mistake, and a

¹ Maxime pars hominum morbo jactatur eodem.

difficulty in escaping mistake in the use of so many *media*.

When the evidence of one thing in its proper nature sheweth us another, this is to know by mere discourse or argument.

When the medium of our knowing one thing is the credibility of another man's report that knoweth it, this is (though a discourse or argument too, yet) in special, called, belief; which is strong or weak, certain or uncertain, as the evidence of the reporter's credibility is certain or uncertain, and our apprehension of it strong or weak.

In both cases, the understanding's fault is either an utter privation of the act, or disposition to it; or else a privation of the rectitude of the act. When it should know by the proper evidence of the thing, the privation of its act is called ignorance or nescience, and the privation of its rectitude is called error (which differ as not seeing, and seeing falsely.) When it should know by testimony, the privation of its act is simple unbelief, or not believing, and the privation of its rectitude is either disbelief, when they think the reporter erreth, or misbelief, when it believeth a testimony that is not to be believed.

So that you see by what is said, that the diseases of the mind to be cured, are, 1. Mere ignorance. 2. Error; thinking truth to be falsehood, and falsehood truth. 3. Unbelief. 4. Disbelief. And 5. Misbelief.

But as the goodness is of chief regard in the object, so the discerning of the truth about good and evil, is the chiefest office of the understanding. And therefore its disesteem of God, and glory, and grace, and its misesteem of the fleshly pleasure, and worldly prosperity, wealth, and honour, is the principal malady of the mind.

(2.) The diseases of the will, are in its inclination, and its acts. 1. An inordinate inclination to the pleasing of the fleshly appetite and fantasy, and to all carnal baits and temporal things, that tend to please it, and inordinate acts of desire accordingly. 2. An irrational backwardness to God, and grace, and spiritual good, and a refusal or nolition in act accordingly. These are in the will, 1. Because it is become much subject to the sensitive appetite, and hath debased itself, and contracted, by its sinful acts, a sensual inclination, the flesh having the dominion in a corrupted soul. 2. Because the intellect being also corrupted, oftentimes misleadeth it, by overvaluing transient things. 3. Because the will is become destitute (in its corrupted state) of the power of divine love, or an inclination to God and holy things, which should countermand the seduction of carnal objects. 4. And the understanding is much destitute of the light that should lead them higher. 5. Because the rage of the corrupted appetite is still seducing it. Mark therefore, for the right understanding of this, our greatest malady:

1. That the will never desireth evil, as evil, but as a carnal or a seeming good. 2. Nor doth it hate good as good, but as a seeming evil, because God and grace do seem to be his enemies, and to hurt him, by hindering him of the good of carnal pleasure which he now preferreth. 3. Nay, at the same time that he loveth evil as it pleaseth the flesh, he hath naturally, as a man, some averseness to it, so far as he apprehendeth it to be evil: and when he hateth God and holiness as evil, for hindering him of his carnal pleasure, he naturally loveth them, so far as he apprehendeth them to be good. So that there is some love to God and good, and some hatred to evil, in the ungodly; for while man is man, he will have naturally an inclination to good as good, and against evil as evil. 4. But the apprehension of sensitive good is the strongest in him, and the apprehension

of spiritual good is weakest; and therefore the will receiving a greater impress from the carnal appetite and mind, than from the weak apprehensions of spiritual good, is more inclined to that which indeed is worst; and so things carnal have got the dominion, or chief commanding interest, in the soul. 5. Note also, that sin receiveth its formality, or moral evil, first in the will, and not in the intellect or sensitive appetite: for it is not sin till it be positively or privately, immediately or mediately, voluntary. But the first motions to sin are not in the will, but in the sensitive appetite; though there, at first, it be not formally sin. 6. Note, that neither intellect, object, appetite, or sense, necessitate naturally the will to sin, but it remaineth the first in the sin and guilt.

It is a matter of great difficulty to understand how sin first entered into the innocent soul; and it is of great importance, because an error here is of dangerous consequence. Two sorts seem to me to make God so much the necessitating cause of Adam's first sin, (and so of all sin,) as that it was as naturally impossible for Adam to have forborne it, according to their doctrine, as to have conquered God: 1. Those that assert the Dominican, immediate, physical, pre-determining pre-motion (which no created power can resist). 2. And those that say the will acts as necessitated by the intellect in all its acts (and so is necessitated in all its omissions); and that the intellect is necessitated by objects (as, no doubt it is, unless as its acts are *sub imperio voluntatis*); and all those objects are caused and disposed of by God. But it is certain that God is not the cause of sin; and therefore this certainty overruleth the case against these tenets.

At present it seemeth to me, that sin entered in this method: 1. Sense perceiveth the forbidden thing. 2. The appetite desireth it. 3. The imagination thinketh on its desirableness yet further. 4. The intellect conceiveth of it (truly) as good, by a simple apprehension. 5. The will accordingly willeth it by a simple complacency or volition. Thus far there was no sin. But, 6. The will here adhered to it too much, and took in it an excess of complacency, when it had power to do otherwise: and here sin begun. 7. And so when the cogitations should have been called off; 8. And the intellect should have minded God, and his command, and proceeded from a simple apprehension to the comparing act, and said, The favour of God is better, and his will should rule, it omitted all these acts, because the will omitted to command them; yea, and hindered them. 9. And so the intellect was next guilty of a *non-reno*,—I will not forbid or hinder it (and the will accordingly). 10. And next of a positive deception, and the will of consent unto the sin, and so it being "finished, brought forth death."

If you say, the will's first sinful adhesion in the sixth instance, could not be, unless the intellect first directed it so to do; I deny that, because the will is the first principle in men's actions *quoad exercitium*, though the intellect be the first as to specification. And therefore the will could suspend its exercise and its excitation of the mind. In all this I go upon common principles: but I leave it to further inquiry; 1. How far the sensitive appetite may move the locomotive faculty without the will's command, while the will doth not forbid? And whether reason be not given man, as the rider to the horse, not to enable him to move, but to rule his motion: so that as the horse can go if the rider hinder not, so the sensitive appetite can cause the actions of eating, drinking, thinking, speaking sensually, if reason do but drop asleep, or not hinder. 2. And so whether in the first sin (and ordinarily) the sensitive appetite,

fantasy, and passion be not the active mover, and the rational powers first guilty only by omitting their restraining government, which they were able to have exercised? 3. And so, whether sin be not (ordinarily) a brutish motion, or a voluntary unmaning of ourselves, the rational powers in the beginning being guilty only of omission or privation of restraint; but afterwards brought over to subserve the sensitive appetite actively? 4. And so, whether the will, which is the *principium actus quoad exercitium*, were not the first in the omission? The intellect having before said, This must be further considered, the will commanded not that further consideration, when it could and should?

However, if it be too hard for us to trace our own souls in all their motions, it is certain that the will of man is the first subject of moral good and evil; and uncertainties must not make us deny that which is certain.

The reader who understandeth the importance and consequence of these points, I am sure, will pardon me for this interposition of these difficult controverted points (which I purposely avoid where I judge them not very needful in order to the defence or clearing of the plainer common truths): and as for others, I must bear their censure.

The degree of sinfulness in the will lieth in a stiffness and obstinacy, a tenaciousness of deceitful temporal good, and an eagerness after it; and stubborn averseness to spiritual good, as it is against that temporal fleshly good. This is the will's disease."

(3.) The sinfulness of the memory is in its retentiveness of evil, or things hurtful and prohibited; and its looseness and neglect of better, spiritual, necessary things. If this were only as things present have the natural advantage to make a deeper impress upon the fantasy, and things unseen and absent have the disadvantage, it were then but a natural, innocent infirmity; or if in sickness, age, or weakness, all kind of memory equally decay. But it is plain, that if the Bible be open before our eyes, and preaching be in our ears, and things unseen have the advantage of their infinite greatness, and excellency, and concernment to us, yet our memories are like walls of stone to any thing that is spiritual, and like walls of wax, on which you may write any thing, of that which is secular or evil. Note here, also, that the faultiness of the memory is only so far sinful as it is voluntary: it is the will where the sin is as in its throne, or chiefest subject. Because men love carnal things, and love not spiritual things, therefore it is that they mind, and understand, and remember the one, and not the other. So that it is but as imperate, and participatively, that the memory is capable of sin.

(4.) The sinfulness of the imagination consisteth in its readiness to think of evil, and of common earthly things, and its unaptness to think of any thing that is holy and good; and when we do force ourselves to holy thoughts, they are disorderly, confused, unskillfully managed, with great averseness.—Here also voluntariness is the life of the sin.

(5.) The sin of the affections, or passions, consisteth in this:—That they are too easily and violently moved by the sensitive interest and appetite; and are habitually prone to such carnal, inordinate motions, running before the understanding and will, (some of them,) and soliciting and urging them to evil; and resisting and disobeying the commands of reason and the will: but dull and backward to things spiritually good, and to execute the right dictates of the mind and will.

* *Animi labes nec diuturnitate evanescit, nec manibus ullis elui potest.—Non incestum vel aspersione aquæ vel dierum numero tollitur. Cicero 2. de Legib.*

(6.) The sin of the sensitive appetite consisteth in the inordinate rage or immoderateness to its object, which causeth it to disobey the commands of reason, and to become the great inciter of rebellion in the soul; violently urging the mind and will to consent to its desires. Materially this dependeth much on the temper of the body; but formally this also is so far sinful as (positively or privately, mediately or immediately) it is voluntary. To have an appetite simply to the object of appetite is no sin; but to have a diseased, inordinate, unruly appetite, is a sin, not primarily in itself considered, but as it is voluntary, as it is the appetite of a rational free agent, that hath thus disordered the frame of its own nature.

(7.) The sin of the exterior parts, tongue, hand, eyes, feet, &c. is only in act, and not in habit, or at least, the habits are weak and subject to the will. And it is in the execution of the sinful desires of the flesh, and commands of the will, that the same consisteth. These parts also are not the primary subject of the guilt, but the will, that either positively puts them upon evil, or doth not restrain them when it ought; and so they are guilty but participatively and secondarily, as the other imperate faculties are: it is not good or evil merely as it is the act of tongue or hand, but as it is the act of the tongue, or hand of a rational free agent (agreeable or disagreeable to the law). If a madman should speak blasphemy, or should kill, or steal, it were no further sin, than as he had voluntarily contracted the ill disposition which caused it while he had the use of reason. If a man's hand were held and forced by another to do mischief utterly against his will, it is the sin of the chief agent, and not of the involuntary instrument. But no force totally excuseth us from guilt, which leaveth the act to our rational choice. He that saith, Take this oath, or I will kill thee, or torment thee, doth use force as a temptation which may be resisted, but doth not constrain a man to swear: for he leaveth it to his choice whether he will swear, or die, or be tormented; and he may and ought to choose death rather than the smallest sin. The will may be tempted, but not constrained.

Direct. II. 2. Labour clearly to understand the evil of sin, both intrinsic in itself, and in its aggravations and effects.—When you have found out where it is, and wherein it doth consist, find out the malignity and odiousness of it. I have heard some christians complain, that they read much to shew them the evil of sin in its effects, but meet with few that shew them its evil in itself sufficiently. But, if you see not the evil of sin in itself, as well as in the effects, it will but tempt you to think God unjust in over-punishing it; and it will keep you from the principal part of true repentance and mortification; which lieth in hating sin, as sin. I shall therefore shew you, wherein the intrinsic malignity of sin consisteth.

1. Sin is (formally) the violation of the perfect, holy, righteous law of God.

2. It is a denial or contempt of the authority, or governing power, of God: as if we said, Thou shalt not be our Governor in this.

3. It is a usurping the sovereign power to ourselves of governing ourselves, in that act: for when we refuse God's government, we set up ourselves in his stead; and so make gods of ourselves as to ourselves, as if we were self-sufficient, independent, and had fight hereto.

4. It is a denying or contempt of the wisdom of God, as if he had unwisely made us a law which is unmeet to rule us.

5. It is a setting up of our folly in the place of God's wisdom, and preferring it before him; as if

we were wiser to know how to govern ourselves, and to know what is fittest and best for us now to do, than God is.

6. It is a contempt of the goodness of God, as he is the maker of the law : as if he had not done that which is best, but that which may be corrected or contradicted, and there were some evil in it to be avoided.*

7. It is a preferring our naughtiness before his goodness, as if we would do it better, or choose better what to do.

8. It is a contempt or denial of the holiness and purity of God, which sets him against sin, as light is against darkness.

9. It is a violation of God's propriety or dominion, robbing him of the use and service of that which is absolutely and totally his own.

10. It is a claiming of propriety in ourselves, as if we were our own, and might do with ourselves as we list.

11. It is a contempt of the gracious promises of God, by which he allured and bound us to obedience.

12. It is a contempt of the dreadful threatenings of God, by which he would have restrained us from evil.

13. It is a contempt or denial of the dreadful day of judgment, in which an account must be given of that sin.

14. It is a denying of God's veracity, and giving him the lie : as if he were not to be believed in all his predictions, promises, and threats.

15. It is a contempt of all the present mercies, (which are innumerable and great,) by which God obligeth and encourageth us to obey.

16. It is a contempt of our own afflictions, and his chastisements of us, by which he would drive us from our sins.

17. It is a contempt of all the examples of his mercies on the obedient, and his terrible judgments on the disobedient, (men and devils,) by which he warned us not to sin.

18. It is a contempt of the person, office, sufferings, and grace of Jesus Christ, who came to save us from our sins, and to destroy the works of the devil ; being contrary to his bloodshed, authority, and healing work.

19. It is a contradicting, fighting against, and in that act prevailing against the sanctifying office and work of the Holy Ghost, that moveth us against sin, and to obedience.

20. It is a contempt of holiness, and a defacing, in that measure, the image of God upon the soul, or a rejecting it : a vilifying of all those graces which are contrary to the sin.

21. It is a pleasing of the devil, the enemy of God and us, and an obeying him before God.

22. It is the fault of a rational creature, that had reason given him to do better.

23. It is all willingly done and chosen by a free agent, that could not be constrained to it.[†]

24. It is a robbing God of the honour and pleasure which he should have had in our obedience ; and the glory which we should bring him before the world.

25. It is a contempt of the omnipresence and omniscience of God, when we will sin against him before his face, when he stands over us, and seeth all that we do.

26. It is a contempt of the greatness and almightiness of God, that we dare sin against him who is so great, and able to be avenged on us.

27. It is a wrong to the mercifulness of God, when we go out of the way of mercy, and put him to use the way of justice and severity, who delighteth not in the death of sinners, but rather that they obey, repent, and live.

28. It is a contempt of the attractive love of God, who should be the end, and felicity, and pleasure of the soul. As if all that love and goodness of God were not enough to draw or keep the heart to him, and to satisfy us and make us happy ; or, he were not fit to be our delight. And it sheweth the want of love to God ; for if we loved him rightly we should willingly obey him.

29. It is a setting up the sordid creature before the Creator, and dung before heaven, as if it were more worthy of our love and choice, and fitter to be our delight ; and the pleasure of sin were better for us than the glory of heaven.

30. In all which it appeareth, that it is a practical atheism, in its degree ; a taking down God, or denying him to be God : and a practical idolatry, setting up ourselves and other creatures in his stead.

31. It is a contempt of all the means of grace, which are all to bring us to obedience, and keep us or call us from our sins : prayer, sacraments, &c.

32. It is a contempt of the love and labours of the ministers of Christ ; a disobeying them, grieving them, and frustrating their hopes and the labours of their lives.

33. It is a debasing of reason, the superior faculty of the soul, and a setting up of the flesh or inferior faculties, like setting dogs to govern men, or the horse to rule the rider.

34. It is a blinding of reason, and a misusing the noblest faculties of the soul, and frustrating them of the use and ends which they were made for : and so it is the disorder, monstrosity, sickness, or death of the soul.*

35. It is, in its measure, the image of the devil upon the soul, who is the father of sin : and therefore the most odious deformity of the soul ; and this where the Holy Ghost should dwell, and the image and delight of God should be.

36. It is the moral destruction not only of the soul, but of the whole creation, so far as the creatures are appointed as the means to bring or keep us unto God : for the means, as a means, is destroyed when it is not used to its end. A ship is useless if no one be carried in it. A watch, as such, is useless, when not used to show the hour of the day. All the world, as it is the book that should teach us the will of God, is cast by, when that use is cast by. Nay, sin useth the creature against God which should have been used for him.

37. It is a contradicting of our own confessions and professions ; a wronging of our consciences ; a violation of our covenants and self-obligations to God.

38. It is a preferring of time before eternity, and regarding things of a transitory nature, and a moment's pleasure, before that which never shall have end.

39. It is a making a breach in the harmony and order of the world : as The perverting and confusion of societies. the dislocation or deformity of a par-

* See Plutarch's Tract, entitled, "That vice is sufficient to make a man wretched." Si non ipso honesto movemur ut viri boni simus, sed utilitate aliqua, atque fructu, callidi sumus, non boni ; si emolumentis, non suapte natura, virtus expetitur, vana erit virtus, quæ malitia rectè dicitur. P. Scal. p. 744.

† Voluntarium est omne peccatum. Tolle excusationem : nemo peccat invitus. Martin. Dunilens. de Morib. Nihil interest quo animo facias, quod fecisse vitiosum est, quia acta cernuntur, animus non videtur. Id. ibid.

* Sick bodies only suffer ill ; but sick souls both suffer ill and do ill. Plutarch's Mor. p. 314.

ticular member, is the trouble and deformity of all the body, because the comeliness and welfare of the whole, containeth the comeliness, proportion, and welfare of all the parts. And as the dislocation or breaking of one part in a watch or clock, is against the use of all the engine; so every man being a part of the kingdom of God, doth by sin make a breach in the order of the whole; and also giveth an ill example to other parts, and makes himself unserviceable to the body; and dishonoureth the whole body with the blot of rebellion; and lets in judgment on the world; and kindleth a consuming fire in the place where he liveth; and is cruel and injurious to others.

40. Sin is not only a preferring the body before the soul, but it is also an unmercifulness or cruelty against ourselves, both soul and body, and so is contrary to the true use of the indelible principle of self-love; for it is a wounding and abusing the soul and defiling the body in this life, and casting both on the wrath of God, and into the flames of hell hereafter, or a dangerous venturing them into the way of endless damnation and despair, and a contempt of those insufferable torments. All these parts of malignity and poison are intrinsic to sin, and found in the very nature of it.

The common aggravations of sin being written of by many, and easily gathered from what is said of the nature of it, I shall briefly name only a few.

1. The infinite perfection of God in all those blessed attributes and relations, which sin is against, is the greatest aggravation of sin.

2. The inconceivable glory of heaven, which is despised, is a great aggravation of sin.

3. So is the greatness of the torments of hell, which sinners despise and venture on.

4. So is the great opposition that God hath made against sin, having said and done so much against it, and declared himself to hate nothing else immediately in the world.

5. The clearness of evidence against it, the nothingness of all that can be said for it, is also a great aggravation of it.

6. So is the fulness, and fitness, and power of all the means in creatures, providences, and Scriptures, that is vouchsafed the world against it.

7. So is the experience and warning of all ages, the repentings of the converted, and the disowning it by almost all when they come to die. Wonderful! that the experience of the world for above five thousand years, will teach them no more effectually to avoid so mortal, pernicious a thing.

8. The nearness to us also is an aggravation: it is not a distant evil, but in our bowels, in our very hearts; we are bound so strictly to love ourselves, that it is a great aggravation to do ourselves so great a mischief.

9. The constant inhesion of sin is a great aggravation: that it is ever with us, lying down and rising up, at home and abroad; we are never free from it.

10. That it should poison all our common mercies, and corrupt all our duties, is an aggravation. But we shall take up some of these anon.

The special aggravations of the sins of God's own children are these:

1. They sin against a nearer relation than others do; even against that God that is their Father by the new birth, which is more heinous than if a stranger did it.

2. They are Christ's own members: and it is most unnatural for his members to rebel against him, or do him wrong.

3. They sin against more excellent operations of the Spirit than others do, and against a principle of life within them.

4. They sin against the differencing grace, which appeared in their conversion. God took them out of a world of sinners, whom he passed by when he could as well have sanctified them: and should they so quickly thus requite him?

5. They sin against the pardon and justification which they have already received. Did God so lately forgive them all their former debts, so many, so great and heinous sins, and that so freely to them, when the procurement was so dear to Christ? and should they so soon forget, or so ill requite, so great a mercy?

6. They sin against a more serious covenant, which at their conversion they entered into with God, than other men do.

7. They sin against all the heart-breaking or humbling sorrows, which they have tasted of at their conversion, and since. They have known more of the evil of sin than others, in their sad experience of its sting.

8. They sin against more knowledge than other men: they have known more what sin is, and what Christ is, and what the will of God is, than others: and therefore deserve to be beaten with many stripes.

9. They have oftener confessed sin than others, and spoke odiously of it, as the vilest thing, and aggravated it to God and man.

10. Their many prayers against it, and all their labour in hearing, and reading, and sacraments, and other means, do aggravate it.

11. They make a greater profession of strict obedience, and therefore sin against their own profession.

12. They have renewed their promises of obedience to God, in prayer, at sacraments, and at other times, much more than others.

13. They have had more experience than others of the goodness of obedience, and of the comforts and benefits that attend it, in the favour of God, and communion with him therein.

14. Their sins are aggravated by all the reproofs and exhortations which they have used to others, to tell them how unreasonable and bad it is to provoke the Lord.

15. They sin under greater hopes of glory than others do; and provoke that God with whom they hope to live for ever.

16. The high titles of love and praise which God doth give them in his word, do aggravate their sin. That he should call them his treasure, his peculiar people, his jewels, and the apple of his eye, his sons and daughters, and a holy people, and priests to God, and boast of them as a people more excellent than their neighbours; and after this they should sin against him.

17. They have had audience with God, the answer of prayers, and many a deliverance and mercy in this life, which others have not; which aggravate their sins, as being thus contemned, and as obliging them more to God than others.

18. They dishonour God more than any others by their sins. His honour lieth not so much upon the actions of the ungodly, as on those that are nearest to him.

19. They harden the wicked more than such sins in other men would do. They cause them to blaspheme, and reproach the godly for their sakes, and say, These are your religious men! You see now what their strictness is. And they hinder the conversion and salvation of others: they grieve the

* See the Assembly's Larger Catechism about aggrava-

tions of sin.

godly, and wrong the church and cause of God, much more than the sins of others do.

20. Lastly, They please the devil more than the sins of other men. How busy is he to have drawn a Job to sin! and how would he have boasted against God, and his grace, and his servants, if he had prevailed, when he boasted so much before, in the false presumption of his success! as if he could make the godly forsake God, and be as bad as others, if he have leave to tempt them.

I shall next give you some particular directions, besides those foregoing, to help you to think of sin as it is, that you may hate it; for your cleansing and cure consist in this: so far as you hate sin it is mortified, and you are cured of it. And therefore, as I have anatomized it, that you may see the hatefulness of it, I shall direct you to improve this for your cure.

Direct. I. Labour to know God, and to be affected with his attributes, and always to live as in his sight.—No man can know sin perfectly, because no man can know God perfectly. You can no further know what sin is than you know what God is, whom you sin against; for the formal malignity of sin is relative, as it is against the will and attributes of God. The godly have some knowledge of the malignity of sin, because they have some knowledge of God that is wronged by it. The wicked have no practical, prevalent knowledge of the malignity of sin, because they have no such knowledge of God. They that fear God will fear sinning; they that in their hearts are bold irreverently with God, will, in heart and life, be bold with sin: the atheist, that thinketh there is no God, thinks there is no sin against him. Nothing in the world will tell us so plainly and powerfully of the evil of sin, as the knowledge of the greatness, wisdom, goodness, holiness, authority, justice, truth, &c. of God. The sense of his presence, therefore, will revive our sense of sin's malignity.

Direct. II. Consider well of the office, the bloodshed, and the holy life of Christ.—His office is to expiate sin, and to destroy it. His blood was shed for it: his life condemned it. Love Christ, and thou wilt hate that which caused his death. Love him, and thou wilt love to be made like him, and hate that which is so contrary to Christ. These two great lights will show the odiousness of darkness.

Direct. III. Think well both how holy the office and work of the Holy Ghost is, and how great a mercy it is to us.—Shall God himself, the heavenly light, come down into a sinful heart, to illuminate and purify it? and yet shall I keep my darkness and defilement, in opposition to such wonderful mercy? Though all sin against the Holy Ghost be not the unpardonable blasphemy, yet all is aggravated hereby.

Direct. IV. Know and consider the wonderful love and mercy of God, and think what he hath done for you; and you will hate sin, and be ashamed of it.—It is an aggravation which makes sin odious even to common reason and ingenuity, that we should offend a God of infinite goodness, who hath filled up our lives with mercy. It will grieve you if you have wronged an extraordinary friend: his love and kindness will come into your thoughts, and make you angry with your own unkindness. Here look over the catalogue of God's mercies to you, for soul and body. And here observe that Satan, in hiding the love of God from you, and tempting you under the pretence of humility to deny his greatest, special mercy, doth seek to destroy your repentance and humiliation also, by hiding the greatest aggravation of your sin.

Direct. V. Think what the soul of man is made

for, and should be used to, even to love, obey, and glorify our Maker; and then you will see what sin is, which disableth and perverteth it.—How excellent, and high, and holy a work are we created for and called to! And should we defile the temple of God? and serve the devil in filthiness and folly, where we should entertain, and serve, and magnify our Creator?

Direct. VI. Think well what pure and sweet delights a holy soul may enjoy from God, in his holy service; and then you will see what sin is, which robbeth him of these delights, and preferreth fleshly lusts before them.—O how happily might we perform every duty, and how fruitfully might we serve our Lord, and what delight should we find in his love and acceptation, and the foresight of everlasting blessedness, if it were not for sin; which bringeth down the soul from the doors of heaven, to wallow with swine in a beloved dunghill!

Direct. VII. Bethink you what a life it is which you must live for ever, if you live in heaven; and what a life the holy ones there now live; and then think whether sin, which is so contrary to it, be not a vile and hateful thing.—Either you would live in heaven, or not. If not, you are not those I speak to. If you would, you know that there is no sinning; no worldly mind, no pride, no passion, no fleshly lust or pleasures there. Oh, did you but see and hear one hour, how those blessed spirits are taken up in loving and magnifying the glorious God in purity and holiness, and how far they are from sin, it would make you loathe sin ever after, and look on sinners as on men in bedlam wallowing naked in their dung. Especially, to think that you hope yourselves to live for ever like those holy spirits; and therefore sin doth ill besem you.

Direct. VIII. Look but to the state and torment of the damned, and think well of the difference betwixt angels and devils, and you may know what sin is.—Angels are pure; devils are polluted: holiness and sin do make the difference. Sin dwells in hell, and holiness in heaven. Remember that every temptation is from the devil, to make you like himself; as every holy motion is from Christ, to make you like himself. Remember when you sin, that you are learning and imitating of the devil, and are so far like him, John viii. 44. And the end of all is, that you may feel his pains. If hell-fire be not good, then sin is not good.

Direct. IX. Look always on sin as one that is ready to die, and consider how all men judge of it at the last.—What do men in heaven say of it? and what do men in hell say of it? and what do men at death say of it? and what do converted souls, or awakened consciences, say of it? Is it then followed with delight and fearlessness as it is now? is it then applauded? will any of them speak well of it? Nay, all the world speaks evil of sin in the general now, even when they love and commit the several acts. Will you sin when you are dying?

Direct. X. Look always on sin and judgment together.—Remember that you must answer for it before God, and angels, and all the world; and you will the better know it.

Direct. XI. Look now but upon sickness, poverty, shame, despair, death, and rottenness in the grave, and it may a little help you to know what sin is.—These are things within your sight or feeling; you need not faith to tell you of them. And by such effects you might have some little knowledge of the cause.

Direct. XII. Look but upon some eminent, holy persons upon earth, and upon the mad, profane, malignant world; and the difference may tell you

in part what sin is.—Is there not an amiableness in a holy, blameless person, that liveth in love to God and man, and in the joyful hopes of life eternal? Is not a beastly drunkard or whoremonger, and a raging swearer, and a malicious persecutor, a very deformed, loathsome creature? Is not the mad, confused, ignorant, ungodly state of the world a very pitiful sight? What then is the sin that all this doth consist in?

Though the principal part of the cure is in turning the will to the hatred of sin, and is done by this discovery of its malignity; yet I shall add a few more directions for the executive part, supposing that what is said already has had its effect.

Direct. I. When you have found out your disease and danger, give up yourselves to Christ as the Saviour and Physician of souls, and to the Holy Ghost as your Sanctifier, remembering that he is sufficient and willing to do the work which he hath undertaken.—It is not you that are to be saviours and sanctifiers of yourselves (unless as you work under Christ). But he that hath undertaken it, doth take it for his glory to perform it.

Direct. II. Yet must you be willing and obedient in applying the remedies prescribed you by Christ, and observing his directions in order to your cure.—And you must not be tender, and coy, and fine, and say, This is too bitter, and that is too sharp; but trust his love, and skill, and care, and take it as he prescribeth it, or giveth it you, without any more ado. Say not, It is grievous, and I cannot take it: for he commands you nothing but what is safe, and wholesome, and necessary, and if you cannot take it, you must try whether you can bear your sickness, and death, and the fire of hell! Are humiliation, confession, restitution, mortification, and holy diligence, worse than hell?

Direct. III. See that you take not part with sin, and wrangle not, or strive not against your Physician, or any that would do you good.—Excusing sin, and pleading for and extenuating it, and striving against the Spirit and conscience, and wrangling against ministers and godly friends, and hating reproof, are not the means to be cured and sanctified.

Direct. IV. See that malignity in every one of your particular sins, which you can see and say is in sin in general.—It is a gross deceit of yourselves, if you will speak a great deal of the evil of sin, and see none of this malignity in your pride, and your worldliness, and your passion and peevishness, and your malice and uncharitableness, and your lying, backbiting, slandering, or sinning against conscience for worldly commodity or safety. What self-contradiction is it for a man in prayer to aggravate sin, and when he is reproved for it, to justify or excuse it! for a popish priest to enter sinfully upon his place, by subscribing or swearing the Trent Confession, and then to preach zealously against sin in the general, as if he had never committed so horrid a crime! This is like him that will speak against treason, and the enemies of the king, but because the traitors are his friends and kindred, will protect or hide them, and take their parts.

Direct. V. Keep as far as you can from those temptations which feed and strengthen the sins which you would overcome.—Lay siege to your sins, and starve them out, by keeping away the food and fuel which is their maintenance and life.

Direct. VI. Live in the exercise of those graces and duties which are contrary to the sins which you are most in danger of.—For grace and duty are contrary to sin, and killeth it, and cureth us of it, as the fire cureth us of cold, or health of sickness.

Direct. VII. Hearken not to weakening unbelief

and distrust, and cast not away the comforts of God, which are your cordials and strength.—It is not a frightful, dejected, despairing frame of mind, that is fittest to resist sin; but it is the encouraging sense of the love of God, and thankful sense of grace received (with a cautious fear).

Direct. VIII. Be always suspicious of carnal self-love, and watch against it.—For that is the burrow or fortress of sin; and the common patron of it; ready to draw you to it, and ready to justify it. We are very prone to be partial in our own cause; as the case of Judah with Tamar, and David when Nathan reproved him in a parable, show. Our own passions, our own pride, our own censures, or backbitings, or injurious dealings, our own neglects of duty, seem small, excusable, if not justifiable things to us; whereas we could easily see the faultiness of all these in another, especially in an enemy: when yet we should be best acquainted with ourselves, and we should most love ourselves, and therefore hate our own sins most.

Direct. IX. Bestow your first and chiefest labour to kill sin at the root; to cleanse the heart, which is the fountain; for out of the heart cometh the evils of the life.—Know which are the master-roots; and bend your greatest care and industry to mortify those: and they are especially these that follow; 1. Ignorance. 2. Unbelief. 3. Inconsiderateness. 4. Selfishness and pride. 5. Fleshliness, in pleasing a brutish appetite, lust, or fantasy. 6. Senseless hardheartedness and sleepiness in sin.

Direct. X. Account the world and all its pleasures, wealth, and honours, no better than indeed they are, and then Satan will find no bait to catch you.—Esteem all as dung with Paul, Phil. iii. 8; and no man will sin, and sell his soul, for that which he accounteth but as dung.

Direct. XI. Keep up above in a heavenly conversation, and then your souls will be always in the light, and as in the sight of God, and taken up with those businesses and delights which put them out of relish with the baits of sin.

Direct. XII. Let christian watchfulness be your daily work; and cherish a preserving, though not a distracting and discouraging fear.

Direct. XIII. Take heed of the first approaches and beginnings of sin. Oh how great a matter doth a little of this fire kindle! And if you fall, rise quickly by sound repentance, whatever it may cost you.

Direct. XIV. Make God's word your only rule; and labour diligently to understand it.

Direct. XV. And in doubtful cases, do not easily depart from the unanimous judgment of the generality of the most wise and godly of all ages.

Direct. XVI. In doubtful cases be not passionate or rash, but proceed deliberately, and prove things well, before you fasten on them.

Direct. XVII. Be acquainted with your bodily temperature, and what sin it most inclineth you to, and what sin also your calling or converse doth lay you most open to, that there your watch may be the stricter. (Of all which I shall speak more fully under the next Grand Direction.)

Direct. XVIII. Keep in a life of holy order, such as God hath appointed you to walk in. For there is no preservation for stragglers that keep not rank and file, but forsake the order which God commandeth them.—And this order lieth principally in these points: 1. That you keep in union with the universal church. Separate not from Christ's body upon any pretence whatever. With the church as regenerate, hold spiritual communion, in faith, love, and holiness: with the church as congregate and

visible, hold outward communion, in profession and worship. 2. If you are not teachers, live under your particular, faithful pastors, as obedient disciples of Christ. 3. Let the most godly, if possible, be your familiars. 4. Be laborious in an outward calling.

Direct. XIX. Turn all God's providences, whether of prosperity or adversity, against your sins.—If he give you health and wealth, remember he thereby obligeth you to obedience, and calls for special service from you. If he afflict you, remember that it is sin that he is offended at, and searcheth after; and therefore take it as his physic, and see that you hinder not, but help on its work, that it may purge away your sin.

Direct. XX. Wait patiently on Christ till he have finished the cure, which will not be till this trying life be finished.—Persevere in attendance on his Spirit and means; for he will come in season, and will not tarry. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain: as the latter and former rain upon the earth," Hos. vi. 3. Though you have oft said, "There is no healing," Jer. xiv. 19; "he will heal your backslidings, and love you freely," Hos. xiv. 4. "Unto you that fear his name, shall the Sun of righteousness arise, with healing in his wings," Mal. iv. 2: "and blessed are all they that wait for him," Isa. xxx. 18.

Thus I have given such directions as may help for humiliation under sin, or hatred of it, and deliverance from it.

Grand Direct. IX. Spend all your days in a skilful, vigilant, resolute, and valiant war against the flesh, the world, and the devil, as those that have covenanted to follow Christ the Captain of your salvation.

The flesh is the end of temptation,^b for all is to please it, Rom. xiii. 14, and therefore is the greatest enemy; the world is the matter of temptation; and the devil is the first mover, or efficient of it: and this is the trinity of enemies to Christ and us, which we renounce in baptism, and must constantly resist. Of the world and flesh I shall speak chap. 4. Here I shall open the methods of the devil. And first I shall prepare your understanding, by opening some presupposed truths.

1. It is presupposed, that there is a devil. He that believeth not this, doth prove it to others, by showing how grossly the devil can befool him. Apparitions, witchcrafts, and temptations are full proofs of it to sense; besides what Scripture saith.

2. It is supposed that he is the deadly enemy of Christ and us.^c He was once an angel, and fell from his first estate by sin, and a world of evil spirits with him; and it is probable his envy against mankind might be the greater, as knowing that we were made to succeed him and his followers, in their state of glory: for Christ saith, that we shall "be equal with the angels," Luke xx. 36. He showed his enmity to man in our innocence, and by his temptation caused our fall and misery. But after the fall, God put an enmity into the nature of man against devils, as a merciful preservative against temptation: so that as the whole nature of man abhorreth the nature of serpents, so doth the soul abhor and dread the diabolical nature. And, therefore, so far as the devil is seen in a temptation now, so far it is frus-

trated; till the enmity in nature be overcome by his deceits: and this help nature hath against temptation, which it seems our nature had not before the fall, as not knowing the malice of the devil against us.

There is a natural enmity to the devil himself put into all the woman's natural seed: but the moral enmity against his sinful temptations and works, is put only into the spiritual seed by the Holy Ghost (except what remnants are in the light of nature). I will be brief of all this and the next, having spoken of them more largely in my "Treatise against Infidelity," Part iii.

The devil's names do tell us what he is.^d In the Old Testament he is called, 1. The "serpent," Gen. iii. 2. The Hebrew word, translated "devils," in Lev. xvii. 7, and Isa. xlii. 21, signifieth hairy, as satyrs are described; and sometimes he-goats; because in such shapes he oft appeareth. 3. He is called "Satan," Zech. iii. 1. 4. "An evil spirit," 1 Sam. xviii. 10. 5. "A lying spirit," 1 Kings xxii. 22; for he "is a liar, and the father of it," John viii. 44. 6. His offspring is called "a spirit of uncleanness," Zech. xiii. 2. 7. And he (or his spawn) is called "a spirit of fornication," Hos. iv. 12; that is, idolatry. 8. "A perverse spirit, causing staggering and giddiness as a drunken man," Isa. xix. 14.

In the New Testament, 1. He is sometimes called simply "a spirit," Mark ix. 20, 26; Luke ix. 39; x. 20. 2. Sometimes, *πνεύματα ἀκάθαρα*, "unclean spirits," Luke vi. 18; as contrary to the Holy Spirit; and that from their nature and effects. 3. And after, *δαίμονες*, "demons," a word taken in a good sense in heathen writers, but not in Scripture; because they worshipped devils under that name, (unless perhaps Acts xvii. 18; 1 Tim. iv. 1.) And, *δαίμων* with respect to their knowledge, and, as some think, to the knowledge promised to Adam, in the temptation. 4. *Πειράζων*, "the tempter," Matt. iv. 5. "Satan," Matt. iv.; 1 Pet. v. 8. 6. *Ἐχθρός*, "an enemy," Matt. xiii. 28, 39. 7. "The strong man armed," Matt. xii. 8. "Angels," 1 Cor. vi. 3; 2 Pet. ii. 4. "Angels which kept not their first state," Jude 6. 9. "A spirit of divination," Acts xvi. 16. 10. "A roaring lion," 1 Pet. v. 8. 11. "A murderer," John viii. 44. 12. "Belial," 2 Cor. vi. 15. 13. "Beelzebub," Matt. xii. the "god of flies." 14. "The prince of this world," John xii. 21, from his power over wicked men. 15. "The god of this world," 2 Cor. iv. 5, because the world obey him. 16. "The prince of the power of the air," Eph. ii. 2. 17. "The ruler of the darkness of this world," Eph. vi. 12. "Principalities and powers." 18. "The father of the wicked," John viii. 44. 19. "The dragon, and the old serpent," Rev. xii. 20. *Διάβολος*, "the calumniator," or "false accuser," often. 21. *Ὁ πονηρός*, "the evil one," Matt. xxiii. 19. 22. "An evil spirit," Acts xix. 15. 23. *Ἀπολλύων*, "the destroyer," and "Abaddon," the "king of the locusts," and "angel of the bottomless pit," Rev. ix. 11, (unless that speak of antichrist).

3. He is too strong an enemy for lapsed sinful man to deal with of himself. If he conquered us in innocence, what may he do now? He is dangerous, (1.) By the greatness of his subtlety. (2.) By the greatness of his power. (3.) By the greatness of his malice. And hence, (4.) By his constant diligence, watching when we sleep, Matt. xiii. 25; and "seeking night and day to devour," 1 Pet. v. 8; Rev. xii. 4.

4. Therefore Christ hath engaged himself in our cause, and is become the "Captain of our salvation,"

^b See my treatise of "Crucifying the World," and of "Self-denial."

^c Of the Temptations to hinder Conversion, see before, chap. i.

^d Vide Pool's Synopsis, Critic. in Levit. i. 77. In these latter the word "spirit" signifieth the ill disposition, which Satan as a tempter causeth, and so he is known by it as his offspring.

Heb. ii. 10.* And the world is formed into two armies, that live in continual war: the devil is the prince and general of one, and his angels and wicked men are his armies: Christ is the King and General of the other, and his angels (Heb. ii. 14) and saints are his army. Between these two armies are the greatest conflict in the world.

5. It is supposed also, that this war is carried on, on both sides, within us, and without us; by inward solicitations, and outward means, which are fitted thereunto.

6. Both Christ and Satan work by officers, instruments, and means. Christ hath his ministers to preach his gospel, and pull down the kingdom of Satan. And Satan hath his ministers to preach licentiousness and lies, and to resist the gospel and kingdom of Christ, 1 Cor. iii. 5; iv. 1; 2 Cor. xi. 15; Acts xiii. 8—10. Christ hath his church, and the devil hath his synagogue. Christ's soldiers do every one, in their places, fight for him against the devil. And the devil's soldiers do every one, in their places, fight against Christ. The generals are both unseen to mortals; and the unseen power is theirs; but their agents are visible. The soldiers fight not only against the generals, but against one another; but it is all, or chiefly, for the generals' sakes. It is Christ that the wicked persecute in his servants, Acts ix. 4; and it is the devil whom the godly hate and resist in the wicked.

But yet here are divers notable differences. 1. The devil's servants do not what they do in love to him, but to their own flesh; but Christ's servants do what they do in love to him, as well as to themselves. 2. The devil's army are cheated into arms and war, not knowing what they do; but Christ doth all in the open light, and will have no servants but those that deliberately adhere to him, when they know the worst. 3. The devil's servants do not know that he is their general; but Christ's followers do all know their Lord. 4. The devil's followers disown their master and their work; they will not own that they fight against Christ and his kingdom, while they do it: but Christ's followers own their Captain, and his cause, and work; for he is not a master to be ashamed of.

7. Both Christ and Satan work persuasively, by moral means, and neither of them by constraint and force. Christ forceth not men against their wills to good, and Satan cannot force them to be bad; but all the endeavour is to make men willing; and he is the conqueror that getteth and keepeth our own consent.

8. Their ends are contrary, and therefore their ways are also contrary. The devil's end is, to draw man to sin and damnation, and to dishonour God; and Christ's end is, to draw man from sin to holiness and salvation, and to honour God. But Christ maketh known his end, and Satan concealeth his end from his followers.

9. There is somewhat within the good and bad for the contrary part to work upon; and we are, as it were, divided in ourselves, and have somewhat in us that is on both sides. The wicked have an honourable acknowledgment of God, and of their greatest obligation to him; a hatred to the devil; a love of themselves; a willingness to be happy, and an unwillingness to be miserable; and a conscience which approveth of more good than they do, and condemneth much of their transgression. This is some advantage to the persuasions of the ministers of Christ to work upon; and they have reason capable of knowing more.

The soldiers of Christ have a fleshly appetite, and the remnants of ignorance and error in their minds, and of earthliness, and carnality, and averseness to God in their wills, with a nearness to this world, and much strangeness to the world to come. And here is too much advantage for Satan to work on by his temptations.

10. But it is the predominant part within us, and the scope of our lives, which sheweth which of the armies we belong to. And thus we must give up our names and hearts to Christ, and engage under his conduct against the devil, and conquer to the death, if we will be saved. Not to fight against the bare name of the devil; for so will his own soldiers, and spit at his name, and hang a witch that makes a contract with him: but it is to fight against his cause and work, which is by fighting against the world and the flesh, and for the glory of God.

In opening to you this holy war, I shall, First, Shew you what we must. The method. do on the offensive part. Secondly, What on the defensive part. And here I shall show you, I. What it is that the tempter aimeth at as his end. II. What matter or ground he worketh upon. III. What are his succours and assistance. IV. What kind of officers and instruments he useth. V. What are his methods and actual temptations, 1. To actual sin, 2. Against our duty to God.

First, Our offensive arms are to be used, 1. Against the power of sin within us; and all its advantages and helps: for while Satan ruleth and possesseth us within, we shall never well oppose him without. 2. Against sin in others, as far as we have opportunity. 3. Against the credit and honour of sin in the world: as the devil's servants would bring light and holiness into disgrace, so Christ's servants must cast disgrace and shame upon sin and darkness. 4. Against all the reasonings of sinners, and their subtle fallacies, whereby they would deceive. 5. Against the passions and violent lusts which are the causes of men's other sins. 6. Against the holds and helps of sin, as false teachers, profane revilers, ignorance, and deceit. Only take heed that on this pretence we step not out of our ranks and places, to pull down the powers of the world by rebellions: "For the weapons of our warfare are not carnal," 2 Cor. x. 4.

Secondly, As to our defence, I. The ends of the tempter which must be perceived, are these: In general, his aim is at our utter ruin and damnation, and to draw us here to dishonour God as much as he can. But, especially, his aim is to strengthen the great heart sins, which are most mortal, and are the root, and life, and spawners of the rest: especially these: 1. Ignorance, which is the friend and cloak to all the rest. 2. Error, which will justify them. 3. Unbelief, which keeps off all that should oppose them. 4. Atheism, profaneness, unholiness, which are the defiance of God and all his armies. 5. Presumption, which emboldeneth them, and hides the danger. 6. Hardness of heart, which fortifieth them against all the batteries of grace. 7. Hypocrisy, which maketh them serve him as spies and intelligencers in the army of Christ. 8. Disaffection to God and his ways and servants, which is the devil's colours. 9. Unthankfulness, which tends to make them unreconcilable and unrecoverable. 10. Pride, which commandeth many regiments of lesser sins. 11. Worldliness, or love of money and wealth, which keepeth his armies in pay. 12. Sensuality, voluptuousness, or flesh-pleasing, which is the great commander of all the rest. For selfishness is the devil's

* See my "Treatise against Infidelity," as before cited.

† *Animi molles etestate fluxi dolis haud difficulter capiuntur.*

lieutenant-general, which consisteth chiefly in the three last named, but especially in pride and sensuality. Some think that it is outward sins that bring all the danger; but these twelve heart sins, which I have named to you, are the twelve gates of the infernal city, which Satan loveth above all the rest.

II. The matter and grounds of his temptations are these: 1. The devil first worketh upon the outward sense, and so upon the sensitive appetite: he showeth the cup to the drunkard's eye, and the bait of filthy lust to the fornicator, and the riches and pomp of the world to the covetous and proud. The glutton tasteth the sweetness of the dish which he loveth. Stage-plays, and tempting sports, and proud attire, and sumptuous buildings, and all such sensual things, are the baits by which the devil angleth for souls. Thus Eve first saw the fruit, and then tasted, and then did eat. Thus Noah, and Lot, and David sinned. Thus Achan saith, Josh. vii. 21, "I saw (the garments, silver, and gold) I coveted them, and I took them." The sense is the door of sin.

2. The tempter next worketh on the fantasy or imagination, and prints upon it the loveliest image of his bait that possibly he can, and engageth the sinner to think on it, and to roll it over and over in his mind, even as God commandeth us to meditate on his precepts.

3. Next he worketh by these upon the passions or affections: which fantasy having inflamed, they violently urge the will and reason; and this according to the nature of the passion, whether fear or hope, sorrow or joy, love or hatred, desire or aversion; but by none doth he work so dangerously as by delight, and love, and desire of things sensual.

4. Hence he proceedeth to infect the will, (upon the simple apprehension of the understanding,) to make it inordinately cleave to the temporal good, and to neglect its duty in commanding the understanding to meditate on preserving objects, and to call off the thoughts from the forbidden thing: it neglecteth to rule the thoughts and passions according to its office and natural power.

5. And so he corrupteth the understanding itself, first to omit its duty, and then to entertain deceit, and to approve of evil: and so the servant is put into the government, and the commanding powers do but serve it. Reason is blinded by sensuality and passion, and becomes their servant, and pleads their cause.

By all this it appeareth, 1. That Satan's first bait is ordinarily some sensible or imaginary good, set up against true spiritual good. 2. That his first assault of the reason and will is to tempt them into a sluggish neglect and neutrality, to omit that restraint of sense, thought, and passion, which was their duty. 3. And that, lastly, he tempteth them into actual compliance and committing of the sin: and herein, 1. The bait which he useth with the understanding is still "some seeming truth." And, therefore, his art and work is to colour falsehood, and make it seem truth; for this is the deceiving of the mind: and therefore for a sinner to plead his mistake for his excuse, and say, I thought it had been so or so; I thought it had been no sin, or no duty; this is but to confess, and not to excuse: it is but as much as to say, My understanding sinned with my will, and was deceived by the tempter and overcome. 2. And the bait which he useth with the will is always some appearing good: and self-love and love of good is the principle which he abuseth, and maketh his ground to work upon; as God also useth it in drawing us to good.

III. The succours and auxiliaries of the devil, and his principal means, are these: 1. He doth what he

can to get an ill tempered body on his side; for as sin did let in bodily distempers, so do they much befriended the sin that caused them. A choleric temper will much help him to draw men to passion, malice, murder, cruelty, and revenge. A sanguine and bilious temper mixed, will help him to draw men to lust, and filthiness, and levity, and wantonness, and time-wasting pleasures: a sanguine temper mixed with a pituitous, much helpeth him to make men blockish, and regardless, and insensible of the great concerns of the soul. A phlegmatic temper helpeth him to draw people to drowsy sluggishness, and to an idle, slothful life, and so to ill means to maintain it, and to a backwardness to every work that is good. A healthful temper much helpeth him to draw people to gluttony, drunkenness, lust, ambition, covetousness, and neglect of life eternal: a sickly temper helpeth him to tempt us to peevishness and impatience: and a melancholy temper helpeth him in all the temptations mentioned but even now.

2. He useth his greatest skill to get the greatest fleshly interest on his side: so that it may be a matter of great pleasure, great advancement, and honour, and applause, or great commodity to a man, if he will sin; or a matter of great suffering, and great disgrace, and great loss to him that will not sin, or that will be holy and obedient to God: for fleshly interest being the common matter of all his temptations, his main business is to greatness this as much as may be.

3. He maketh very great advantage of the common customs of the country that men live in: this carrieth away thousands and millions at once. When the common vote and custom are for sin, and against Christ and holiness, particular persons think themselves excused, that they are no wiser or better than all the country about them. And they think they are much the safer for sinning in so great a crowd, and doing but as most men do; and he that contradicteth them cometh on great disadvantage in their eye, when he is to oppose an army of adversaries, and seemeth to think himself wiser than so many.

4. Also he is exceeding industrious to get education on his side; he knoweth how apt men are to retain the form which they were moulded or cast into at first: if he get the first possession, by actual as well as original sin, he is not easily cast out. Especially when education doth conspire with common custom, it delivereth most of the people and kingdoms of the earth into his hands.

5. Also he is industrious to get the approved doctrine of the teachers of the people on his side. If he can get it to pass once for a revelation or command of God, he will quickly conquer conscience by it, and take down all resistance: he never doth war more successfully against God, than when he beareth the name of God in his colours, and fighteth against him in his own name. Mahometans, Jews, papists, and all heretics are the trophies and monuments of his victories by this way. Mischief is never so much revered, nor proceedeth so successfully, as when it is made a religion! When the devil can charge men to do his business in the name of God, and upon pain of damnation, he hath got the strongest weapons that ever he can make use of. His ordinary bait is some fleshly pleasure; but he goeth high indeed when he presumeth to offer the everlasting pleasures; he tempted Christ with all the kingdoms and glory of the world; but he tempteth many millions of souls with the offers of the kingdom of heaven itself. For he will offer it to them that he is endeavouring to keep from it, and make it the bait to draw men from it into the way to hell.

6. He is exceeding diligent to get the wealth and

prosperity of the world on his side ; that he may not seem to flatter his servants with empty promises, but to reward them with real felicity and wealth. And then he would make the sinner believe that Christ is the deceiver, and promiseth a kingdom which none of them ever saw, and which he will not give them ; but that he himself will not deceive them, but make good his promises even in this life without delay : for they see with their eyes the things which he promiseth, and they shall have them presently in possession, to secure them from deceit.

7. He is exceeding industrious to get common fame and reputation on his side ; that he may be able to keep his cause in credit, and to keep the cause of Christ and holiness in disgrace. For he knoweth how exceeding prone men are to fall into the way of honour and esteem, and which most men praise ; and how loth they are to go in the way which is hated and evil spoken of by the most of men.

8. He is very diligent to get the sword and government of kingdoms, and states, and countries, and cities, and corporations into his hands, or on his side ; for he knoweth the multitude of the ignorant and vulgar people are exceeding prone to be of the religion of those that are able to help or hurt them, and to follow the stronger side ; and that the will and example of the ruler is as the first sheet or stamp, which all the rest are printed after. Therefore he will do his worst, to give the greatest power to the most ungodly : if the Turk be the emperor, the most of the vulgar are like quickly to be Turks : if a papist be their king, the most of them are likely to be papists. Look into the present state of the heathen, infidel, Mahometan, papal, and profane parts of the world, and into the history of all ages past, and you will see with grief and admiration, how much the devil hath got by this.

9. Also he is very desirous to get our society and companions on his side ; who are near us, and have frequent opportunities to do us good or hurt. For he knoweth by long and great experience how powerfully they draw, and how frequently they speed.

10. And he is very industrious to get our friends that have power over us, and greatest interest in us, on his side. For then he hath won our out-works already.

11. Lastly, he is desirous sometimes to get the name and appearance of virtue and piety on his side ; that those that are to do his work, may have a winning carriage, and so a venerable name, and the cloak of virtue may serve his turn for the promoting of the destruction of piety itself.

IV. By what hath been said, you may understand what kind of officers and instruments the tempter useth.

1. He commonly useth men that are themselves first deceived and corrupted, as fit instruments to deceive and corrupt others. These will carry it on with confidence and violence ; the employment seemeth natural to them, they are so fit for it : they will be willing to make other men of their mind, and to have the company of others in their way. A drunkard is fit to make a drunkard ; and a filthy fornicator to entice another into the sin ; and a gamester to make a gamester ; and a wanton time-waster to draw another to waste his time in wantonness and foolish sports : an ambitious or proud person is fit to kindle that fire in others ; a swearer is fittest to make a swearer ; and so of many other sins.

2. The devil usually chooseth for his instruments men that have no great tenderness of conscience, or fear of sinning or of hurting souls. He would have no such cowards in his army, as men fearing God are as to his ends : it must be men that will

venture upon hell themselves, and fear not much the loss of their own souls ; and therefore must not be too tender or fearful of destroying others. Butchers and soldiers must not be chosen out of too tender or loving a sort of people ; such are not fit to go through his work.

3. He usually chooseth instruments that are most deeply engaged in his cause ; whose preferment, and honour, and gain, and carnal interest shall be to them, as nature is to a dog, or wolf, or fox, or other ravenous creature : who think it a loss, or danger, or suffering to them, if others be not hindered in good, or made as bad as they. Thus Demetrius and the other craftsmen that lived upon the trade, are the fittest to plead Diana's cause, and stir up the people against the apostles, Acts xix. 24, 38, 39. And the Jews were the fittest instruments to persecute Christ, who thought that if they "let him alone, all men would believe on him, and the Romans would come and take away both their place and nation ; and that it was expedient for them that one man die for the people, and that the whole nation perish not," John xi. 48, 49. And Pilate was the fittest instrument to condemn him, who feared that he should else be taken to be none of Cæsar's friend. And Pharaoh was the fittest instrument to persecute the Israelites, who was like to lose by their departure.

4. When he can he chooseth such instruments as are much about us, and nearest to us, who have opportunity to be often speaking to us, when others have no opportunity to help us : the fire that is nearest to the wood or thatch is liker to burn it than that which is far off : nearness and opportunity are very great advantages.

5. If it be possible, he will choose such instruments as have the greatest abilities to do him service : one man of great wit, and learning, and elocution, that is nimble in disputing, and can make almost any cause seem good which he defendeth, or bad which he opposeth, is able to do more service for the devil than a hundred idiots.

6. If possible, he will choose the rulers of the world to be his instruments ; that shall command men, and threaten them with imprisonment, banishment, confiscation, or death, if they will not sin : as the king of Babylon did by the three witnesses and Daniel, Dan. iii. and vi. and all persecutors have done in all ages, against the holy seed. For he knoweth, that (though not with a Job, yet with a carnal person) "skin for skin, and all that a man hath will he give for his life." And therefore, they that have the power of life, and liberty, and estate, have carnal men by the handle that will rule them.

7. He maketh the rich his instruments ; that, having the wealth of the world, are able to reward and hire evil-doers ; and are able to oppress those that will not please them. Landlords and rich men can do the devil more service than many of the poor : they are the Judases that bear the bag. As the ox will follow him that carrieth the hay, and the horse will follow him that carrieth the provender, and the dog will follow him that feedeth him, and the crow will be where the carrion is ; so carnal persons will follow and obey him that bears the purse.

8. The devil, if he can, will make those his instruments, whom he seeth we most esteem and reverence ; persons whom we think most wise and fit to be our counsellors : we will take that from these, which we would suspect from others.

9. He will get our relations, and those that have our hearts most, to be his instruments. A husband, or a wife, or a Delilah, can do more than others ; and so can a bosom friend, whom we dearly love : when all their interest in our affections is made over

for the devil's service, it may do much. Therefore we see that husbands and wives, if they love entirely, do usually close in the same religion, opinion, or way, though when they were first married they differed from each other.

10. As oft as he can, the devil maketh the multitude his instrument; that the crowd and noise may carry us on, and make men valiant, and put away their fear of punishment.

11. He is very desirous of making the ambassadors of Christ his prisoners, and to hire them to speak against their Master's cause: that in Christ's name they may deceive the silly flock, "speaking perverse things, to draw away disciples after them," Acts xx.

30. Sometimes by pretence of his authority and commission; making poor people believe, that not to hear them, and obey them in their errors, is to be disobedient rejecters of Christ: (and thus the Romish party carry it.) Sometimes by their parts and plausible, persuasive speeches: and sometimes by their fervency, frightening people into error. And by these two ways most heretics prevail. None so successfully serveth Satan, as a false or bribed minister of Christ.

12. He is exceeding desirous to make parents themselves his instruments for their children's sin and ruin; and, alas, how commonly doth he succeed! He knoweth that parents have them under their hands in the most ductile, malleable age; and that they have a concurrence of almost all advantages: they have the purse and portion of their children in their power; they have the interest of love, and reverence, and estimation; they are still with them, and can be often in their solicitings; they have the rod, and can compel them. Many thousands are in hell, through the means of their own parents: such cruel monsters will they be to the souls of any others, that are first so to their own. If the devil can get the parents to be cursers, swearers, gamesters, drunkards, worldlings, proud, deriders or railers at a holy life, what a snare is here for the poor children!

V. In the method of Satan, the next thing is to show you how he labours to keep off all the forces of Christ, which should resist him and destroy his work, and to frustrate their endeavours, and fortify himself. And among many others, these means are notable:

1. He would do what he can to weaken even natural reason, that men may be blockish and incapable of good. And it is lamentable to observe how hard it is to make some people either understand or regard. And a beastly kind of education doth much to this: and so doth custom in sensual courses; even turn men into brutes.

2. He doth what he can to hinder parents and masters from doing their part, in the instructing and admonishing of children and servants, and dealing wisely and zealously with them for their salvation: either he will keep parents and masters ignorant and unable, or he will make them wicked and unwilling, and perhaps engage them to oppose their children in all that is good; or he will make them like Eli, remiss and negligent, indifferent, formal, cold, and dull; and so keep them from saving their children's or servants' souls.

3. He doth all that possibly he can to keep the sinner in security, presumption, and senselessness, even asleep in sin; and to that end to keep him quiet and in the dark, without any light or noise which may awake him; that he may live asleep, as without a God, a Christ, a heaven, a soul, or any such thing to mind. His great care is to keep him from considering: and therefore he keeps him still

in company, or sport, or business, and will not let him be oft alone, nor retire into a sober conference with his conscience, or serious thoughts of the life to come.

4. He doth his best to keep soul-searching, lively ministers out of the country, or out of that place; and to silence them, if there be any such; and to keep the sinner under some ignorant or dead-hearted minister, that hath not himself that faith, or repentance, or life, or love, or holiness, or zeal, which he should be a means to work in others; and he will do his utmost to draw him to be a leader of men to sin.

5. He doth his worst to make ministers weak, to disgrace the cause of Christ, and hinder his work, by their bungling and unsuccessful management, that there may be none to stand up against sin, but some unlearned or half-witted men, that can scarce speak sense, or will provoke contempt or laughter in the hearers.

6. He doth his worst to make ministers scandalous, that when they tell men of their sin and duty, they may think such mean not as they speak, and believe not themselves, or make no great matter of it; but speak for custom, credit, or for their hire. And that the people, by the wicked lives of the preachers, may be emboldened to disobey their doctrine, and to imitate them, and live without repentance.

7. He will labour to load the ablest ministers with reproaches and slanders, which thousands shall hear, who never hear the truth in their defence: and so making them odious, the people will receive no more good by their preaching, than from a Turk, or Jew, till the very truth itself for itself prevail. And to this end especially he doth all that he can to foment continual "divisions in the church;" that while every party is engaged against the other, the interest of their several causes may make them think it necessary to make the chief that are against them seem odious or contemptible to the people, that so they may be able to do their cause and them no harm: and so they disable them from serving Christ and saving souls, that they may disable them to hurt themselves, or their faction, or their impotent cause.

8. He doth what he can to keep the most holy ministers under persecution; that they may be as the wounded deer, whom all the rest of the herd will shun; or like a worried dog, whom the rest will fall upon; or that the people may be afraid to hear them, lest they suffer with them; or may come to them only as Nicodemus did to Christ, by night.

9. Or if any ministers or godly persons warn the sinner, the devil will do what he can that they may be so small a number in comparison of those of the contrary mind; that he may tell the sinner, Dost thou think these few self-conceited fellows are wiser than such, and such, and all the country? Shall none be saved but such a few precise ones? "Do any of the rulers or of the Pharisees believe in him? But this people that knoweth not the law are cursed," John vii. 48, 49; that is, as Dr. Hammond noteth, "This illiterate multitude are apt to be seduced, but the teachers are wiser."

10. The devil doth his worst to cause some falling out, or difference of interest or opinion, between the preacher or monitor, and the sinner; that so he may take him for his enemy. And how unapt men are to receive any advice from an enemy, or adversary, experience will easily convince you.

11. He endeavoureth that powerful preaching may be so rare, and the contradiction of wicked cavillers so frequent, that the sermon may be forgotten, or the impressions of it blotted out, before they can hear another to confirm them, and strike the nail home

to the head; and that the fire may go out before the next opportunity come.

12. He laboureth to keep good books out of the sinner's hands, or keep him from reading them, lest he speed as the eunuch, Acts viii. that was reading the Scripture as he rode in his chariot on the way. And instead of such books he putteth romances, and play-books, and trifling, or scorning, contradicting writings into his hands.

13. He doth what he can to keep the sinner from intimate acquaintance with any that are truly godly; that he may know them no otherwise than by the image which ignorant or malicious slanderers or scornors do give of such; and that he may know religion itself but by hearsay, and never see it exemplified in any holy, diligent believers. A holy christian is a living image of God, a powerful convincer and teacher of the ungodly; and the nearer men come to them, the greater excellency they will see, and the greater efficacy they will feel. Whereas in the devil's army, the most must not be seen in the open light, and the hypocrite himself must be seen, like a picture, but by a side light, and not by a direct.

14. Those means which are used, the devil labours to frustrate, (1.) By sluggish heedlessness and disregard. (2.) By prejudice, and false opinions which prepossess the mind. (3.) By diversions of many sorts. (4.) By pre-engagements to the contrary interest and way; so that Christ comes too late for them. (5.) By worldly prosperity and delights. (6.) By ill company. (7.) And by molesting and frightening the sinner, when he doth but take up any purpose to be converted; giving him all content and quietness in sin, and raising storms and terrors in his soul when he is about to turn.

The Methods of Christ against the Tempter.

Before I proceed to Satan's particular temptations, I will show you the contrary methods of Christ in the conduct of his army, and opposing Satan.

I. Christ's ends are, ultimately, the glory and pleasing of his Father and himself, and the saving of his church, and the destroying the kingdom of the devil; and next, the purifying his peculiar people, and calling home all that are ordained to eternal life.

But more particularly, he looketh principally at the heart, to plant there, 1. Holy knowledge. 2. Faith. 3. Godliness, or holy devotedness to God, and love to him above all. 4. Thankfulness. 5. Obedience. 6. Humility. 7. Heavenly-mindedness. 8. Love to others. 9. Self-denial, and mortification, and contentment. 10. Patience. And in all these, 1. Sincerity; 2. Tenderness of heart; 3. Zeal, and holy strength and resolution. And withal to make us actually serviceable, and diligent in our Master's work, for our own and others' salvation.

II. Christ's order in working is direct, and not backward, as the devil's is. He first revealeth saving truth to the understanding, and affecteth the will by showing the goodness of the things revealed; and these employ the thoughts, and passions, and senses, and the whole body, reducing the inferior faculties to obedience, and casting out by degrees those images which had deceived and prepossessed them.

The matter which Christ presenteth to the soul, is, 1. Certain truth from the Father of lights, set up against the prince and kingdom of darkness, ignorance, error, and deceit. 2. Spiritual and everlasting good, even God himself, to be seen, and loved, and enjoyed for ever, against the tempter's temporal, corporal, and seeming good. Christ's kingdom and work are advanced by light: he is for the promoting

of all useful knowledge; and therefore, for clear and convincing preaching, for reading the Scriptures in a known tongue, and meditating in them day and night, and for exhorting one another daily; which Satan is against.

III. The means by which he worketh against Satan, are such as these: 1. Sometimes he maketh use of the very temper of the body as a preparative; and (being Lord of all) he giveth such a temperature as will be most serviceable to the soul; as a sober, deliberate, meek, quiet, and patient disposition. But sometimes he honoureth his grace by the conquest of such sins, as even bodily disposition doth entertain and cherish.

2. Sometimes by his providence he withdraweth the matter of temptations, that they shall not be too strong for feeble souls: but sometimes his grace doth make advantage of them all, and leave them for the magnifying of its frequent victories.

3. Sometimes he giveth his cause the major vote among the people, so that it shall be a matter of dishonourable singularity not to be a professed christian; and sometimes, but exceeding rarely, it is so with the life of godliness and practice of christianity also. But ordinarily, in the most places of the world, custom and the multitude are against him, and his grace is honoured by prevailing against these bands of Satan.

4. He maketh his ministers his principal instruments, qualifying, disposing, and calling them to his work, and helping them in it, and prospering it in their hands.

5. He maketh it the duty of every christian to do his part to carry on the work; and furnisheth them with love, and compassion, and knowledge, and zeal in their several measures.

6. He giveth a very strict charge to parents to devote their children, with themselves, to God; encouraging them with the promise of his accepting and blessing them; and commandeth them to teach them the word of God with greatest diligence, and to bring them up in the nurture and fear of God.

7. He giveth princes and magistrates their power, to promote his kingdom, and protect his servants, and encourage the good, and suppress iniquity, and further the obedience of his laws; though, in most of the world, they turn his enemies, and he carrieth on his work without them, and against their cruel persecuting opposition.

8. His light detecteth the nakedness of the devil's cause, and among the sons of light, it is odious, and a common shame. And as "wisdom is justified of her children," so the judgment of holy men condemning sin, doth much to keep it under in the world.

9. His providence usually casteth the sinner that he will do good to, into the bosom and communion of his holy church, and the familiar company and acquaintance of the godly, who may help him by instruction, affection, and example.

10. His providence fitteth all conditions to their good; but especially helpeth them by seasonable, quickening afflictions. These are the means which ordinarily he useth. But the powerful inward operations of his Spirit, give efficacy to them all.

Temptations to particular Sins, with Directions for Preservation and Remedy.

In chap. i. part 2, I have opened the temptations which hinder sinners from conversion to God: I shall now proceed to those which draw men to particular sins. Here Satan's art is exercised, 1. In fitting his baits to his particular use. 2. In applying them thereto.

Tempt. I. The devil fitteth his temptations to the sinner's age. The same bait is not suitable to all. Children he tempteth to excess of playfulness, lying, disobedience, unwillingness to learn the things that belong to their salvation, and a senselessness of the great concernment of their souls. He tempteth youth to wantonness, rudeness, gulosity, unruliness, and foolish inconsiderateness. In the beginning of manhood he tempteth to lust, voluptuousness, and luxury; or if these take not, to designs of worldliness and ambition. The aged he tempteth to covetousness, and unmovableness in their error, and unteachableness and obstinacy in their ignorance and sin. Thus every age hath its peculiar snare.

Direct. I. The remedy against this is, 1. To be distinctly acquainted with the temptations of your own age; and watch against them with a special heedfulness and fear. 2. To know the special duties and advantages of your own age, and turn your thoughts wholly unto those. Scripture hath various precepts for the various ages; study your own part. The young have more time to learn their duty, and less care and business to divert them; let them therefore be taken up in obedient learning. The middle age hath most vigour of body and mind; and therefore should do their Master's work with the greatest vigour, activity, and zeal. The aged should have most judgment, and experience, and acquaintances with death and heaven; and therefore should teach the younger, both by word and holy life.

Tempt. II. The tempter also fitteth his temptations to men's several bodily tempers, (as I showed, p. 93.) The hot and strong he tempteth to lust. The sad and fearful he tempteth to discouragement and continual self-vexations; and to the fear of men and devils. Those that have strong appetites, to gluttony and drunkenness. Children, and women, and weak-headed people, to pride of apparel and trifling compliment. And masculine, wicked unbelievers, to pride of honour, parts, and grandeur, and to an ambitious seeking of rule and greatness. The meek and gentle he tempteth to a yieldingness unto the persuasions and will of erroneous and tempting persons. And those that are more stiff, to a stubborn resistance of all that should do them good. He found it most suitable to tempt a Saul to malice; David by a surprise to lust; Absalom to ambition; Peter to fearfulness, and after to compliance and dissimulation, to avoid the offence and displeasure of the weak; Luther to rashness; Melancthon to fearfulness; Carolostadius to unsettledness; Illiricus to inordinate zeal; Osiander to self-esteem; (if historians have given them their due.) One shoe fitteth not every foot.

Direct. II. Let your strictest watch be upon the sins of your temperate. Far greater diligence and resolution is here necessary, than against other sins. And withdraw the fuel, and strive against the bodily distempers themselves. Fasting and labour will do much against lust, which idleness and fulness continually feed. And so the rest have their several cures. Know also what good your temper doth give you special advantage for; and let it be turned unto that, and still employed in it.

Tempt. III. The tempter suiteth his temptations to your estates, of poverty or riches. The poor he tempteth to murmur and be impatient under their wants, and distress themselves more with griefs and cares; and to think that their sufferings may save them without holiness, and that necessary labour for their bodies may excuse them from much minding the concerns of their souls; and either to censure and hate the rich through envy, or to flatter them for gain. The rich he tempteth to an idle,

time-wasting, voluptuous, fleshly, brutish life; to excess in sleep, and meat, and drink, and sport, and apparel, and costly ways of pride, and idle discourse, and visits, and compliments; to love the wealth and honours of the world, and live in continual pleasing of the flesh, to fare deliciously every day, and to waste their time in unprofitableness, without a constant calling; and to be unmerciful to the poor, and to tyrannize over their inferiors; Prov. xxx. 8, 9; Luke xvi.

Direct. III. Here also observe regardfully where your danger lieth, and there keep a continual watch. Let the poor remember, that if they be not rich in grace, it is long of themselves; and if they be, they have the chiefest riches, and have learnt in all estates to be content: and have great cause to be thankful to God that thus helpeth them against the love and pleasures of the world. Let the rich remember, that they have

1 Tim. vi. 9.

not less to do than the poor, because they have more committed to their trust; nor may they ever the more satisfy the inordinate desires of the flesh. But they have more to do, and more dangers to fear and watch against, as they have more of their Master's talents to employ, and give account for at the last.

Tempt. IV. The devil suiteth his temptations to men's daily work and business. If it be low, to be ashamed of it through pride; if it be high, to be proud of it; if it be hard, to be weary and unfaithful in it, or to make it take up all their minds and time; if it be about worldly things, he tempteth them to be tainted by it with a worldly mind; if they labour for themselves, he tempteth them to overdo; if for others, he tempteth them to deceitful, unfaithful negligence and sloth. If they are ministers, he tempteth them to be idle, and unfaithful, and senseless of the weight of truth, the worth of souls, the brevity of time, that so their sin may be the ruin or the loss of many. If rulers, the devil useth his utmost skill to cause them to espouse an interest contrary to the interest of truth and holiness; and to cast some quarrel against Christ into their minds, and to persuade them that his interest is against theirs, and that his servants are their enemies.

Direct. IV. See that your work be lawful, and that God have called you to it, and then take it as the service which he himself assigneth to you, and do it as in his sight, and as passing to his judgment, in obedience to his will: and mind not so much whether it be hard or easy, low or high, as whether you are faithful in it. And if it be sanctified to you, by your intending all to the pleasing of God, remember that he loveth and rewardeth that servant that stoopeth to the lowest work at his command, as much as him that is employed in the highest. Do all for God, and walk in holiness with him, and keep out selfishness, (the poison of your callings,) and observe the proper danger of your places, and keep a constant watch against them.

Tempt. V. The devil suiteth his temptations to our several relations. Parents he tempteth to be cold and regardless of the great work of a wise and holy education of their children. Children he tempteth to be disobedient, unthankful, void of natural affection, unreverent dishonourers of their parents. Husbands he tempteth to be unloving, unkind, impatient with the weaknesses of their wives; and wives to be peevish, self-willed, proud, clamorous, passionate, and disobedient. Masters he tempteth to use their servants only as their beasts, for their own commodity, without any care of their salvation and God's service; and servants he tempteth to be carnal, untrusty, false, slothful, eye-servants, that take more care to hide a fault, than not to commit it.

Ministers and magistrates he tempteth to seek themselves, and neglect their charge, and set up their own ends instead of the common good; or to mistake the common good, or the means that tendeth to it. Subjects and people he tempteth to dishonour and murmur against their governors, and to censure them unjustly, and to disobey them, and rebel; or else to honour, and fear, and serve them more than God, and against God.

Direct. V. Here learn well the duties and dangers of your own relations, and remember that it is much of your work to be faithful and excellent in your relations. And mind not so much what other men owe to you, as what you owe to God and them. Let masters, and ministers, and magistrates first study and carefully practise their own duties, and yet they must next see that their inferiors do their duties, because that is their office: but they must be more desirous that God be first served, and more careful to procure obedience to him, than that they be honoured or obeyed themselves. Children, servants, and subjects must be taken up in the well-doing of their proper work; remembering that their good or hurt lieth far more upon that, than upon their superiors' dealings with them, or usage of them. As it is your own body, and not your superior's, which your soul doth animate, nourish, and use, and which you have the continual sense and charge of; so it is your own duty, and not your superior's, which you have to do and to answer for, and therefore most to mind and talk of.

Tempt. VI. The tempter also suiteth his temptations to our advantages, and hopes of rising or thriving in the world: he seeth which is our rising or thriving way; and there he layeth his snares, accommodated to our designs and ends, making some sinful omission or commission seem necessary thereto. Either Balaam must prophesy against the people of God, or else God must keep him from honour, by keeping him from sin, Numb. xxiv. 11. If once Judas be set on, What will you give me? the devil will teach him the way to gain: his way is necessary to such sinful ends.

Direct. VI. Take heed therefore of overvaluing the world, and being taken with its honour, pleasure, or prosperity; take heed, lest the love of earthly things engage you in eager desires and designs to grow great or rich. For if once your heart have such a design, you are gone from God: the heart is gone, and then all will follow as occasion calls for it. Understand these scriptures: Prov. xxiii. 4, "Labour not to be rich." Prov. xxviii. 20, 22, "He that maketh haste to be rich shall not be innocent.—He that hasteth to be rich hath an evil eye." 1 Tim. vi. 6, 9, "But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil. But godliness with contentment is great gain." Jer. xlv. 5, "Seek not great matters for yourselves." Be dead to the world: fear more the rising than the falling way. Love that condition best, which fitteth thee for communion with God, or maketh thee the most profitable servant to him; and hate that most, which is thy greatest hinderance from these, and would most enslave thee to the world.

Tempt. VII. The tempter suiteth his temptations to our company: if they have any error or sin, or are engaged in any carnal enterprise, he will make them snares to us, and restless until they have insnared us. If they love us not, he will make them continual provocations, and set before us all their wrongs, and provoke us to uncharitableness and revenge. If they love us, he will endeavour to make their love to us to

be the shoeing-horn or harbinger of their errors and evil ways, to draw us to their imitation. He findeth something in all our company, to make the matter of some temptation.

Direct. VII. Converse most with God: let faith make Christ and angels your most regarded and observed company; that their mind and presence may more affect you than the mind and presence of mortal men. Look not at any man's mind, or will, or actions, without respect to God who governeth, and to the rule by which they should all be suited, and to the judgment which will open and reward them as they are. Never see man without seeing God: see man only as a creature dependent on his Maker's will. And then you will lament and not imitate him when he sinneth; and you will oppose (and Christ saith "hate," Luke xiv. 26) and not be seduced by him, when he would draw you with him to sin and hell: had Adam more observed God than Eve he had not been seduced by his helper. Then you will look on the proud, and worldly, and sensual, as Solomon on the slothful man's vineyard, Prov. xxiv. 30—32, "I saw and considered it well, I looked on it, and received instruction." You would not long for the plague or leprosy, because it is your friend's disease.

Tempt. VIII. The tempter maketh advantage of other men's opinions or speeches of you, or dealings by you; and by every one of them would insnare you in some sin. If they have mean thoughts of you, or speak despising or dishonouring words of you, he tempteth you by it to hate them, or love them less, or to speak contemptuously of them. If they applaud you, he tempteth you by it to be proud; if they wrong you, he tempteth you to revenge; if they enrich you, or are your benefactors, he would make their benefits a price to hire you to some sin, and make you pay as dear for them as your salvation cometh to. If they scorn you for religion, he would make you ashamed of Christ and his cause; if they admire you, he would draw you by it to hypocrisy. If they threaten you, he would draw you to sin by fear, as he did Peter; if they deal rudely with you, he tempteth you to passion, and to requite them with the like, and even to distaste religion itself, if men professing religion be against you, or seem to do you any wrong. Thus is every man a danger to his brother.

Direct. VIII. Discern in all men what there is of God to be your help, and that make use of; and what there is of Satan, sin, and self, and that take heed of. Look upon every man as a helper and a tempter; and be prepared still, to draw forth his help, and resist his temptation. And remember, that man is but the instrument; it is Satan that tempteth you, and God that trieth you, by that man! Saith David of Shimei, "The Lord hath bidden him;" that is, he is but God's rod to scourge me for my sin, as my son himself is. As Satan was his instrument in trying Job, not by God's effecting, but permitting the sin: observe God and Satan in it, more than men.

Tempt. IX. His temptations also are suited to our fore-received opinions and thoughts. If you have but let in one lustful thought, or one malicious thought, he can make great advantage of that nest-egg to gather in more; as a little leaven to leaven the whole lump: he can roll it up and down, and do much to hatch it into a multitude. If you are but tainted with any false opinion, or prejudice against your teacher, your ruler, or your brother, he can improve it to such increase, and raise such conclusions from it, and more from them, and reduce them all to practice, as shall make observers with astonishment say, Behold, how great a matter a little fire kindleth!

Direct. IX. Take heed what thoughts you first admit into your mind; and especially cherish and approve none but upon very good trial and examination. And if they prove corrupt, sweep clean your fantasy and memory of them, that they prove not inhabitants, and take not up their lodgings in you, or have not time to spawn and breed. And fill up the room with contrary thoughts, and useful truth, and cherish them daily, that they may increase and multiply; and then your hearts will be like a well-peopled kingdom, able to keep their possession against all enemies.

Tempt. X. Also he fitteth his temptations to your natural and acquired parts. That if you are weak, he may either discourage you; or (which is more usual and dangerous) make you think better of them than they are, and to think you know much, when it is next to nothing; and to make you wise in your own eyes, and easily to receive an error, and then to be confident in it: not to discern between things that differ; but to be deceived into false zeal, and false ways, by the specious pretences and shows of truth; and then to be zealous for the deceiving of others. Also that you may be a dishonour to truth and godliness, by your weakness and ill management of good causes; and may give them away through your unskilfulness to the adversary. If you are of stronger wits and parts, the tempter will draw you to despise the weak; to take common gifts for special grace; or to undervalue holiness and humility, and overvalue learning and acuteness: he will tempt you (dangerously) to loathe the simplicity of christianity and of the Scriptures, as to style and method; and to be offended at the cross of Christ. So that such persons are usually in greater danger of infidelity, heresy, pride, and insolent domineering over the flock of Christ, than vulgar christians that have lower parts.

Direct. X. Labour to be well acquainted with yourselves. If you are weak, know your weakness, that you may be humble, and fearful, and seek for strength and help. If you are comparatively strong, remember how weak the strongest are; and how little it is that the wisest know. And study well the ends and use of knowledge; that all you know may be concocted into love and holiness; and use it as remembering that you have much to give account of.

Tempt. XI. Moreover the tempter will fetch advantage against you, from your former life and actions. If you have gone out of the way to heaven, he would harden you by custom, and make you think it such a disgrace or trouble to return, as that it is as good go on, and put it to the venture. If you have done any work materially good, while your heart and course of life is carnal and worldly, he would quiet you in your sinful, miserable state, by applauding the little good that you have done. If a good man have erred or done ill, he will engage his honour in it, and make him study to defend it, or excuse it, lest it prove his shame; and tempt men, as he did David, to hide one sin with another. If he get hold of one link, he will draw on all the chain of sin.

Direct. XI. Take heed therefore what you do; and foresee the end. Let not the devil get in one foot: try your way, before you enter it. But if you have erred, come off, and that thoroughly and betimes, whatever it cost; for be sure it will cost more to go on. And if he would make a snare of the good that you have done, remember that this is to turn it into the greatest evil; and that there must be a concurrence and integrity of good to make you acceptable, and to save you: heart and life must be good to the end.

Tempt. XII. Lastly, he fitteth his temptations to the season. He will take the season just when an evil thought is likeliest to take with you; and when the winds and tide do serve him: that will take at one time (when a man hath his wits and heart to seek) which would be abhorred at another. In afflicting times he will draw you to deny Christ, with Peter, or shift for yourselves by sinful means; in prosperous times he will tempt you to security, worldliness, and forgetfulness of the night and winter which approacheth: the timing his temptations is his great advantage.

Direct. XII. Dwell as with God, and you dwell as in eternity, and will see still that as time, so all the pleasure, and advantages, and dangers, and sufferings of time, are things of themselves of little moment. Keep your eye upon judgment and eternity, where all the errors of time will be rectified, and all the inequalities of time will be levelled, and the sorrows and joys that are transitory will be no more; and then no reasons from the frowns or flatteries of the times will seem of any force to you. And be still employed for God, and still armed and on your watch, that Satan may never find you disposed to take the bait.

The Tempter's Method in applying his prepared Baits.

Tempt. I. The devil's first work is, to present the tempting bait in all its alluring, deceiving properties; to make it seem as true as may be to the understanding, and as good and amiable as may be to the will. To say as much as can be said for an evil cause; he maketh his image of truth and goodness as beautiful as he can: sin shall be sugared, and its pleasure shall be its strength, Heb. xi. 25. Sin shall have its wages paid down in hand, 2 Pet. ii. 15. He will set it out with full-mouthed praises: O what a fine thing it is to be rich, and please the flesh continually! to have command, and honour, and lusts, and sports, and what you desire! Who would refuse such a condition that may have it? All this will I give thee, was the temptation which he thought fit to assault Christ himself with. And he will corrupt the history of time past, and tell you that it went well with those that took his way, Jer. xlv. 17. And for the future, he will promise them, that they shall be gainers by it (as he did Eve) and shall have peace, though they please their flesh in sinning: see Deut. xxix. 19.

Direct. I. In this case, first inquire what God saith of that which Satan so commendeth. The commendations and motions of an enemy are to be suspected. God is most to be believed. 2. Then consider not only whether it be good, but how long it will be good; and what it will prove at the end; and how we shall judge of it at the parting; and withal consider what it tendeth to; whether it tend to good or evil; and whether it be the greatest good that we are capable of. And then you will see, that if there were no good, or appearance of good in it, it could do a voluntary agent no hurt, and were not fit to be the matter of a temptation: and you will see that it is temporal good set up to deceive you of the eternal good, and to entice you into the greatest evil and misery. Doth the devil show thee the world, and say, "All this will I give thee?" Look to Christ, who sheweth thee the glory of the world to come, with all things good for thee in this world, and saith more truly, "All this will I give thee." The world and hell are in one end of the balance, and pardon, holiness, and heaven are in the other. Which now wilt thou prefer? If the devil have more to give thee and bid for thee than Christ, let him take thee.

Tempt. II. The tempter laboureth to keep God, and Christ, and heaven out of sight, that they darken not the splendour of his bait; and to hide those potent reasons from them, by which they might easily repel the temptation; so that though they are well known and sure, and Scripture be full of them, they shall none of them be ready at hand to use, when the temptation cometh; so that to them they shall be all as nothing: and this he doth by unbelief and inconsiderateness.

Direct. II. Live by faith. See that God the Father, the Redeemer, and the Holy Spirit, dwell within you, and take up your hearts, and your hopes be placed all on heaven, and that these be your very life and business; and then you will always have that at hand which may repel the tempter. A heart taken up with God and Christ, conversing in heaven, is always fortified, and prepared to meet every temptation with abhorrence. Let your souls be still possessed with as constant apprehensions of the evil of sin, the danger of sinning, the presence, authority, and holiness of God, the wrong that sin doth him, the hurt it doth ourselves and others, and what it did to Jesus Christ, as you have of the danger of fire, and water, and poison; and then the tempter will not speed.

Tempt. III. It is the great care of the devil to keep out of sight, that he be not seen himself in the temptation. As the angler keepeth himself behind the bush, and the fowler hideth himself from the birds, or else they would fear, and fly, and escape; so doth the devil use all his art, to hide himself from the sinner's observation; that the deluded soul shall little think that the devil is so near him, and hath so great a hand in the business. If the ambitious or covetous worldling saw the devil offer him the bait, and heard him say, "All this will I give thee;" he would have the smaller list to take the bait. If the devil appeared to the whoremonger, and brought him his whore, and encouraged him to his filthiness, it would cool his lust: or if he appeared to the drunkard, and presented him the cup, he would have but little list to drink. If the proud and the malicious saw the devil at their backs, rejoicing in their sin, and putting them on, it might affright them half into their wits. Therefore the great endeavour of the devil is, to persuade men that it is not he that makes the motion to them: it is such a friend, or such a neighbour, or gentleman, or minister, or wise man; it is not the devil! till the fish is caught, and the bird is in the net, and then the author of all appeareth, to kill them, and carry them away without any concealment.

Direct. III. Mark but the tendency and the manner of the temptations, and you may perceive the author. Who else is it that is so much against God, and against your everlasting happiness? Who else is it that would so abuse your reason, to prefer things temporal before things eternal, and the brutish pleasures of a corruptible flesh before the interest of immortal souls? Who else so contradicteth all the word of God? Read God's warnings, and he will tell you who it is. Take every temptation then (whoever be the messenger) as if thou sawest the devil standing by, and making the motion to thee, and heardest himself exhort thee to the sin. Suppose you saw him conducting you to the whorehouse, the play-house, the ale-house, and making you entertainment as the master of the game. How then would you take it? and what would you do? Would you go, and be angry at the precise preacher that would hinder you? and would you take the devil's part? No, nature hath possessed you with a fear of him, and an enmity to him: use it for your safety.

It cannot be good for you that comes from him. He hath a fouler face to appear to you in, than ever yet you saw, when you have done his work, and are where he would have you. O know with whom you have to do.

Tempt. IV. The tempter is most careful also to hide from men the nature and tendency of the temptation itself; that they shall not know that it is a temptation when they are tempted, but shall have nothing in sight but the bait which they desire. The angler doth not only hide himself from the fish, but also his rod, and line, and hook, as much as he can. The fowler covereth his nets, so that either the fish and bird shall not see the snare, or shall not know what it is, and what it is there laid for: so when the bait of pleasure, and honour, and wealth is presented by the devil, to the fornicator, gamester, proud, or covetous, they shall not see what the devil is doing now, and what a game he is playing for their souls! They shall not perceive the connexion that there is between the pleasure and the sin, and the sin and the threatening, and the threatening and the judgment, and the judgment and the everlasting punishment. When Judas was bargaining with the Pharisees, he knew not that the devil was in him driving on the match.

Direct. IV. Be wise and suspicious: blindness or fool-hardiness will lead you into the snare. Be wise, that you may know the tendency of every thing that is presented to your thoughts, and may be able to perceive a danger. Be suspicious and cautelous, that you make a sufficient trial, and go upon sure grounds, and avoid the very appearance of evil: when it is hell that you fear, come not too near. Play not as the fly about the candle: salvation is necessary; but preferment, or wealth, or liberty, or credit, or life itself are not necessary to you! Prove all things. Flatter not yourselves into the snares by foolish hopes, and judging of things as the flesh would have them to be, rather than as they are. If no danger appear, turn up all coverings, and search and see that none be hidden. The devil hath his gunpowder plots, and mines, which may blow you up before you are aware. Not only lawfulness and indifferency, but great good is the pretence for greatest evil.

Tempt. V. It is the tempter's care to bring the tempting object near enough, or draw the sinner near enough to it. The net must come to the fish, or the fish to the net. The distant fire will not burn the wood. The devil's chief confidence is in the sensitive appetite, which worketh strongest at hand. If he get the drunkard into the ale-house, and show him the cup, he hath half conquered him already; but if he be scrupulous and modest, some one shall drink a health, or importune him, and put the cup into his hand. The thief, with Achan, shall see the bait, and the sight will work a covetous desire. The glutton shall have the tempting dishes before him, and be at a table which by variety of delicious food is fitted to become his snare; whereas if he had nothing set before him, but the poor man's simple food which hath nothing in it fit to tempt him, he might easily have escaped. The fornicator shall have his beautiful dirt brought near him, and presented to him in a tempting dress; for at a sufficient distance there had been little danger. The ambitious person shall have preferment offered him, or brought so fair to his hand, that with a little seeking it may be attained. The fearful coward shall be threatened with the loss of estate or life, and hear the report of the cannons, guns, and drums of Satan. Peter is half conquered when he is got among questioning company in the high priest's hall. Thus David, thus

Lot, thus ordinarily sinners are drawn into the snare.

Direct. V. As ever you would preserve your innocence and your souls, fly as far from tempting objects as you can: I say, as you can, without distrusting God in the neglect of a certain duty. A wife, or a servant, that are bound, cannot fly; nor must we leave undone our certain duty upon an uncertain danger, which may otherwise be avoided; but keep off from the temptation at as great a distance as you can: the safest course is the best when your souls lie at the stake: if it be not necessary, plead not the lawfulness of what you do, when it is a temptation to that which is unlawful. You say, it is lawful to wear such curious ornaments, and set out yourselves in the neatest dress; but is it lawful to be proud or lustful, or to consume your time unprofitably? If not, tempt not yourselves or others to it. Keep away from the place where the snare is laid. Look first to the end before thou meddle with the beginning. Why should I eat that which I know I cannot digest, but must cast it up again? And why should I taste that which I must not eat? And why should I desire to have that set before me, and to look upon that which I must not taste? Come not near if thou wouldst not be taken. What dost thou at the ale-house with a cup before thee, if thou wouldst not be drawn to excess of drink? If thou be subject to excess in eating, make not thy own table thy temptation. Fly from the temptation as thou wouldst do from hell, or from the devil himself. See not the bait of lust, or come not near, if thou be inclinable to lust: saith Solomon, "Remove thy way far from her, and come not near the door of her house," Prov. v. 8. "For her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell," ver. 4, 5. "Her house inclineth to death, and her paths unto the dead. None that go to her return again, neither take they hold of the paths of life," chap. ii. 18, 19. "Her house is the way to hell, going down to the chambers of death," chap. vii. 27. "Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell," chap. ix. 16—18. "Lust not after her beauty in thy heart, neither let her take thee with her eye-lids.—Can a man take fire in his bosom and his clothes not be burnt? Can one go upon hot coals and his feet not be burnt?" chap. vi. 25, 27, 28. Remember that you pray daily, "Lead us not into temptation:" and if you will run into it yourselves, are not your prayers hypocritical and an abuse of God? If you would be saved from sin, you must be saved in God's way; and that is, by flying from temptations; and not drawing near, and gazing on forbidden objects, and tempting yourselves: even as God's holy means must be used by all that would come to holiness and heaven; so the devil's must be avoided by him that would escape sin and hell. But if you cannot remove far enough from the snare, then double your fear, and watchfulness, and resolution: fly with Joseph, Gen. xxxix. 12, from the sin, if you cannot go out of the house. How carefully should every foot be placed, when we know that every step we tread is among snares! Rule your senses if you cannot remove the bait: make Job's covenant with your eyes, that you look not on that which would allure, Job xxxi. 1. Let every sense have a constant watch.

Tempt. VI. The next great work of the tempter is, to give us the fairest opportunities to sin, and to

remove all impediments, and show men encouraging hopes and invitations. He will show the thief which way he may steal; and show the covetous man which way he may thrive, and deceive, and overreach; and the ambitious man which way he may rise; and the fornicator how he may obtain his desire, and sin unknown; and then he tells them how easy it is; now no one seeth you; you may do it without fear or shame. It is the devil's great care to take all things out of the way that would affright, or hinder sinners; that they may have full opportunity to invite them. Therefore he is very desirous that public impediments should be all removed; especially in a godly magistrate and minister, and that the common disgrace of sinning may be taken off, and if it may be, turned against religion, or fall on them that are the greatest adversaries to sin.

Direct. VI. It is therefore a principal part of your wisdom and watchfulness, to avoid the opportunities of sinning, and keep out as many impediments as may be in your own way. It is a most foolish and sinful thing in some men, who think it a brave thing to have power to do hurt, though they pretend that they abhor the doing of it. He that saith he hateth oppression, yet would have a power to oppress; to have all men at his will and mercy he thinks is brave: so they that would not be gluttonous would have a tempting table still before them, presuming that their own will is a sufficient preservative against the sin: so they that would not be ensnared with lust, have yet a desire to appear as comely, and lovely, and desirable as may be, and to be as much beloved, that they may have other affections at command; and also to have opportunity offered them, that they may sin if they will. And is thy will so well established, mortified, and unchangeable, as to be so far trusted? O foolish sinner! that no better knowest thyself; nor observest thy danger; nor perceivest that this very desire to have the power to do evil sheweth a degree of the evil in thy heart, and that thou art not yet so far from it as thou must be, if thou wouldst be safe. Contrive thyself (if thou be wise and love thyself) into the greatest difficulty of sinning that thou canst. Make it impossible, if it may be done. The power is for the act. Desire not to be able to sin, if thou wouldst not sin; not that natural power to do good should be destroyed because it is also a power to do evil, but cast as many blocks in the way of thy sinning as thou canst, till it amount to a moral impossibility. Desire the strictest laws and governors, and to

Psal. ci. 3.

be still in the eye of others, and contrive it that thou mayst have no hope of secrecy. Contrive it so that it may be utter shame and loss to thee if thou sin. If thou be tempted to fornication, never be private with her or him that is thy snare. If thou be tempted to deceive and rob those that trust thee, avoid the trust; or if ever thou have done it, restore and confess, that shame may preserve thee.

Tempt. VII. Next the tempter unfortunately soliciteth our thoughts or fantasies to feed upon the tempting thing: that the lustful person may be thinking on the objects of his lusts; and the ambitious man thinking on his desired honour; and the covetous man of his desired wealth, his house, or lands, or gainful bargains; and the malicious man be thinking of all the real or imaginary wrongs which kinde malice.

Direct. VII. Keep a continual watch upon your thoughts. Remember that this is the common entrance of the greatest sins; and if they go no further, the Searcher of hearts will judge thee for the adultery, murder, and other sins of thy heart. But especially see that your thoughts be so em-

ployed on better things, that sin may never find them vacant.

Tempt. VIII. The tempter also is diligent to keep the end from the sinner's eye, and to persuade him that there is no danger in it, and that it will be as good at last as at first. He cannot endure a thought, a word of death or judgment, unless he can first fortify the sinner by some presumptuous hope, that his sins are pardoned, and his case is good: either he will make them believe him, that there is no such danger to the soul as should deter them; or else he keepeth them from thinking of that danger. He is loth a sinner should so much as look into a grave, or go to the house of mourning, and see the end of all the living, lest he should lay it to heart, and thence perceive what worldly pleasure, wealth, and greatness is, by seeing where it leaveth sinners. If one do but talk of death or judgment, and the life to come, the devil will stir up some scorn, or weariness, or opposition against such discourse. If a sinner do but bethink himself in secret, what will become of him after death, the devil will either allure him, or trouble him, and never let him rest, till he have cast away all such thoughts as tend to his salvation. He cannot endure when you see the pomp and pleasure of the world, that you should think or ask, How long will this endure? and what will it prove in the latter end?

Direct. VIII. Go to the holy
Psal. i. ; xv. ; Scriptures, and see what they fore-
Matt. xxv. tell concerning the end of godliness

and sin: God knoweth better than the devil, and is more to be believed. You may see in the word of God, what will become of saints and sinners, godly and ungodly, at the last, and what they will think and say when they review their present life; and what Christ will say to them, and how he will judge them, and what will be their reward for ever. This is the infallible prognostication where you may foresee your endless state. In this glass continually foresee the end. Never judge of any thing by the present gust alone. Ask not only how it tasteth, but how it worketh, and what will be the effects: remember that God's law hath inseparably conjoined holiness and heaven, and sin unrepented of and hell; and seeing these cannot be separated indeed, let them never be separated from each other in your thoughts. Otherwise you will never understand Christ or Satan. When Christ saith, "Wilt thou deny thyself, and take up the cross and follow me?" his meaning is, shall I heal thy carnal, worldly heart and life, and bring thee by grace to the sight of God in endless glory? You will never understand what prayer, and obedience, and holy living mean, if you see not the end, even heaven conjoined to them. When the devil saith to the glutton, Eat also of this pleasant dish; and to the drunkard, Take the other cup; and to the fornicator, Take thy pleasure in the dark; and to the voluptuous, Go to the play-house, or the gaming-house; come, play at cards or dice; his meaning is, Come, venture upon sin, and fear not God's threatenings, and refuse his word, and Spirit, and grace, that I may have thy company among the damned, in the fire which never shall be quenched. This is the true English of every temptation. Open thy ears then, and whenever the devil or any sinner tempteth thee to sin, hear him as if he said, I pray thee, leap into the flames of hell.

Tempt. IX. If the tempter cannot quickly draw men to the sin, he will move them at least to abate their resolution against it, and to deliberate about it, and hear what can be said, and enter into a dispute with Satan or some of his instruments; telling

them, that it is a sign of falsehood which will not endure the trial, and that we must prove all things. And while the sinner is deliberating and disputing, the venom is working itself into his veins, and sense is secretly undermining and betraying him, and deceiving his mind, bribing his reason, and seducing his will: just as an enemy will treat with those that keep a garrison, that, during the treaty, he may send in spies, and find out their weakness, and corrupt the soldiers; so doth the devil with the sinner.

Direct. IX. Remember that it is Christ, and not Satan, that you are to hear. Truth is strong, and can bear the trial, before any competent judge; but you are weak, and not so able to judge as you may imagine. Ignorant, unskilful, and unsettled persons are easily deceived, be the cause never so clear. If it be a cause untried by you, it is not untried by all the godly, nor unknown to him that gave you the holy Scriptures. If it be fit to be called in question and disputed, take the help of able godly teachers or friends, and hear what they can say: matters of endless life or death are not rashly to be ventured on. But if it be a thing past dispute, in which you have been already convinced and resolved, reject the tempter, and tell him, that you owe him not so much service, as to dispute with him whether you should care for your salvation? Else
Gal. i. 16. there will be no end, till you are betrayed and undone: innocent Eve is deceived when once it comes to a dispute. Be not like Balaam, that tempted God, and would not be satisfied with his answer.

Tempt. X. Also the tempter overcometh very many, by making them presumptuously confident of their own strength: saying, Thou art not so weak as not to be able to bear a greater temptation than this. Canst thou not gaze on beauty, or go among vain and tempting company, and yet choose whether thou wilt sin? It is a child indeed that hath no more government of themselves. Cannot thy table, thy cup, thy house, thy lands, be pleasing and delectable, but thou must needs over-love them, and turn them to sin?

Direct. X. O know thy own weakness, the treacherous enemy which thou still carriest about thee, who is ready to open the back-door to the devil! Remember that flesh is on the tempter's side, and how much it can do with thee before thou art aware. Remember what an unsettled wretch thou art, and how many a good purpose formerly hath come to nothing, and how oft thou hast sinned by as small a temptation. Remember that without the Spirit of Christ, thou canst do nothing, nor stand against any assault of Satan; and that Christ giveth his Spirit and help in his own way, and not to those that tempt him to forsake them, by thrusting themselves into temptations. Shall ever mortal man presume upon his own strength, after the falls of an Adam, a Noah, a Lot, a David, a Solomon, a Hezekiah, a Josiah, a Peter? and after such ruins of multitudes of professors, as our eyes have seen? "All these things happened unto them for ensamples, and they are written for our admonition, on whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall,"
I Cor. x. 11, 12.

Tempt. XI. It is a great project of the devil, and successful with many, to draw them to venture on the sin, by showing them first the effectual remedy, the abundant mercy of God, the sufficient satisfaction made by Christ, the full, and free, and universal promise; that these are sufficient to cleanse the soul of any sin, therefore you need not fear.

Direct. XI. But God is just, as well as merciful;

and there are "vessels of wrath," as well as vessels of mercy. Judge how God will use his mercy, and who shall have it, by his own word: for he knoweth better than you, to whom, and how far to show mercy. Is the tempter himself saved, for all God is merciful? And the

Rom. ix.
Heb. x. 21-29.
2 Thess. i. 10.

gospel hath far sorer punishment than the law, to the abusers of grace. Christ is the most dreadful Judge to the wicked, as well as the tenderest Saviour to his own. There is enough in his grace to save the penitent: but if you will sin upon presumption that grace will save you, you have small reason to think that you are penitent, or ever will be, without a very merciful change. How many can you name that ever were converted and forgiven, that lived wilfully in sin, because the remedy was sufficient? I doubt not but many such have been recalled; but this is not the way to hope: it is a terrible thing to sin deliberately and wilfully, because of the greatness of mercy, or the sufficiency of the death of Christ! No man but the penitent convert is saved by Christ; and this is clean contrary to penitence and conversion. Christ doth not as mountebanks, that wound a man, to show people how quickly their balsams can cure him; or make a man drink a toad, to show the power of their antidotes: but he cureth the diseases which he findeth, (in believers,) but causeth none.

Tempt. XII. Also the tempter telleth the sinner, how certain, and easy, and speedy a remedy he hath in his own power: it is but repenting, and all sin is pardoned.

Direct. XII. 1. Is it in thy power? If so, the greater is thy sin, that sinnest more when thou shouldst repent: if it be easy, what an inexcusable wretch art thou that wilt not do it, but go on! 2. But repentance is the gift of God, 2 Tim. ii. 25, 26; and is he like to give it to them that wilfully abuse him in expectation of it? 3. As easy as it is, it is but a few that truly repent and are forgiven, in comparison of those that go on and perish. 4. The easiest repentance is so bitter, that it is far easier to forbear the sin: it is better not wound yourselves, than have the best salve, if you were sure of it. 5. The repentance which is caused by mere fears of death and hell, without the power of heavenly love to God and holiness, is but the repentance of the damned, and never

procureth pardon of sin: the devil hath such a repentance, as well as such a faith, which will not save him.

Tempt. XIII. Satan also imboldeneth the sinner, by telling him how many have repented and sped well, that sinned as bad or worse than this. He tells him of Noah, and Lot, and David, and Peter, and the thief on the cross, and Paul a persecutor, yea, and Manasseh, &c.

Direct. XIII. But consider whether any of those did thus sin, because that others had escaped that sinned before them. And think of the millions that never repented, and are condemned, as well as of the few that have repented. Is repentance better than sin? Why then will you sin? Is sin better than repentance? Why then do you purpose to repent? Is it not base ingratitude to offend God wilfully, because he hath pardoned many offenders, and is ready to forgive the penitent? And should a man of reason wilfully make work for his own repentance, and do that which he knoweth he shall wish with grief that he had never done? If some have been saved that fell into the sea, or that fell from the top of steeples, or that drunk poison, or were dangerously wounded, will you therefore cast yourself into the same case, in hope of being saved?

Tempt. XIV. The tempter persuadeth the sinner

that it cannot be that God should make so great a matter of sin, because the thoughts of a man's heart, or his words or deeds, are matter of no great moment, when man himself is so poor a worm; and whatever he doth, it is no hurt to God: therefore you need not make such a matter of it.

Direct. XIV. If God so much regard us as to make us, and preserve us continually, and to become our Governor, and make a law for us, and judge us, and reward his servants with no less than heaven, then you may easily see that he so much regardeth us, as to observe whether we obey or break his laws. He that so far careth for a clock or watch, as to make it and wind it up, doth care whether it go true or false. What do these men make of God, who think he cares not what men do? Then he cares not if men beat you, or rob you, or kill you, for none of this hurteth God. And the king may say, if any murder your friends, or children, why should I punish him? he hurt not me. But justice is to keep order in the world, and not only to preserve the governor from hurt. God may be wronged, though he be not hurt. And he will make you pay for it, if you hurt others; and smart for it, if you hurt yourself.

Tempt. XV. The tempter laboureth to extenuate the sin, and make it seem a little one; and if every little sin must be made such a matter of, you will never be quiet.

Direct. XV. But still remember, 1. There is deadly poison in the very nature of sin, as there is in a serpent, be he never so small. The least sin is worse than the greatest pain that ever man felt; and would you choose and say, it is little? The least sin is odious to God, and had a hand in the death of Christ, and will damn you if it be not pardoned; and should such a thing be made light of? And many sins counted small may have great aggravations, such as the knowing, deliberate, wilful committing of them is. To love a small sin, is a great sin; especially to love it so well, that the remembrance of God's will and love, of Christ, and heaven, and hell, will not suffice to resolve you against it. Besides, a small sin is the common way to greater: "When lust hath conceived, it brings forth sin, and sin, when it is finished, brings forth death," James i. 14, 15. "Behold how great a matter a little fire kindleth," chap. iii. 5. The horrid sins of David and Peter had small beginnings. Mortal sicknesses seem little matters at the first. Many a thousand have sinned themselves to hell, that began with that which is accounted small.

Tempt. XVI. Also the devil draweth on the sinner, by promising him that he shall sin but once, or but a very few times, and then do so no more: he tells the thief, and the fornicator, that if they will do it but this once, they shall be quiet.

Direct. XVI. But, O consider, 1. That one stab at the heart may prove incurable. God may deny thee time or grace to repent. 2. That it is easier to forbear the first time than the second; for one sin disposeth the heart unto another. If you cannot deny the first temptation, how will you deny the next? When you have lost your strength, and grieved your helper, and strengthened your enemy and your snare, will you then resist better wounded, than now when you are whole?

Tempt. XVII. But when the devil hath prevailed for once with the sinner, he makes that an argument for a second: he saith to the thief, and drunkard, and fornicator, it is but the same thing that thou hast done once already; and if once may be pardoned, twice may be pardoned; and if twice, why not thrice; and so on.

Direct. XVII. This is to let the devil get in a

foot. A spark is easier quenched than a flame; but yet remember that the longer the worse: the oftener you sin, the greater is the abuse of the Spirit of God, and the contempt of grace, and the wrong to Christ, and the harder is repentance; and the sharper if you do repent, because the deeper is your wound. Repent therefore speedily, and go no further, unless you would have the devil tell you next, It is now too late.

Tempt. XVIII. The tempter maketh use of the greater sins of others, to persuade men to venture upon less. Thou hearest other men curse, and swear, and rail, and dost thou stick at idle talk? How many in the world are enemies to Christ, and persecute his ministers and servants, and dost thou make so great a matter of omitting a sermon, or a prayer, or other holy duty?

Direct. XVIII. As there are degrees of sin, so there are degrees of punishment: and wilt thou rather choose the easiest place in hell than heaven? How small soever the matter of sin be, thy wilfulness, and sinning against conscience, and mercies, and warnings, may make it great to thee. Are great sinners so happy in thy eyes, that thou wouldst be as like them as thou darest?

Tempt. XIX. Also he would imbolden the sinner, because of the commonness of the sin, and the multitude that commit either that or worse, as if it were not, therefore, so bad or dangerous.

Direct. XIX. But remember, that the more examples you have to take warning by, the more inexcusable is your fall. It was not the number of angels that fell, that could keep them from being devils and damned for their sin: God will do justice on many as well as on one. The sin is the greater, and therefore the punishment shall not be the less. Make the case your own: will you think it a good reason for any one to abuse you, beat you, rob you, because that many have done so before? He should rather think, that you are abused too much already, and therefore he should not add to your wrongs. If when many had spit in Christ's face or buffeted him, some one should have given him another spit or blow, as if he had not enough before, would you not have taken him to be the worst and cruellest of them all? If you do as the most, you will speed as the most.

Tempt. XX. It is a dangerous temptation when the devil proposeth some very good end, and maketh sin seem the fittest, or the necessary means to accomplish it: when he blindeth men so far as to think that it is necessary to their salvation, or to other men's, or to the welfare of the church, or progress of the gospel, or the pleasing of God, then sin will be committed without regret, and continued in without repentance; on this account it is that heresy, and will-worship, and superstition are kept up: Col. ii. 18, 21—23, "Having a show of wisdom in will-worship, and humility, and neglecting the body." It is for God that much of the wickedness of the world is done against God: it is for the church and truth that papists have murdered and persecuted so many.

Direct. XX. Remember that God needeth no sinful means to attain his ends: he will not be beholden to the devil to do his work; he would not have forbidden it, if he would have had you do it. He is never at such a loss, but he can find right means enough to perform his work by: it is a great part of our wisdom which our salvation lieth on, to choose and use right means, when we are resolved on a right end. It is a horrible injury against God to entitle him to sin, and make it seem necessary to his ends and honour. Good ends will not justify evil actions.

What sin so odious that hath not had good ends pretended for it? Even Christ was murdered as a malefactor for good ends, at least pretended, even to vindicate God's honour from blasphemy, and Cæsar from injury, and the nation from calamity. And his disciples were killed that God might be served by it, and pestilent troublers of the world taken away. John xvi. 2; Acts xxiv. 5; xvii. 6.

Tempt. XXI. He would make us presume because we are God's children, and special grace cannot be wholly lost, and we have found that once we had grace, therefore we may venture as being safe.

Direct. XXI. But many thousands shall be damned, that once thought they had the truth of grace. It is a hard controversy among learned and godly men, whether some in a state of saving grace do not fall from it and perish; but it is past controversy, that they shall perish that live and die impenitently in wilful sin. To plead truth of grace for encouragement in sin, is so much against the nature and use of grace, as may make you question the truth of it. You can be no surer that you have true grace, than you are sure that you hate all known sin, and desire to be free from it. Christ teacheth you how to answer such a horrid temptation, Matt. iv. 6, 7, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge over thee"—"Thou shalt not tempt the Lord thy God." Sonship, and promises, and truth of grace, are incongruous arguments to draw you to sin, and heinous aggravations of sin so committed.

Tempt. XXII. The devil oft most dangerously imitateth the Holy Ghost, and comes in the shape of an angel of light: he will be for knowledge in the gnostics; for unity and government in the papists; for mortification in the friars; for free grace and tenderness of our brethren's consciences in the libertines; for peace and mutual forbearance in the Socinians; for zeal, self-denial, and fearlessness of men, and pretended revelations and spirituality, in the quakers. He will be against heresy, schism, error, disobedience, hypocrisy, pretendedly, in haters and persecutors of holiness and reformation; and when he will seem religious, he will be superstitious, and seem to outgo Christ himself.

Direct. XXII. Keep close to Christ, that you may know his voice from the voice of strangers; and get holy wisdom to try the spirits, and to discern between the things that differ: let the whole frame of truth and godliness be in your head and heart, that you may perceive when any would make a breach in any part of it. The devil setteth up no good but in order to some evil. Therefore, examine whither it tendeth; and not only what it is, but what use he would have you make of it. And love no evil, because of any good that is pretended for it; and dislike or reject no good, because of any evil use that is by others made of it. And whatever doctrine is brought you, try it thus: 1. Receive none that is against the certain nature, attributes, and honour of God. 2. Nor any that is against the light or law of nature. 3. Nor any that is against the Scripture. 4. Nor any that is against holiness of heart and life. 5. Nor any against charity and justice to men. 6. Nor any (about matters to be ordered by men) that is against order; nor any against government and the peace of church and state. 7. Nor any that is against the true unity, peace, and communion of saints. 8. Nor any that is certainly inconsistent with great and certain truths. Thus try the spirits, whether they be of God.

Tempt. XXIII. The tempter usually draweth men to one extreme, under pretence of avoiding another; causing men to be so fearful of the danger

on one side, as to take no heed of that on the other side.

Direct. XXIII. Understand all your danger; and mark the latitude or extent of God's commands; and watch on every side: and you must know in what duties you are in danger of extremes and in what not. In those acts of the soul that are purely rational, about your ultimate end, you cannot do too much; as in knowing God, and loving him, and being willing and resolved to please him. But passions may possibly go too far, even about God, especially fear and grief; for they may be such as nature cannot bear without distraction, death, or hinderance of duty: but few are guilty of this. But towards the creature, passions may easily exceed: and in external actions towards God or man there may be excess. But especially in point of judgment, it is easy to slide from extreme into extreme. And you must know in every duty you do, and every sin which you avoid, and every truth you receive, what is the contrary or extreme to that particular truth, or sin, or duty; and keep it in your eye. If you do not thus watch, you will reel like a drunken man from side to side, and never walk uprightly with God. You will turn from prodigality to covetousness, from cruel persecution to libertinism, or from libertinism to persecuting cruelty; from hypocritical formality to hypocritical pretended spirituality, or from enthusiasms and faction to dead formality. But of this I have spoken at large, chap. v. part II. "Direction to Students."

Tempt. XXIV. On the contrary, the tempter usually pleadeth moderation and prudence against a holy life, and accurate zealous obedience to God; and would make you believe that to be so diligent in duty and scrupulously afraid of sin, is to run into an extreme, and to be righteous over-much, and to make religion a vexatious or distracting thing, and that it is more ado than needs.

Direct. XXIV. This I have answered so oft, that I shall here say but this: that God cannot be too much loved; nor heaven too much valued, nor too diligently sought or obeyed; nor sin and hell be too much avoided: nor doth any man need to fear doing too much, where he is sure when he hath done his best to do too little. Hearken what men say of this at death.

Tempt. XXV. The tempter would persuade us that one sin is necessary to avoid another; and that of two evils you must choose the less, as if there were no other way. Thus James and John did by sinful, uncharitable zeal, desire to punish sin, Luke ix. 54. Peter would sinfully fight against the sinful Jews, Matt. xxvi. 52. Thus he bids men lie, to avoid some dishonour to God and religion; and persecute, to preserve the unity of the church, and keep out sin; and commit a lesser sin themselves to escape a greater.

Direct. XXV. This is to abuse God, as if he had made that necessary which he forbids, and had not provided you lawful means enough to use against every sin. This is wilfully to do that which you pretend you are unwilling to do, even to sin. Of two evils avoid both, but be sure you consent to neither.

Tempt. XXVI. He pleadeth christian liberty to entice to sin, especially to sensuality. Hath not Christ purchased you liberty to use the creatures? all things are yours. No men but the godly have just title to them.

Direct. XXVI. He never purchased us liberty to abuse the creature, as poison to hurt ourselves; to hinder mortification, and strengthen our enemy, and our snare, and to steal away our hearts from God. It is a liberty from sin, and not a liberty to sin, that Christ hath purchased us.

Tempt. XXVII. He pleadeth the necessity of wife, children, estate, life, &c. Necessity makes it lawful.

Direct. XXVII. There is no necessity of sinning. He cannot be Christ's disciple, that thinks it more necessary to save his life, or provide for wife and children, than to obey his Lord, Luke xiv. 26, 33. God must be trusted with these.

Tempt. XXVIII. But, saith the tempter, it is natural to lust, to love honour, ease, pleasure, &c.; therefore it is no sin.

Direct. XXVIII. Nature is corrupted and sinful; and it is natural to you to be rational, and to rule your sense and appetite by reason, and not to do what lust or appetite desireth. Else man is but a beast.

Tempt. XXIX. But, saith the tempter, authority commandeth it; it is your parent's or master's will, and you must obey.

Direct. XXIX. There is no power, but from God; therefore none against him or above him. They must be obeyed in all things lawful, but not in sin. They cannot save you nor themselves from the wrath of God.

Tempt. XXX. But, saith the tempter, you have promised or vowed that you will do it, and are not at liberty.

Direct. XXX. The vow of a lawful thing must be kept; but if you vow to sin, it is another sin to perform it, and to wrong God or man because you have vowed to wrong him.

Tempt. XXXI. But, saith the tempter, it is a controversy, and many learned and good men think it is no sin.

Direct. XXXI. You have the more reason to be fearful and cautelous, when you see that the case is so obscure, and the snare so subtle, and are sure that many learned and good men on one side or other are deceived before you. Remember God is your King and Judge; who will not take it for an excuse for sin, that learned or good men did it, or defended it. Consult not with flesh and blood, but with God.

Tempt. XXXII. But, saith the tempter, will you be singular, and be pointed or hooted at by all.

Direct. XXXII. In doctrine I will not be singular from the holy catholic church of God; in worship I will not in singularity or schism separate from the communion of saints: but in doctrine I will be singular from infidels and heretics; and in a holy life I will be singular from the ungodly, and profane, and sensual; lest if I do as they, to avoid their scorns, I speed as they.

Tempt. XXXIII. But you are weak, and you cannot help it, till God will give you grace to do it.

Direct. XXXIII. Therefore I must not be wilful, and negligent, and rash, and do that evil which I may forbear, nor resist and refuse that grace, and help, and mercy without which I can do nothing.

Tempt. XXXIV. But you repent, and ask God forgiveness through Christ, every night, for the sins of the day.

Direct. XXXIV. Repenting is a sorrowful turning of the heart from sin to God. You repent not if you turn not. To mock God with such hypocritical praying and repenting is itself a heinous sin. Will you take it for repenting, if a man that spits in your face and beateth you, shall do it every day, and ask you forgiveness at night, and purpose to do it still, because he asked forgiveness.

Tempt. XXXV. But every man sinneth daily: you do but as the best men in the world do.

Direct. XXXV. No true christian that is justified hath any sin but what he hateth more than loveth,

and would fain be rid of, and striveth against in the use of holy means. He hath no beloved sin which he would not part with, but had rather keep than leave.

Tempt. XXXVI. But those that seem strict and godly are hypocrites, and secretly as bad as you.

Direct. XXXVI. This is just like the devil, the accuser of those that are sanctified and justified by Christ, the father of malice and lies; to charge that on them, which he confesseth is secret and he cannot prove. So he said of Job, that if he were touched in his estate or body, he would forsake his godliness; but he was found a liar. But be it how it will, I am sure I must be holy or I shall not see God, and if "I live after the flesh I shall die," Heb. xii. 14; Rom. viii. 9, 13; and other men's misery will be no ease to me.

Tempt. XXXVII. But, saith the tempter, if you will not sin, come but near it, and do that which is lawful.

Direct. XXXVII. Indeed we must not run into a contrary extreme, under pretence of flying far enough from sin; but if you keep out of other sin, you cannot go too far from any. To be near sin, is to be near God's wrath, and near that which tendeth to hell fire. And to come near it is the common way of coming to it. He that could wish he might do it, is infected at the heart already. Keep a tender conscience, and a constant sense of the danger of sinning.

Tempt. XXXVIII. It is a great snare, when sin is got into credit, 1. By putting fair names upon it, calling luxury and gluttony keeping a good house, and a good table; tippling is called drinking a cup with a friend; lust and filthiness are called love; worldliness is called thriftiness and good husbandry; idleness and loss of time are called the leisure of a gentleman; slothfulness is called a not being too worldly; time-wasting sports are called recreations; pride is called decency and handsomeness; proud revenge is called honour and gallantry; Romish cruelty, and persecution, and wasting the church, are called keeping up order, obedience, and unity; disobedience to superiors is called not fearing man; church divisions are called strictness and zeal. 2. Especially if a sin be not in disgrace among the stricter sort, it greatly prepareth men to commit it: as breaking the Lord's day, beyond sea, in many reformed churches: and at home, spiritual pride, censoriousness, backbiting, disobedience, and church divisions are not in half that disgrace among many professors of strictness, as they deserve, and as swearing, &c. are.

Direct. XXXVIII. Remember, that whatever be the name or cloak, God judgeth righteously, according to the truth; names may deceive us, but not our Judge. And sin is still in disgrace with God, however it be with men. Remember, the comelier the paint and cover are, the greater is the danger, and the more watchful and cautelous we should be. It is not imperfect man, but the perfect law of God, which must be our rule. The great success of this temptation should deter us from entertaining it. What abundance of mischief hath it done in the world!

Tempt. XXXIX. Sometimes, the devil tempteth men to some heinous sin, that, if he prevail not, at least he may draw them into a less. As cheating chaffers will ask twice the price of their commodity, that, by abating much, they may make you willing to give too much. He that would get a little, must ask a great deal. He will tempt you to drunkenness, and if he draw you but to tippling or time-wasting, he hath got something. If he tempt you

to fornication, and he get you but to some filthy thoughts, or immodest, lascivious talk or actions, he hath done much of that which he intended. If he tempt you to some horrid cruelty, and you yield but to some less degree, or to some unjust or uncharitable censures, you think you have conquered, when it is he that conquereth.

Direct. XXXIX. Remember, that the least degree of sin is sin, and "death the wages of it," Rom. vi. 23. Think not that you have escaped well, if your hearts have taken any of the infection, or if you have been wounded any where, though it might have been worse. If the tempter had tempted you no further but to a lustful, malicious, or proud thought or word, you would perceive that if he prevail, he conquereth: so may you when he getteth this much, by a shameless asking more.

Tempt. XL. He tempteth us sometimes, to be so fearful and careful against one sin, or about some one danger, as to be mindless of some other, and lie open to his temptation. Like a fencer, that will seem to aim all at one place, that he may strike you in another while you are guarding that. Or like an enemy, that giveth all the alarm at one end of the city, that he may draw the people thither, while he stormeth in another place. So Satan makes some so afraid of worldliness, that they watch not against idleness; or so fearful of hardheartedness, and deadness, and hypocrisy, that they watch not against passion, neglect of their callings, or dejectedness; or so fearful of sinning or being deceived about their salvation, that they fear not the want of love, and joy, and thankfulness for all the mercy they have received, nor the neglect of holy praise to God.

Direct. XL. Remember, that as obedience must be entire and universal, so is Satan's temptation against all parts of our obedience; and our care must extend to all if we will escape. It would cure your inordinate fear in some one point, if you extended it to all the rest.

Tempt. XLI. Sometimes, by the suddenness of a temptation, he surpriseth men before they are aware.

Direct. XLI. Be never unarmed nor from your watch; especially as to thoughts, or sudden passions, or rash words, which are used to be committed for want of deliberation.

Tempt. XLII. Sometimes, he useth a violent earnestness, especially when he getteth passion on his side. So that reason is borne down; and the sinner saith, I could not forbear.

Direct. XLII. But remember, that the very eager unruliness of your passion is a sin itself: and that none can compel you to sin: and that reason must deliberate and rule; or else any murder or wickedness may have the excuse of urgent passions.

Tempt. XLIII. Sometimes he useth the violence of men: they threaten men, to frighten them into sin.

Direct. XLIII. But are not God and his threatenings more to be feared? Do men threaten imprisonment, or death, or ruin? And doth not God threaten everlasting misery? And can he not defend you from all that man shall threaten, if it be best for you? See the portion of the fearful, Rev. xxi. 8.

Tempt. XLIV. Sometimes variety of temptations distracteth men, that they do not look to all at once.

Direct. XLIV. Remember, that one part of the city unguarded, may lose the whole in a general assault.

Tempt. XLV. Sometimes he ceaseth, to make us secure, and lay by our arms, and then surpriseth us.

Direct. XLV. Take heed of security, and Satan's ambushments. Distinguish between cessation and conquest. You conquer not every time that you have rest and quietness from temptation. Till the

sin be hated, and the contrary grace or duty in practice, you have not at all overcome: and when that is done, yet trust not the devil or the flesh; nor think the war will be shorter than your lives, for one assault will begin where the former ended. Make use of every cessation but to prepare for the next encounter.

Tempt. XLVI. He will tempt you to take striving for overcoming; and to think, because you pray and make some resistance, that sin is conquered; and because your desires are good, all is well.

Direct. XLVI. But all that fight do not overcome. "If a man strive for masteries, yet is he not crowned, except he strive lawfully," 1 Tim. ii. 5. "Many will seek to enter and shall not be able," Luke xiii. 24.

Tempt. XLVII. He followeth the sinner with frequency and importunity, till he weary him, and make him yield.

Direct. XLVII. 1. Remember that Christ is as importunate with thee to save thee, as the devil can be to damn thee; and which then should prevail? 2. Be you as constant in resistance; be as oft in prayer and other confirming means. Do as Paul, 2 Cor. xii. 7, 8, who prayed thrice, (as Christ did in his agony,) when the prick in the flesh was not removed. 3. Tempt not the tempter, by giving him encouragement. A faint denial is an invitation to ask again. Give him quickly a flat denial, and put him out of hope, if you would shorten the temptation.

Tempt. XLVIII. Lastly, the devil would sink the sinner in despair, and persuade him now it is too late.

Direct. XLVIII. Observe his design, that it is but to take off that hope which is the weight to set the wheels of the soul a going. In all he is against God and you. In other sins he is against God's authority: in this he is against his love and mercy. Read the gospel, and you will find that Christ's death is sufficient; the promise is universal, full, and free; and that the day of grace is so far continued till the day of death, and no man shall be denied it that truly desireth it. And that the same God that forbiddeth thy presumption, forbiddeth also thy despair.

Temptations to draw us off from Duty.

Tempt. I. The greatest temptation against duty is, by persuading men that it is no duty. Thus in our days we have seen almost all duty cast off by this erroneous fancy. One saith, That the holy observation of the Lord's day is not commanded of God in Scripture. Another saith, What Scripture have you for family prayer, or singing psalms, or baptizing infants, or praying before and after sermon, or for your office, ordination, tithes, churches, &c. Another saith, That church government and discipline are not of divine institution. Another saith, That baptism and the Lord's supper were but for that age. And thus all duty is taken down instead of doing it.

Direct. I. Read and fear, Matt. v. 19, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Denying duty is too easy a way of evading obedience to serve turn. Denying the laws that bind you to public payments will not save you from them; but for all that, if you deny, you must be distrained on. And God will make it dearer to you, if you put him to distrust on you for duty. Must he go to law with you for it? He will quickly show you law for it, and prove that it was your duty. Open your doubts to able men, and you will hear more evidence than you know; but if

pride and false-heartedness blind you, you must bear your punishment.

Tempt. II. Saith the tempter, It is a duty to weak ones, but not for you: you must not be still under ordinances, in the lower form: every day must be a sabbath to you, and every bit a sacrament, and every place as a church: you must live above ordinances in Christ.

Direct. II. We must live above Mosaical ordinances, Col. ii. 18, 21; but not above Christ's ordinances: unless you will live above obedience and above the government of Christ.* Hath not Christ appointed the ministry, and church helps, "till we all come to a perfect man?" Eph. iv. 13; and promised to "be with them to the end of the world?" Matt. xxviii. 20. It is befooling pride that can make you think you have no need of Christ's instituted means.

Tempt. III. But thou art unworthy to pray or receive the sacrament: it is not for dogs.

Direct. III. The wilful, impenitent refusers of grace, are unworthy. The willing soul, that fain would be what God would have him, hath an accepted worthiness in Christ.

Tempt. IV. But while you doubt, you do it not in faith; and therefore to you it is sin.

Direct. IV. But is it not a greater sin to leave it undone? Will doubting of all duty excuse you from it? Then you have an easy way to be free from all! Do but doubt whether you should believe in God, or Christ, or love him, or live a godly life, and it seems you think it will excuse you. But if you doubt whether you should feed your child, you deserve to be hanged for murdering it, if you famish it. If you doubt of duty, it is duty still, and you are first bound to lay by your doubts. But things indifferent, left to your choice, must not be done with a doubting conscience: it was of such things that Paul spake.

Tempt. V. The devil puts somewhat still in the way, that seemeth necessary, to thrust out duty.

Direct. V. God hath not set you work which he alloweth you no time for. Is all your time spent in better things? Is it not your carnal mind that makes you think carnal things most needful? Christ saith, "One thing is needful," Luke x. 42. "Seek first the kingdom of God and his righteousness, and all these things shall be added to you," Matt. vi. 33. Had you that love and delight in holiness as you should, you would find time for it. An unwelcome guest is put off with any excuse. Others, as poor as you, can find time for duty, because they are willing. Set your business in order, and let every thing keep its proper place, and you may have time for every duty.

Tempt. VI. But you are so unable and unskilful to pray, to learn, that it is as good never meddle with it.

Direct. VI. Set yourselves to learn, and mark those that have skill; and do what you can. You must learn by practice. The unskilfullest duty is better than none. Unworded groans come oft from the Spirit of God, and God understandeth and accepteth them, Rom. viii. 26, 27.

Tempt. VII. It will be so hard and long to learn, that you will never overcome it.

Direct. VII. Willingness and diligence have the promise of God's help. Remember, it is a thing that must be done. When your own disuse and sin hath made it hard, will you put God and your souls off with that as an excuse? If you had neglected to teach your child to speak or go when it is young, should he therefore never learn? Will you despair,

* See my two sheets for the Ministry.

and let go all your hope on this pretence? or will you hope to be saved without prayer and other holy duty? How foolish are both these! Sick men must eat, though their stomachs be against it; they cannot live else.

Tempt. VIII. But thou findest thou art but the worse for duty, and never the better for it.

Direct. VIII. Satan will do what he can to make it go worse with you after than before. He will discourage you if he can, by hindering your success, that he may make you think it is to no purpose: so, many preachers, because they have fished long and caught nothing, grow cold and heartless, and ready to sit down and say, as Jer. xx. 9, "I will not make mention of him, nor speak any more in his name." So in prayer, sacrament, reproof, &c. the devil makes great use of this, What good hath it done thee? But patience and perseverance win the crown. The beginning is seldom a time to perceive success: the carpenter is long at work before he rear a house; nature brings not forth the plant or birth the first day. Your life-time is your working time. Do your part, and God will not fail on his part. It is his part to give success; and dare you accuse him, or suspect him? There is more of the success of prayer to be believed than to be felt. If God have promised to hear he doth hear, and we must believe it whether we feel it or not. Prayers are often heard long before the thing is sent us that we prayed for: we pray for heaven, but shall not be there till death. If Moses's message to Pharaoh ten times seem lost, it is not lost for all that. What work would ever have been done, if on the first conceit of unsuccessfulness it had been given off? Be glad that thou hast time to plough and sow, to do thy part, and if God will give thee fruit at last.

Tempt. IX. But, saith the tempter, it goeth worse with thee in the world, since thou settest thyself to read, and pray, and live obediently; thou hast been poorer, and sicker, and more despised since, than ever before: Jer. xx. 8, Thou art "a derision daily, every one mocketh thee." This thou gettest by it.

Direct. IX. He began not well, that counted not that it might cost him more than this to be a holy christian. If God in heaven be not enough to be thy portion, never serve him, but find something better if thou canst. He that cannot lose the world cannot use it as he ought. If thou hadst rather be at the devil's finding and usage than at God's, thou art worthy to speed accordingly. Nay, if thou think thy soul itself worse, remember that we are not worst when we are troubled most: physic makes sick, when it works aright.

Tempt. X. Satan filtheth many with abundance of scruples about every duty, that they come to it as sick persons to their meat, with a peevish, quarrelling disposition. This aileth, and that aileth it; something is still amiss, that they cannot get it down; this fault the minister hath in praying or preaching; or the other circumstance is amiss, or the other fault is in the company that join with them: and all is to turn them off from all.

Direct. X. But do you mend the matter by casting off all, or by running into greater inconveniences? Is not their imperfect prayer and communion better than your idle neglect of all, or unwarrantable division? It is a sign of an upright heart to be most about heart-observation, and quarrelsome with themselves; and the mark of hypocrites to be most quarrelsome against the manner of other men's performances, and to be easily driven by any pretences from the worship of God and communion of saints.

Tempt. XI. The devil will set one duty against another: reading against hearing; praying against

preaching; private against public; outward and inward worship against each other; mercy and justice, piety and charity, against each other; and still labour to eject the greater.

Direct. XI. The work of God is an harmonious and well-composed frame: if you leave out a part you spoil the whole, and disadvantage yourselves in all the rest; place them aright, and each part helpeth and not hindereth another; plead one for another, but cast by none.

Tempt. XII. The commonest and sorest temptation is by taking away our appetite to holy duties, by abating our feeling of our own necessity: when the soul is sleepy and feebleth no need of prayer, or reading, or hearing, or meditating, but thinks itself tolerably well without it; or else grows sick and is against it, and troubled to use it; so that every duty is like eating to a sick stomach, then it is easy to tempt it to neglect or omit many a duty: a little thing will serve to put it by, when men feel no need of it.

Direct. XII. O keep up a lively sense of your necessities: remember still that time is short, and death is near, and you are too unready. Keep acquaintance with your hearts and lives, and every day will tell you of your necessities, which are greatest when they are least perceived.

Tempt. XIII. The tempter gets much by ascribing the success of holy means to our own endeavour, or to chance, or something else, and making us overlook that present benefit, which would greatly encourage us: as when we are delivered from sickness or danger upon prayer, he tells you so you might have been delivered if you had never prayed. Was it not by the physician's care and skill, and by such an excellent medicine? If you prosper in any business, Was it not by your own contrivance and diligence?

Direct. XIII. This separating God and means, when God worketh by means, is the folly of atheists. When God heareth thy prayer in sickness or other danger, he sheweth it by directing the physician or thyself to the fittest means, and blessing that means; and he is as really the cause, and prayer the first means, as if he wrought thy deliverance by a miracle. Do not many use the same physician, and medicine, and labour, and diligence, who yet miscarry? Just observation of the answers of prayer might do much to cure this. All our industry may say as Peter and John, Acts iii. 12, "Why look ye so earnestly on us, as if by our own power or holiness we had done this?" when God is glorifying his grace, and owning his appointed means.

Tempt. XIV. Lastly, the devil setteth up something else in opposition to holy duty, to make it seem unnecessary. In some he sets up their good desires, and saith, God knoweth thy heart without expressing it; and thou mayst have as good a heart at home as at church. In some he sets up superstitious fopperies of man's devising, instead of God's institution. In some he pretendeth the Spirit against external duty, and saith, The Spirit is all; the flesh profiteth nothing. Yea, in some he sets up Christ himself against Christ's ordinances, and saith, It is not these, but Christ, that profits you.

Direct. XIV. This is distracted contradiction: to set Christ against Christ, and the Spirit against the ordinances of the Spirit. Is it not Christ and the Spirit that appointed them? Doth he not best know in what way he will give his grace? Can you not preserve the soul and life, without killing the body? Cannot you have the water, and value the cistern or spring, without cutting off the pipes that must convey it? O wonderful! that Satan could make men

so mad, as this reasoning hath showed us that many are in our days. And to set up superstition or pretend a good heart against God's worship, is to accuse him that appointed it of doing he knew not what, and to think that we are wiser than he! and to show a good heart by disobedience, pride, contempt of God and of his mercies!

Temptations to frustrate holy Duties, and make them ineffectual.

The devil is exceeding diligent in this: 1. That he may make the soul despair, and say, Now I have used all means in vain, there is no hope. 2. To double the sinner's misery by turning the very remedy into a disease. 3. To show his malice against Christ, and say, I have turned thy own means to thy dishonour.

Consider, therefore, how greatly we are concerned to do the work of God effectually. Means well used are the way to more grace, to communion with God, and to salvation; but ill used, they dishonour and provoke him, and destroy ourselves, like children that cut their fingers with the knife, when they should cut their meat with it.

Tempt. I. Duty is frustrated by false ends: as, 1. To procure God to bear with them in their sin (whereas it is the use of duty to destroy sin). 2. To make God satisfaction for sin (which is the work of Christ). 3. To merit grace (when the imperfection merits wrath). 4. To prosper in the world and escape affliction, Jam. iv. 3 (and so they are but serving their flesh, and desiring God to serve it). 5. To quiet conscience in a course of sin (by sinning more in offering the sacrifice of fools, Eccles. v. 1, 2). 6. To be approved of men (and verily they have their reward, Matt. vi. 5). 7. To be saved when they can keep the world and sin no longer (that is, to obtain that the gospel may all be false and God unjust).

Direct. I. First see that the heart be honest, and God, and heaven, and holiness most desired, else all that you do will want right ends.

Tempt. II. When ignorance or error make men take God for what he is not, thinking blasphemously of him, as if he were like them, and liked their sins, or were no lover of holiness, they frustrate all their worship of him.

Direct. II. Study God in his Son, in his word, in his saints, in his works: know him as described before, chap. iii. direct. iv. And see that your wicked corrupted hearts, or wilful forgetting him, blind not your understandings.

Tempt. III. To come to God in ourselves and out of Christ, and use his name but customarily, and not in faith and confidence.

Direct. III. Know well your sin, and vileness, and desert, and the justice and holiness of God; and then you will see that if Christ reconcile you not, and justify you not by his blood, and do not sanctify and help you by his Spirit, and make you sons of God, and intercede not for you, there is no access to God, nor standing in his sight.

Tempt. IV. The tempter would have you pray hypocritically, with the tongue only, without the heart: to put off God in a few customary words, with seeming to pray (as they do the poor, James ii. with a few empty words) either in a form of words not understood, or not considered, or not felt and much regarded; or in more gross hypocrisy, praying for the holiness which they will not have, and against the sin which they will not part with.

Direct. IV. O fear the holy, jealous, heart-searching God, that hateth hypocrisy, and will be worshipped seriously in spirit and truth, and will be sancti-

fied of all that draw near him, Lev. x. 3; and saith, they "worship him in vain, that draw nigh him with the lips, when the heart is far from him," Matt. xv. 8, 9. See God by faith, as present with thee, and know thyself, and it will awaken thee to seriousness. See Heb. iv. 13; Hos. viii. 12, 13.

Tempt. V. He would destroy faith and hope, and make you doubt whether you shall get any thing by duty.

Direct. V. But, 1. Why should God command it, and promise us his blessing if he meant not to perform it? 2. Remember God's infiniteness, and omnipresence, and all-sufficiency: he is as verily with thee, as thou art there: he upholdeth thee: he sheweth by his mercies, that he regardeth thee; and by his regarding lower things: and if he regard thee, he doth regard thy duties. It is all one with him to hear thy prayers, as if he had never another creature to regard and hear. Believe then, and hope and wait upon him.

Tempt. VI. Sometimes the tempter will promise you more by holy duty, than God doth, and make you expect deliverance from every enemy, want, and sickness, and speedier deliverance of soul, than ever God promised; and all this is, to make you cast away all as vain, and think God faileth you, when you miss your expectations.

Direct. VI. But God will do all that he promiseth, but not all that the devil or yourselves promise. See what God promiseth in his word. That is enough for you. Make that and no more the end of duties.

Tempt. VII. The tempter usually would draw you from the heart and life of duty, by too much ascribing to the outside: laying too much on the bare doing of the work, the giving of the alms, the hearing of the sermons, the saying the words, the handsome expression, order, manner; which in their places are all good, if animated with spirit, life, and seriousness.

Direct. VII. Look most and first to the soul in duty, and the soul of duty. The picture of meat feedeth not; the picture of fire warmeth not; fire and shadows will not nourish us: God loveth not dead carcasses instead of spiritual worship: we regard not words ourselves, further than they express the heart. Let the outer part have but its due.

Tempt. VIII. He tempteth you to rest in a forced, affected, counterfeit fervency, stirred up by a desire to take with others.

Direct. VIII. Look principally at God and holy motives, and less at men, that all your fire be holy, fetched from heaven.

Tempt. IX. He would keep you in a lazy, sluggish coldness, to read, and hear, and pray as asleep, as if you did it not.

Direct. IX. Awake yourselves with the presence of God, and the great concernment of what you are about, and yield not to your sloth.

Tempt. X. He would make you bring a divided, distracted heart to duty, that is half about your worldly business.

Direct. X. Remember God is jealous, your business with him is great, much lieth on it; call off your hearts, and let them not stay behind: all the powers of your souls are little enough in such a work, Ezek. xxxiii. 31.

Tempt. XI. Ignorance, unskilfulness, and unacquaintedness with duty, is a great impediment to most.

Direct. XI. Learn by study joined with practice. Be not weary, and difficulties will be overcome.

Tempt. XII. Putting duty out of its place, and neglecting the season that is fittest, makes it oft done slightly.

Direct. XII. Redeem time, and despatch other business, that idleness deprive you not of leisure; and do all in order.

Tempt. XIII. Neglecting one duty is the tempter's snare to spoil another. If he can keep you from reading, you will not understand well what you hear. If he keep you from meditating, you will not digest what you hear or read. If he keep you from hearing, you will want both matter and life for prayer, and meditation, and conference. If he keep you from godly company, you will be hindered in all, and in the practice: no one is omitted, but you are disadvantaged by it in all the rest.

Direct. XIII. Observe how one duty helpeth another, and take all together each one in its place.

Tempt. XIV. Sometimes the tempter doth call you off to other duty, and puts in unseasonable motions to that which in its time is good; he interrupts prayer by meditation, he sets seeming truth against love, and peace, and concord.

Direct. XIV. Still know which duties are greatest, and which is the due season for each, and do all in order.

Tempt. XV. He spoileth duty, by causing you to do it only as a duty, and not as a means for the good of your own souls; or only as a means, and not as a duty. If you do it only as duty, then you will not be quickened to it by the ends and benefits, nor carried by hope, nor fit all to the end, nor be so fervent or vigorous in it, as the sense of your own good would make you be. And if you do it only as a means, and not as a duty, then you will give over or faint, when you want or question the success: whereas, the sense of both would make you vigorous and constant.

Direct. XV. Keep under the sense of God's authority, that you may feel yourselves bound to obey him, whatever be the success; and may resolve to wait in an obedient way. And withal, admire his wisdom in fitting all duties to your benefit, and commanding you nothing but what is for your own or others' good, or to his honour: and mark the reason and tendency of all, and your own necessity.

Tempt. XVI. The tempter hindereth you in duty, as well as from duty, by setting you a quarrelling with the minister, the words, the company, the manner, the circumstances; that these things may divert your thoughts from the matter, or distract your mind with causeless scruples.

Direct. XVI. Pray and labour for a clear judgment, and an upright, self-judging, humble heart, which dwelleth most at home, and looketh most at the spiritual part, and affecteth not singularity.

Tempt. XVII. The tempter spoileth duty by your inconstancy; while you read or pray so seldom, that you have lost the benefit of one duty, before you come to another, and cool by intermissions.

Direct. XVII. Remember that it is not your diversion, but your calling, and is to your soul as eating to your bodies.

Tempt. XVIII. Sometimes Satan corrupteth duty by men's private passions, interest, and opinions, making men, in preaching and praying, to vent their own conceits and spleen, and inveigh against those that differ from them, or offend them, and profane the name and work of God; or proudly to seek the praise of men.

Direct. XVIII. Remember that God is most jealous in his worship, and hateth hypocritical profaneness above all profaneness. Search your hearts, and mortify your passions; and especially selfishness, remembering that it is a poisonous and insinuating sin, and will easily hide itself with a cloak of zeal.

Tempt. XIX. False-hearted reservedness is a most

accursed corrupter of holy duty; when the soul is not wholly given up to God, but sets upon duty from some common motive; as, because it is in credit, or to please some friend, purposing to try it awhile, and leave it if they like it not.

Direct. XIX. Fear God, thou hypocrite, and halt not between two opinions. If the Lord be God, obey and serve him with all thy heart; but if the devil and the flesh be better masters, follow them, and let him go.

Tempt. XX. Lastly, The tempter hindereth holy duty much, by wandering thoughts, and melancholy perplexities, and a hurry of temptations, which torment and distract some christians, so that they cry out, I cannot pray, I cannot meditate; and are weary of duty, and even of their lives.

Direct. XX. This sheweth the malice of the tempter, and thy weakness; but, if thou hadst rather be delivered from it, it hindereth not thy acceptance with God. Read for this, what I have said chap. v. part 2. at large; especially in my Directions to the Melancholy.

I have been forced to put off many things briefly here, which deserved a larger handling; and I must now omit the discovery of those temptations, by which Satan keepeth men in sin, when he hath drawn them into it. 2. And those by which he causeth declining in grace, and apostasy. 3. And those by which he discomfortheth true believers; because else this direction would swell to a treatise; and most will think it too long and tedious already, though the brevity which I use, to avoid prolixity, doth wrong the matter through the whole. Acquaintance with temptations is needful to our overcoming them.

Grand Direct. X. Your lives must be laid out in doing God service, and doing all the good you can, in works of piety, justice, and charity, with prudence, fidelity, industry, zeal, and delight; remembering that you are engaged to God, as servants to their lord and master; and are intrusted with his talents, of the improvement whereof you must give account.

The next relation between Christ and us, which we are to speak of, (subordinate to that of King and subjects,) is this of Master and servants. Though Christ saith to the apostles, John xv. 15, "Henceforth I call you not servants, but friends;" the meaning is not that he calleth them not servants at all, but not mere servants, they being more than servants, having such acquaintance with his counsels as his friends. For he presently, verse 20, bids them "Remember that the servant is not greater than his lord." And John xiii. 13, "Ye call me Master and Lord: and ye say well; for so I am." And Matt. xxiii. 8, "One is your Master, Christ; and all ye are brethren:" so ver. 10. And the apostles called themselves the "servants of Jesus Christ," Rom. i. 1; and 1 Cor. iv. 1; Phil. i. 1: and "of God," Tit. i. 1, &c.

He is called our Master, and we his servants, because he is our Rec-tor, *ex pleno dominio*, with absolute propriety; and doth not give us laws to obey, while we do our own work, but giveth us his work to do, and laws for the right doing of it: and it is a service under his eye, and in dependence on him for our daily provisions, as servants on their lord. God hath work for us to do in the world; and the performance of it he will require. God biddeth his sons "Go work to day in my vineyard," Matt. xxi. 28; and expecteth that they do it, ver. 31. His "servants" are as "husbandmen," to whom "he intrusteth his vine-

For serving Christ
our Master in good
works.

What it is to be
Christ's servants.

yard, that he may receive the fruit," ver. 33, 34, 41, 43. "Faithful servants shall be made rulers over his household," Matt. xxiv. 45, 46. Christ delivereth to his servants his talents to improve, and will require an account of the improvement at his coming, Matt. xxv. 14. Good works, in the proper, comprehensive sense, are all actions internal and external, that are morally good; but in the narrower acceptance, they are works, not only formally good, as acts of obedience in general, but also materially good, such as a servant doth for his master, that tend to his advantage, or the profit of some other, whose welfare he regardeth. Because the doctrine of good works is controverted in these times, I shall first open it briefly, and then give you the directions.

1. Nothing is more certain, than that God doth not need the service of any creature; and that he receiveth no addition to his perfection or felicity from it; and, consequently, that on terms of commutative justice, (which giveth one thing for another, as in selling and buying,) no creature is capable of meriting at his hands.

2. It is certain, that on the terms of the law of works, (which required perfect obedience as the condition of life,) no sinner can do any work so good, as in point of distributive, governing justice, shall merit at his hands.

3. It is certain, that Christ hath so fulfilled the law of works, as to merit for us.

4. The redeemed are not masterless, but have still a Lord, who hath now a double right to govern them. And this Governor giveth them a law: and this law requireth us to do good works, as much as we are able, (though not so terribly, yet) as obligingly as the law of works: and by this (of Christ) we must be judged: and thus we must be judged according to our works: and to be judged is nothing else but to be justified or condemned. Such works therefore are rewardable according to the distributive justice of the law of grace, by which we must be judged. And the ancient fathers, who (without any opposition) spoke of good works as meritorious with God, meant no more, but that they were such as the righteous Judge of the world will reward according to the law of grace, by which he judgeth us. And this doctrine being agreed on as certain truth, there is no controversy with them, but whether the word merit was properly or improperly used: and that both Scripture and our common speech alloweth the fathers' use of the word, I have showed at large in my "Confession."

5. Christ is so far from redeeming us from a necessity of good works, that he died to restore us to a capacity and ability to perform them, and hath new-made us for that end. Tit. ii. 14, "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." Eph. ii. 10, "For we are his workmanship, created in Christ Jesus to good works, which God hath before ordained that we should walk in them."

6. Good works opposed to Christ, or his satisfaction, merit, righteousness, mercy, or free grace in the matter of justification or salvation, are not good works, but proud self-confidence and sin. But good works, in their due subordination to God's mercy, and Christ's merits and grace, are necessary and rewardable.

7. Though God need none of our works, yet that which is good materially pleaseth him, as it tendeth

to his glory, and to our own and others' benefit, which he delighteth in.

8. It is the communicating of his goodness and excellencies to the creature, by which God doth glorify himself in the world; and in heaven, where is the fullest communication, he is most glorified. Therefore the praise which is given to the creature, who receiveth all from him, is his own praise. And it is no dishonour to God, that his creature be honoured, by being good, and being esteemed good: otherwise God would never have created any thing, lest it should derogate from himself; or he would have made them bad, lest their goodness were his dishonour; and he would be most pleased with the wicked, and least pleased with the best, as most dishonouring him. But madness itself abhorreth these conceits.

9. Therefore, as an act of mercy to us, and for his own glory, (as at first he made all things very good, so) he will make the new creature according to his image, which is holy, and just, and good, and will use us in good works; and it is our honour, and gain, and happiness to be so used by him. As he will not communicate light to the world without the sun (whose glory derogateth not from his honour); so will he not do good works in the world immediately by himself only, but by his servants, whose calling and daily business it must be, as that which they are made for, as the sun is made to give light and heat to inferior things, Eph. ii. 10. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16. Christ was far from their opinion that think all good works that are attributed to good men are dishonourable to God.^a

10. He is most beholden to God, that is most exercised in good works. The more we do, the more we receive from him: and our very doing itself is our receiving; for it is he that "giveth us both to will and to do," by his operation in us, Phil. ii. 13; even "he, without whom we can do nothing," John xv. 5.

11. The obligation to good works, that is, to works of piety, justice, and charity, is essential to us as servants of the Lord. We are practical atheists, if we do not works of piety to God: we are rebels against God, and enemies to ourselves, and unmeet for human society, if we do not the works which are good for ourselves, and for others, if we have ability and opportunity. This is our fruit which God expecteth; and if we bear it not, he will hew us down, and cast us into the fire.

12. Though doing no hurt will not serve turn, without doing good, yet it is not the same works that are required of all, nor in the same degree, but according to every man's talent and opportunities, Matt. xxv. 14, 15, &c.

13. God looketh not only nor principally at the external part of the work, but much more to the heart of him that doth it; nor at the length of time, but at the sincerity and diligence of his servants. And therefore, though he is so just, as not to deny the reward which was promised them, to those that have borne the burden and heat of the day; yet he is so gracious and bountiful, that he will give as much to those that he findeth as willing and diligent, and would have done more if they had had opportunity, Matt. xx. 12—15. You see in all this, what our doctrine is about good works, and how far those papists are to be believed, who persuade their igno-

^a Vir bonus est qui prodest quibus notest, nocet autem nemini. P. Scalig. Ne pigeat evangelicum ministrum, agrotum visitare, venio aliquo recreare, familiarum cibario saltem pane pascere, nudum operire, pauperem, cui non est adiutor,

à divitum calumniis et potentia eripere, pro afflictis principem magistratumve convenire: rem familiarem consilio augere, morientibus sedulo et benigne astare, lites et dissidia componere, &c. Acosta, l. 4. c. 18. p. 418.

rant disciples, that we account them vain and needless things.

Directions for faithful serving Christ, and doing good.

Direct. I. Be sure that you have that holiness, justice, and charity within, which are the necessary principles of good works.—For “a good tree will bring forth good fruit, and an evil tree evil fruit. Make the tree good, and the fruit good. A good man out of the good treasure of his heart, bringeth forth good things, and an evil man out of the evil treasure of his heart, bringeth forth evil things.” As out of the heart proceed evil works, Matt. xv. 19, 20, so out of the heart must good works come, Matt. vii. 16—20. Can the dead do the works of the living? or the unholy do the works of holiness? or the unrighteous do the works of justice? or the uncharitable do the works of charity? Will he do good to Christ in his members on earth, who hateth them? Or will he not rather imprison them, than visit them in prison; and rather strip them of all they have, than feed and clothe them? Or if a man should do that which materially is good, from pride, or other sinful principles, God doth not accept it, but taketh all sacrifice but as carrion that is offered to him without the heart.

Direct. II. Content not yourselves to do some good extraordinarily on the by, or when you are urged to it; but study to do good, and make it the trade or business of your lives.—Having so many obligations, and so great encouragements, do what you do with all your might. If you would know whether you are servants to Christ, or to the flesh, the question must be, which of these have the main care and diligence of our lives; for as every carnal act will not prove you servants to the flesh, so every good action will not prove you the servants of Christ.

Direct. III. Before you do any work, consider whether you can truly say, it is a service of God, and will be accepted by him. See therefore that it be done, 1. To his glory, or to please him. 2. And in obedience to his command.—Mere natural actions, that have no moral good or evil in them, and so belong not to morality, these belong not to our present subject; as being not the matter of rational (or at least of obediential) choice. Such as the winking of the eye, the setting of this foot forward first, the taking of this or that meat, or drink, or instrument, or company, or action, when they are equal, and it is no matter of rational (or obediential) choice, &c. But every act that is to be done deliberately and rationally, as matter of choice, must be moralized, or made good, by doing it, 1. To a right end; and, 2. According to the rule. “Whether we eat, or drink, or whatsoever we do, (that is matter of rational choice), must be done by us to the glory of God,” 1 Cor. x. 31. All works tend not alike to his glory; but some more immediately and directly, and others remotely; but all must ultimately have this end. Even servants that labour in their painful work, must “do it as to the Lord, and not (only, or ultimately) to men; not with eye-service as men-pleasers, but as the servants of Christ,” from whom they must have their greatest reward or punishment, Eph. vi. 5—8; Col. iii. 22—25. All the comforts of food, or rest, or recreation, or pleasure which we take, should be intended to fit us for our Master's work, or strengthen, cheer, and help us in it. Do nothing, deliberately, that belongs to the government of reason, but God's service in the world; which you can say, he set you on.

¹ Some think they merit by curing the hurts which they have caused themselves. Sed nequitia est, ut extrahās mergere, evertere ut suscite, includere ut emitas. Non enim

Direct. IV. Set not duties of piety, justice, or charity against each other, as if they had an enmity to each other; but take them as inseparable, as God hath made them.—Think not to offer God a sacrifice of injury, bribery, fraud, oppression, or any uncharitable work. And pretend not the benefit of men, or the safety of societies or kingdoms, for impiety against the Lord.¹

Direct. V. Acquaint yourselves with all the talents which you receive from God, and what is the use to which they should be improved.—Keep thus a just account of your receivings, and what goods of your Master's is put into your hands. And make it a principal part of your study, to know what every thing in your hand is good for to your Master's use; and how it is that he would have you use it.

Direct. VI. Keep an account of your expenses; at least, of all your most considerable talents; and bring yourselves daily or frequently to a reckoning, what good you have done, or endeavoured to do. Every day is given you for some good work. Keep therefore accounts of every day (I mean, in your conscience, not in papers). Every mercy must be used to some good: call yourselves therefore to account for every mercy, what you have done with it for your Master's use. And think not hours and minutes, and little mercies, may be past without coming into the account. The servant that thinks he may do what he list with shillings and pence, and that he is only to lay out greater sums for his master's use, and lesser for his own, will prove unfaithful, and come short in his accounts. Less sums than pounds must be in our reckonings.

Direct. VII. Take special heed that the common thief, your carnal self, either personal or in your relations, do not rob God of his expected due, and devour that which he requireth.—It is not for nothing that God calleth for the first-fruits. “Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine,” Prov. iii. 9, 10. So Exod. xxiii. 16, 19; xxxiv. 22, 26; Lev. ii. 12, 14; Nehem. x. 35; Ezek. xx. 40; xlv. 30; xlviii. 14. For if carnal self might first be served, its devouring greediness would leave God nothing. Though he that hath godliness with contentment hath enough, if he have but food and raiment, yet there will be but enough for themselves and children, where men have many hundreds or thousands a year, if once it fall into this gulf. And indeed, as he that begins with God hath the promise of his bountiful supplies, so he whose flesh must first be served, doth catch such an hydropic thirst for more, that all will but serve it: and the devil contriveth such necessities to these men, and such uses for all they have, that they have no more to spare than poorer men; and they can allow God no more but the leavings of the flesh, and what it can spare, which commonly is next to nothing.) Indeed though holy uses in particular were satisfied with first-fruits and limited parts, yet God must have all, and the flesh (inordinately or finally) have none. Every penny which is laid out upon yourselves, and children, and friends, must be done as by God's own appointment, and to serve and please him. Watch narrowly, or else this thievish carnal self will leave God nothing.

Direct. VIII. Prefer greater duties (*cæteris paribus*) before lesser; and labour to understand which is the greater, and to be preferred.—Not that any real duty is to be neglected: but we call that by

beneficium injuriæ finis; nec unquam id detraxisse meritum est, quod ipse qui detraxit intulerat. Senec. de Benef.

the name of duty which is materially good, and a duty in its season; but formally, indeed, it is no duty at all, when it cannot be done without the omission of a greater. As for a minister to be praying with his family, or comforting one afflicted soul, when he should be preaching publicly, is to do that which is a duty in its season, but at that time is his sin. It is an unfaithful servant that is doing some little char, when he should be saving a beast from drowning, or the house from burning, or doing the greater part of his work.

Direct. IX. Prudence is exceeding necessary in doing good, that you may discern good from evil, discerning the season, and measure, and manner, and among divers duties, which must be preferred.—Therefore labour much for wisdom, and if you want it yourself, be sure to make use of theirs that have it, and ask their counsel in every great and difficult case. Zeal without judgment hath not only entangled souls in many heinous sins, but hath ruined churches and kingdoms, and under pretence of exceeding others in doing good, it makes men the greatest instruments of evil. There is scarce a sin so great and odious, but ignorant zeal will make men do it as a good work. Christ told his apostles, that those that killed them, should think they did God service. And Paul bare record to the murderous, persecuting Jews, “that they had a zeal of God, but not according to knowledge,” Rom. x. 2. The papists’ murders of christians under the name of heretics, hath recorded it to the world, in the blood of many hundred thousands, how ignorant, carnal zeal will do good, and what sacrifice it will offer up to God.^k

Direct. X. In doing good, prefer the souls of men before the body, *ceteris paribus*. To convert a sinner from the error of his way is to save a soul from death, and to cover a multitude of sins, Jam. v. 20.—And this is greater than to give a man an alms. As cruelty to souls is the most heinous cruelty, (as persecutors and soul-betraying pastors will one day know to their remediless woe,) so mercy to souls is the greatest mercy. Yet sometimes mercy to the body is in that season to be preferred (for every thing is excellent in its season). As if a man be drowning or famishing, you must not delay the relief of his body, while you are preaching to him for his conversion; but first relieve him, and then you may in season afterwards instruct him. The greatest duty is not always to go first in time; sometimes some lesser work is a necessary preparatory to a greater; and sometimes a corporal benefit may tend more to the good of souls than some spiritual work may. Therefore I say still, that prudence and an honest heart are instead of many directions: they will not only look at the immediate benefit of a work, but to its utmost tendency and remote effects.

Direct. XI. In doing good, prefer the good of many, especially of the church or commonwealth, before the good of one or few.^l—For many are more worth than one: and many will honour God and serve him more than one: and therefore both piety and charity require it. Yet this also must be understood with a *ceteris paribus*; for it is possible some cases of exception may be found. Paul’s is a high instance, that “could have wished himself accursed from Christ” for the sake of the Jews, as judging God’s honour more concerned in all them than in him alone.

Direct. XII. Prefer a durable good that will extend to posterity, before a short and transitory good.

^k “Sell all and give to the poor, and follow me.” But sell not all, except thou follow me: that is, except thou have a vocation, in which thou mayest do as much good with little means, as with great. Lord Bacon’s Essay 13.

—As to build an alms-house is a greater work than to give an alms, and to erect a school than to teach a scholar; so to promote the settlement of the gospel and a faithful ministry is the greatest of all, as tending to the good of many, even to their everlasting good. This is the pre-eminence of good books before a transient speech, that they may be a more durable help and benefit. Look before you with a judicious foresight; and as you must not do that present good to a particular person, which bringeth greater hurt to many; so you must not do that present good to one or many, which is like to produce a greater and more lasting hurt. Such blind reformers have used the church, as ignorant physicians use their patients, who give them a little present ease, and cast them into a greater misery, and seem to cure them with a dose of opium or the Jesuit’s powder, when they are bringing them into a worse disease than that which they pretend to cure. Oh when shall the poor church have wiser and foreseeing helpers!

Direct. XIII. Let all that you do for the church’s good be sure to tend to holiness and peace; and do nothing under the name of a good work, which hath an enmity to either of these.—For these are to the church as life and health are to the body; and the increase of its welfare is nothing else but the increase of these. Whatever they pretend, believe none that say they seek the good and welfare of the church, if they seek not the promoting of holiness and peace: if they hinder the powerful preaching of the gospel, and the means that tendeth to the saving of souls, and the serious, spiritual worshipping of God, and the unity and peace of all the faithful; and if they either divide the faithful into sects and parties, or worry all that differ from them, and humour them not in their conceits;—take all these for such benefactors to the church, as the wolf is to the flock, and as the plague is to the city, or the fever to the body, or the fire in the thatch is to the house. “The wisdom from above is first pure, then peaceable, gentle,” &c. “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth: this wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work,” Jam. iii. 14—18.

Direct. XIV. If you will do the good which God accepteth, do that which he requireth; and put not the name of good works upon your sins, nor upon unnecessary things of your own invention; nor think that any good must be accomplished by forbidden means.—None know what pleaseth God so well as himself. Our ways may be right in our own eyes, and carnal wisdom may think it hath devised the fittest means to honour God, when he may abominate it, and say, Who required this at your hand? And if we will do good by sinning, we must do it in despite of God, who is engaged against our sins and us, Rom. iii. 8. God needeth not our lie to his glory: if papists think to find at the last day their foppish ceremonies, and superstition, and will-worship, their “touch not, taste not, handle not,” to be reckoned to them as good works; or if Jesuits or enthusiasts think to find their perjury, treasons, rebellions, or conspiracies numbered with good works; or the persecuting of the preachers and faithful professors of godliness to be good works; how lamentably will they find their expectations disappointed!

Direct. XV. Keep in the way of your place and calling, and take not other men’s works upon you

^l Absurdum est unum laute vivere, cum multi esuriant. Quanto enim gloriosius est multis benefacere, quam magnifice habitare? Quanto prudentius in homines quam in lapides, et in aurum impensas facere. Clem. Alexand. 2. Pædag. 12.

without a call, under any pretence of doing good.—Magistrates must do good in the place and work of magistrates; and ministers in the place and work of ministers; and private men in their private place and work; and not one man step into another's place, and take his work out of his hand, and say, I can do it better: for if you should do it better, the disorder will do more harm than you did good by bettering his work. One judge must not step into another's court and seat, and say, I will pass more righteous judgment. You must not go into another man's school, and say, I can teach your scholars better; nor into another's charge or pulpit, and say, I can preach better. The servant may not rule the master, because he can do it best; no more than you may take another man's wife, or house, or lands, or goods, because you can use them better than he. Do the good that you are called to.

Direct. XVI. Where God hath prescribed you some particular good work or way of service, you must prefer that before another which is greater in itself.—This is explicatory or limiting of *Direct.* viii. The reason is, because God knoweth best what is pleasing to him, and "obedience is better than sacrifice." You must not neglect the necessary maintenance of wife and children, under pretence of doing a work of piety or greater good; because God hath prescribed you this order of your duty, that you begin at home (though not to stop there). Another minister may have a greater or more needy flock; but yet you must first do good in your own, and not step without a call into his charge. If God have called you to serve him in a low and mean employment, he will better accept you in that work, than if you undertook the work of another man's place, to do him greater service.

Direct. XVII. Lose not your resolutions or opportunities of doing good by unnecessary delays.—Prov. iii. 27, 28, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."—Prov. xxvii. 1, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." It is two to one, but delay will take away thine opportunity, and raise such unexpected diversions or difficulties as will frustrate thine intent, and destroy the work. Take thy time, if thou wilt do thy service: it is beautiful in its season.

Direct. XVIII. Yet present necessity may make a lesser work to be thy duty, when the greater may better bear delay.—As to save a man's life in sickness or danger, when you may after have time to seek the saving of his soul. Not only works of mercy may be thus preferred before sacrifice, but the ordinary conveniences of our lives; as to rise, and dress us, and do other business, may go before prayer, when prayer may afterwards be done as well or better, and would be hindered if these did not go before.

Direct. XIX. Though, *cæteris paribus*, the duties of the first table are to be preferred before those of the second, yet the greater duties of the second table must be preferred before the lesser duties of the first.—The love of God is a greater duty than the love of man (and they must never be separated); but yet we must prefer the saving a man's life, or the quenching a fire in the town, before a prayer, or sacrament, or observation of a sabbath. David ate the shew-bread, and the disciples rubbed out the corn on the sabbath day, because the preserving of life was a greater duty than the observing of a sabbath, or a positive ceremonial law. And Christ bids the Pharisees, "Go, learn what this meaneth,—I will have mercy, and not sacrifice:"

the blood of our brethren is an unacceptable means of pleasing God, and maintaining piety, or promoting men's several opinions in religion.

Direct. XX. Choose that employment or calling (so far as you have your choice) in which you may be most serviceable to God.—Choose not that in which you may be most rich or honourable in the world; but that in which you may do most good, and best escape sinning.

Quest. But what if in one calling I am most serviceable to the church, ^{Is doing good or avoiding sin to be} but yet have most temptations to ^{most looked at in} sin? And in another I have least ^{our choice of call-} temptations to sin, but am least serviceable to the church, (which is the ordinary difference between men in public places and men in solitude,) which of these should I choose?

Ans. 1. Either you are already engaged in your calling, or not; if you are, you must have greater reasons to desert it than such as might require you at first not to choose it. 2. Either the temptations to sin are such as good men ordinarily overcome, or they are extraordinarily great. You may more warrantably avoid such great ones as you are not like to overcome than small or ordinary ones. 3. Either you are well furnished against these temptations, or not: if not, you must be more cautious in approaching them; but if you are, you may trust God the boldier to help you out. 4. Either they are temptations to ordinary human frailties in the manner of duty, or temptations to more dangerous sin: the first will not so much warrant you to avoid doing good for to escape them as the latter will. 5. The service that you are called to (being supposed great and necessary to be done by somebody) is either such as others will do better, or as well, if you avoid it, or not. If the church or common good receive no detriment by your refusal, you may the more insist on your own preservation; but if the necessities of the church or state, and the want of fitter instruments, or any apparent call of God, do single you out for that service, you must obey God, whatever the difficulties and temptations are: for no temptations can necessitate you to sin; and God that calleth you, can easily preserve you: but take heed what you thrust yourselves upon.

Quest. But may I change my calling for the service of the church, ^{A calling may be changed.} when the apostle bids every man abide in the calling in which he was called? 1 Cor. vii. 20.

Ans. The apostle only requireth men to make no unlawful change (such as is the forsaking of a wife or husband) nor no unnecessary change, as if it were necessary (as in the case of uncircumcision): but in the next words he saith, "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather." He bids every man abide with God in the place he is called to, but forbids them not to change their state when they are called to change it, ver. 24. He speaks more of relations (of single persons and married, servants and free, &c.) than of trades or offices: and yet no doubt but a single person may be married, and the married must be separated; and servants may be free. No man must take up or change any calling without sufficient cause to call him to it; but when he hath such cause, he sinneth if he change it not. The apostles changed their callings, when they became apostles; and so did multitudes of the pastors of the church in every age. God no where forbids men to change their employment for the better, upon a sufficient cause or call.

Direct. XXI. Especially be sure that you live not

out of a calling, that is, such a stated course of employment, in which you may best be serviceable to God.—Disability indeed is an irresistible impediment. Otherwise no man must either

Who excused from a calling.

live idly, or content himself with doing some little chaps, as a recreation, or on the by; but every one that is able, must be steadily and ordinarily employed in such work, as is serviceable to God, and the common good. *Quest.* But will not wealth excuse us? *Ans.* It may excuse you from some sordid sort of work, by making you more servicable in other; but you are no more excused from service and work of one kind or other, than the poorest man; unless you think that God requireth least where he giveth most. *Quest.* Will not age excuse us? *Ans.* Yes, so far as it disableth you; but no further. *Object.* But I am turned out of my calling. *Ans.* You are not turned out of the service of God: he calleth you to that, or to another. *Quest.* But may not I cast off the world, that I may only think of my salvation? *Ans.* You may cast off all such excess of worldly cares or business as unnecessarily hinder you in spiritual things; but you may not cast off all bodily employment and mental labour in which you may serve the common good. Every one that is a member of church or commonwealth, must employ their parts to the utmost for the good of the church and commonwealth: public service is God's greatest service. To neglect this, and say, I will pray and meditate, is as if your servant should refuse your greatest work, and tie himself to some lesser, easy part. And God hath commanded you some way or other to labour for your daily bread, and not live as drones on the sweat of others only. Innocent Adam was put into the garden of Eden to dress it; and fallen man must "eat his bread in the sweat of his brow," Gen. iii. 19; and he that "will not work must be forbidden to eat," 2 Thess. iii. 6, 10, 12. And indeed it is necessary to ourselves, for the health of our bodies, which will grow diseased with idleness; and for the help of our souls, which will fail if the body fail: and man in flesh must have work for his body as well as for his soul. And he that will do nothing but pray and meditate, it is like will (by sickness or melancholy) be disabled ere long either to pray or meditate: unless he have a body extraordinarily strong.

Direct. XXII. Be very watchful redeemers of your time, and make conscience of every hour and minute, that you lose it not, but spend it in the best and most serviceable manner that you can.—Of this I intend to speak more particularly anon; and therefore shall here add no more.

Direct. XXIII. Watchfully and resolutely avoid the entanglements and diverting occasions by which the tempter will be still endeavouring to waste your time and hinder you from your work.—Know what is the principal service that you are called to, and avoid avocations: especially magistrates and ministers, and those that have great and public work, must here take heed. For if you be not very wise and watchful, the tempter will draw you, before you are aware, into such a multitude of diverting care or business, that shall seem to be your duties, as shall make you almost unprofitable in the world: you shall have this or that little thing that must be done, and this or that friend that must be visited or spoken to, and this or that civility that must be performed: so that trifles shall detain you from all considerable works. I confess friends must not be neglected, nor civilities be denied; but our greatest duties having the greatest necessity, all things must give place to them in their proper season. And therefore, that you may avoid the offence of friends, avoid the place or occasions of such impediments; and where that

cannot be done, whatever they judge of you, neglect not your most necessary work; else it will be at the will of men and Satan, whether you shall be serviceable to God or not.

Direct. XXIV. Ask yourselves seriously, how you would wish at death and judgment that you had used all your wits, and time, and wealth; and resolve accordingly to use them now.—This is an excellent direction and motive to you for doing good, and preventing the condemnation which will pass upon unprofitable servants. Ask yourselves, Will it comfort me more at death or judgment, to think, or hear, that I spent this hour in plays or idleness, or in doing good to myself or others? How shall I wish then I had laid out my estate, and every part of it? Reason itself condemneth him that will not now choose the course which then he shall wish that he had chosen, when we foresee the consequence of that day.

Direct. XXV. Understand how much you are beholden to God, (and not he to you,) in that he will employ you in doing any good; and how it is the way of your own receiving; and know the excellency of your work and end, that you may do it all with love and pleasure.—Unacquaintedness with our Master, and with the nature and tendency of our work, is it that maketh it seem tedious and unpleasant to us: and we shall never do it well, when we do it with an ill will, as merely forced. God loveth a cheerful servant, that loveth his Master and his work. It is the main policy of the devil to make our duty seem grievous, unprofitable, undesirable, and wearisome to us: for a little thing will stop him that goeth unwillingly and in continual pain.

Direct. XXVI. Expect your reward from God alone, and look for unthankfulness and abuse from men, or wonder not if it befall you.—If you are not the servants of men, but of God, expect your recompence from him you serve. You serve not God indeed, if his reward alone will not content you, unless you have also man's reward. "Verily you have your reward," if, with the hypocrite, you work for man's approbation, Matt. vi. 2, 5. Expect, especially if you are ministers or others that labour directly for the good of souls, that many prove your enemies for your telling them the truth; and that if you were as good as Paul, and as unwearied in seeking men's salvation, yet the more you love, the less you will (by many) be loved: and those that he could have wished himself accursed from Christ to save, did hate him, and persecute him, as if he had been the most accursed wretch: a pestilent fellow, and a mover of sedition among the people, and one that turned the world upside down, were the names they gave him; and wherever he came, "bonds and imprisonment did attend him;" and slandering, and reviling, and whipping, and stocks, and vowing his death, are the thanks and requital which he hath from those, for whose salvation he spared no pains, but did spend and was spent. If you cannot do good upon such terms as these, and for those that will thus requite you, and be contented to expect a reward in heaven, you are not fit to follow Christ, who was worse used than all this, by those to whom he showed more love than any of his servants have to show. "Take up your cross, and do good to the unthankful, and bless them that curse you, and love them that hate you, and pray for them that despitefully use you and persecute you, if you will be the children of God," Matt. v.

Direct. XXVII. Make not your own judgments or consciences your law, or the maker of your duty; which is but the discerner of the law of God, and of the duty which he maketh you, and of your own obedience or disobedience to him.—There is a dangerous error grown too common in the world, that

a man is bound to do every thing which his conscience telleth him is the will of God; and that every man must obey his conscience, as if it were the lawgiver of the world; whereas, indeed, it is not ourselves, but God, that is our lawgiver. And conscience is not appointed or authorized to make us any duty, which God hath not made us; but only to discern the law of God, and call upon us to observe it: and an erring conscience is not to be obeyed, but to be better informed, and brought to a righter performance of its office.

In prosecution of this direction, I shall here answer several cases about doubting.

Quest. I. What if I doubt whether a thing be a duty and good work or not? must I do it while I doubt? Nay, what if I am uncertain whether it be duty or sin?

Ans. 1. In all these cases about an erring or doubting conscience, forget not to distinguish between the being of a duty and the knowledge of a duty: and remember, that the first question is, Whether this be my duty? and the next, How I may discern it to be my duty? And that God giveth it the being by his law, and conscience is but to know and use it: and that God changeth not his law, and our duty, as oft as our opinions change about it. The obligation of the law is still the same, though our consciences err in apprehending it otherwise. Therefore, if God command you a duty, and your opinion be that he doth not command it, or that he forbids it, and so that it is no duty, or that it is a sin, it doth not follow that indeed God commands it not because you think so: else it were no error in you; nor could it be possible to err, if the thing become true, because you think it to be true. God commandeth you to love him, and to worship him, and to nourish your children, and to obey the higher powers, &c. And do you think you shall be discharged from all these duties, and allowed to be profane, or sensual, or to resist authority, or to famish your children, if you can but be blind enough to think that God would have it so? 2. Your error is a sin itself: and do you think that one sin must warrant another? or that sin can discharge you from your duty, and disannul the law? 3. You are a subject to God, and not a king to yourself; and therefore, you must obey his laws, and not make new ones.

Quest. II. But is it not every man's duty to obey his conscience?

Ans. No: it is no man's duty to obey his conscience in an error, when it contradicteth the command of God. Conscience is but a discernor of God's command, and not at all to be obeyed strictly as a commander; but it is to be obeyed in a larger sense, that is, to be followed wherever it truly discerneth the command of God. It is our duty to lay by our error, and seek the cure of it, till we attain it, and not to obey it.

Quest. III. But is it not a sin for a man to go against his conscience?

Ans. Yes: not because conscience hath any authority to make laws for you; but because interpretatively you go against God. For you are bound to obey God in all things; and when you think that God commandeth you a thing, and yet you will not do it, you disobey formally, though not materially. The matter of obedience is the thing commanded: the form of obedience is our doing the thing, because it is commanded; when the authority of the commander caneth us to do it. Now you reject the authority of God, when you reject that which you think he commandeth, though he did not.

Quest. IV. Seeing the form of obedience is the

being of it, and denominateth, which the matter doth not without the form, and there can be no sin which is not against the authority of God, which is the formal cause of obedience, is it not then my duty to follow my conscience?

Ans. 1. There must be an integrity of causes, or concurrence of all necessities to make up obedience, though the want of any one will make a sin. If you will be called obedient, you must have the matter and form, because the true form is found in no other matter; you must do the thing commanded, because of his authority that commandeth it. If it may be called really and formally obedience, when you err, yet it is not that obedience which is acceptable; for it is not any kind of obedience, but obedience in the thing commanded, that God requireth. 2. But indeed as long as you err sinfully, you are also wanting in the form as well as the matter of your obedience, though you intend obedience in the particular act. It is not only a wilful opposing, and positive rejecting the authority of the commander, which is formal disobedience; but it is any privation of due subjection to it; when his authority is not so regarded as it ought to be; and doth not so powerfully and effectually move us to our duty as it ought. Now this formal disobedience is found in your erroneous conscience; for if God's authority had moved you as it should have done, to diligent inquiry and use of all appointed means, and to the avoiding of all the causes of error, you had never erred about your duty. For if the error had been perfectly involuntary and blameless, the thing could not have been your particular duty, which you could not possibly come to know.

Quest. V. But if it be a sin to go against my conscience, must I not avoid that sin by obeying it? Would you have me sin?

Ans. You must avoid the sin, by changing your judgment, and not by obeying it; for that is but to avoid one sin by committing another. An erring judgment is neither obeyed nor disobeyed without sin; it can make you sin, though it cannot make you duty; it doth insnare, though not oblige. If you follow it, you break the law of God in doing that which he forbids you. If you forsake it and go against it, you reject the authority of God, in doing that which you think he forbids you. So that there is no attaining to innocence any other way, but by coming first to know your duty, and then to do it. If you command your servant to weed your corn, and he mistake you, and verily think, that you bid him pull up the corn, and not the weeds; what now should he do? Shall he follow his judgment, or go against it? Neither, but change it, and then follow it; and to that end inquire further of your mind, till he be better informed: and no way else will serve the turn.

Quest. VI. Seeing no man that erreth doth know or think that he erreth, (for that is a contradiction,) how can I lay by that opinion, or strive against it, which I take to be the truth?

Ans. It is your sin, that you take a falsehood to be a truth. God hath appointed means for the cure of blindness and error, as well as other sins; or else the world were in a miserable case. Come into the light, with due self-suspicion, and impartiality, and diligently use all God's means, and avoid the causes of deceit and error, and the light of truth will at once show you the truth, and show you that before you erred. In the mean time sin will be sin, though you take it to be duty, or no sin.

Quest. VII. But seeing he that knoweth his master's will and doth it not, shall be beaten with many stripes; and he that knoweth it not, with few; is it not my duty chiefly to avoid the many stripes, by

avoiding sinning against my conscience or knowledge?

Ans. 1. Your duty is to avoid both; and if both were not sinful, they would not both be punished with stripes. 2. Your conscience is not your knowledge when you err, but your ignorance. Conscience, as it signifieth the faculty of knowing, may be said to be conscience when it erreth; as reason is reason, in the faculty, when we err. And conscience, as to an erring act, may be called conscience, so far as there is any true knowledge in the act: as a man is said to see, when he misjudgeth of colours, or to reason, when he argueth amiss. But, so far as it erreth, it is no conscience in act at all; for conscience is science, and not nescience. You sin against your knowledge when you sin against a well-informed conscience, but you sin in ignorance when you sin against an erring conscience. 3. And if the question be not, what is your duty, but, which is the smaller sin, then it is true, that, *cæteris paribus*, it is a greater sin to go against your judgment, than to follow it. But yet, other imparities in matter and circumstances may be an exception against this rule.

Quest. VIII. But it is not possible for every man presently to know all his duty, and to avoid all error about his duty. Knowledge must be got in time. All men are ignorant in many things: should I not then in the mean time follow my conscience?

Ans. 1. Your ignorance is culpable, or not culpable. If it be not culpable, the thing which you are ignorant of is not your duty. If culpable, (which is the case supposed,) as you brought yourself to that difficulty of knowing, so it will remain your sin till it be cured; and one sin will not warrant another. And all that time you are under a double command; the one is, to know, and use the means of knowledge; and the other is, to do the thing commanded. So that how long soever you remain in error you remain in sin, and are not under an obligation to follow your error, but first to know, and then to do the contrary duty. 2. And as long as you keep yourselves in a necessity, or way of sinning, you must call it sin as it is, and not call it duty. It is not your duty to choose a lesser sin before a greater; but to refuse and avoid both the lesser and the greater. And if you say you cannot, yet, remember, that it is only your sin that is your impotency, or your impotency is sinful. But it is true, that you are most obliged to avoid the greatest sin: therefore, all that remaineth in the resolving of all such cases, is but to know, of two sins, which is the greatest.

Quest. IX. What if there be a great duty, which I cannot perform without committing a little sin? or, a very great good, which I cannot do but by an unlawful means; as, to save the lives of many by a lie?

Ans. 1. It is no duty to you, when you cannot do it without wilful sin, be it never so little. Deliberately to choose a sin, that I may perform some service to God, or do some good to others, is to run before we are called, and to make work for ourselves which God never made for us; and to offer sin for a sacrifice to God; and to do evil that good may come of it; and abuse God, and reject his government, under pretence of serving him. "The sacrifice of the wicked is an abomination to the Lord: how much more, when he bringeth it with a wicked mind?" Prov. xxi. 27; xv. 8. "He that turneth away his ear from hearing the law, even his prayer shall be abomination," Prov. xxviii. 9. "Be more ready to hear, than to offer the sacrifice of fools: for they consider not that they do evil," Eccles. v. 1. 2. If you will do good by sinning, you must do good in opposition to God: and how easily can he disap-

point you, and turn it into evil! It is not good indeed, which must be accomplished by sin. The final good is never promoted by it; and all other good is to be estimated by its tendency to the end. You think that good which is not so, because you judge by the present feeling of your flesh, and do not foresee how it stands related to the everlasting good.

Quest. X. Seeing then that I am sure beforehand that I cannot preach, or hear, or pray, or do any good action without sin, must I not, by this rule, forbear them all?

Ans. No; because your infirmities in the performance of your duty, which you would avoid and cannot, are not made the condition of your action, but are the diseases of it. They are not chosen and approved of. The duty is your duty notwithstanding your infirmities, and may be accepted of; for you cannot serve God in perfection till you are perfect; and to cast away his service is a far greater sin, than to do it imperfectly. But you may serve him without such wilful, chosen sin, if not in one way, yet in another. The imperfection of your service is repented of while it is committed; but so is not your approved, chosen sin. For a man to make a bargain against God, that he will commit a sin against him, though the action be the same which he hath often done before in pardonable weakness; this is to turn it to a presumptuous, heinous sin. If he do it for worldly gain or safety, he selleth his obedience to God for trifles. If he do it to serve God by, he blasphemeth God; declaring him to be evil, and a lover of sin, or so impotent as not to be able to do good, or attain his ends by lawful means. It is most dangerous to give it under our hands to the devil, that we will sin, on what pretence soever.

Quest. XI. What if I am certain that the duty is great, and uncertain whether the thing annexed to it be a sin or not? Must I forbear a certain duty for an uncertain sin? or forbear doing a great and certain good, for fear of a small, uncertain evil?

Ans. 1. The question *de esse* must go before the question *de apparere*. Either that which you say you are uncertain of is indeed a sin, or it is none. If it be no sin, then you are bound both to search till you know that it is no sin, and not to forbear your duty for it. But if really it be a sin, then your uncertainty of it is another sin; and that which God bindeth you to, is to forsake them both. 2. Your question containeth a contradiction: you cannot be certain that it is a duty at all to you, any further than you are certain whether the condition or means be lawful or a sin. What if an auditor in Spain or Italy say, I am certain that it is a duty to obey my teachers; but I am uncertain whether their doctrines of the mass, purgatory, and the rest, have any untruth or sin in them; therefore, I must not forbear certain obedience for uncertain sin. Or if a priest among them say, I am certain that it is a duty to preach God's word, but I am not certain that the Trent Articles, which I must swear or subscribe, are sinful or false; therefore I must not leave a great and certain duty for an uncertain sin. The answer to them both is easy. 1. It is your sin that you are uncertain of the sinfulness of those things, which God hath forbidden: and God biddeth you first to search the Scriptures, and cure that error. He made his law before your doubts arose, and will not change it because you doubt. 2. You contradict yourselves by a mistake. You have no more certainty that you should obey your teachers in these particulars, than you have that the things which they teach or command you are not against that law of God. You are certain that you must obey them in all things not forbidden by God, and within the reach of their

office to require. And you are as certain that it is unlawful to obey them against the law of God, and that God must be obeyed before man. But whether you must obey them in this particular case, you cannot be certain, while you are uncertain whether it be forbidden of God. And the priest must be as uncertain whether it be any duty of his at all, to preach God's word, as he is uncertain of the lawfulness of the Trent oath or subscription, unless he can do it without. If a subject say, I am certain, that to govern the kingdom well is a great, good work and duty, but I am uncertain whether to depose the king if he govern not well, and set up myself, be a sin; therefore, the certain good must overrule the uncertain evil. I give him the same answer: 1. It is your sin to be uncertain whether rebellion be a sin; and God bindeth you to lay by the sin of your judgment, and not to make it a shoeing-horn to more. 2. You are sure that governing well is a good work; but you should be as sure, that it is no duty of yours, nor good work for you to do, as you are sure that you are but a private man and a subject, and never called to do the good of another's office. A private man may say, I am sure preaching is a good work; but I am not sure that a private, unordained man may not stately separate himself to do it. But he can be no surer that it is a duty to him, than he is that he is called to it.

Quest. XII. Well, suppose my ignorance be my sin, and suppose that I am equally uncertain of the duty and of the sin annexed, yet if I have done all that I am able, and remain still unresolved, and after my most diligent inquiry am as much in doubt as ever, what should I then do?

Ans. 1. If you had by any former sin so forfeited God's assistance, as that he will leave you to your blindness, this altereth not his law and your obligations, which are still the same (to learn, understand, and practise). 2. But if you are truly willing to understand, and practise, and use his means, you have no cause to imagine that he will thus forsake you; undoubtedly he appointeth you no means in vain. If you attain not sufficient resolution to guide you in your duty, it is either because your hearts are false in the inquiry, and biassed, or unwilling to know the truth, or do it: or because you use not the true appointed means for resolution, but in partiality or laziness neglect it.

Quest. XIII. Suppose still my ignorance be my sin; which is the greater sin, to neglect the good work, or to venture on the feared evil that is annexed? I am not conscious of any unfaithfulness, but human frailty, that keepeth me from certainty. And no man is so perfect as to have no culpable ignorance, and to be certain in every point of duty. Therefore I must with greatest caution avoid the greatest sin, when I am out of hope of avoiding all. On one side, it is a common rule that I must do nothing against conscience, (no, not a doubting conscience,) though I must not always do what it biddeth me. "For he that doubteth is condemned if he eat: for whatsoever is not of faith is sin," Rom. xiv. 23. On the other side, if all duty be omitted which conscience doubteth of, I may be kept from almost every duty.

Ans. The heart is so deceitful that you have great cause to watch, lest human frailty be pretended, for that error, which a corrupted, biassed, partial mind, or wilful laziness, is the cause of. Diligent study, and inquiry, and prayer, with a sincere desire to know the truth, may succeed, at least, to so much satisfaction, as may keep your minds in quietness and peace, and give you comfort in your way, and preserve you from all such sin as is inconsistent with this your safety and acceptance with God. But yet

it is true that human frailty will occasion in the best uncertainties in some particular cases; and though God make it not our duty of two sins to choose the less, but to refuse both, yet he maketh it our duty more diligently to avoid the greater than the less. And oftentimes the case is so sudden that no inquiry can be made: and therefore I confess a christian should know which sins are greatest and to be most avoided. At present I shall lay down these following rules, premising this, that where accidents and circumstances which make sins great or small are to be compared, they are oftentimes so numerous and various, that no rules can be laid down beforehand, that will serve all turns, no more than in law and physic, any law books or physic books will serve all cases without a present experienced judicious counsellor: present prudence and sincerity must do most.

Rule I. In things altogether indifferent, nothing must be done that conscience doubteth of, because there is a possibility or fear of sinning on the one side, but none on the other; and in that case it is a certain sin to venture on a feared sin. But then it is supposed that the thing be indifferent as clothed with all its circumstances, and that there be no accident that taketh away its indifferency.

Rule II. In case the thing be really unlawful, and I think it to be lawful, but with some doubting, but am clear that the forbearing it is no sin; there the sin is only in the doing it; because all is clear and safe on the other side.

Rule III. There are many sins which are always and to all persons in all cases sins, and not doubted of by any without gross unfaithfulness or negligence; and here there is no room for any doubting whether we must do that good which cannot be done without that sin, it being certain that no such good can be a duty. As, to commit idolatry, to blaspheme God, to deny Christ, to deny the Scriptures, to hate, or reproach, or oppose a holy life, to be perjured, to approve or justify the sin of others, &c. It can be no duty which cannot be done without the wilful yielding to or committing these or any known sin.

Rule IV. There are some duties so great, and clear, and constant to all, that none but a profligate or graceless conscience (or one that is fearfully poisoned with sin) can make a doubt of it deliberately: these therefore come not within the case before us.

Rule V. If moral evil be compared only with natural good, or moral good with natural evil, there is no doubt to be made of the case: the least sin having more evil in it than the prosperity or lives of millions of men have good (considered in themselves as natural good); and the least duty to God having more good in it than the death of millions of men (as such) hath evil. For the good of duty and the evil of sin are heightened by their respect to God, and the other lessened as being good or evil only unto men, and with respect to them.

Rule VI. Where I am in an equal degree uncertain of the duty to be omitted, and of the sin to be committed, it is a greater sin to venture doubtfully upon the committing of a positive sin that is great, (in case it prove a sin,) than upon the omitting a duty which (in case it prove a duty) is less; and on the contrary, it is worse to venture on the omitting of a great duty, than on the committing of a small, positive sin. As, suppose my own or my neighbour's house be on fire, and I am in doubt whether I may take another man's water to quench it against his will; or if my own, or my child's, or neighbour's life be in danger by famine, and I doubt whether I may take another man's apples, or pears, or ears of corn, or his bread, against his will, to save my own life or another's. Really, the thing is already made

lawful or unlawful (which I now determine not) by the law of God; but in my unavoidable uncertainty, (if I be equally doubtful on both sides,) it is a far greater sin (if it prove a sin) to omit the saving of the house or life, than to take another man's water, or fruit, or bread, that hath plenty (if this prove the sin). So if king and nobles were in a ship, which would be taken and all destroyed by pirates, unless I told a lie, and said, they are other persons; if I were equally in doubt which course to take, to lie or not, (though sin have more evil than all our lives have good,) yet a sinful omitting to save all their lives is a greater sin than a sinful telling of such a lie. Suppose I am in doubt, whether I may lawfully save an ox, or ass, or a man's life, by labour on the sabbath day? or David had doubted, whether he might eat the consecrated shew-bread in his necessity? it is clear, that the sinful neglect of a man's life is worse than the sinful violation of a sabbath, or the sinful use of the consecrated bread. If I equally doubt, whether I may use a ceremony, or disorderly, defective form of prayer, and whether I should preach the gospel to save men's souls, where there are not others enough to do it; it is clear, that sinfully to use a ceremony, or disorderly form of prayer, is, *ceteris paribus*, a lesser sin than sinfully to neglect to preach the gospel and to save men's souls. On the other side, suppose I dwell in Italy, and could not have leave to preach the gospel there, unless I would subscribe to the Trent Confession, or the canon 3d of Concil. Lateran sub Innocent III.; one of which requireth men to swear for transubstantiation, and to interpret the Scriptures only according to the unanimous consent of the fathers (who never unanimously consented in any exposition of the greatest part of the Scriptures at all); the other decreeth the pope's deposing temporal lords, and disobliging their subjects from their allegiance. On the one side, I doubt, whether by subscribing I become not guilty of justifying idolatry, perjury, and rebellion, and making myself guilty of the perjury of many thousand others: on the other side, I doubt, whether I may disobey my superiors who command me this subscription, and may forbear preaching the gospel, when yet I apprehend that there are others to preach it, and that my worth is not so considerable as that there should be any great loss in putting me out and putting in another; and God needeth not me to do him service, but hath instruments at command; and that I know not how soon he may restore my liberty, or that I may serve him in another country, or else in sufferings at home; in such a case the sinful justifying of perjury or rebellion in whole countries is a far greater sin than the sinful omission of my preaching: for he that justifieth perjury destroyeth the bonds of all societies, and turneth loose the subjects against their sovereigns. Or if I, being a minister, were forbidden to preach the gospel where there is necessity, unless I will commit some sin; if I doubt on one side whether I should disobey my superiors, and on the other whether I should forbear my calling, and neglect the souls of sinners; it is a lesser sin, *ceteris paribus*, to disobey a man sinfully, than to disobey God, and to be cruel to the souls of men to their perdition sinfully. Or if I have made a vow, and sworn that I will cast away a penny or a shilling, and I am in doubt on one side whether I be not bound to keep it as a vow, and on the other whether it be not a sin to keep it, because to cast away any of my talents is a sin; in this case, the sinful casting away of a penny or a shilling is not so great a sin as sinful perjury. If Daniel and the three witnesses had been in equal doubt, whether they should obey

the king or pray to God, (as Dan. vi.) and renounce the bowing to his idol, (Dan. iii.) the sinful forbearance of prayer as then commanded, and the sinful bowing to the idol had been a greater sin than a sinful disobeying the king's command in such a case, if they had mistaken.

Rule VII. If I cannot discern whether the duty to be omitted, or the sin to be committed, be materially and in other respects the greater, then that will be to me the greater of the sins which my doubting conscience doth most strongly suspect to be sin, in its most impartial deliberation. For if other things be equal, certainly the sinning against more or less conviction or doubting must make an inequality. As, if I could not discern whether my subscription to the Trent Confession, or my forbearing to preach, or my preaching though prohibited, were the greater sin, in case they were all sinful; but yet I am most strongly suspicious of sinfulness in the subscription, and less suspicious of sinfulness in my forbearing in such a case to preach, and least of all suspicious of sinfulness in my preaching though prohibited: in this case to subscribe sinfully is the greatest sin, and to forbear sinfully to exercise my office is the next, and to preach unwarrantably is the least.

Rule VIII. If I could perceive no difference in the degrees of evil in the omission and the commission, nor yet in the degrees of my suspicion or doubting, then that is the greater sin which I had greater helps and evidence to have known, and did not.

Rule IX. If both greater material evil be on one side than on the other, and greater suspicion or evidence of the sinfulness also, then that must needs be the greater sin.

Rule X. If the greatness of the material evil be on one side, and the greatness of the suspicion and evidence be on the other, then the former (if sin) will be materially and in itself considered the worst; but the latter will be formally the greater disobedience to God. But the comparison will be very difficult. As, suppose that I swear to God that I will cast away a shilling, or that I will forbear to pray for a week together; here I take perjury to be a greater sin than my casting away a shilling, or forbearing to pray a week: but when I question whether the oath should be kept or not, I have greater suspicion that it should not than that it should, because no oath must be the bond of the least iniquity. Here, if the not keeping it prove a sin, I shall do that which is the greater sin in itself if I keep it not; but I shall show more disobedience in keeping it, if it be not to be kept.

Rule XI. If it be a double sin that I suspect on one side, and but a single one on the other, it maketh an inequality in the case. As, suppose that in my father's family there are heretics and drunkards, and I swear that in my place and calling I will endeavour to cast them out. My mother approveth my vow; my father is against it, and discharge me of it because I did it not by his advice. On one side, I doubt whether I am bound, or may act against my father's will: on the other side, I as much doubt whether I am not perjured, and disobedient to my mother, if I do it not, and whether I disobey not God, that made it my duty to endeavour the thing in my place and calling before I vowed it.

Rule XII. There is a great deal of difference between omitting the substance of a duty for ever, and the delaying it, or altering the time, and place, and manner. For instance, that which will justify or excuse me for shortening my prayer, or for praying but once a day, or at noon rather than in the morning, or for defect in method, or fervency, or expressions, may not justify or excuse me for denying, re-

nouncing, or long forbearing prayer. And that which may excuse an apostle for not preaching in the temple or synagogues, or not having the emperor's or the high priest's allowance or consent, or for not continuing in one city or country; would not excuse them if they had renounced their callings, or totally, as to all times, and places, and manner of performance, have ceased their work for fear of men.

Rule XIII. If the duty to be omitted and the sin to be committed seem equal in greatness, and our doubt be equal as to both, it is commonly held safer to avoid the commission more studiously than the omission. For which there are many reasons given.

Rule XIV. There is usually much more matter for fear and suspicion, *cæteris paribus*, of sins to be committed, than of duties to be omitted, when the commission is made necessary to the doing of the duty. Both because it is there that the fear beginneth: for I am certain that the good work is no duty to me, if the act be a sin which is its necessary condition. Therefore, so far as I suspect the act to be sinful, I must needs suspect the duty to be no duty to me at that time: it is not possible I should be rationally more persuaded that the duty is my duty, than that the condition is no sin. If it were the saving of the lives of all men in the country, I could no further take it to be my duty, than I take that to be no sin by which it must be done, it being a thing past controversy, that we must not sin for the accomplishment of any good whatsoever. And also because the sin is supposed to be always sin, but few duties are at all times duties: and the sin is a sin to every man, but the duty may be another man's duty, and not mine. For instance: Charles V. imposeth the Interim upon Germany: some pastors yielded to it; others refused it, and were cast out. Those that yielded pleaded the good of the churches, and the prevention of their utter desolation, but yet confessed that if the thing imposed were sinful, it was not their duty to do it for any good whatsoever, but to seek the good of the church as well as they could without it. The other that were cast out argued, that so far as they were confident the Interim was sinful, they must be confident that nothing was their duty that could not be done without it, and that God knew best what is good for his church, and there is no accomplishing its good by sin and God's displeasure; and that they did not therefore forsake their ministry, but only lose the ruler's licence; for they resolved to preach in one place or other till they were imprisoned, and God can serve himself by their imprisonment or death, as well as by their preaching. And while others took their places that thought the Interim lawful, the churches were not wholly destitute; and if God saw it meet, he could restore their fuller liberties again: in the mean time, to serve him, as all pastors did for three hundred years after Christ, without the licence of the civil magistrate, was not to cast away their office. Another instance: the zealous papists in the reign of Henry III. in France, thought that there was a necessity of entering the League, and warring against the king, because religion was in danger, the preservation whereof is an unquestionable duty. The learned and moderate lawyers that were against them said, that there being no question but the king had the total sovereignty over them, they were sure it was a sin to resist the higher powers, and therefore no preservation of religion could be a duty or lawful to them which must be done by such a certain sin: sin is not the means to save religion or the commonwealth.

Rule XV. When a thing is not prohibited and sinful simply in itself, but because of some accidental

or consequential evil that it tendeth to, there a greater accidental or consequential good may preponderate the evil, and make the thing become no sin, but a duty. It is a matter of exceeding difficulty to discern oftentimes whether a thing be simply and absolutely forbidden, or only by accident and alterably, and to discern which accident doth preponderate. There are so many observations that should here be taken in, and so much of a man's life and peace is concerned in it, that it deserveth a treatise by itself. And therefore I shall not meddle with it any further here, lest an insufficient tractate be worse than none, in a case where error is so easy and perilous.

Rule XVI. As to the danger of the sinner himself, there is a great deal of difference between an error and sin of human frailty, when the service of God, and true obedience, and the common good, is sincerely intended, and an error and sin of false-heartedness and sloth, when selfishness is the secret spring of the error, and carnal interest the real end, though God and his service be pretended. And usually the concomitants will show something of this to others. For instance; two magistrates and two ministers submit to some questioned imposition, all pretend that the glory of God, and his service, is it that prevaileth with them to submit. The one of the magistrates faithfully serves God afterward with his authority, and sheweth thereby that he meant sincerely: the other doth no good in his place, and sheweth his hypocrisy. One of the ministers preacheth zealously, and privately laboureth as one that thirsteth for the saving of souls: the other preacheth formally, and coldly, and heartlessly, and never converteth a soul, and neglecteth the work which he pretended was his end.

Grand Direct. XI. Let it be most deeply engraven on thy heart, that God is infinitely good and amiable; thy grand Benefactor and Father in Christ; the end of all that thou art and hast; and the everlasting rest and happiness of thy soul: see therefore that thy inflamed heart be entirely and absolutely offered up unto him by the mediation of his Son, to love him, to trust him, to delight in him, to be thankful to him, to glorify him, and through faith to long for the heavenly glory, where all this will be perfectly done for ever. And first let us speak of LOVE.

I did in the first direction persuade you to lay a good foundation in faith and knowledge. In the second I directed you how to live upon Christ. In the third, how to believe practically in the Holy Ghost. In the fourth I directed you to the orderly and practical knowledge of all the attributes of God. In the fifth, how to know God practically in his first grand relation, as he is your Owner. In the sixth, how to know him practically in his second grand relation, as he is your King or Governor; and in subordination to his governing relation. In the seventh I directed you in your relation of disciples to Christ your Teacher. And in the eighth I directed you in your relation of patients to Christ your Physician, and the Holy Ghost as your Sanctifier. In the ninth I directed you in your relation of soldiers to Christ the Captain of your salvation. In the tenth I directed you in the relation of servants to Christ your Master. And now being past those subordinate relations (to the second), I proceed to direct you in your third grand relation to God as your Benefactor, Father, and Felicity. And because there are divers great duties in this general, I shall first begin with this of love; and afterwards speak distinctly of the rest.

For loving God as our Father, our Benefactor, and our end.

Directions for loving God as our Father and Felicity.

Here I shall first give you these general preparatives (and then give you directions for the exercise of holy love). 1. You must understand the nature of love to God. 2. You must understand the differences of this love. 3. You must understand the reasons of it. 4. And the contraries of it. 5. And the counterfeits of it.

God is not loved as a particular good, but as the universal good.

I. For the understanding its nature observe these things: 1. It is not the love of a particular good, but of the infinite, Universal Good. The creature is a particular good, and our love to it is a particular, limited love, confined as to a point. God is the Universal Good, and our love to him is not limited by the object, but by the narrowness and imperfection of our faculties themselves. As suppose you had variety of candles in your room, and you had diamonds and other refulgent things; you love each of these with a particular love, for their splendour and usefulness; and you more easily observe and feel the motion of this confined love. But light itself, as light, you love with a more universal love; which is greater, but not so sensibly observed. (Not as we speak of notional universals in logic, which have no existence but in particulars; but of the natural, transcendent, infinite good, eternally existent, and arbitrarily appearing in some created particles.) As the love of an infinite light would differ from the love of a candle, and the love of an infinite heat from the love of a fire, and the love of infinite wisdom itself from the love of a wise man, and the love of infinite goodness itself from the love of a good man; so doth the love of God from the love of a particular, created good.

2. Our love to God is not ordinarily so passionate as our love to creatures; because the nearness and sensibleness of the creature promoteth such sensible operations. But God is not seen, or felt, or heard, but believed in by faith, and known by reason. And the narrowness of the creature making resistances, stops, and difficulties, occasioneth a turbulent passionateness of love; when the infiniteness of God hath no such occasion. Our love to creatures is like the running of a stream in a channel that is too narrow for it, where stops and banks do make it go on with a roaring violence; but our love to God is like the brook that slideth into the ocean, where it is insensibly devoured. Therefore our love to God must principally be perceived, not in violent passions, but in, 1. A high estimation of him. 2. In the will's adhering to him. 3. And in the effects (to be mentioned anon). Yet when a passionate love is added to these, it may be the most excellent significantly and effectively. Some philosophers

Whether God may be the object of passionate love.

think that God cannot at all be loved with a passionate love, because he is a pure, immaterial Being, and therefore cannot be the object of a material act or motion, such as our passions are; and, therefore, that it is some idol of the imagination that is so loved. But, 1. If they mean that his pure essence, in itself, is not the immediate object of a passion, they may say the same of the will itself; for man (at least in flesh) can have no other volition of God, but as he is apprehended by the intellect. And if by an idol they mean the image of God in the mind, gathered from the appearances of God in creatures, man in flesh hath no other knowledge of him; for here we know him but darkly, enigmatically, and as in a glass, and have no formal, proper conception of him in his essence. So that the rational powers themselves do no otherwise know and will God's essence, but as re-

presented to us in a glass. 2. And thus we may also love him passionately; it being God in his objective being as apprehended by the intellect that we both will and passionately love. The motion of the soul in flesh may raise passions, by the instrumentality of the corporeal spirits, towards an immaterial object; which is called the object of those passions, not merely as passions, but as the passions of a rational agent; it being more nearly or primarily the object of the intellect and will, and then of the passions, as first apprehended by these superior powers. A man may delight in God; or else, how is he our felicity? and yet, we know of no delight which is not passion. A man may love his own soul with a passionate love; and yet it is immaterial. When I passionately love my friend, it is his immaterial soul, and his wisdom, and holiness, which I chiefly love.

3. It is not only for his excellencies and perfections in himself, nor only for his love and benefit to us, that grace doth cause a sinner to love God; but it is for both conjunctly; as he is good, and doth good, especially to us, in the greatest things.

What of God is the object of our love.

4. Our first special love to God, is orderly and rationally to be raised, by the belief of his goodness in himself, and his common love and mercy to sinners, manifested in his giving of his Son for the world, and giving men the conditional promise of pardon and salvation, and offering them Christ and life eternal, and all this to us as well as others: and not to be caused by the belief or persuasion of his special, peculiar, electing, redeeming, or saving love to us above others, that have the same invitations and offers. It is the knowledge of common love and mercy, and not of special love and mercy, as already possessed, that is appointed to be the motive of our first special love to God. (Yet there is in it an apprehension that he is our only possible felicity, and that he will give us a special interest in his favour, if we return by faith in Christ unto him.) For, 1. Every man is bound to love God with a special love: but every man is not specially beloved by him: and no man is bound to love God as one that specially loveth him but those that indeed are so beloved by him; for else they were bound to believe a falsehood, and to love that which is not; and grace should be an error and deceit. The object is before the act. God's special love must in itself be before its revelations; and as revealed it must go before our belief of it; and as believed it must go before our loving it, or loving him as such, or for it. 2. The first saving faith is inseparably conjunct with special love; for Christ is believed in and willed, as the way or means to God as the end (otherwise it is no true faith). And the volition of the end (which is love) is in order of nature before the choice or use of the means as such: and if we must love God as one that specially loveth us, in our first love, then we must believe in him as such by our first faith: and if so, it must be to us a revealed truth. But (as it is false to most that are bound to believe, so) it is not revealed to the elect themselves: for if it be, it is either by ordinary or extraordinary revelation. If by ordinary, either by Scripture directly, or by evidences in ourselves which Scripture maketh the characters of his love. But neither of these; for Scripture promiseth not salvation to named, but described persons; and evidence of special love there is none, before faith, and repentance, and the first love to God. And extraordinary revelation from heaven, by inspiration or angel, is not the ordinary begetter of faith: for faith is the belief of God, speaking to us (now) by

What is the motive of our first love to God.

his written word. So that where there is no object of love, there can be no love; and where there is no revelation of it to the understanding, there is no object for the will; and till a man first believe and love God, he hath no revelation that God doth specially love him. Search as long as you will, you will find no other. 3. If the wicked were condemned for not loving a false or feigned object, it would quiet their consciences in hell when they had detected the deceit, and seen the natural impossibility and contradiction. 4. The first love to God is more a love of desire, than of possession; and therefore it may suffice to raise it, that we see a possibility of being for ever happy in God, and enjoying him in special love, though yet we know not that we possess any such love. The nature of the thing proclaimeth it most rational and due, that we love the infinite Good, that hath done so much by the death of his Son, to remove the impediments of our salvation; and is so far reconciled to the world in his death, as by a message of reconciliation, to entreat them to accept of Christ, and pardon, and salvation freely offered them, 2 Cor. v. 19, 20; and is himself the offered happiness of the soul. He that dare say, that this much hath not an objective sufficiency to engage the soul in special love, is a blind undervaluer of wonderful mercy. 5. The first special grace bringeth no new object for faith or love, but causeth a new act upon the formerly revealed object.

5. But our love to God is greatly increased and advantaged afterwards by the assurance or persuasion of his peculiar, special love to us. And therefore all christians should greatly value such assurance, as the appointed means of advancing them to greater love to God.

6. As we know God here in the glass of his Son, and word, and creatures, so we most sensibly love him here, as his goodness appeareth in his works, and graces, and his word, and Son.

7. The nearer we come to perfection, the more we shall love God for himself and his infinite natural goodness and perfections, not casting away the respects of his goodness and love as to ourselves, but highest regarding himself for himself, as carried to him above ourselves.

II. Though love in its own nature be still the same, and is nothing but the rational appetite of good; or the will's volition of good apprehended by the understanding; the first motion of the will to good, arising from that natural inclination to good, which is the nature of the will, and the *pondus animæ*, the poise of the soul; or from healing grace which repaireth the breach that is made in nature; yet love in regard of the state of the lover, and the way of its imperate acting, is thus differenced. 1. Either the lover is in the hopeful pursuit of the thing beloved, and then it is desiring, seeking love. 2. Or he is, or seemeth to be, denied, destitute, and deprived of his beloved (in whole or in part); and then it is a mourning, lamenting love. 3. Or he enjoyeth his beloved, and then it is enjoying, delighting love. 1. The ordinary love which grace causeth on earth is a predominancy of seeking, desiring love, encouraged by some little foretastes of enjoying, delighting love, and, in a great measure, attended with mourning, lamenting love. 2. The

state of deserted, dark, declining, relapsing, and melancholy, tempted christians, is a predominance of mourning, lamenting love, assisted with some help of seeking, desiring love; but destitute of enjoying, delighting love. 3. The state of the glorified is perfection of enjoying, delighting love alone. And all the rest are to bring us unto this."

III. The reasons why love to God is so great, and high, and necessary a thing, and so much esteemed above other graces, are: 1. It is the motion of the soul that tendeth to the end; and the end is more excellent than all the means as such. 2. The love, or will, or heart is the man; where the heart or love is, there the man is: it is the fullest resignation of the whole man to God, to love him as God, or offer him the heart. God never hath his own fully till we love him. Love is the grand, significant, vital motion of the soul; such as the heart, or will, or love is, such you may boldly call the man. 3. The love of God is the perfection and highest improvement of all the faculties of the soul, and the end of all other graces, to which they tend, and to which they grow up, and in which they terminate their operations. 4. The love of God is that spirit or life of moral excellency in all other graces in which (though not their form, yet) their acceptableness doth consist, without which they are to God as a lifeless carrion is to us. And to prove any action sincere and acceptable to God, is to prove that it comes from a willing, loving mind, without which you can never prove it. 5. Love is the commander of the soul, and therefore God knoweth that if he have our hearts, he hath all, for all the rest are at its command; for it is, as it were, the nature of the will, which is the commanding faculty; and its object is the ultimate end which is the commanding object. Love setteth the mind on thinking, the tongue on speaking, the hands on working, the feet on going, and every faculty obeyeth its command. 6. The obedience which love commandeth, participateth of its nature, and is a ready, cheerful, sweet obedience, acceptable to God, and pleasant to ourselves. 7. Love is a pure, chaste, and cleansing grace; and most powerfully casteth out all creature pollution from the soul: "the love of God doth quench all carnal, sinful love; and most effectually carrieth up the soul to such high delights, as causeth it to contemn and forget the toys which it before admired. 8. The love of God is the true acknowledging and honouring him as good. That blessed attribute, his goodness, is denied, or despised, by those that love him not. The light of the sun would not be valued, honoured, or used by the world, if there were no eyes in the world to see it. And the goodness of God is to them that love him not, as the light to them that have no eyes. If God would have had his goodness to be thus unknown or neglected, he would never have made the intellectual creatures. Those only give him the glory of his goodness that truly love him. 9. Love (in its attainment) is the enjoying and delighting grace: it is the very content and felicity of the soul: both as it maketh us capable to receive the most delightful communications of God's love to us; and as it is the soul's delightful closure with its most amiable felicitating object. 10. Love is the everlasting grace, and the work

"Nobilis et præstantius est charitatem exercere in Deo, quam virtutes propter Deum. Charitas compendiosissima ad Deum via est per quam celerrime in Deum pervenitur; nec sine charitate aliqua virtus supernaturaliter homini sapit: charitas enim forma omnium virtutum est. Per hoc charitatis exercitium, homo ad tantam sui abominationem venit, ut non solum seipsum contemnat, verum etiam se ab aliis contemni æquo animo ferat; imo etiam ab aliis contemptus gaudet.—Thaulerus, flor. c. 7. p. 114.

"Austin, (Tract. 9. in John,) having showed that among men, it maketh no one beautiful to love one that is beautiful, saith, Anima nostra fœda est per iniquitatem: amando Deum pulchra efficitur: qualis amor qui reddat pulchrum amantem? Deus semper pater est: amavit nos fœdos, ut ex fœdis faceret pulchros: pulchri erimus amando eum qui pulcher est. Quantum in te crescit amor, tantum crescit pulchritudo; quia ipsa charitas animæ pulchritudo est.

which we must be doing in heaven for ever. These are the reasons of love's pre-eminence.

IV. The love of creatures hath its contraries on both extremes, in the excess and in the defect; but the love of God hath no contrary in excess: for Infinite Goodness cannot possibly be loved too much (unless as the passion may possibly be raised to a degree distracting or disturbing the brain). The odious vices contrary to the love of God are, 1. Privative; not loving him. 2. Positive; hating him. 3. Opposite; loving his creatures in his stead: all these concur in every unsanctified soul. That they are all void of the true love of God, and taken up with creature love, is past all doubt; but whether they are all haters of God, may seem more questionable. But it is as certain as the other; only the hatred of God in most doth not break out into that open opposition, persecution, or blasphemy, as it doth with some that are given up to desperate wickedness; nor do they think that they hate him. But the aversion of the will is the hatred of God; and if men had not a great aversion to him, they would not forsake him, and refuse to be converted to him, notwithstanding all the arguments of love that can be used to allure them. Displacency, nollition, and aversion are hatred.

If you think it impossible that men can hate God, whom they confess to be infinitely good, consider for the true understanding of this hatred, 1. That it is not as good that they hate him; 2. and it is not God simply in himself considered; 3. and therefore it is not all in God; 4. and it is not the name of God; 5. but it is, 1. God as he seemeth unsuitable to them, and unfit for their delight and love: which seeming is caused by their carnal inclination to things of another nature, and the sinful perverting of their appetites, and the blindness and error of their minds. 2. And it is God as he is an enemy to their carnal concupiscence; whose holy nature is against their unholiness, and hateth their sin, and his laws forbid them the things which they most love and take delight in: and so they hate God, as a madman hateth his keeper and physician, and takes them for his enemies; and as a hungry dog doth hate him that keepeth him from the meat which he loveth, or would take it out of his mouth. 3. And they hate God, as one who by his holiness, justice, and truth is engaged to condemn them for their sin, and so (consequently to their sin) is their enemy that will destroy them (unless they forsake it): when their wills are enslaved to their sins, and they cannot endure to be forbidden them, and yet see that God will damn them in hell-fire if they cast them not away: this filleth them with displacency against God, as holy and just. 4. And then, consequently, they hate him in the rest of his attributes: as his omniscience, that he always seeth them; his omnipresence, that he is always with them; his omnipotency, that he is irresistible and able to punish them: his very mercy as expressed to others, when they must have no part in it; yea, his very immutability, eternity, and being, as he is to continue an avenger of their iniquity: so that the wicked in despair do wish that there were no God; and in prosperity, they wish he were not their Governor and Judge, or were unholy and unjust, allowing them to do what they list without account or punishment. Thus God is hated by the wicked according to the measure of their wickedness, and carnal interest, and concupiscence which he is against. Where you may note, 1. that the hatred of God beginneth at the sensual love of things temporal which he forbiddeth; 2. that the wicked great ones of the world, and those that have the strongest concupiscence, are usually the greatest haters of God, as having the greatest adverse interest, and being most

in love with the things which he prohibiteth and will condemn.

V. The counterfeit of love to God is something that seemeth like it, and yet is consistent with prevalent hatred, or privation of true love, and maketh self-deceiving hypocrites. 1. One is when so much of God is loved as men think hath no opposition to their lusts and carnal interest (as his mercy and readiness to forgive); and then they think that they truly love God, though they hate his holiness and other attributes. 2. Another counterfeit is, to love God upon mistakes, imagining that he is of the sinner's mind, and will bear with him and not condemn him, though he continue sensual and ungodly: this is not indeed to love God, but something contrary to God. If men's fantasies will take God to be like the devil, a friend to sin, and no friend to holiness, and false in his threatenings, &c. and thus will love him; this is so far from being indeed the love of God, that it is an odious blaspheming of him. 3. Another counterfeit is, to love God only for his temporal mercies, as because he preserveth and maintaineth them, when yet he is resisted when he would give them things spiritual. 4. Another is, when the opinionative approbation of the mind, and honouring God with the lips and knee, are mistaken for true love. In a word, whatever love of God respecteth him not as God indeed, and is not superlative, but is subservient to creature love, is but a counterfeit.

VI. The directions for the exercise of the love of God are these:

Direct. 1. Consider well, that the love of our Creator, Redeemer, and Regenerator, is the very end for which we are created, redeemed, and regenerate; and how just it is that God should have the end of such excellent works, and that by neglecting or opposing the love of God, which is the end, we neglect or oppose the works of creation, redemption, and regeneration themselves.—Let us plead these works of God with our hearts, and say,—I. O sluggish soul! dost thou forget the use for which thou wast created, and for which thou wast endowed with rational faculties? Dost thou repent that thou art a man, and refuse the employment of a man? What is the means or instrument good for, but its proper end, and use, and action? God made the sun to shine, and it shineth; he made the earth to support us and bear fruit, and it doth accordingly: and he made thee to love him, and wilt thou refuse and disobey? How noble and excellent is thy employment in comparison of theirs! Is the fruit of the earth, or the labour of thy beast, or the service of any inferior creature, so sweet and honourable a work as thine, to know and love thy bountiful, glorious Creator? How happy is thy lot! how blessed is thy portion in comparison of theirs! And dost thou forsake thy place, and descend to more ignoble objects, as if thou hadst rather been some silly, sordid animal? If thou hadst not rather be a beast than a man, why chooseth thou the love and pleasures of a beast, and refuseth the love and pleasures of a man? Is creation, and the image of God in a rational, free soul, a thing thus to be contemned for nothing? What is the sun good for, if it should yield no light or heat? And what art thou good for more than the beasts that perish, if thou know not and love not thy Creator? If God should offer to unman thee, and turn thee into a horse or dog, thou wouldst think he thrust thee into misery; and yet thou canst voluntarily and wilfully unman thyself, and take it as thy ease and pleasure. If death came this night to dissolve thy nature, it would not please thee; and yet thou canst daily destroy thy nature, as to its use and end, and not lament it! It were better I had never been a man, nor

never had a heart or love within me, if I use it not in the holy love of my Creator. It is true, I have a body that is made to eat, and drink, and sleep; but all this is but to serve my soul in the love of him that giveth me all. Life is not for meat, or drink, or play; but these are for life, and life for the higher ends of life.

2. Look unto thy Redeemer, drowsy soul! and consider for what end he did redeem thee: Was it to wander a few years about the earth, and to sleep, and sport awhile in flesh? Or was it to crucify thee to the world, and raise thee up to the love of God? He came down to earth from love itself, being full of love, to show the loveliness of God, and reconcile thee to him, and take away the enmity, and by love to teach thee the art of love. His love constrained him to offer himself a sacrifice for sin, to make thee a priest thyself to God, to offer up the sacrifice of an inflamed heart in love and praise; and wilt thou disappoint thy Redeemer, and disappoint thyself of the benefits of his love? The means is for the end; thou mayst as well say, I would not be redeemed, as to say, I would not love the Lord.

3. And bethink thyself, O drowsy soul, for what thou wast regenerated and sanctified by the Spirit? Was it not that thou mightst know and love the Lord? What is the Spirit of adoption that is given to believers, but a Spirit of predominant love to God? Gal. iv. 6. Thou couldst have loved vanity, and doted on thy fleshly friends and pleasures, without the Spirit of God: it was not for these, but to destroy these, and kindle a more noble, heavenly fire in thy breast, that the Spirit did renew thee. Examine, search, and try thyself, whether the Spirit hath sanctified thee or not. Knowest thou not, that if "any man have not the Spirit of Christ, the same is none of his?" 2 Cor. xiii. 5; Rom. viii. 9. And if Christ and his Spirit be in thee, thy love is dead to earthly vanity, and quickened and raised to the most holy God. Live then in the Spirit, if thou have the Spirit: to walk in the Spirit is to walk in love. Hath the regenerating Spirit given thee on purpose a new principle of love, and done so much to excite it, and been blowing at the coals so oft, and shall thy carnality or sluggishness yet extinguish it? As thou wouldst not renounce or condemn thy creation, thy redemption, and regeneration, condemn not and neglect not the love of thy Creator, Redeemer, and Regenerator, which is the end of all.

Direct. II. Think of the perfect fitness of God to be the only object of thy superlative love; and how easy and necessary it should seem to us to do a work so agreeable to right reason and uncorrupted nature; and abhor all temptations which would make God seem unsuitable to thee.—O sluggish and unnatural soul! should not an object so admirably fit allure thee? Should not such attractive goodness draw thee? Should not perfect amiableness win thee wholly to itself? Do but know thyself and God, and then forbear to love him if thou canst! Where should the fish live, but in the water? And where should birds fly, but in the air? God is thy very element: thou diest and sinkest down to brutishness, if thou forsake him or be taken from him. What should delight the smell, but odours? or the appetite, but its delicious food? or the eye, but light, and what it sheweth? and the ear, but harmony? and what should delight the soul, but God? If thou know thyself, thou knowest that the nature of thy mind inclineth to knowledge; and by the knowledge of effects, to rise up to the cause; and by the knowledge of lower and lesser matters, to ascend to the highest and greatest. And if thou know God, thou knowest that he is the cause of all things, the Maker,

Preserver, and Orderer of all, the Being of beings, the most great, and wise, and good, and happy; so that to know him, is to know all; to know the most excellent, independent, glorious Being, that will leave no darkness nor unsatisfied desire in thy soul. And is he not then most suitable to thy mind? If thou know thyself, then thou knowest that thy will, as free as it is, hath a natural, necessary inclination to goodness. Thou canst not love evil as evil; nor canst thou choose but love apprehended goodness, especially the chiefest good, if rightly apprehended. And if thou know God, thou knowest that he is infinitely good in himself, and the cause of all the good that is in the world, and the giver of all the good thou hast received, and the only fit and suitable good to satisfy thy desires for the time to come. And yet, shall it be so hard to thee to love, so agreeably to perfect nature, so perfect, and full, and suitable a good? even Goodness and Love itself, which hath begun to love thee? Is any of the creatures which thou lovest so suitable to thee? Are they good, and only good, and perfectly good, and unchangeably and eternally good? Are they the spring of comfort, and the satisfying happiness of thy soul? Hast thou found them so? or dost thou look to find them best at last? Foolish soul! canst thou love the uneven, defective, troublesome creature, if to some one small, inferior use it seemeth suitable to thee? and canst thou not love Him, that is all that rational love can possibly desire to enjoy? What though the creature be near thee, and God be infinitely above thee? He is nearer to thee than they. And though in glory he be distant, thou art passing to him in his glory, and wilt presently be there. Though the sun be distant from thee, it communicateth to thee its light, and heat, and is more suitable to thee than the candle that is nearer thee. What though God be most holy, and thou too earthly and unclean? is he not the fitter to purify thee, and make thee holy? Thou hadst rather, if thou be poor, have the company and favour of the rich that can relieve thee, than of beggars that will but complain with thee. And if thou be unlearned or ignorant, thou wouldst have the company of the wise and learned that can teach thee, and not of those that are as ignorant as thyself. Who is so suitable to thy desires, as he that hath all that thou canst wisely desire, and is willing and ready to satisfy thee to the full? Who is more suitable to thy love, than he that loveth thee most, and hath done most for thee, and must do all that ever will be done for thee, and is himself most lovely in his infinite perfections? O poor, diseased, lapsed soul! if sin had not corrupted, and distempered, and perverted thee, thou wouldst have thought God as suitable to thy love, as meat to thy hunger, and drink to thy thirst, and rest to thy weariness, and as the earth and water, the air and sun, are to the inhabitants of the world! O whither art thou fallen? and how far, how long, hast thou wandered from thy God, that thou now drawest back from him as a stranger to thee, and lookest away from him as an unsuitable good?

Direct. III. Imagine not God to be far away from thee, but think of him as always near thee and with thee, in whose present love and goodness thou dost subsist.—Nearness of objects doth excite the faculties: we hear no sound, nor smell any odour, nor taste any sweetness, nor see any colours, that are too distant from us. And the mind being limited in its activity, neglecteth, or reacheth not things too distant, and requireth some nearness of its object, as well as the sense; especially to the excitation of affections and bodily action. A distant danger

stirreth not up such fears, nor a distant misery such grief, nor a distant benefit such pleasure, as that which is at hand. Death doth more deeply affect us, when it seemeth very near, than when we think we have yet many years to live. So, carnal minds are so drowned in flesh, and captivated to sense, that they take little notice of what they see not, and therefore think of God as absent, because they see him not: they think of him as confined to heaven, as we think of a friend that is in the East Indies, or at the antipodes, who is, if not out of mind as well as out of sight, yet too distant for us delightfully to converse with.—Remember always, O my soul, that none is so near thee as thy God. A Seneca could say, of good men, that God is with us, and in us. Nature taught heathens, that in him we live, and move, and have our being. Thy friend may be absent, but God is never absent from thee; he is with thee, when, as to men, thou art alone. The sun is sufficient to illuminate but one part of the earth at once; and therefore must leave the rest in darkness. But God is with thee night and day; and there is no night to the soul, so far as it enjoyeth him. Thy life, thy health, thy love, and joy, are not nearer to thee than thy God: he is now before thee, about thee, within thee, moving thee to good, restraining thee from evil, marking and accepting all that is well, disliking and opposing all that is ill. The light of the sun doth not more certainly fill the room, and compass thee about, than God doth with his goodness. He is as much at leisure to observe thee, to converse with thee, to hear and help thee, as if thou wert his only creature: as the sun can as well illuminate every bird and fly, as if it shined unto no other creature. Open the eye of faith and reason, and behold thy God! Do not forget him, or unbelievably deny him, and then say, He is not here. Do not say, that the sun doth not shine, because thou wink'st. O do not quench thy love to God, by feigning him to be out of reach, and taken up with other converse! Turn not to inferior delights, by thinking that he hath turned thee off to these: and love him not as an absent friend; but as the friend that is always in thy sight, in thy bosom, and in thy heart; the fuel that is nearest to the flames of love.

Direct. IV. All other graces must do their part in assisting love, and all be exercised in subservience to it, and with an intention, directly or remotely, to promote it.—Fear and watchfulness must keep away the sin that would extinguish it, and preserve you from that guilt which would frighten away the soul from God. Repentance and mortification must keep away diverting and deceiving objects, which would steal away our love from God. Faith must show us God as present, in all his blessed attributes and perfections. Hope must depend on him, for nearer access and the promised felicity. Prudence must choose the fittest season, and means, and helps from our special approaches to him, and teach us how to avoid impediments. And obedience must keep us in a fit capacity for communion with him. The mind that is turned loose to wander after vanity the rest of the day, is unfit in an hour of prayer or meditation, to be taken up with the love of God. It must be the work of the day, and of our lives, to walk in a fitness for it, though we are not always in the immediate, lively exercise of it. To sin wilfully one hour, and be taken up with the love of God the next, is as unlikely, as one hour to abuse our parents, and provoke them to correct us, and the next to find the pleasure of their love; or one hour to fall and break one's bones, and the next to run and work as pleasantly as we did before.

And we must see that all other graces be exercised in a just subservience to love; and none of them degenerate into noxious extremes, to the hinderance of this, which is their proper end. When you set yourselves to repent and mourn for sin, it must be from love, and for love: that by ingenuous lamentation of the injuries you have done to a gracious God, you may be cleansed from the filth that doth displease him, and being reconciled to him in Christ, may be fit to return to the exercises and delights of love. When you fear God, let it be with a filial fear, that comes from love, and is but a preservative or restorative for love. Avoid that slavish fear, as a sin, which tendeth to hatred, and would make you fly away from God. Love casteth out this tormenting fear, and freeth the soul from the spirit of bondage. The devil tempteth melancholy persons to live before God, as one that is still among bears or lions that are ready to devour him; for he knoweth how much such a fear is an enemy to love. Satan would never promote such fears, if they were of God, and tended to our good. You never found him promoting your love or delight in God! But he careth not how much he plungeth you into distracting terrors. If he can, he will frighten you out of your love, and out of your comforts, and out of your wits. A dull and sluggish sinner he will keep from fear, lest it should awaken him from his sin; but a poor, melancholy, penitent soul he would keep under perpetual terrors: it is so easy to such to fear, that they may know it is a sinful, inordinate fear; for gracious works are not so easy. And resist also all humiliation and grief, that do not, immediately or remotely, tend to help your love. A religion that tendeth but to grief, and terminateth in grief, and goeth no further, hath too much in it of the malice of the enemy, to be of God. No tears are desirable, but those that tend to clear the eyes from the filth of sin, that they may see the better the loveliness of God.

Direct. V. Esteem thy want of love to God (with the turning of it unto the creature) to be the heart of the old man; thy most comprehensive, odious sin: and observe this as the life of all thy particular sins, and hate it above all the rest.—This is the very death and greatest deformity of the soul; the absence of God's image, and Spirit, and objectively of himself.—I never loathe my heart so much, as when I observe how little it loveth the Lord. Methinks all the sins that ever I committed, are not so loathsome to me, as this want of love to God. And it is this that is the venom and malignity of every particular sin. I never so much hate myself, as when I observe how little of God is within me, and how far my heart is estranged from him. I never do so fully approve of the justice of God, if it should condemn me, and thrust me for ever from his presence, as when I observe how far I have thrust him from my heart. If there were any sin, which proceeded not from a want of love to God, I could easilier pardon it to myself, as knowing that God would easilier pardon it. But not to love the God of love, the fountain of love, the felicity of souls, is a sin, unfit to be pardoned to any till it be repented of, and partly cured; Christ will forgive it to none that keep it; and when it is incurable, it is the special sin of hell, the badge of devils and damned souls. If God will not give me a heart to love him, I would I had never had a heart. If he will give me this, he giveth me all. Happy are the poor, the despised, and the persecuted, that can but live in the love of God! O miserable emperors, kings, and lords, that are strangers to this heavenly love, and love their lusts above their Maker! Might I but live in the fervent

love of God, what matter is it in what country, or what cottage, or what prison I live? If I live not in the love of God, my country would be worse than banishment, a palace would be a prison; a crown would be a miserable comfort, to one that hath cast away his comfort, and is going to everlasting shame and woe.—Were we but duly sensible of the worth of love, and the odiousness and malignity that is in the want of it, it would keep us from being quiet in the daily neglect of it, and would quicken us to seek it, and to stir it up.

Direct. VI. Improve the principle of self-love, to the promoting of the love of God, by considering what he hath done for thee, and what he is, and would be to thee.—I mean not carnal, inordinate self-love, which is the chiefest enemy of the love of God; but I mean that rational love of happiness, and self-preservation, which God did put into innocent Adam, and hath planted in man's nature as necessary to his government. This natural, innocent self-love, is that remaining principle in the heart of man, which God himself doth still presuppose in all his laws and exhortations; and which he taketh advantage of in his works and word, for the conversion of the wicked, and the persuading of his servants themselves to their obedience. This is the common principle in which we are agreed with all the wicked of the world, that all men should desire and seek to be happy, and choose and do that which is best for themselves; or else it were in vain for ministers to preach to them, if we were agreed in nothing, and we had not this ground in them to cast our seed into, and to work upon. And if self-love be but informed and guided by understanding, it will compel you to love God, and tell you that nothing should be so much loved. Every one that is a man must love himself; we will not entreat him, nor be beholden to him for this: and every one that loveth himself, will love that which he judgeth best for himself: and every wise man must know, that he never had nor can have any good at all, but what he had from God. Why do men love lust, or wealth, or honour, but because they think that these are good for them? And would they not love God, if they practically knew that he is the best of all for them, and instead of all?—Unnatural, unthankful heart! canst thou love thyself, and not love him that gave thee thyself, and gives thee all things? Nature teacheth all men to love their most entire and necessary friends: do we deserve a reward by loving those that love us, when publicans will do the like? Matt. v. 46. Art thou not bound to love them that hate thee, and curse, and persecute thee? ver. 44, 45. What reward then is due to thy unnatural ingratitude, that canst not love thy chiefest Friend? All the friends that ever were kind to thee, and did thee good, were but his messengers to deliver what he sent thee. And canst thou love the bearer, and not the Giver? He made thee a man, and not a beast. He cast thy lot in his visible church, and not among deluded infidels, or miserable heathens, that never heard, unless in scorn, of the Redeemer's name. He brought thee forth in a land of light, in a reformed church, where knowledge and holiness have as great advantage as any where in all the world; and not among deluded, ignorant papists, where ambition must have been thy governor, and pride and tyranny have given thee laws, and a formal, ceremonious image of piety must have been thy religion. He gave thee parents that educated thee in his fear, and not such as were profane and ignorant, and would have restrained and persecuted thee from a holy life. He spoke to thy conscience early in thy childhood, and prevented the gross abominations which else thou hadst commit-

ted. He bore with the folly and frailties of thy youth. He seasonably gave thee those books, and teachers, and company, and helps, which were fittest for thee; and blest them to the further awakening and instructing of thee, when he passed by others, and left them in their sins. He taught thee to pray, and heard thy prayer. He turned all thy fears and groans to thy spiritual good. He pardoned all thy grievous sins: and since that, how much hath he endured and forgiven! He gave thee seasonable and necessary stripes, and brought thee up in the school of affliction; so moderating them, that they might not disable or discourage thee, but only correct thee, and keep thee from security, wantonness, stupidity, and contempt of holy things, and might spoil all temptations to ambition, worldliness, voluptuousness, and fleshly lust. By the threatenings of great calamities and death, he hath frequently awakened thee to cry to Heaven; and by as frequent and wonderful deliverances, he hath answered thy prayers, and encouraged thee still to wait upon him. He hath given thee the hearty prayers of many hundreds of his faithful servants, and heard them for thee in many a distress. He hath strangely preserved thee in manifold dangers. He hath not made thee of the basest of the people, whose poverty might tempt them to discontent; nor set thee upon the pinnacle of worldly honour, where giddiness might have been thy ruin, and where temptations to pride, and lust, and luxury, and enmity to a holy life, are so violent that few escape them. He hath not set thee out upon a sea of cares and vexations, worldly businesses and encumbrances; but fed thee with food convenient for thee, and given thee leisure to walk with God. He hath not chained thee to an unprofitable profession, nor used thee as those that live like their beasts, to eat, and drink, and sleep, and play, or live to live; but he hath called thee to the noblest and sweetest work; when that hath been thy business, which others were glad to taste of as a recreation and repast. He hath allowed thee to converse with books, and with the best and wisest men, and to spend thy days in sucking in delightful knowledge: and this is not only for thy pleasure, but thy use; and not only for thyself, but many others. O how many sweet and precious truths hath he allowed thee to feed on all the day, when others are diverted, and commonly look at them sometimes afar off! O how many precious hours hath he granted me, in his holy assemblies, and in his honourable and most pleasant work! How oft hath his day, and his holy uncorrupted ordinances, and the communion of his saints, and the mentioning of his name and kingdom, and the pleading of his cause with sinners, and the celebrating of his praise, been my delight! O how many hundreds that he hath sent, have wanted the abundant encouragement which I have had! When he hath seen the disease of my despondent mind, he hath not tried me by denying me success, nor suffered me, with Jonah, according to my inclination to overrun his work; but hath enticed me on by continued encouragements, and strewed all the way with mercies: but his mercies to me in the souls of others, have been so great, that I shall secretly acknowledge them, rather than here record them, where I must have respect to those usual mercies of believers, which lie in the common road to heaven. And how endless would it be to mention all! All the good that friends and enemies have done me! All the wise and gracious disposals of his providence; in every condition, and change of life, and change of times, and in every place wherever he brought me! His every day's renewed mercies! His support under all my languishings and weak-

ness; his plentiful supplies; his gracious helps; his daily pardons; and the glorious hopes of a blessed immortality which his Son hath purchased, and his covenant and Spirit sealed to me! O the mercies that are in one Christ, one Holy Spirit, one holy Scripture, and in the blessed God himself! These I have mentioned, unthankful heart, to shame thee for thy want of love to God. And these I will leave upon record, to be a witness for God against thy ingratitude, and to confound thee with shame, if thou deny thy love to such a God. Every one of all these mercies, and multitudes more, will rise up against thee, and shame thee, before God and all the world, as a monster of unkindness, if thou love not him that hath used thee thus.

Here also consider what God is for your future good, as well as what he hath been hitherto; how all-sufficient, how powerful, merciful, and good. But of this more anon.

Direct. VII. Improve the vanity and vexation of the creature, and all thy disappointments, and injuries, and afflictions, to the promoting of thy love to God.—And this by a double advantage: First, by observing that there is nothing meet to divert thy love, or rob God of it; unless thou wilt love thy trouble and distress! Secondly, that thy love to God is the comfort by which thou must be supported under the injuries and troubles which thou meetest with in the world; and therefore to neglect it, is but to give up thyself to misery.—Is it for nothing, O my soul, that God hath turned loose the world against thee? that devils rage against thee; and wicked men do reproach and slander thee, and seek thy ruin; and friends prove insufficient, and as broken reeds? It had been as easy to God, to have prospered thee in the world, and suited all things to thy own desires, and have strewed thy way with the flowers of worldly comforts and delights; but he knew thy proneness to undo thyself by carnal loves, and how easily thy heart is enticed from thy God; and therefore he hath wisely and mercifully ordered it, that thy temptations shall not be too strong, and no creature shall appear to thee in an over amiable, tempting dress. Therefore he hath suffered them to become thy enemies: and wilt thou love an enemy better than thy God? what! an envious and malicious world; a world of cares, and griefs, and pains; a weary, restless, empty world? How deep and piercing are its injuries! How superficial and deceitful is its friendship! How serious are its sorrows! What toyish shows and dreams are its delights! How constant are its cares and labours! How seldom and short are its flattering smiles! Its comforts are disgraced by the certain expectation of succeeding sorrows: its sorrows are heightened by the expectations of more: in the midst of its flatteries, I hear something within me saying, Thou must die: this is but the way to rottenness and dust: I see a winding-sheet and a grave still before me: I foresee how I must lie in pains and groans, and then become a loathsome corpse. And is this a world to be more delighted in than God? What have I left me for my support and solace, in the midst of all this vanity and vexation, but to look to him that is the all-sufficient, sure, never-failing good? I must love him, or I have nothing to love but enmity or deceit. And is this the worst of God's design, in permitting and causing my pains and disappointments here? It is but to

drive my foolish heart unto himself, that I may have the solid delights and happiness of his love. O then let his blessed will be done! Come home, my soul, my wandering, tired, grieved soul! Love, where thy love shall not be lost: love Him that will not reject thee, nor deceive thee; nor requite thee as the world doth, with injuries and abuse: despair not of entertainment, though the world deny it thee. The peaceable region is above. In the world thou must have trouble, that in Christ thou mayst have peace. Retire to the harbour, if thou wouldst be free from storms. God will receive thee, when the world doth cast thee off, if thou heartily cast off the world for him.—Oh what a solace is it to the soul, to be driven clearly from the world to God, and there to be exercised in that sacred love, which will accompany us to the world of love!

Direct. VIII. Labour for the truest and fullest conceptions of the goodness and excellencies of God, which are his amiableness; and abhor all misrepresentations of him as unlovely.—That which is apprehended as unlovely cannot be loved; and that which is apprehended as evil, is apprehended as unlovely. Therefore, it is the grand design of Satan to hide God's goodness, and misrepresent him as evil: not to deny him to be good in himself, for in that he hath no hope to be believed; but to persuade men that he is not good to them, or to make them forget or overlook his goodness. Not to persuade them that God is evil in himself; but that he is evil to them, by restraining them from their beloved sins, and hating them as sinners, and resolving to damn them if they go on impenitently. This, which is part of the goodness of God, he maketh them believe is evil, by engaging them in a way and interest, which he knoweth that God is engaged against, and enticing them under the strokes of his justice. And he tempteth believers themselves to poor, diminutive, unworthy thoughts of the goodness and mercifulness of God, and to continual apprehensions of his wrath and terrors. And if he can make them believe that God is their enemy, and think of him only as a consuming fire, how little are they like to love him! If christians knew how much of the devil's malice against God and them doth exercise itself in this, to make God appear to man unlovely, they would more studiously watch against such misrepresentations, and fly from them with greater hatred. Not that we must first, by the advice of arrogant reason, and self-love, as some do, draw a false description of goodness and amiableness in our minds, and make that the measure of our judgment of God, his nature, attributes, and decrees; nor take his goodness to be only his suitableness to our opinions, wills, and interest. But we must take out from the word and works of God, that true description of his goodness which he hath given of himself, and expunge out of our conceits whatsoever is contrary to it. Think of God's goodness in proportion with his other attributes.—O my soul, how unequally hast thou thought of God! Thou easily believest that his power is omnipotence, and that his knowledge is omniscience; but of his goodness, how narrow and poor are thy conceivings! as if it were nothing to his power and knowledge. How oft hast thou been amazed in the consideration of his greatness, and how seldom affected with the apprehensions of his goodness! Thou gratifiest him that would have thee believe and tremble as he doth himself, and not

misericordia Dei non posset esse tua amica, eo quia injustus esset; et tuus habitus esset crudelis et à spc et charitate prolongatus et tuum amare in odire esset perversum, de quo odire esset in æternum habitatus. Raim. Lullius, Arte Magna de Applic. cap. 114. p. 557, 558.

* (1) orator, in tua oratione plus dilige Deum quam teipsum et alia: et si hoc facis, justus es et prudens, et de charitate et sanctitate habitatus: Qui habitus est amicus tuus in oratione.—O Orator! quando orabis pro commissis, justitiam, Dei tecum teneas diligendo; non autem odiendo: quia si sic,

him that would have thee believe and love. How oft hast thou suffered the malicious enemy to accuse God to thee, and make thee believe that he is a hater of man, and hateful to a man, or a hater of thee, that he might make thee hate him! How oft hast thou suffered him to draw in thy thoughts a false representation of thy dearest Lord, and show him to thee as in that unlovely shape! How oft have thy conceptions dishonoured and blasphemed his love and goodness, while thou hast seemed to magnify his knowledge and his power! Think of him now as love itself, as fuller of goodness than the sea of water, or the sun of light. Love freely and boldly, without the stops of suspicions and fears, where thou art sure thou canst never love enough; and if all the love of men and angels were united in one flame, they could never love too much, or come near the proportion of the glorious goodness which they love! Cast thyself boldly into this ocean of delights. Though the narrowness of thy own capacity confine thee, yet, as there are no bounds in the object of thy love, let not false, unbelieving thoughts confine thee. Oh that I were all eye, to see the glorious amiableness of my God! Oh that I were all love, that I might be filled with his goodness! Oh that all the passions of my soul were turned into this holy passion! Oh that all my fears, and cares, and sorrows, were turned into love! and that all the thoughts that confusedly crowd in upon me and molest me, were turned into this one incessant thought, of the infinite goodness of my God! Oh that all my tears and groanings, yea, and all my other mirth and pleasures, were turned into the melodious songs of love! and that the pulse, and voice, and operations of love, were all the motion of my soul! Surely in heaven it will be so, though it is not to be expected here.

Direct. IX. The great means of promoting love to God, is duly to behold him in his appearances to man, in the ways of nature, grace, and glory. First, therefore, learn to understand and improve his appearances in nature, and to see the Creator in all his works, and by the knowledge and love of them to be raised to the knowledge and love of him.—Though sin hath so disabled us to the due improvement of these appearances of God in nature, that grace must restore us, before we can do it effectually and acceptably; yet objectively nature is still the same in substance, and affordeth us much help to the knowledge and love of God. He knoweth nothing of the world aright, that knoweth not God in it, and by it. Some note that the greatest students in nature are not usually the best proficients in grace; and that philosophers and physicians are seldom great admirers of piety; but this is to judge of the wise by the foolish, and to impute the ignorance and impiety of some, to others that abhor it. Doubtless he is no philosopher, but a fool, that seeth not and admireth not the Creator in his works. Indeed if a man do wholly give himself to know the shape and form of letters, and to write them curiously, or cut them in brass or stone, or to print them, and not to understand their significations or use, no wonder if he be ignorant of the arts and sciences, which those letters well understood would teach him; such a man may be called an engraver, a scrivener, a printer, but not a scholar: and no better can the atheist be called a philosopher or learned man, that denieth the most wise Almighty Author, while he beholdeth his works, when the nature and name of God is so plainly engraven upon them all. It is a great part of a christian's daily business, to see and admire God in his works, and to use them as steps to ascend by to himself. Psal. cxi. 2—4, "The works of the Lord are

great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered." Psal. cxliii. 5, "I meditate on all thy works; I muse on the work of thy hands." Psal. lxxvii. 12, "I will meditate also of all thy work, and talk of thy doings." Psal. xcii. 4, 6, "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. A brutish man knoweth not; neither doth a fool understand this." As the praising of God's works, so the observing of God in his works, is much of the work of a holy soul. Psal. cxlv. 3—7, 10, 17, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. All thy works shall praise thee, O Lord; and thy saints shall bless thee. The Lord is righteous in all his ways, and holy in all his works." Rom. i. 19, 20, "That which may be known of God is manifest to them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." If we converse in the world as believers or rational creatures ought, we should as oft as David repeat those words, Psal. cvii. "O that men would praise the Lord for his goodness, and for his wondrous works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," ver. 21—24. But this is a subject fitter for a volume (of physics theologically handled) than for so short a touch. What an excellent book is the visible world for the daily study of a holy soul! Light is not more visible to the eye in the sun, than the goodness of God is in it and all the creatures to the mind. If I love not God, when all the world revealeth his loveliness, and every creature telleth me that he is good, what a blind and wicked heart have I! O wonderful wisdom, and goodness, and power which appeareth in every thing we see! in every tree, and plant, and flower; in every bird, and beast, and fish; in every worm, and fly, and creeping thing; in every part of the body of man or beast, much more in the admirable composure of the whole; in the sun, and moon, and stars, and meteors; in the lightning and thunder, the air and winds, the rain and waters, the heat and cold, the fire and the earth, especially in the composed frame of all, so far as we can see them set together; in the admirable order and co-operation of all things; in their times and seasons, and the wonderful usefulness of all for man. O how glorious is the power, and wisdom, and goodness of God, in all the frame of nature! Every creature silently speaks his praise, declaring him to man, whose office is, as the world's high priest, to stand between them and the great Creator, and expressly offer him the praise of all. Psal. viii. 3—6, 9, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have do-

minion over the works of thy hands; thou hast put all things under his feet. O Lord, our Lord, how excellent is thy name in all the earth!" "Oh that men would praise the Lord for his goodness, and declare his wondrous works to the children of men!" "The earth is full of the goodness of the Lord," Psal. xxxiii. 5—9. Read Psal. lxxv. Thus love God as appearing in the works of nature.

Direct. X. Study to know God as he appeareth more clearly to sinners in his goodness in the works of grace; especially in his Son, his covenant, and his saints, and there to love him, in the admiration of his love.—Here love hath made itself an advantage of our sin and unworthiness, of our necessities and miseries, of the law and justice, and the flames of hell. The abounding of sin and misery hath glorified abounding grace; that grace which fetcheth sons for God from among the voluntary vassals of the devil, which fetcheth children of light out of darkness, and living souls from among the dead, and heirs for heaven from the gates of hell; and brings us as from the gallows to the throne. 1. A believing view of the nature, undertaking, love, obedience, doctrine, example, sufferings, intercession, and kingdom of Jesus Christ, must needs inflame the believer's heart with an answerable degree of the love of God. To look on a Christ and not to love God, is to have eyes and not to see, and to overlook him while we seem to look on him. He is the liveliest image of Infinite Goodness, and the messenger of the most unsearchable, astonishing love, and the purchaser of the most invaluable benefits that ever were revealed to the sons of men. Our greatest love must be kindled by the greatest revelations and communications of the love of God. And "greater love hath no man than this, that a man lay down his life for his friends," John xv. 13. That is, men have no dearer and clearer a way to express their love to their friends; but that love is aggravated indeed, which will express itself as far for enemies. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. And if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Rom. v. 8, 10. Steep, then, that stiff and hardened heart in the blood of Christ, and it will melt: come near, with Thomas, and by the passage of his wounds get near unto his heart, and it will change thy unkind, unthankful heart into the very nature of love. Christ is the best teacher of the lesson of love that ever the world had; who taught it not only by his words, but by his blood, by his life, and by his death: if thou canst not learn it of him thou canst never learn it. Love is the greatest commander of love, and the most effectual argument that can insuperably constrain us to it: and none ever loved at the measure and rates that Christ hath loved. To stand by such a fire is the way for a congealed heart to melt, and the coldest affections to grow warm. A lively faith still holding Christ, the glass of infinite love and goodness, before our faces, is the greatest lesson in the art of love.

2. Behold God also in his covenant of grace, which he hath made in Christ. In that you may see such sure, such great and wonderful mercies, freely given out to a world of sinners, and to yourselves among the rest, as may afford abundant matter for love and thankfulness to feed on while you live. There you may see how loth God is that sinners should perish; how he delighteth in mercy; and how great and unspeakable that mercy is. There you may see an act of pardon and oblivion granted upon the reasonable condition of believing, penitent

acceptance, to all mankind; the sins that men have been committing many years together, their wilful, heinous, aggravated sins, you may there see pardoned by more aggravated mercy; and the enemies of God reconciled to him, and condemned rebels saved from hell, and brought into his family, and made his sons. Oh what an image of the goodness of God is apparent in the tenor of his word and covenant! Holiness and mercy make up the whole—they are expressed in every leaf and line! The precepts, which seem too strict to sinners, are but the perfect rules of holiness and love, for the health and happiness of man. What loveliness did David find in the law itself! and so should we, if we read it with his eyes and heart: it was sweeter to him than honey; he loved it above gold, Psal. cxix. 127; and, ver. 97, he crieth out, "O how I love thy law! it is my meditation all the day." And must not the Lawgiver then be much more lovely, whose goodness here appeareth to us? "Good and upright is the Lord; therefore will he teach sinners in the way," Psal. xxv. 8. "I will delight myself in thy commandments, which I have loved: my hands also will I lift up to thy commandments, which I have loved; and I will meditate in thy statutes," Psal. cxix. 47, 48. How delightfully then should I love and meditate on the blessed Author of this holy law! But how can I read the history of love, the strange design of grace in Christ, the mystery which the angels desirously pry into, the promises of life to lost and miserable sinners, and not feel the power of love transform me? "Behold, with what love the Father hath loved us, that we should be called the sons of God," 1 John iii. 1. How doth God shed abroad his love upon our hearts, but by opening to us the superabundance of it in his word, and opening our hearts by his Spirit to perceive it? Oh when a poor sinner that first had felt the load of sin, and the wrath of God, shall feelingly read or hear what mercy is tendered to him in the covenant of grace, and hear Christ's messengers tell him, from God, that all things are now ready; and therefore invite him to the heavenly feast, and even compel him to come in, what melting love must this affect the sinner's heart with! When we see the grant of life eternal sealed to us by the blood of Christ, and a pardoning, justifying, saving covenant, so freely made and surely confirmed to us, by that God whom we had so much offended, oh what an incentive is here for love!

When I mention the covenant I imply the sacraments, which are but its appendants or confirming seals, and the investing the believer solemnly with its benefits. But in these God is pleased to condescend to the most familiar communion with his church, that love and thankfulness might want no helps. There it is that the love of God in Christ applieth itself most closely to particular sinners; and the meat or drink will be sweet in the mouth, which was not sweet to us on the table at all. Oh how many a heart hath this affected! How many have felt the stirrings of that love, which before they felt not, when they have seen Christ crucified before their eyes, and have heard the minister, in his name and at his command, bid them "take," and "eat," and "drink;" commanding them not to refuse their Saviour, but take him and the benefits of his blood as their own; assuring them of his good-will and readiness to forgive and save them.

3. Behold also the loveliness of God in his holy ones, who bear his image, and are advanced by his love and mercy. If you are christians indeed, you are taught of God to love his servants, and to see an excellency in the saints on earth, and make them the

people of your delight, Psal. xvi. 1, 2; 1 Thess. iv. 9. And this must needs acquaint you with the greater amiableness, in the most holy God, that made them holy. Oh how oft have the feeling and heavenly prayers of lively believers excited those affections in me which before I felt not! How oft have I been warmed with their heavenly discourse! How amiable is that holy, heavenly disposition and conversation which appeareth in them! Their faith, their love, their trust in God, their cheerful obedience, their hatred of sin, their desire of the good of all, their meekness and patience; how much do these advance them above the ignorant, sensual, proud, malignant, and ungodly world! How good then is that God that makes men good! And how little is the goodness of the best of men, compared to his unmeasurable goodness! Whenever your converse with holy men stirs up your love to them, rise by it presently to the God of saints, and let all be turned to him that giveth all to them and to you.

And as the excellency of the saints, so their privilege and great advancement, should show you the goodness of God, that doth advance them. As oft as thou seest a saint, how poor and mean in the world soever, thou seest a living monument of the abundant kindness of the Lord. Thou seest a child of God, a member of Christ, an heir of heaven. Thou seest one that hath all his sins forgiven him, and is snatched as a brand out of the fire, and delivered from the power of Satan, and translated into the kingdom of Christ. Thou seest one for whom Christ hath conquered the powers of hell; and one that is freed from the bondage of the flesh; and one that, of the devil's slave, is made a priest, to offer up the sacrifices of praise to God. Thou seest one that hath the Spirit of God within him; and one that hath daily intercourse with heaven, and audience with God, and is dearly beloved by him in Christ. Thou seest in flesh a companion of angels, and one that hath the divine nature, and must shortly be above the stars in glory, and must be with Christ, and must love and magnify God for ever. And is not the amiableness of God apparent, in such mercy bestowed upon sinful man? And should we not now begin to admire him in his saints, and glorify him in believers, who will come with thousands of his angels, to be glorified and admired in them at the last? 2 Thess. 1. 10. Oh the abundant deliverances, preservations, provisions, encouragements, which all his servants receive from God! Who ever saw the just forsaken, even while they think themselves forsaken? "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever. The law of his God is in his heart; none of his steps shall slide. Mark the perfect man, and behold the upright; for the end of that man is peace," Psal. xxxvii. 25, 28, 31, 37. "Precious in the sight of the Lord is the death of his saints," Psal. cxvi. 15. "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart," Psal. xcvi. 10, 11. "O love the Lord all his saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer," Psal. xxxi. 23.

Direct. XI. Insist not so much on your desires after vision, as to undervalue the lower apprehensions of faith; but love God by the way of faith, as in order to the love of intuition.

We are exceeding apt to be over-desirous of sight: and to take nothing as an object fit to affect us, which sense perceiveth not. When we have the surest evidence of the truth of things unseen, it hardly satisfieth us, unless we may see or feel. And here-

upon, our love to God is hindered; while we think of him as if he were not, or take the apprehensions of faith as if they were uncertain, and little differed from a dream. Yea, it proveth the ground of most dangerous temptations to infidelity itself. While we take that knowledge which we have of God, in the way of faith, the love and communion which is exercised thereby, to be as nothing; we are next tempted to think, that there is no true knowledge of God, and communion with him, to be attained. And when we have been searching and striving long, and find that we can reach no more, we are tempted to think, that the soul of man is made but as the beasts, for present things, and is incapable of those higher things which are revealed in the gospel; and that if it were indeed a life to come, and man were made to enjoy his God, we should get nearer to him than we are, and know him more, and love him better.—But is it nothing, O presumptuous soul, to see God in a glass, in order to a nearer sight? Is it nothing to have the heavenly Jerusalem described and promised to thee, unless thou see it and possess it? Wilt thou travel to no place, but what thou seest all the way? Wouldst thou have no difference betwixt earth and heaven? What canst thou have more in heaven, than immediate intuition? Wouldst thou have no life of trial, in the obedience of faith, before the life of fruition and reward? Or canst thou think that a life of sight and sense is fit for trial and preparation, to show who is meet for the rewarding life? Unthankful soul! Compare thy state with that of brutes: is it nothing for thee to know thy Maker in the works of his creation and providence, and in the revelations of grace, and the belief of promised immortality, unless thou presently see him in his glory; when these thy fellow-creatures know him not at all? Compare thyself now, with thyself as heretofore, in the days of thy ignorance and carnality. Hadst thou then any such knowledge of God, as thou now undervalest? or any such communion with him, as thou now accountest next to none? When the light first shined in thine eyes, and thou hadst first experience of the knowledge of God, thou thoughtest it something, and rejoicdest in the light: if then thou couldst have suddenly attained but to so much as thou hast now attained, wouldst thou have called it nothing? Would it not have seemed a greater treasure to thee, than to have known both the Indies as thine own? O be not unthankful for the little which thou hast received, when God might have shut thee out in that darkness which the greatest part of the world lieth in, and have left thee to thyself, to have desired no higher knowledge, than such as may feed thy fancy, and pride, and lust. Art thou so far drowned in flesh and sense, as to take intellectual apprehensions for dreams, unless thy sense may see and feel? Wilt thou take thy soul, thyself for nothing, because thou art not to be seen or felt? Shall no subjects honour and obey their king, but they that have seen his court and him? Desire the fullest and the nearest sight, the purest and the strongest love; and desire and spare not the life where all this will be had: but take heed of being too hasty with God, and unthankful for the mercies of the way. Know better the difference betwixt thy travel and thy home; and know what is fit for passengers to expect. Humbly submit to an obedient waiting in a life of faith; and make much of the testament of Christ, till thou be at age to possess the inheritance. Thou must live, and love, and run, and fight, and conquer, and suffer by faith, if ever thou wilt come to see and to possess the crown.

Direct. XII. It is a powerful means to kindle the love of God in a believer, to foresee by faith the

glory of heaven, and what God will be there to his saints for ever.*—And thus to behold God in his glory, is the use of grace. Though the manner of knowing him thus by faith, be far short of what we there expect, yet it is the same God and glory that now we believe, which then we must more openly behold. And therefore, as that apprehension of love will inconceivably excel the highest which can be here attained; so the forethoughts of that doth excel all other arguments and means to affect us here; and will raise us as high as means can raise us. The greatest things, and greatest interest of our souls, being there, will greatly raise us to the love of God, if any thing will do it: to foresee how near him we shall be ere long; and what a glorious proof we shall have of his good will; and how our souls will be ravished everlastingly with his love! To think what hearts the blessed have that see his glory, and live with Christ! how full of love they are! and what a delight it is to them thus to love! must needs affect the heart of a believer.—Lift up thy head, poor drowsy sinner! look up to heaven, and think where thou must live for ever! Think what the holy ones of God are doing! Do they love God, or do they not? Must it not then be thy life and work for ever? And canst thou forbear to love him now, that is bringing thee to such a world of love? Thou wouldst love him more, that would give thee security to possess a kingdom which thou never sawest, than him that giveth thee but some toy in the hand. And let it not seem too distant to affect thee: the time is as nothing till thou wilt be there: thou knowest not but thou mayest be there this night. There thou shalt see the Maker of the worlds, and know the mysteries of his wondrous works. There thou shalt see thy blessed Lord, and feel that love which thou readeest of in the gospel, and enjoy the fruits of it for ever. There thou shalt see him that suffered for thee, and rose again, whom angels see and worship in his glory. Thou shalt see there a more desirable sight, than those that saw him heal the blind, and lame, and sick, and raise the dead; or those that saw him in his transfiguration; or those that saw him on the cross, or after his resurrection; or than Stephen saw when he was stoned; or Paul when he was converted; yea, more than it is like he saw when he was in his rapture, in the third heavens! O who can think believingly on the life which we must there shortly live, the glory which we must see, the love which we must receive, and the love which we must exercise, and not feel the fire begin to flame, and the glass in which we see the Lord become a burning-glass to our affections!—Christ and heaven are the books which we must be often reading; the glasses in which we must daily gaze, if ever we will be good proficients and practitioners in the art of holy love.

Direct. XIII. Exercise your souls so frequently and diligently in this way of love, that the method of it may be familiar to you, and the means and motives still at hand, and you may presently be able to fall into the way, as one that is well acquainted with it, and may not be distracted and lost in generals, as not knowing where to fix your thoughts.—I know no methods alone will serve to raise the dead, and cause a carnal, senseless heart to love the Lord. But I know that many honest hearts, that have the spirit of love within them, have great need to be warned, that they quench not the Spirit; and great need to be directed how to stir up the grace which is

given them: and that many live a more dull, or distracted, uncomfortable life, than they would do, if they wanted not skill and diligence. The soul is most backward to this highest work, and therefore hath the greater need of helps: and the best have so much need as that it is well if all will serve to keep up loving and grateful thoughts of God upon their minds. And when every trade, and art, and science, requireth diligence, exercise, and experience, and all are bunglers at it at the first, can we reasonably think that we are like to attain any high degrees, with slight, and short, and seldom thoughts?

Direct. XIV. Yet let not weak-headed or melancholy persons set themselves on those methods or lengths of meditation, which their heads cannot bear; lest the tempter get advantage of them, and abate their love, by making religion seem a torment to them; but let such take up with shorter, obvious meditations, and exercise their love in an active, obediential way of living.—That is the best physic that is fitted to the patient's strength and case: and that is the best shoe that is meetest for the foot, and not that which is the biggest or the finest. It is a great design of Satan, to make all duties grievous and burdensome to us; and thereby to cast us into continual pain, and fear, and trouble, and so destroy our delight in God, and consequently, our love. Therefore pretend not to disability for carnal unwillingness and laziness of mind; but yet mar not all by grasping at more than you are able to bear. Take on you as you are able, and increase your work, if God increase your strength. If a melancholy person crack his brain with immoderate, unseasonable endeavours, he will but disable himself for all.

Direct. XV. Keep clear, and hold fast the evidences of thy sincerity, that thou mayest perceive thy interest in the love of God, and resist the temptations which would hide his love to thee, and cause thee to doubt of it, or deny it.—Satan hath not his end when he hath troubled thee, and robbed thee of thy peace and comfort; it is worse that he is seeking to effect by this: his malice is more against God, than against thee; and more against God and thee, in this point of love, than in any other grace or duty. He knoweth that God esteemeth this most; and he knoweth if he could kill thy love, he kills thy soul. And he knoweth how natural it is to man, to love those that love him, and hate those that hate him, be they never so excellent in themselves. And therefore, if he can persuade thee into despair, and to think that God hateth thee, and is resolved to damn thee, he will not despair of drawing thee to hate God. Or if he do but bring thee to fear that he loveth thee not, he will think accordingly to abate thy love. I know that a truly gracious soul keepeth up its love, when it loseth its assurance; and mourneth, and longeth, and seeketh in love, when it cannot triumph and rejoice in love: but yet there are some prints left on the heart, of its former apprehensions of the love of God: and such souls exceedingly disadvantage themselves as to the exercises of love, and make it a work of wondrous difficulty. Oh! it will exceedingly kindle love, when we can see God's surest love-tokens in our hearts, and look to the promises, and say, They are all mine; and think of heaven, as that which shall certainly be our own: and can say with Thomas, "My Lord, and my God:" and with Paul, that "The life which I live in the flesh, I live by the faith of the Son of God, that loved me, and gave himself for me." Denial of our grace

capturus: qui interrogandi sunt, quomodo astruant delicias corporales, dum dicatur hanc hereditatem nec corrumpi posse nec marcescere. Didymus Alexand. in Petr. 1. cont. Milenar.

* Read Julian Toletan. his Prognosticon. Si in cœlis fidelibus hæc servatur hereditas, frivola quædam et tepida proferant aliqua, putantes eam se percipere in terrena Jerusalem; mille annis existimant esse deliciarum præmia proprietate re-

may seem to be humility, but it tendeth to extinguish love and gratitude.

But, you will say, I must avoid soul-delusion and pharisaical ostentation on the other side; and few reach assurance; how then should we keep up the love of God?

Ans. 1. Though I am not come to the point of trying and discerning grace, I shall give you this much help in the way, because it is so useful to the exercises of love. (1.) If you have not enjoying, delighting love, yet try whether you have not desiring, seeking love. Love appeareth as truly in desiring and seeking good as in delighting in it. Poor men show their love of the world, by desiring and seeking it, as much as rich men do in delighting in it. What is it that you most desire and seek? (2.) Or if this be so weak that you scarce discern it, do you not find a mourning and lamenting love? You show that you loved your money, by mourning when you lose it; and that you loved your friend by grieving for his death, as well as by delighting in him while he lived. If you heartily lament it as your greatest unhappiness and loss, when you think that God doth cast you off, and that you are void of grace, and cannot serve and honour him as you would, this shows you are not void of love. (3.) If you feel not that you love him, do you feel that you would fain love him, and that you love to love him? If you do so, it is a sign that you do love him? When you do not only desire to find such an evidence of salvation in you, but when you desire love itself, and love to love God. Had you not rather have a heart to love him perfectly, than to have all the riches in the world? Had you not rather live in the love of God, if you could reach it, than to live in any earthly pleasure? If so, be sure he hath your hearts. The will is the love, and the heart; if God have your will he hath your heart and love. (4.) What hath your hearts if he have them not? Is there any thing that you prefer and seek before him, and that you had rather have than him? Can you be content without him, and let him go, in exchange for any earthly pleasure? If not, it is a sign he hath your hearts. You love him savingly if you set more by nothing else than by him. (5.) Do you love his holy image in his word? Do you delight and meditate in his law? Psal. i. 2. Is it in your hearts? Psal. xl. 8. Or do you pray, "Incline my heart unto thy testimonies?" Psal. cxix. 36. If you love God's image in his word, (the wisdom and holiness of it,) you love God. (6.) Do you love his image on his children? If you love them for their heavenly wisdom and holiness, you so far love God. He that loveth the candle for its light, doth love the light itself and the sun: he that loveth the wise and holy, for their wisdom and holiness, doth love wisdom and holiness themselves. The word and the saints being more in the reach of our sensible apprehensions, than God himself is, we ordinarily feel our love to them, more sensibly than our love to God; when indeed it is God, in his word and servants, that we love, 1 John iii. 14; Psal. xv. 4. (7.) Though for want of assurance you feel not the delights of love, have you not a heart that would delight in it, more than in all the riches of the world, if you could but get assurance of your interest? Would it not comfort you more than any thing, if you could be sure he loveth you, and could perfectly love him and obey him? If so, it is not for want of love that you delight not in him, but for want of assurance. So that if God have thy heart, either in a delighting love, or a seeking and desiring, or a lamenting, mourning love, he will not despise it or reject it. "He is nigh to them that

be of a broken heart," Psal. xxxiv. 18. "A broken and contrite heart is his sacrifice, which he will not despise," Psal. li. 17. The "good Lord will have mercy on every one that prepareth their hearts to seek him, though they do it not according to the preparation of the sanctuary," 2 Chron. xxx. 18, 19. By these evidences, you may discern the sincerity of love in small degrees: and so you may make love the occasion of more love, by discerning that goodness of God which is manifested to you in the least.

2. But suppose you cannot yet attain assurance; neglect not to improve that goodness and mercy of God which he revealeth to you in the state that you are in. Love him, but as Infinite Goodness should be loved, who "so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. Love him, as the most blessed and merciful God, who made you and all things, and hath given to the world a universal pardon, on condition of their penitent acceptance, and offereth them everlasting life, and all this purchased by the blood of Christ. Love him, as one that offereth you reconciliation, and entreateth you to be saved: and as one that delighteth not in the death of the wicked, but rather that they turn and live: and as one that would have all men to be saved, and come to the knowledge of the truth, though he will save none but the penitent, that do acknowledge the truth. And when you love him sincerely on these accounts, you will have the evidence of his special love to you.

Direct. XVI. Improve thy sense of natural and friendly love, to raise thee to the love of God.—When thou seest or feelest what love a parent hath to children, and a husband to a wife, or a wife to a husband, or faithful friends to one another; think then,—What love do I owe to God! Oh how inconsiderable is the loveliness of a child, a wife, a friend, the best of creatures, in comparison of the loveliness of God! Unworthily soul! canst thou love a drop of goodness in thy friend; and canst thou not love the ocean of goodness in thy God? Is a spark in the creature more amiable than the fire that kindled it? Thou canst love thy friend for all his blemishes, his ignorance, his passions, and manifold imperfections: and canst thou not love thy God, who hath none of these, nor any thing to discourage or damp thy love? Thou lovest, and deservedly lovest thy friend, because he loveth thee, and deals friendly with thee: but oh how much greater is the love of God! Did ever friend love thee as he hath loved thee? Did ever friend do for thee as he hath done? He gave thee thy being, thy daily safety, and all the mercies of thy life! He gave thee his Son, his Spirit, and his grace! He pardoned thy sins, and took thee into his favour, and adopted thee for his son, and an heir of heaven! He will glorify thee with angels in the presence of his glory! How should such a friend as this be loved! How far above all mortal friends! Their love and friendship is but a token and message of his love. Because he loveth thee, he sendeth thee kindness and mercy by thy friend: and when their kindness ceaseth, or can do thee no good, his kindness will continue, and comfort thee for ever. Love them therefore as the messengers of his love; but love him in them, and love them for him, and love him much more.

Direct. XVII. Think oft, how delightful a life it would be to thee, if thou couldst but live in the love of God: and then the complacency will provoke desire, and desire will turn thy face towards God, till thou feel that thou lovest him.—The love of a friend hath its sweetness and delight: and when we love them, we feel such pleasure in our love, that we love

to love them. How pleasant then would it be to love thy God!—O blessed, joyful life, if I could but love him as much as I desire to love him! How freely could I leave the ambitious, and the covetous, and the sensual, and voluptuous, to their doting, delusory, swinish love! How easily could I spare all earthly pleasures! How near should I come to the angelical life! Could I love God as I would love him, it would fill me with continual pleasure, and be the sweetest feast that a soul can have. How easily would it quench all carnal love! How far would it raise me above these transitory things! How much should I condemn them, and pity the wretches that know no better, and have their portion in this life! How readily should I obey, and how pleasant would obedience be! How sweet would all my meditations be, when every thought is full of love! How sweet would all my prayers be, when constraining love did bring me unto God, and indite and animate every word! How sweet would sacraments be, when my ascending, flaming love, should meet that wonderful, descending love which cometh from heaven to call me thither, and in living bread and spiritual wine is the nourishment and cordial of my soul! How sweet would all my speeches be, when love commanded them, and every word were full of love! How quiet would my conscience be, if it had never any of this accusation against me, to cast in my face, to my shame and confusion, that I am wanting in love to the blessed God! Oh could I but love God with such a powerful love as his love and goodness should command, I should no more question my sincerity, nor doubt any more of his love to me. How freely then should I acknowledge his grace, and how heartily should I give him thanks for my justification, sanctification, and adoption, which now I mention with doubt and fear! Oh how it would lift up my soul unto his praise, and make it my delight to speak good of his name! What a purifying fire would love be in my breast, to burn up my corruptions! It would endure nothing to enter or abide within me, that is contrary to the will and interest of my Lord; but hate every motion that tendeth to dishonour and displease him. It would fill my soul with so much of heaven, as would make me long to be in heaven, and make death welcome, which is now so terrible. Instead of these withdrawing, shrinking fears, I should desire to depart and to be with Christ, as being best of all. Oh how easily should I bear any burden of reproach, or loss, or want, when I thus loved God and were assured of his love! How light would the cross be! And how honourable and joyful would it seem, to be imprisoned, reviled, spit upon, and buffeted for the sake of Christ! How desirable would the flames of martyrdom seem, for the testifying of my love to him that loved me at dearer rates than I can love him! Lord, is there no more of this blessed life of love to be attained here on earth? When all the world reveals thy goodness; when thy Son hath come down to declare thy love, in so full and wonderful a manner; when thy word hath opened us a window into heaven, where afar off we may discern thy glory; yet, shall our hearts be clods, and ice? O pity this unkind, unnatural soul! this dead, insensible, disaffected soul! Teach me, by thy Spirit, the art of love! Love me, not only so as to convince me that I have abundant cause to love thee above all, but love me, so as to constrain me to it, by the magnetical, attractive power of thy goodness, and the insuperable operations of thy omnipotent love.

Direct. XVIII. In thy meditations upon all these incentives of love, preach them over earnestly to thy heart, and expostulate and plead with it by way

of soliloquy, till thou feel the fire begin to burn.—Do not only think on the arguments of love, but dispute it out with thy conscience, and by expostulating, earnest reasonings with thy heart, endeavour to affect it. There is much more moving force in this earnest talking to ourselves, than in bare cogitation, that breaks not out into mental words. Imitate the most powerful preacher that ever thou wast acquainted with: and just as he pleadeth the case with his hearers, and urgeth the truth and duty on them, by reason and importunity, so do thou in secret with thyself. There is more in this than most christians are aware of, or use to practise. It is a great part of a christian's skill and duty, to be a good preacher to himself. This is a lawful and a gainful way of preaching. Nobody here can make question of thy call, nor deny thee a licence, nor silence thee, if thou silence not thyself. Two or three sermons a week from others, is a fair proportion; but two or three sermons a day from thyself, is ordinarily too little. Therefore, I have added soliloquies to many of these directions for love, to show you how, by such pleadings with yourselves, to affect your hearts, and kindle love.

And oh that this might be the happy fruit of these directions with thee that art now reading or hearing them! that thou wouldst but offer up thy flaming heart to Jesus Christ our great High Priest, to be presented an acceptable sacrifice to God! Or, if it flame not in love as thou desirest, yet give it up to the Holy Spirit to increase the flames. Thou little knowest how much God setteth by a heart. He calleth to thee himself, "My son, give me thy heart," Prov. xxiii. 26. Without it, he cares not for any thing that thou canst give him: he cares not for thy fairest words without it: he cares not for thy loudest prayers without it: he cares not for thy costliest alms or sacrifices, if he have not thy heart. "If thou give all thy goods to feed the poor, and give thy body to be burned, and have not love, it will profit thee nothing. If thou speak with the tongue of men and angels, and hast not love, thou art but as sounding brass, or a tinkling cymbal. If thou canst prophesy and preach to admiration, and understand all mysteries and knowledge, and hast faith to do miracles, and have not love, thou art nothing," 1 Cor. xiii. 1—3. Thou hast but a shadow, and wastest that which is the substance and life of all. Come then, and make an agreement with God, and resolve now to offer to him thy heart. He asketh thee for nothing which thou hast not: it is not for riches or lands that he seeketh to thee; for then the poor might say as Peter, "Silver and gold have I none:" give him but such as thou hast, and it sufficeth. He knoweth that it is a polluted, sinful heart; but give it him, and he will make it clean. He knoweth that it is an unkind heart, that hath stood out too long; but give it him yet, and he will pardon and accept it. He knoweth that it is an unworthy heart; but give it him, and he will be its worth: only see that you give it him entirely and unreservedly; for he will not bargain with the devil, or the world, for the dividing of thy heart between them. A half-heart and a hollow heart, that is but lent him till fleshly interest or necessity shall call for it again, he will not accept. Only resign it to him, and do but consent that thy heart be his, and entirely and absolutely his, and he will take it and use it as his own. It is his own by title: let it be also so by thy consent. If God have it not, who shall have it? Shall the world, or pride, or fleshly lust? Did they make it, or did they purchase it? Will they be better to thee in the time of thy extremity? Do they bid more for thy heart than

God will give thee? He will give thee his Son, and his Spirit, and image, and the forgiveness of all thy sins: if the greatest gain, or honour, or pleasure will win it and purchase it, he will have it: if heaven will buy it, he will not break with thee for the price. Have the world and sin a greater price than this to give thee? And what dost thou think that he will do with thy heart? and how will he use it, that thou art loth to give it him? Will he blind it, and deceive it, and corrupt it, and abuse it, and at last torment it, as Satan will do? No; he will more illuminate it, and cleanse it, and quicken it, Psal. li. 10; Eph. ii. 1; Jer. xxiv. 7. He will make it new, and heal and save it, Ezek. xxxvi. 26; 2 Cor. v. 17; Tit. iii. 3, 5, and ii. 14. He will advance and honour it, with the highest relations, employments, and delight; for Christ hath said, John xii. 26, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." He will love it, and govern it, and comfort it, and the heart that is delivered to him shall be kept near unto his own: John xvi. 27, "For the Father himself loveth you," saith Christ, "because ye have loved me." Whereas if thou deliver not thy heart to him, it will feed on the poison of luscious vanity, which will gripe and tear it when it is down; it will be like a house that nothing dwelleth in but dogs, and flies, and worms, and snakes; it will be like one that is lost in the wilderness, or in the night, that tireth himself in seeking the way home, and the longer the worse; despair and restlessness will be its companions for ever. Let me now once more in the name of God bespeak thy heart. I will not use his commands or threatenings to thee now, (though these as seconds must be used,) because that love must have attractive arguments, and is not raised by mere authority or fear: if there be not love and goodness enough in God, to deserve the highest affections of every reasonable creature, then let him go, and give thy heart to one that is better. Hear how God pleadeth his own cause with an unkind, unthankful people, Mic. vi. 2, 3, "Hear, O ye mountains, the Lord's controversy. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." What is there in him to turn away thy heart? Let malice itself say the worst, without notorious impudence, against him: what hath he ever done that deserveth thy disaffection and neglect? What wouldst thou have to win a heart that is not in him? For which of his mercies or excellencies is it, that thou thus contemn'st and abusest him? What dost thou want that he cannot, yea, or will not give thee? Doth not thy tongue speak honourably of his goodness, while thy heart contradicteth it, and denieth all? What hast thou found that will prove better to thee? Is it sin or God that must be thy glory, rest, and joy, if thou wilt not be a fire-brand of restlessness and misery for ever? What sayest thou yet, sinner? Shall God, or the world and fleshly pleasures, have thy heart? Art thou not yet convinced which best deserveth it, and which will be best to it? Canst thou be a loser by him? Will he make it worse, and sin make it better? Or wilt thou ever have cause to repent of giving it up to God, as thou hast of giving it to the world and sin? I tell thee, if God have not thy heart, it were well for thee if thou hadst no heart.—I had a thousand times rather have the heart of a dog, or the basest creature, than that man's heart that followeth his fleshly lusts, and is not unfeignedly delivered up to God, through Christ.

¶ Of the nature of affiance and faith, I have written more fully in my Disputation with Dr. Barlow, of Saving Faith.

If I have not prevailed with your hearts for God, by all that I have said, your consciences shall yet bear me witness, that I showed you God's title, and love, and goodness, and said that which ought to have prevailed; and you shall find ere long, who it is that will have the worst of it: but if you resolve and give them presently to God, he will entertain them, and sanctify, and save them; and this happy day and work will be the angels' joy, Luke xv. 7, 10; and it will be my joy, and especially your own everlasting joy.

Grand Direct. XII. Trust God
with that soul and body which thou *To trust in God.*
hast delivered up and dedicated to him; and quiet thy mind in his love and faithfulness, whatever shall appear unto thee, or befall thee in the world.

I shall here briefly show you, 1. What is the nature of this trust in God.[¶] 2. What are the contraries to it. 3. What are the counterfeits of it. 4. The usefulness of it. And then, 5, I shall give you some directions how to attain and exercise it.

I. To trust in God, is, upon the apprehension of the all-sufficiency, goodness, and faithfulness of God, to quiet our hearts in the expectation of the safety or benefits from him which we desire, rejecting the cares, and fears, and griefs that would disquiet them, if they had not the refuge of these hopes.[¶] It containeth in it a crediting the word or nature of God, or judging it to be a sufficient ground of our security and expectation: and then security and expectation built upon that ground, make up the rest of the nature of trust. Looking for the benefit, and finding a complacency and quietness of mind in the ground discovered, and ceasing all other cares and fears, which would else disquiet us. Aquinas and other school-men often call affiance, *spes roborata*, a confirmed hope. There is a twofold trust in God: one is, for that which he hath not promised to do, but yet we think that we find reason sufficient, from his nature itself, and relations, to expect: this may be more or less certain and strong, as our collection of the will of God, from his nature, is more or less sure and clear. The other is, when we have not only God's nature, but his promise also to trust upon: and this giveth us a certainty, if we certainly understand his promise. To the last sort I may reduce that trust in God for particular benefits, when we have only a promise in general, which maketh not the particulars known and certain to us: as the promise, that all shall work together for our good, doth give us but a probability of health or outward protection and deliverances, because we are uncertain how far they are for our good. All that is promised is sure; but whether this or that be good for us, must be otherwise known. But those general promises which contain particulars as surely known as the promise itself, do make every one of the particular benefits as sure, by promise, as the general: as, the promise of the pardon of all our sins, ascertaineth us of the pardon of every sin in particular. Where there is a promise, we trust God's faithfulness as well as his nature; but where there is none, we trust his nature only. As a child doth quietly trust his parents, without a promise, that they will not kill, or torment, or forsake him. But because man is apt to make false collections of God's will from his nature, he hath given us such clear expressions of it in his word, as may bring us above uncertain probabilities, and are sufficient for faith to ground upon (supposing God's properties) for our government and peace. And it is certain that all collections of God's will

¶ SOLA fide Deo SOLI constanter adhære. A SOLO cunctis eripere malis. Peucerus his Dietich, in his ten years' imprisonment. Scult. Curric. p. 22.

which are contrary to his word, are the errors of the collector.

In what I have said in this direction, I desire you chiefly to observe these three things: 1. That God's nature and love are the sufficient, general security to the soul. 2. That his promise is the sufficient, particular security. 3. And that our unfeigned self-dedication to him, is our sufficient evidence of our interest in his love and covenant, which may warrant our special trust and expectations.

II. The contraries to trust in God, are: 1. Privative: not trusting him: not seeing the ground of just security in his love and promise: not crediting what is seen: not ceasing disquietness and distrustful cares and fears. 2. Positive distrust: supposing the all-sufficiency, goodness, and promises of God, are not sufficient grounds of our expectation and security; and thereupon disquieting our minds with sinful fears, and griefs, and cares, and shifting endeavours for ourselves some other way. And this hath various degrees: in some it is predominant; in others not. 3. Opposite or adverse: when we trust ourselves, or friends, or wealth, or something else instead of God, either against him, without him, or in co-ordination with him.

III. The counterfeits of this trust are these: 1. When indeed we trust in our wit, or power, or shifts, or friends, or in some means or creatures only, or in co-ordination with God; but pretend and think that we do it but in subordination to him, and that our primary trust is in him alone. The detection of this is by trying how we can trust God alone, when he giveth us a promise and no probable means. 2. Pretending to trust God alone in the neglect of those means which he hath appointed us to use, and in the neglect of those duties which he hath made the condition of his promises; and this trust is but a self-deceiving cover for sin and sloth. 3. Pretending to trust God in the use of self-devised, sinful means; when he hath promised a blessing to no such means, but threatened them with a curse. 4. Thinking we trust God, when it is some false revelation of the devil, or some delusion of deceivers, or some dream, or fancy, or brain-sick, proud conceit of our own, which indeed we believe, and ground our trust upon: as those do that are deluded by false prophets and false teachers, and fantastical fancies of their corrupted imaginations. 5. When men in presumption and carnal security will rashly venture their souls in the darkness of uncertainty, (as well as in the neglect of a holy life,) and cast away all the sense of their miserable state; and all the necessary fear and care that tended to their recovery; and persuade themselves that they are in no great danger, or that their care will do no good, and call all this a trusting God with their salvation. 6. A pretending to trust God for that which is contrary to his nature: as to love the wicked with complacency, or to take them into heaven. 7. A pretending to trust God for that which is contrary to his word: as to save the unregenerate and unholy; and so "not believing him" itself, is taken for a believing in him, or trusting him. 8. Pretending to believe and trust him for that which neither his nature or his word did ever declare to be his will, in matters which he hath kept secret, or never gave us any revelation of; such is that which some call a particular faith: as to believe in prayer that some particular never promised shall be granted, because we ask it, or because we feel a strong persuasion that it will be so.

Of particular faith. *Quest.* But is not such a particular faith and trust divine and solid?—

Ans. To expect any particular mercy which God's nature, or word, or works do tell us that he will give,

is sound and warrantable: and to expect any particular thing which by inspiration, prophecy, or true extraordinary revelation shall be made known to us; for this is a word of God: but all other belief and expectation is but self-promising and self-deceiving. And wise men will not easily take themselves for prophets, nor take any thing for an inspiration, or divine, extraordinary revelation, which bringeth not the testimony of cogent evidence.

IV. There are three great uses and benefits of this trust in God, which highly commend it to us, and make it necessary. 1. It is necessary to our acknowledgment and honouring of God. It is a cordial, practical confession of his power, and wisdom, and goodness, and truth: for where any one of these is wanting, there is no ground of rational trust. And the greater the danger or assault against us is, the more God is acknowledged and honoured by our trust; for then we declare, that no creature or impediment can disappoint his will: but that his power is above all power, and his wisdom above all wisdom, and his goodness and fidelity constant and invincible. Whereas distrust is a denying of God in some of his attributes, or a suspecting of him. 2. It is necessary to ourselves, for the quiet, and peace, and comfort of our minds, which else will be left unavoidably to continual disquietness and pain, by vexatious fears, and griefs, and cares, unless stupidity or deceit should ease them. 3. It is necessary to prevent the errors and sinful miscarriage of our lives. For if we trust not in God, we shall spend all our thoughts and labours in the use of sinful means; we shall be trusting idolatrously to the creature, and we shall be shifting for ourselves by lies or any unlawful means, and lose ourselves by saving ourselves, as from God, or without God.

Hence it is, that trust in God is so frequently and earnestly commanded in the Scriptures, and such blessings promised to it, as if it were the sum of godliness and religion. Jer. xvii. 5, 7, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.—Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Prov. xvi. 20, "Whoso trusteth in the Lord, happy is he." Psal. ii. 12, "Blessed are all they that put their trust in him." So Psal. lxxxiv. 12; xxxiv. 8, "O taste and see that the Lord is good: blessed is the man that trusteth in him." See Psal. xxxii. 10; lvii. 1; lxxxvi. 2; xxii. 4, 5, 8. Safety, stability, comfort, salvation, all mercies are promised to them that trust in God, Psal. xxxiv. 22; xxxvii. 3, 5, 40; xci. 2, 4; cxxv. 1; Isa. 1. 10. So faith in Christ is called trust, Matt. xii. 21; Eph. i. 12, 13. And idolaters and worldlings are described by trusting in their idols and their wealth, Psal. cxv. 8; cxxxv. 18; Amos vi. 1; Mark x. 24; Prov. xi. 28; xxviii. 26.

Directions for a quieting and comforting Trust in God.

Direct. I. Let thy soul retain the deepest impression of the almightiness, wisdom, goodness, and faithfulness of God, and how certainly all persons, things, and events are in his power; and how impotent all the world is to resist him, and that nothing can hurt thee but by his consent.—The principal means for a confirmed confidence in God is to know him, and to know that all things that we can fear are nothing, and can do nothing, but by his command, and motion, or permission. I am not afraid of a bird or a worm, because I know it is too weak for me: and if I rightly apprehend how much all creatures are too weak for God, and how sufficient God is to deliver me, his trust would quiet me. Isa. xli. 10, "Fear thou not; for I am with thee: be not dismayed; for I am

thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee." So ver. 13, 14; xliii. 1; xlv. 2, 8. Psal. ix. 10, "They that know thy name will put their trust in thee." Isa. li. 7, 8, "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings: for the moth shall eat them up like a garment, and the worm shall eat them like wool."

Direct. II. Labour for a sound and clear understanding of the promises of God, that thou mayst know how far he calleth thee to trust in him.—For to think that he promiseth what he doth not, is not to trust him, but to deceive thyself; and to think that he doth not promise what indeed he doth, is to cast away the ground of trust.

Direct. III. Yield not to the tempter, who would either entice thee into terrifying guilt, and blot thine evidences, or else hide them from thee, and keep thee doubtful and suspicious of the love of God.—For almost all that the distrustful soul hath to say for itself, to justify its distrust, is, I am not sure that the promises are mine. Remember still, that a heart dedicated to God, or consenting to his covenant, is your fullest evidence; and suffer not this to be hid or blotted. Wilful sin and guiltiness breeds fears, and will interrupt your trust and quiet till it be forsaken.

Direct. IV. Remember the grounds of confidence and quietness which God hath given you in his Son, his covenant, his Spirit, his sacraments, and your own and others' manifold experiences. I name them all together, because I would have you set them all together before your eyes. Will he not give you "all things with him," that hath "given you his Son?" Rom. viii. 32. Is not Christ a sufficient undertaker and encourager? Are not his covenant, promise, and oath sufficient security for you? "Wherein God, willing more abundantly to show to the heirs of the promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation," Heb. vi. 17, 18. And are not the heavenly seal and earnest of his Spirit sufficient to confirm us? 2 Cor. i. 22; and v. 5; Eph. i. 13, 14, and iv. 30. And have you tried God so oft, and yet cannot you trust him? Our frequent experiences, though the least of all these helps of trust, are very powerful, because they are near us, and almost satisfy sense itself; when all our bones say, "Lord, who is like unto thee, who deliverest the poor?" &c. Psal. xxxv. 10.

Direct. V. Consider of the greatness of the sin of distrust; how it denieth God in his attributes, and usually supposeth the creature to be above him.—Either thou doubtest of, or deniest his power to help thee, or his wisdom as deficient in making his promises, or finding out the means of thy deliverance, or his goodness and love, as if he would deceive thee, and so his truth and faithfulness in his promises. And if thou fear a man, how great soever, when God calleth thee to trust him for thy help, what dost thou but say, This man is more powerful than God? or, God cannot deliver me out of his hands? If it be want, or sickness, or death which thou fearest, what dost thou but say in thy heart, that God either knoweth not what is best for thee so well as thou knowest thyself, or else is not powerful or gracious enough to give it? nor true enough to keep his promise? "He that believeth not, makes God a liar," 1 John v. 10, 11.

Direct. VI. Remember that trusting God doth, as it were, oblige him, and distrusting him doth greatly disoblige him, especially when any thing else is

trusted before him.—If any man trust you upon any encouragement given him by you, you will take yourselves obliged to be trusty to him, and not to fail any honest trust; but if he trust you not, or trust another, you will turn him off to those that he hath trusted. God may say to thee, Let them help thee whom thou hast trusted: thou trustest not in me, and therefore I fail not thy trust when I forsake thee.

Direct. VII. Remember that thou must trust in God, or in nothing.—For nothing is more sure, nor more frequently experienced, than that all things else are utterly insufficient to be our help. Shall we choose a broken reed, that we know beforehand will both deceive and pierce us? Woe to the man that hath no surer a foundation for his trust than creatures! The greatest of them are unable; and the best of them are untrusty and deceitful. How sad is thy case, if God turn thee off to these for help in the hour of thy extremity! Then wilt thou perceive, that "it is better to trust in the Lord, than to put any confidence in princes," Psal. cxviii. 8, 9. "The righteous also shall see, and fear, and laugh at him: Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness," Psal. lli. 6, 7. "But they that trust in the Lord shall be as mount Zion, that cannot be removed, but abideth for ever," Psal. cxxv. 1. Creatures will certainly deceive thy trust, but so will not God.

Direct. VIII. Believe and remember the particular providence of God, which regardeth the falling of a sparrow on the ground, and numbereth the very hairs of your heads, Matt. x. 30.—And can you distrust him, that is so punctually regardful of your least concerns? that is always present, and watcheth over you? You need not fear his absence, disregard, forgetfulness, or insufficiency. Doth he number your hairs, and doth he not number your groans, and prayers, and tears? How then doth he wipe away your tears, and put them all as in his bottle! Psal. lvi. 8; Rev. vii. 17.

Direct. IX. Compare God with thy dearest and most faithful friend, and then think how boldly thou canst trust that friend if thy life or welfare were wholly in his hand; and how much more boldly thou shouldst trust in God, who is more wise, and kind, and merciful, and trusty, than any mortal man can be.—When thou art in want, in prison, in sickness, and in pain, expecting death, think now, if my life, or health, or liberty were absolutely in the power of my surest friend, how quietly could I wait, and how confidently could I cast away my fears, though I had no promise what he would do with me; for I know he would do nothing but what is for my good: and is not God to be trusted in much more? Indeed a friend would ease my pain, or supply my wants, or save my life, when God will not: but that is not because God is less kind, but because he is more wise, and better knoweth what tendeth to my hurt or good. My friend would pull off the plaster as soon as I complain of smart; but God will stay till it have done the cure. But, surely, God is more to be trusted for my real, final good, though my friend be forwarder to give me ease. All friends may fail; but God never faileth.

Direct. X. Make use of the natural love of quietness, and thy natural weariness of tormenting cares, and fears, and sorrows, to move thee to cast thyself on God, and quiet thy soul in trusting on him.—For God hath purposely made thyself and all things else insufficient, unsatisfactory, and vexatious to thee, that thou mightest be driven to rest on him alone, when nothing else affords thee rest. Cares, and fears, and unquietness of mind are such thorns and

briers as nature cannot love or be content with : and you may be sure that you can no way be delivered from them, but by trusting upon God. And will you choose care and torment, when so sure and cheap a way of ease is set before you? Who can endure to have fears torment him, and cares feed daily upon his heart, that may safely be delivered from it? An ulcerated, festered, pained mind, is a greater calamity, than any bodily distress alone. And if you be cast upon your own care, or committed to the trust of any creature, you can never rationally have peace. For your own ease and comfort then betake yourselves to God, and cast all your care and burden on him, who careth for you, and knoweth perfectly what you want, 1 Pet. v. 7; Matt. vi. 32. Read often Matt. vi. from ver. 24. How sweet an ease and quietness is it to the mind that can confidently trust in God! How quiet is he from the storms of trouble, and the sickness of mind, which others are distressed with! Isa. xxvi. 3, 4, "Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Psal. cxii. 7, 8, "He shall not be afraid of evil tidings : his heart is fixed, trusting in the Lord. His heart is established ; he shall not be afraid." Psal. xxxi. 19, 20, 24, "Oh how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee, before the sons of men ! Thou shalt hide them in the secret of thy presence from the pride of man ; thou shalt keep them secretly in a pavilion from the strife of tongues. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Psal. lvi. 3, 4, "What time I am afraid, I will trust in thee. In God I will praise his word ; in God have I put my trust : I will not fear what flesh can do unto me." How easy and sweet a life is this !

Direct. XI. Remember that distrust is a pregnant, multiplying sin, and will carry thee to all iniquity and misery if thou suffer it to prevail.—Distrusting God is but our entrance upon a life of error, sin, and woe. It presently sets us on idolatrous confidence on flesh, and sinful shifts, and stretching conscience ; it deludeth our judgments, and maketh every thing seem lawful which seems necessary to our safety and welfare ; and every thing seem necessary, without which man cannot accomplish it. All sinful compliances, and temporizings, and man-pleasing, and believing sinful means to be no sin, proceed from this distrust of God.

Direct. XII. Suffer not distrustful thoughts and reasonings in thy mind, but cast them out, and command them to be gone.—Cogitations are the instruments of good and evil in the mind of man ; they cannot be acted but by thoughts, and the will hath more command of the thoughts than it hath immediately of the passions themselves. If you cannot trust God so quietly as you would, nor keep under every fearful apprehension, yet keep out, or cast out, the thoughts which exercise your sin, and turn your thoughts to something else. If thoughts do not actuate it, your distrustful fears and cares will vanish. What are your cares, but the turmoiling of your thoughts? continually feeding upon difficulties and trouble, and tiring themselves with hunting about for help? Cast away the thoughts, and the cares are gone. You may do much in this if you will, though it be difficult. Matt. vi. 25, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your bodies, what ye shall put on." Ver. 27, 28, "Which of you, by taking thought, can add one cubit to his stature? And why take ye thought for raiment?"

Direct. XIII. When commands will not prevail, rebuke and chide thy unbelieving heart, and reason it out of its distrustful cares, and fears, and sorrows.—Say to it, as David oft, Psal. xlii. and xliii. "Why art thou cast down, O my soul? and why art thou so disquieted within me? Trust in God, for I shall yet give him thanks, who is the health of my countenance, and my God." O foolish soul! hast thou yet learned no better to know thy God? Doth he support the heavens and the earth, and the whole creation? and yet canst not thou rely upon him? Is he not wise enough to be trusted with the conduct and disposal of thee? Is he not good and gracious enough to be trusted with thy life, estate, and name, and welfare? Is he not great and powerful enough to be trusted against the greatest danger, or difficulties, or opposition that ever can befall thee? Is he not true and faithful enough to be trusted, whatever improbabilities may arise before thee? Where dwelt the man, and what was his name, that ever trusted him in vain, or was ever failed or deceived by him? Are not his Son, and Spirit, and covenant, and oath, sufficient pledges of his love for thy security? How oft hath he performed his promises to thee, and heard thy cries, and helped and saved thee in thy distress! How oft hath he confuted thine unbelief, and shamed thy distrustful fears and cares! and then thou couldst resolve to trust him better in the next distress. And shall all his wonders of mercy be forgotten? and all thy confessions, thanksgivings, and promises be now repented of, contradicted, or recanted, by thy renewed distrust and unbelief? Is he not the same God, that hath so frequently and abundantly had mercy on thee? Is he not the same God, that hath saved all that trusted in him, and wrought such wonders for his servants in the earth, and brought so many safe to heaven? "Our fathers trusted in him; they trusted, and he delivered them; they cried to him, and were delivered; they trusted in him, and were not confounded," Psal. xxii. 4, 5. And is he not sufficient for thee, that is sufficient for all the world? Who ever sped ill that trusted in him? or who hath prospered by trusting in themselves or any other, without him, or against him? Unworthy soul! wilt thou atheistically deny the sufficiency, or truth, or goodness of thy God? Shall thy distrust deny him, or blaspheme him? Wilt thou idolatrously set up a worm above him? Is there more in man, or any thing else, to hurt or ruin thee, than in God to save thee? Whom wilt thou trust, if thou trust not God? Darest thou think that any other is fitter for thy confidence? Thou wouldst be quiet and confident if thy dearest friend had thy life or welfare in his hands ; and art thou troubled now it is in the hands of God? Is he enough to be our endless happiness in heaven, and not to be thy confidence on earth? Canst thou trust him to raise thy body from the dust, and not raise thy state, or name, or troubled mind? Either take him for thy rock and hope, or never pretend to take him for thy God. If thou trust not in him, thou must despair, or trust against him ; and whom wilt thou trust to save thee from him? Hadst thou no more encouragement to trust him but this, that he hath bid thee trust him, thou mightst be sure he never would deceive thee. Lament, therefore, thy disquietment and self-tormenting fears ; lament thy injurious distrust of thy most dear Almighty Father. Choose not vexation, when the harbour of his love is open to secure thee. If men or devils are against thee, say as those believers, Dan. iii. 16, 17, "We are not careful to answer thee in this matter ; our God whom we serve is able to deliver us." Go on, with Daniel, chap. vi. in praying to thy God, and trust him

with the lions' jaws. "Commit thy way unto the Lord; trust in him, and he shall bring it to pass," Psal. xxxvii. 5. "Some trust in chariots, and some in horses, but I will remember the name of the Lord our God," Psal. xx. 7. "Trust in him, for he is thy help and shield," Psal. cxv. 9—11.

Direct. XIV. Take not the sayings of the tempter or thy own distrustful heart for the sayings of God, or for any reason against thy confidence in him.—Some take all the malicious suggestions of the devil, for reasons of their disquietness and fears, as if it were the Spirit of God that raised all the terrors and molestations in them, which are raised by the enemy of God and them: and they fear when Satan bids them, thinking it is the Spirit of God; and they dare not trust God when he commandeth them, for fear lest it be the will of Satan. Some are so strongly affected with their own conceits and fancies, that they think God saith all that their hearts or fancies say, and make one fear the reason of another. Thy heart is not so wise or good, as that thou shouldst take all its words for the words of God. Thy "flesh and thy heart" may "fail thee," when God, who is the "rock of thy heart and thy portion," will never fail, Psal. lxxiii. 26. Thy heart may say, I have no grace, no help, no hope, when God never said so, Psal. lxxvii. 7—10. Thy heart may say, I am a reprobate, forsaken of God, he will not hear me, the time of grace is past, when God never said so. Thy heart may say, I am undone, I can find no comfort in any friend, no evidence of grace within me, no comfort in God, in Christ, or in the promises, no comfort in my life, which is but a burden to me; I cannot pray, I cannot believe, I cannot answer the objections of Satan, I can strive no longer against my fears, I cannot bear my wounded conscience. All this is the failing of the heart; but proveth not any failing of God, whose grace is sufficient for thee, and his strength is manifested perfect in thy weakness. The heart hath a thousand sayings and conceits, which God is utterly against.

Direct. XV. When you cannot exercise a trust of assurance, exercise the trust of general faith, and hope, and the quiet submission of thyself to the holy will of God.—The common pretence of distrust is, I know not that I am a child of God; and, it beseeems the ungodly to fear his wrath. But, as the gospel is tidings of great joy to any people where it cometh, so it is a word of hope and trust. At least trust God so far as Infinite Goodness should be trusted, who will damn none but the finally obstinate refusers of his saving grace.* And with Aaron, Lev. x. 3, hold your peace, when he is glorifying himself in his corrections. Remember, that the will of God is never misguided; that it is the beginning and end of all things, Rev. iv. 11; Rom. xi. 36; that it never willett any thing but good; that it is the centre and end of all our wills. There is no rest or quietness for our wills, but in the will of God: and his will is always for the good of them that truly desire to be conformed to it, by obedience to his commands, and submission to his disposal. Say, therefore, with your Saviour, "Father, if it be thy will, let this cup pass from me; but not as I will, but as thou wilt." There is nothing got by struggling against the will of God; nor any thing lost by a quiet submission to it. And, if thou love it, and desire to obey and please it, trust in it, for it will surely save thee.

Grand Direct. XIII. Diligently labour that God and holiness may be thy chief delight: and this holy delight may be the ordinary temperament of thy religion. For a delight in God.

Directions for Delighting ourselves in God.

Direct. I. Rightly understand what delight in God is that you must seek and exercise.—It is not a mere sensitive delight, which is exercised about the objects of sense or fantasy, and is common to beasts with men: nor is it the delights of immediate intuition of God, such as the blessed have in heaven: nor is it an enthusiastic delight, consisting in irrational raptures and joys, of which we can give no account of the reason.¹ Nor is it a delight inconsistent with sorrow and fear, when they are duties; but it is the solid, rational complacency of the soul in God and holiness, arising from the apprehensions of that in him, which is justly delectable to us. And it is such, as, in estimation of its object, and inward complacency and gladness, though not in passionate joy or mirth, must excel our delight in temporal pleasure; and must be the end of all our humiliations, and other inferior duties.

Direct. II. Understand how much of this holy delight may be hoped for on earth.—Though too many christians feel much more fear and sorrow in their religion than delight, yet every true christian doth esteem God more delectable, or fit and worthy of his delights, if he could enjoy him; whereas to the carnal, fleshly things do seem more fit to be their delights. And though most christians reach not very high in their delights in God, yet God hath prescribed us such means, in which, if we faithfully used them, we might reach much higher. And this much we might well expect: 1. So much as might make our lives incomparably more quiet, contented, and pleasant to us, than are the lives of the greatest or happiest worldlings. 2. So much as might make our thoughts of God and the life to come, to be ready, welcome, pleasant thoughts to us. 3. So much as might greatly prevail against our inordinate griefs and fears, and our backwardness to duties, and weariness in them, and might make religion an ordinary pleasure. 4. So much as might take off our hankering desire after unnecessary recreations and unlawful pleasures of the flesh. 5. So much as might sweeten all our mercies to us, with a spiritual perfume or relish. 6. So much as might make some sufferings joyful, and the rest more easy to us. 7. And so much as might make the thoughts of death less terrible to us, and make us desire to be with Christ.

Direct. III. Understand what there is in God and holiness, which is fit to be the soul's delight.—As, 1. Behold him in the infinite perfections of his being; his omnipotence, omniscience, and his goodness; his holiness, eternity, immutability, &c. And as your eye delighteth in an excellent picture, or a comely building, or fields, or gardens, not because they are yours, but because they are a delectable object to the eye; so let your minds delight themselves in God, considered in himself, as the only object of highest delight. 2. Delight yourselves also in his relative attributes, in which are expressed his goodness to his creatures: as his all-sufficiency, and faithfulness or truth, his benignity, his mercy, and compassion, and patience to sinners, and his justice unto all. 3. Delight yourselves in him as his

* Of hope and assurance I have spoken afterward.

¹ Of enthusiastic impressions I have said more in my Directions for the Cure of Church Divisions, and in the defence of it, and in other books.

² 1 Chron. xvi. 34; 2 Chron. v. 13; Psal. xxxi. 7; lxxxvi. 5; cviii. 3, 4; xcii. 4, 5; cxxxvi. 4; cxlv. 5—7, 11, 12;

cxix. 64; Job xxxvi. 24, 26; Psal. cvii. 22; civ. 31; lxvii. 6; Rev. i. 5; John xv. 9; Gal. ii. 20; Eph. i. 17, 18; ii. 6, 7; iii. 18, 19; Psal. cxxx. 6, 7; xci. 2, 9; xciv. 22; lix. 16; lxii. 7, 8; lvii. 1; xlvi. 1, 7, 11; lxxxix. 1; cxvi. 1—3; ciii. 1—3; lxvi. 13, 16, 17; xxxiv. 1—3.

glory appeareth in his wondrous works, of creation and daily providence. 4. Delight yourselves in him as he is related to you, as your God and Father, and as all your interest, hope, and happiness are in him alone. 5. Delight yourselves in him as his excellencies shine forth in his blessed Son. 6. And as they appear in the wisdom and goodness of his word, in all the precepts and promises of the gospel, Psal. cxix. 162; Jer. xv. 16. 7. Delight thyself in his image, though but imperfectly printed on thy soul; and also on his holy servants, Gal. ii. 20; 1 Cor. xv. 10; 2 Cor. vii. 18. 8. Delight yourselves in the consideration of the glory which he hath from all his creatures, and the universal fulfilling of his will: as the prosperity and happiness of your friend delighteth you, and the success of any excellent enterprises, and the praise of excellent things and persons, and as you have a special delight in the success of truth, and the flourishing order, and unity, and peace, and prosperity of kingdoms, especially of the church, much more than in your personal prosperity (unless you have selfish, private, base, unmanly dispositions); so much more should you delight in the glory and happiness of God. 9. Delight yourselves in the safety which you have in his favour and defence: and the treasury which you have in his all-sufficiency and love, for your continual supplies in every want, and deliverance in every danger; and the ground of quiet contentedness and confidence which is offered to fearful souls in him. 10. Delight yourselves in the particular discoveries of his common mercies to the world, and his special mercies to his saints; and his personal mercies to yourselves, from your birth to this moment; both upon your souls, and bodies, and friends, and name, and estates, and affairs in all relations. 11. Delight yourselves in the privilege you enjoy of speaking to him, and of him, and hearing from him, and adoring and worshipping him, and singing and publishing his praise, and in the communion which your souls may have with him through Christ, on his days, and at all times, in his sacraments, and in all your lives. And say as Solomon, 1 Kings viii. 27, "And will

Psal. lxxviii. 3-5;
Ixi. 30, &c.

God indeed dwell on earth? Will he dwell and walk with sinful men? When the heaven of heavens cannot contain him." Psal. xl. 16, "Let those that seek him rejoice and be glad in him;" and cxxii. 1, let us be glad to go to the house of the Lord, and join with his holy assemblies in his worship. Psal. xlv. 4, "The streams" of his grace "make glad the city of God, the holy tabernacles of the Most High: God is in the midst of her; she shall not be moved." 12. Delight yourselves above all in the forethoughts and hope of the glory which you shall see and enjoy for ever. I do but name all these for your memory, because they are before spoken of in the directions for love.

Direct. IV. Understand how much these holy delights are pleasing unto God, and how much he is for his people's pleasure.—For it much hindereth the joy of many christians, that they think it is against the will of God, that such as they should so much rejoice; or at least that they apprehend not how much he hath commanded it, and how great a duty it is, and how much pleasing to their God. Consider, 1. It is not for nothing that the nature of man is made capable of higher and larger delights, than the brutish, sensual nature is: * and that in this we are

* Phil. iii. 1; Isa. lviii. 19; Job xxii. 26; Isa. lv. 2, 3; Psal. iv. 7; Acts xiv. 17; Deut. xxvii. 7; xii. 12, 18; 1 Pet. i. 3, 4, 6; John xiv. 16, 26; Isa. liii. 3, 4; 1 Pet. i. 8, 9; Matt. xi. 28; Isa. lv. 1; Rev. xxii. 17; 1 Thess. v. 11,

made little lower than angels. 2. Nor is it for nothing that God hath made delight and complacency, the most powerful, commanding affection, and the end of all the other passions, which they professedly subserve and seek; and the most natural, inseparable affection of the soul, there being none that desireth not delight. 3. Nor is it in vain that God hath provided and offered such plenty of most excellent objects for our delight, especially himself, in his attributes, love, mercy, Son, Spirit, and kingdom: which brutes were not made to know or to enjoy. 4. Nor hath he given us in vain, such excellent, convenient, and various helps, and inferior preparations which tend to our delight; even for body and mind, to further our delight in God. 5. Nor is it in vain that he maketh us yet more nearly capable by his Spirit; even by affecting humiliations, and mortifying, cleansing, illuminating, and quickening works: and that the kingdom of heaven consisteth in righteousness, peace, and joy in the Holy Ghost: and that the Spirit hath undertaken to be the comforter of believers, who is sent upon no low or needless work. 6. Nor did Christ purchase his people's joys in vain, by the price of his grievous sufferings and sorrows. Having borne our griefs, and being made a man of sorrows, that we that see him not, might rejoice in believing, with joy unspeakable and full of glory. 7. Nor is it in vain that he hath filled his word with such matter of delight and comfort, in the gladdest tidings that could come to man, and in such free, and full, and faithful promises. 8. Nor hath he multiplied his commands for his rejoicing and delight, in vain; again and again commanding us to rejoice, and always to rejoice. 9. Nor is it insignificant that he hath forbidden those worldly cares, and fears, and griefs which would devour their joys: nor that he hath so clearly showed them the way to joy, and blameth them if they walk not in it. 10. He filleth up their lives with mercies, and matter of delight, by his direction, support, provisions, and disposals: and all this in their way of trial, and in the valley of tears. 11. How tender is he of their sufferings and sorrows; not afflicting willingly, nor delighting to grieve the sons of men. 12. He taketh not away their delight and comfort, till they cast it away themselves, by sinning, or self-afflicting, or neglecting his proposed pleasures. 13. He never faileth to meet them with his delights, while they walk in the way prescribed to that end: unless when it tendeth to their greater pleasure, to have some present interruption of the pleasure. 14. In their greatest needs, when themselves and other helps must fail, he giveth them oft-times the greatest joys. 15. And he taketh their delights and sorrows as if they were his own. In all their afflictions he is afflicted, and he delighteth in their welfare, and rejoiceth over them to do them good. Cannot you see the will of your Father in all this? 16. If you cannot, yet lift up your heads, and foresee the eternal delights which he hath prepared for you, when you shall enter into your Master's joy: and then judge whether God be for your delight?

Direct. V. Take special notice of the reasons why God commandeth you to delight in him, and consequently how much of religion consisteth in these delights.—1. Thou vilifiest and dishonourest him, if thou judge him not the worthiest for thy delights. 2. If thou delight not in him, thy thoughts of God will be seldom, or unwelcome and unpleasant

Reasons for delight
in God.

14, 16; Phil. iv. 4; Psal. xxxiii. 1; 1 Pet. v. 7; John v. 40.

* Isa. lxiii. 9; 2 Cor. ii. 7; Zeph. iii. 17; Deut. xxx. 9; x. 15; Isa. lxii. 5; James ii. 13; John xiv. 13, 18.

thoughts. 3. And thy speeches of him will be seldom, or heartless, forced speeches. Who knoweth not how readily our thoughts and tongues do follow our delight? Be it house, or land, or books, or friends, or actions, which are our delight, we need no force to bring our thoughts to them. The worldling thinks and tasteth of his wealth and business; the proud man, of his dignities and honour; the voluptuous beast, of his lusts, and sports, and meats, and drinks; because they most delight in these. And so must the christian of his God, and hopes, and holy business, as being his delight.* 4. It will keep you away from holy duties, in which you should have communion with God, if you have no delight in God and them. This makes so many neglect both public and secret worship, because they have no delight in it; when those that delight in it are ready in taking all opportunities. 5. It will corrupt your judgments, and draw you to think that a little is enough, and that serious diligence is unnecessary preciseness, and that one quarter of your duty is an excess. A man that hath no delight in God and godliness, is easily drawn to think, that little, and seldom, and cold, and formal, and heartless, lifeless preaching and praying may serve the turn, and any lip-service is acceptable to God, and that more is more ado than needs. And hence, he will be further drawn to reproach those that go beyond him, to quiet his own conscience, and save his own reputation; and at last be a forlorn, Satanical reviler, hater, and persecutor of the serious, holy worshippers of God. Jer. vi. 10, "Behold, the word of the Lord is a reproach to them: they have no delight in it: therefore I am full of the fury of the Lord." 6. If you delight not in it, you will do that which you do, without a heart, with backwardness and weariness: as your ox draweth unwillingly in the yoke, and is glad when you unyoke him: and as your horse that goeth against his will, and will go no longer than he feels the spur, when delight would cause alacrity and unweariedness. 7. It makes men apt to quarrel with the word, and every weakness in the minister offendeth them, as sick stomachs that have some fault or other still to find with their meat. 8. It greatly inclineth men to carnal and forbidden pleasures, because they taste not the higher and more excellent delights. Taverns, and ale-houses, plays, and whores, cards, and dice, and excess of recreation, must be sought out for them, as Saul sought a witch and a musician instead of God. It would be the most effectual answer to all the silly reasonings of the voluptuous, when they are pleading for the lawfulness of their unnecessary, foolish, time-wasting sports, if we could but help them to the heavenly nature and hearts that more delight in God.^a This better pleasure is an argument that would do more to confute and banish their sinful pleasure, than a twelvemonth's disputing or preaching will do with them, while they are strangers to the soul's delight in God. Then they would rather say to their companions, O come and taste those high delights, which we have found in God! 9. The want of a delight in God and holiness, doth leave the soul as a prey to sorrows: every affliction that assaulteth it may do its worst, and hath its full blow at the naked, unfortified heart: for creature delights will prove but a poor preservative to it. 10. This want of a delight in God and holiness, is the way to apostasy itself. Few men will hold on in a way that they have no delight in, when all other delights must be forsaken for it. The caged hypocrite, while he is cooped up to a stricter life than he himself desires,

even while he seemeth to serve him, is loathsome to God; for the body without the will is but a carcass or carrion in his eyes. If you had rather not serve God, you do not serve him while you seem to serve him. If you had rather live in sin, you do live in sin, reputatively, while you forbear the outward act: for in God's account, the heart, or will, is the man: and what a man had rather be (habitually) that he is indeed. And yet, this hypocrite will be still looking for a hole to get out of his cage, and forsake his unbeloved outside of religion: like a beast that is driven in a way that he is loth to go, and will be turning out at every gap. All these mischiefs follow the want of delight in God.

On the contrary, the benefits which follow our delight in God, (besides the sweetness of it,) are unspeakable. Those which are contrary to the forementioned hurts, I leave to your own consideration. 1. Delight in God will prove that thou knowest him, and lovest him, and that thou art prepared for his kingdom; for all that truly delight in him shall enjoy him. 2. Prosperity, which is but the small addition of earthly things, will not easily corrupt thee or transport thee. 3. Adversity, which is the withholding of earthly delights, will not much grieve thee, or easily deject thee. 4. Thou wilt receive more profit by a sermon, or good book, or conference, which thou delightest in, than others, that delight not in them, will do in many. 5. All thy service will be sweet to thyself, and acceptable to God: if thou delight in him, he doth certainly delight in thee, Psal. cxlix. 4; cxlvii. 11; 1 Chron. xxix. 17. 6. Thou hast a continual feast with thee, which may sweeten all the crosses of thy life, and afford thee greater joy than thy sorrow is, in thy saddest case. 7. When you delight in God, your creature delight will be sanctified to you, and warrantable in its proper place; which in others is idolatrous, or corrupt. These, with many other, are the benefits of delight in God.

Direct. VI. Consider how suitable God and holiness are to be the matter of thy delight, and take heed of all temptations which would represent him as unsuitable to you.—He is, 1. Most perfect and blessed in himself. 2. And full of all that thou canst need. 3. He hath all the world at his command for thy relief. 4. He is nearest to thee in presence and relation in the world. 5. He hath fitted all things in religion to thy delight, for matter, variety, and benefit. 6. He will be a certain and constant delight to thee: and a durable delight, when all others fail. Thy soul came from him, and therefore naturally should tend to him: it is from him, and for him, and therefore must rest in him, or have no rest. We delight in the house where we were born, and in our native country, and in our parents; and every thing inclineth to its own original: and so should the soul to its Creator.

Direct. VII. Corrupt not your minds and appetites with contrary delights.—Addict not yourselves to fleshly pleasures: taste nothing that is forbidden. Sorrow itself is not such an enemy to spiritual delights, as sensual, sinful pleasures are. O leave your beastly and your childish pleasures, and come and feast your souls on God, Isa. lv. 1—3. Away with the delights of lust, and pride, and covetousness, and vain sports, and gluttony, and drunkenness, if ever you would have the solid and durable delights! Think not of joining both together. Bethink yourselves: can it be any thing but the disease and wickedness of thy heart, that can make a play, or a feast, or drunken, wanton company, more pleasant

* *Lætari in Deo est res omnium summa in terris.* Bucholtzer.

^a *Tres sunt virtutis conditiones, tentationis remotio, actuum multiplicatio, et in bono delectatio.* P. Scaliger.

to thee than God? What a heart is that which thinketh it a toil to meditate on God and heaven; and thinks it a pleasure to think of the baits of pride and covetousness! What a heart is that which thinks that sensuality, wantonness, and vanity are the pleasure of their families, which must not be turned out; and that godliness, and heavenly discourse and exercises, would be the sadness and trouble of their families, which must not be brought in, lest it mar their mirth; that thinks it an intolerable toil and slavery to love God, and holiness, and heaven, and to be employed for them; and thinks it a delightful thing to love a whore, or excess of meat, or drink, or sports! Can you say any thing of a man that is more disgraceful, unless you say he is a devil? It were not so vile for a child to delight more in a dog than in his parents, or a husband to delight more in the ugliest harlot than in his wife, as it is for a man to delight more in fleshly vanities than in God. Will you be licking up this dung, when you should be solacing your souls in angelical pleasures, and foretasting the delights of heaven? Oh how justly will God thrust away such wretches from his everlasting presence, who so abhor his ways and him! Can they blame him for denying them the things which they hate, or set so light by, as to prefer a lust before them? If they were not haters of God and holiness, they would never be so averse even to the delights which they should have with him.

Direct. VIII. Take heed of a melancholy habit of body; for melancholy people can scarce delight in any thing at all, and therefore not in God. Delight is as hard to them, as it is to a pained member to find pleasure, or a sick stomach to delight in the food which it loathes. They can think of God with trouble, and fear, and horror, and despair; but not with delight.

Direct. IX. Take heed of an impatient, peevish, self-tormenting mind, that can bear no cross; and of overvaluing earthly things, which causeth impatience in the want of them. Make not too great a matter of fleshly pain or pleasure.—Otherwise your minds will be called to a continual attendance on the flesh, and taken up with continual desires, or cares, or fears, or griefs, or pleasures; and will not be permitted to solace themselves with God. The soul that would have pure and high delights, must abstract itself from the concerns of the flesh; and look on your body, as if it were the body of another, whose pain or pleasure you can choose whether you will feel. When Paul was rapt up into the third heaven, and saw the things unutterable, he was so far freed from the prison of sense, that he knew not whether he was in the body or out of it. As the separated souls, that see the face of God and the Redeemer, do leave the body to be buried, and to rot in darkness, and feel not all this to the interrupting of their joys; so faith can imitate such a death to the world, and such a neglect of the flesh, and some kind of elevating separation of the mind, to the things above. If in this near conjunction you cannot leave the body to rejoice or suffer alone, yet, as itself is but a servant to the soul, so let not its pain or pleasure be predominant, and control the high operations of the soul. A manly, valiant, believing soul, though it cannot abate the pain at all, nor reconcile the flesh to its calamity, yet it can do more, notwithstanding the pain, to its own delight, than strangers will believe.

Some women, and passionate, weak-spirited men, especially in sickness, are so peevish, and of such impatient minds, that their daily work is to disquiet and torment themselves. One can scarce tell how to

speak to them, or look at them, but it offendeth them. And the world is so full of occasions of provocation, that such persons are like to have little quietness. It is unlike that these should delight in God, who keep their minds in a continual, ulcerated, galled state, incapable of any delights at all, and cease not their self-tormenting.

Direct. X. It is only a life of faith, that will be a life of holy, heavenly delight: exercise yourselves, therefore, in believing contemplations of the things unseen.—It must not be now and then a glance of the eye of the soul towards God, or a seldom salutation, which you would give a stranger; but a walking with him, and frequent addresses of the soul unto him, which must help you to the delights which believers find in their communion with him.

Direct. XI. Especially let faith go frequently to heaven for renewed matter of delight, and frequently think what God will be to you there for ever, and with what full, everlasting delight he will satiate your souls.—As heaven is the place of our full delight, so the foresight and foretaste of it, is the highest delight which on earth is to be attained. And a soul that is strange to the foresight of heaven, will be as strange to the true delights of faith.

Direct. XII. It is a great advantage to holy delight, to be much in the more delightful parts of worship; as in thanksgiving and praise, and a due celebration of the sacrament of the body and blood of Christ.—Of which I have spoken in the foregoing directions.

Direct. XIII. A skilful, experienced pastor, who is able to open the treasury of the gospel, and publicly and privately to direct his flock in the work of self-examination, and the heavenly exercises of faith, is a great help to Christians' spiritual delight.—The experiences of believers teach them this: how oft do they go away refreshed and revived, who came to the assembly, or to their pastors, in great distress, and almost in despair! See Job xxxiii. 23; 2 Cor. i. 3, 4. It is the office and delight of the ministers of Christ, to be "helpers of his people's faith and joy," 2 Cor. i. 24; Phil. i. 4, 25; 1 Thess. ii. 20.

Direct. XIV. Make use of all that prosperity, and lawful pleasure, which God giveth you in outward things, for the increase and advantage of your delight in God.—Though corrupted nature is apt to abuse prosperity and earthly delights, than any other state, to the diverting of the heart from God; and almost all the devil's poison is given in sugared or gilded affectives; yet the primitive, natural use of prosperity, of health, and plenty, and honour, and peace, is to lead up the mind to God, and give us a taste of his spiritual delights! That the neighbourhood of the body might be the soul's advantage; and that God, who in this life will be seen by us but in a glass, and will give out his comforts by his appointed means, might make advantage of sensitive delights, for his own reception, and the communications of his love and pleasure unto man: that, as soon as the eye, or ear, or taste, perceiveth the delightfulness of their several objects, the holy soul might presently take the hint and motion, and be carried up to delightful thoughts of him that giveth us all these delights. And, doubtless, so far as we can make use of a delight in friends, or food, or health, or habitations, or any accommodations of our bodies, to further our delight in God, or to remove those melancholy fears or sorrows, which would hinder this spiritual delight, it is not only lawful, but our duty to use them, with that moderation as tendeth to this end.

Direct. XV. Make use of affliction, as a great advantage for your purest and unmixed delight in God.

—The servants of Christ have usually never so much of the joy in the Holy Ghost, as in their greatest sufferings; especially if they be for his sake. The soul never retireth so readily and delightfully to God, as when it hath no one else that will receive it, or that it can take any comfort from. God comforteth us most, when he hath made us see that none else can or will relieve us. When all friends have forsaken us save only one, that one is sweeter to us than ten ever. When all our house is fired down except one room, that room is pleasanter to us than it was before. He that hath lost one eye, will love the other better than before. In prosperity our delights in God are too often corrupted by a mixture of sensual delight; but all that remaineth when the creature is gone, is purely divine.

Direct. XVI. Labour by self-examination, deliberately managed under the direction of an able spiritual guide, to settle your souls in the well-grounded persuasion of your special interest in God and heaven; and then suffer not Satan, by his troublesome importunity, to renew your doubts, or molest your peace.—An orderly, well-guided, diligent self-examination, may quickly do much to show you your condition; and if you are convinced that the truth of grace is in you, let not fears and suspicion go for reason, and cause you to deny that which you cannot, without the gainsaying of your consciences, deny. You see not the design of the devil in all this: his business is, by making you fear that you have no interest in God, to destroy your delight in him and in his service: and next that, to make you through weariness forsake him; and either despair, or turn to sensual delights. Foresee and prevent these designs of Satan, and suffer him not at his pleasure to raise new storms of fears and troubles, and draw you to deny your Father's mercies, or to suspect his proved love.

Direct. XVII. Damp not your delights by wilful sin.—If you grieve your Comforter he will grieve you, or leave you to grieve yourselves: in that measure that any known sin is cherished, delight in God will certainly decay.

Direct. XVIII. Improve your observation of wicked men's sensual delights, to provoke your souls to delight in God.—Think with yourselves: Shall hawks, and hounds, and pride, and filthiness, and cards, and dice, and plays, and sports, and luxury, and idleness, and foolish talk, or worldly honours, be so delightful to these deluded sinners? and shall not my God and Saviour, his love and promises, and the hopes of heaven, be more delightful to me? Is there any comparison between the matter of my delights and theirs?

Direct. XIX. Labour to overcome those fears of death, which would damp your joys in the foresight of everlasting joys.—As nothing more feedeth holy delights than the forethoughts of heaven; so there is scarce any thing that more hindereth our delight in those forethoughts, than the fear of interposing death. See what I have written against this fear, in my "Treatise of Self-denial," and "Saints' Rest," and in my "Treatise of Death, as the last Enemy," and in my "Last Work of a Believer."

Direct. XX. Pretend not any other religious duties against your delights in God and holiness; but use them all in their proper subservience to this.—Penitent sorrow is only a purge to cast out those corruptions which hinder you from relishing your spiritual delights. Use it therefore as physic, only when there is need; and not for itself, but only to this end; and turn it not into your ordinary food. Delight in God is the health of your souls: say not you cannot have while to be healthful, because you must take physic, or that you take physic against

health, or instead of health, but for your health. So take up no sorrow against your delight in God, or instead of it, but for it, and so much as promoteth it. See the directions for love foregoing.

By this time you may see, that holy delight adjoining to love, is the principal part of our religion, and that they mistake it which place it in any thing else. And therefore how inexcusable are all the ungodly enemies or neglecters of a holy life. If it had been a life of grief and toil, they had had some pretence; but to fly from pleasure, and refuse delight, and such delight, is inexcusable. Be it known to you, sinners, God calleth you not to forsake delight, but to accept it; to change your delight in sin and vanity, for delight in him. You dare not say but this is better: you cannot have your houses and lands for ever, nor your lust and luxury for ever; but you may have God for ever. And do you hope to live for ever with him, and have you no delight in him? Men deal with Christ as the papists with the reformed churches: because we reject their formalities and ceremonious toys, they say we take down all religion. So because we would call men from their brutish pleasures, they say we would let them have no pleasure; for the epicure thinks, when his luxury, lust, and sport is gone, all is gone. Call a sluggard from his bed, or a glutton from his feast, to receive a kingdom, and he will grudge, if he observe only what you would take from him, and not what you give him in its stead. When earthly pleasures end in misery, then who would not wish they had preferred the holy, durable delights?

Grand Direct. XIV. Let thankfulness to God thy Creator, Redeemer, and Regenerator, be the very temperament of thy soul, and faithfully expressed by thy tongue and life.

For a life of thankfulness.

Though our thankfulness is no benefit to God, yet he is pleased with it, as that which is suitable to our condition, and sheweth the ingenuity and honesty of the heart. An unthankful person is but a devourer of mercies, and a grave to bury them in, and one that hath not the wit and honesty to know and acknowledge the hand that giveth them; but the thankful looketh above himself, and returneth all, as he is able, to him from whom they flow.

True thankfulness to God is discerned from counterfeit, by these qualifications: 1. True thankfulness having a just estimate of mercies comparatively, preferreth spiritual and everlasting mercies before those that are merely corporal and transitory. But carnal thankfulness chiefly valueth carnal mercies, though notionally it may confess that the spiritual are the greater. 2. True thankfulness inclineth the soul to a spiritual rejoicing in God, and to a desire after more of his spiritual mercies: but carnal thankfulness is only a delight in the prosperity of the flesh, or the delusion and carnal security of the mind, inclining men to carnal, empty mirth, and to a desire of more such fleshly pleasure, plenty, or content: as a beast that is full fed, will skip, and play, and show that he is pleased with his state; or if he have ease, he would not be molested. 3. True thankfulness kindleth in the heart a love to the giver above the gift, or at least a love to God above our carnal prosperity and pleasure, and bringeth the heart still nearer unto God, by all his mercies. But carnal thankfulness doth spring from carnal self-love, or love of fleshly prosperity; and is moved by it, and is subservient to it, and loveth God, and thanketh him, but so far as he gratifieth or satisfieth the flesh. A childlike thankfulness maketh us love our Father more than his gift, and desire to be with him in his

arms; but a dog doth love you and is thankful to you but for feeding him: he loveth you in subordination to his appetite and his bones. 4. True thankfulness inclineth us to obey and please him, that obligeth us by his benefits. But carnal thankfulness puts God off with the hypocritical, complimentary thanks of the lips, and spends the mercy in the pleasing of the flesh, and makes it but the fuel of lust and sin. 5. True thankfulness to God is necessarily transcendent, as his mercies are transcendent. The saving of our souls from hell, and promising us eternal life, besides the giving us our very beings and all that we have, do oblige us to be totally and absolutely his, that is so transcendent a Benefactor to us, and causeth the thankful person to devote and resign himself and all that he hath to God, to answer so great an obligation. But carnal thankfulness falls short of this absolute and total dedication, and still leaveth the sinner in the power of self-love, devoting himself (really) to himself, and using all that he is, or hath, to the pleasing of his fleshly mind, and giving God only the tithes or leavings of the flesh, or so much as it can spare, lest he should stop the streams of his benignity, and bereave the flesh of its prosperity and contents.

Directions for Thankfulness to God, our Benefactor.

Direct. I. Understand well how great this duty is, in the nature of the thing, but especially how the very design and tenor of the gospel, and the way of our salvation by a Redeemer, bespeaketh it as the very complexion of the soul, and of every duty.—A creature that is wholly his Creator's, and is preserved every moment by him, and daily fed and maintained by his bounty, and is put into a capacity of life eternal, must needs be obliged to incessant gratitude. And unthankfulness among men is justly taken for an unnatural, monstrous vice, which forfeiteth the benefits of friendship and society: 2 Tim. iii. 2, the "unthankful" are numbered with the "unholy," &c. as part of the monsters which should come in the last times (and which we have lived to see, exactly answering that large description of them). But the design of God in the work of redemption, is purposely laid for the raising of the highest thankfulness in man: and the covenant of grace containeth such abundant, wondrous mercies, as might compel the souls of men to gratitude, or leave them utterly without excuse. It is a great truth, and much to be considered, that gratitude is that general duty of the gospel, which containeth and animateth all the rest, as being essential to all that is properly evangelical. A law, as a law, requireth obedience as the general duty: and this obedience is to be exercised and found in every particular duty which it requireth. And the covenant with the Jews was called, The Law, because the regulating part was most eminent: and so obedience was the thing that was eminently required by the law, though their measure of mercy obliged them also to thankfulness. But the gospel or new covenant is most eminently a history of mercy, and a tender and promise of the most unmatched benefits that ever were heard of by the ears of man: so that the gift of mercy is the predominant or eminent part in the gospel or new covenant: and though still God be our Governor, and the new covenant also hath its precepts, and is a law, yet that is, in a sort, but the subservient part. And what obedience is to a law, that thankfulness is to a benefit, even the formal answering of its obligation: so that though we are called to as exact obedience as ever, yet it is now only a thankful obedience that we

are called to. And just as law and promises or gifts are conjoined in the new covenant, just so should obedience and thankfulness be conjoined in our hearts and lives; one to God as our Ruler, and the other to him as our Benefactor: and these two must animate every act of heart and life. We must repent of sin; but it must be a thankful repenting, as becometh those that have a free pardon of all their sins procured by the blood of Christ, and offered them in the gospel: leave out this gratitude, and it is no evangelical repentance. And what is our saving faith in Christ, but the assent to the truth of the gospel, with a thankful acceptance of the good which it offereth us, even Christ as our Saviour, with the benefits of his redemption. The love to God that is there required, is the thankful love of his redeemed ones: and the love to our very enemies, and the forgiving of wrongs, and all the love to one another, and all the works of charity there required, are the exercises of gratitude, and are all to be done, on this account, because Christ hath loved us, and forgiven us, and that we may show our thankful love to him. Preaching, and praying, and sacraments, and public praises, and communion of saints, and obedience, are all to be animated with gratitude; and they are no further evangelically performed, than thankfulness is the very life and complexion of them all. The dark and defective opening of this by preachers, gave occasion to the antinomians to run into the contrary extreme, and to derogate too much from God's law and our obedience; but if we obscure the doctrine of evangelical gratitude, we do as bad or worse than they. Obedience to our Ruler, and thankfulness to our Benefactor, conjoined and co-operating as the head and heart in the natural body, do make a christian indeed. Understand this well, and it will much incline your hearts to thankfulness.

Direct. II. Let the greatness of the manifold mercies of God, be continually before your eyes.—Thankfulness is caused by the due apprehension of the greatness of mercies. If you either know them not to be mercies, or know not that they are mercies to you, or believe not what is said and promised in the gospel, or forget them, or think not of them, or make light of them through the corruption of your minds, you cannot be thankful for them. I have before spoken of mercy in order to the kindling of love, and therefore shall now only recite these following, to be always in our memories. 1. The love of God in giving you a Redeemer, and the love of Christ in giving his life for us, and in all the parts of our redemption. 2. The covenant of grace, the pardon of all our sins: the justification of our persons: our adoption, and title to eternal life. 3. The aptness of means for calling us to Christ: the gracious and wise disposals of Providence to that end: the gifts and compassion of our instructors: the care of parents: and the helps and examples of the servants of Christ. 4. The efficacy of all these means: the giving us to will and to do, and opening of our hearts, and giving us repentance unto life, and the Spirit of Christ to mortify our sins, and purify our nature, and dwell within us. 5. A standing in his church, under the care of faithful pastors: the liberty, comfort, and frequent benefit of his word and sacraments, and the public communion of his saints. 6. The company of those that fear the Lord, and their faithful admonitions, reproofs, and encouragements: the kindness they have showed us for body, or for soul. 7. The mercies of our relations, or habitations, our estates, and the notable alterations and passages of our lives. 8. The manifold preservations and deliverances of our souls,

Gratitude is to the promise, much what obedience is to the law.

from errors and seducers; from terrors and distress; from dangerous temptations, and many a soul-wounding sin; and that we are not left to the errors and desires of our hearts, to seared consciences, as forsaken of God. 9. The manifold deliverances of our bodies from enemies, hurts, distresses, sicknesses, and death. 10. The mercies of adversity, in wholesome, necessary chastisements, or honourable sufferings for his sake, and support or comfort under all. 11. The communion which our souls have had with God, in the course of our private and public duties, in prayer, sacraments, and meditation. 12. The use which he hath made of us for the good of others; that our time hath not been wholly lost, and we have not lived as burdens of the world. 13. The mercies of all our friends and his servants, which were to us as our own; and our interest in the mercies and public welfare of his church, which are more than our own. 14. His patience and forbearance with us under our constant unprofitableness and provocations, and his renewed mercies notwithstanding our abuse: our perseverance until now. 15. Our hopes of everlasting rest and glory, when this sinful life is at an end. Aggravate these mercies in your more enlarged meditations, and they will sure constrain you to cry out, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies," Psal. ciii. 1—4. "Enter into his gates with thanksgiving, and into his courts with praise; be thankful to him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations," Psal. c. 4, 5. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. For as the heaven is high above the earth, so great is his mercy to them that fear him," Psal. ciii. 8, 11. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever," Psal. cxxvi. 1, &c. "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing ye unto him, sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek him," Psal. cv. 1—3.

Direct. III. Be well acquainted with the greatness of your sins, and sensible of them as they are the aggravation of God's mercies to you.—This is the main end why God will humble those that he will save; not to drive them to despair of mercy, nor that he taketh pleasure in their sorrows for themselves; but to work the heart to a due esteem of saving mercy, and to a serious desire after it, that they may thankfully receive it, and carefully retain it, and faithfully use it. An unhumiliated soul sets light by Christ, and grace, and glory: it relisheth no spiritual mercy: it cannot be thankful for that which it findeth no great need of. But true humiliation recovereth our appetite, and teacheth us to value mercy as it is. Think therefore what sin is, (as I have opened to you, *direct. viii.*) and think of your manifold aggravated sins: and then think how great those mercies are that are bestowed on so great, unworthy sinners! Then mercy will melt your humbled hearts, when you confess that you are "unworthy to be called sons," Luke xv.; and that you are not worthy to look up to heaven," Luke xviii. 13; and that you are "not worthy of the least of all the mercies of God," Gen. xxxii. 10. The humble soul is the thankful soul, and therefore so greatly valued by the Lord.

Direct. IV. Understand what misery you were delivered from, and estimate the greatness of the mercy, by the greatness of the punishment which you had deserved.—Misery as well as sin must tell us the greatness of our mercies. This is before opened, chap. i. *direct. ix.*

Direct. V. Suppose you saw the damned souls, or suppose you had been one day in hell yourselves, bethink you then how thankful you would have been for Christ and mercy.—And you were condemned to it by the law of God, and if death had brought you to execution you had been there, and then mercy would have been more esteemed. If a preacher were sent to those miserable souls to offer them a pardon and eternal life on the terms as they are offered to us, do you think they would make as light of it as we do?

Direct. VI. Neglect not to keep clear the evidences of thy title to those especial mercies for which thou shouldst be most thankful: and hearken not to Satan when he would tempt thee to think that they are none of thine, that so he might make thee deny God the thanks for them which he expecteth.—Of this I have spoken in the directions for love.

Direct. VII. Think much of those personal mercies which God hath showed thee from thy youth up until now, by which he hath manifested his care of thee, and particular kindness to thee.—Though the common mercies of God's servants be the greatest, which all other christians share in with each one; yet personal favours peculiar to ourselves, are apt much to affect us, as being near our apprehension, and expressing a peculiar care and love of us. Therefore christians should mark God's dealings with them, and write down the great and notable mercies of their lives (which are not unfit for others to know, if they should see it).

Direct. VIII. Compare thy proportion of mercies with the rest of the people's in the world. And thou wilt find that it is not one of many thousands that hath thy proportion.—It is so small a part of the world that are christians, and of those so few that are orthodox, reformed christians, and of those so few that are seriously godly as devoted to God, and of those so few that fall not into some perplexities, errors, scandals, or great afflictions and distress, that those few that are in none of these ranks have cause of wondrous thankfulness to God; yea, the most afflicted christians in the world. Suppose God had divided his mercies equally to all men in the world, as health, and wealth, and honour, and grace, and the gospel, &c.; how little of them would have come to thy share in comparison of what thou now possessest! how many have less wealth or honour than thou! how many thousands have less of gospel and of grace! In reason therefore thy thankfulness should be proportionable and extraordinary.

Direct. IX. Compare the mercies which thou wantest, with those which thou possessest, and observe how much thy receivings are greater than thy sufferings.—Thou hast many meals' plenty, for one day of scarcity or pinching hunger; thou hast many days' health, for one day's sickness; and if one part be ill, there are more that are not; if one cross befall thee, thou escapest many more that might befall thee, and which thou deservest.

Direct. X. Bethink thee how thou wouldst value thy mercies, if thou wert deprived of them.—The want of them usually teacheth us most effectually to esteem them. Think how thou shouldst value Christ and hope, if thou wert in despair! and how thou wouldst value the mercies of earth, if thou wert in hell! and the mercies of England, if thou wert among bloody inquisitors and persecutors, and wicked,

cruel heathens or Mahometans, or brutish, savage Americans! Think how good sleep would seem to thee, if thou couldst not sleep for pains! or how good thy meat, or drink, or clothes, or house, or maintenance, or friends, would all seem to thee, if they were taken from thee! and how great a mercy health would seem, if thou wert under some tormenting sickness! and what a mercy time would seem, if death were at hand, and time were ending! and what a mercy thy least sincere desires, or measure of grace, is, in comparison of their case that are the haters, despisers, and persecutors of holiness! These thoughts, if followed home, may shame thee into thankfulness.

Direct. XI. Let heaven be ever in thine eye, and still think of the endless joy which thou shalt have with Christ.—For that is the mercy of all mercies; and he that hath not that in hope to be thankful for, will never be thankful aright for any thing; and he that hath heaven in promise to be thankful for, hath still reason for the highest, joyful thanks, whatever worldly thing he want, or though he were sure never more to have comfort in any creature upon earth. He is unthankful indeed, that will not be thankful for heaven; but that is a mercy which will constrain to thankfulness, so far as our title is discerned. The more believing and heavenly the mind is, the more thankful.

Direct. XII. Look on earthly and present mercies in connexion with heaven which is their end, and as sweetened by our interest in God that giveth them.—You leave out all the life and sweetness, which must cause your thankfulness, if you leave out God and overlook him. A dead carcass hath not the loveliness or usefulness as a living man. You mortify your mercies, when you separate them from God and heaven, and then their beauty, and sweetness, and excellency are gone; and how can you be thankful for the husks and shells, when you foolishly neglect the kernel? Take every bit as from thy Father's hands: remember that he feedeth, and clotheh, and protecteth thee, as his child: it is to "Our Father which is in heaven," that we must go every day for our "daily bread." Taste his love in it, and thou wilt say that it is sweet. Remember whither all his mercies tend, and where they will leave thee, even in the bosom of Eternal love. Think with thyself, how good is this with the love of God! this and heaven are full enough for me. Coarse fare, and coarse clothing, and coarse usage in the world, and hard labour, and a poor habitation, with heaven after all, is mercy beyond all human estimation or conceiving. Nothing can be little, which is a token of the love of God, and leadeth to eternal glory. The relation to heaven is the life and glory of every mercy.

Direct. XIII. Think oft how great a mercy it is, that thankfulness for mercy is made so great a part of thy duty.—Is it not the sweetest employment in the world to be always thinking on so sweet a thing as the mercies of God, and to be mentioning them with glad and thankful hearts? Is not this a sweeter kind of work than to be abusing mercy, and casting it away upon fleshly lusts, and sinning it away, and turning it against us? Yea, is it not a sweeter work than to be groaning under sin and misery? If God had as much fixed your thoughts upon saddening, heart-breaking objects, as he hath (by his commands) upon reviving and delighting objects, you might have thought religion a melancholy life. But when sorrow is required but as preparatory to delight, and cheerful thanksgiving is made the life and sum of your religion, who but a monster will think it grievous to live in thankfulness to our great Benefactor? To

think thus of the sweetness of it will do much to incline us to it, and make it easy to us.

Direct. XIV. Make conscience ordinarily of allowing God's mercies as great a room in thy thoughts and prayers, as thou allowest to thy sins, and wants, and troubles.—In a day of humiliation, or after some notable fall into sin, or in some special cases of distress, I confess sin and danger may have the greater share. But, ordinarily, mercy should take up more time in our remembrance and confession than our sins. Let the reasons of it first convince you, that this is your duty; and, when you are convinced, hold yourselves to the performance of it. If you cannot be so thankful as you desire, yet spend as much time in the confessing of God's mercy to you, as in confessing your sins and mentioning your wants. Thanksgiving is an effectual petitioning for more: it sheweth that the soul is not drowned in selfishness, but would carry the fruit of all his mercies back to God. If you cannot think on mercy so thankfully as you would, yet see that it have a due proportion of your thoughts. This course (of allowing mercy its due time in our thoughts and prayers) would work the soul to greater thankfulness by degrees. Whereas, on the contrary, when men accustom themselves to have ten words or twenty of confession and petition for one of thanksgiving, and ten thoughts of sins, and wants, and troubles, for one of mercies, this starveth thankfulness and turneth it out of doors. You can command your words and thoughts if you will; resolve, therefore, on this duty.

Direct. XV. Take heed of a proud, a covetous, a fleshly, or a discontented mind; for all these are enemies to thankfulness.—A proud heart thinks itself the worthiest for more, and thinks diminutively of all. A covetous heart is still gaping after more, and never returning the fruit of what it hath received. A fleshly mind is an insatiable gulf of corporal mercies; like a greedy dog that is gaping for another bone when he hath devoured one, and sacrificeth all to his belly, which is his god, Phil. iii. 18. A discontented mind is always murmuring and never pleased, but findeth something still to quarrel at; and taketh more notice of the denying of its unjust desires, than of the giving of many undeserved mercies. Thankfulness prospereth not, where these vices prosper.

Direct. XVI. Avoid as much as may be a melancholy and over-fearful temper; for that will not suffer you to see or taste your greatest mercies, nor to be glad or thankful for any thing you have, but is still representing all things to you in a terrible or lamentable shape.—The grace of thankfulness may be habitually in a timorous, melancholy mind; and that appeareth in their valuation of the mercy. How glad and thankful would they be, if they were assured that the love of God is towards them! But it is next to impossible for them, ordinarily, to exercise thankfulness, because they cannot believe any thing of themselves that is good and comfortable. It is as natural for them to be still fearing, and despairing, and complaining, and troubling themselves, as for froward children to be crying, or sick men to groan. Befriend not therefore this miserable disease, but resist it by all due remedies.

Direct. XVII. Take heed of unthankful doctrines, which teach you to deny or undervalue mercy.—Such is, 1. The doctrines of the Pelagians, (whom Prosper calleth the Ungrateful,) that denied faith and special grace to be any special gift of God; and that teach you, that Peter is no more beholden to God than Judas, for his differing grace. 2. The doctrine which denieth general grace, (which is presupposed

unto special,) and tells the world, that Christ died only for the elect, and that all the mercy of the gospel is confined to them alone; and teacheth all men to deny God any thanks for Christ or any gospel mercy, till they know that they are elect and justified; and would teach the wicked, (on earth and in hell,) that they ought not to accuse themselves for sinning against any gospel mercy, or for rejecting a Christ that died for them. 3. All doctrine which makes God the physical, efficient predeterminer of every act of the creature considered in all its circumstances; and so tells you, that saving grace is no more, nor any otherwise caused, of God, than sin and every natural act is; and our thanks that we owe him for keeping us from sin is but for not irresistible premoving us to it. Such doctrines cut the veins of thankfulness; and being not doctrines according to godliness, the life of grace and spiritual sense of believers are against them.

Direct. XVIII. Put not God off with verbal thanks, but give him thyself and all thou hast.—Thankfulness causeth the soul to inquire, “What shall I render unto the Lord for all his benefits towards me?” Psal. cxvi. 12. And it is no less than thyself and all thou hast that thou must render; that is, thou must give God not only thy tithes, and the sacrifice of Cain, but thyself to be entirely his servant, and all that thou hast to be at his command, and used in the order that he would have thee use it. A thankful soul devoteth itself to God; this is the “living, acceptable sacrifice,” Rom. xii. 1. It studieth how to do him service, and how to do good with all his mercies. Thankfulness is a powerful spring of obedience, and makes men long to be fruitful and profitable, and glad of opportunities to be serviceable to God. Thus law and gospel, obedience and gratitude, concur. A thankful obedience and an obedient thankfulness are a christian’s life. “Offer unto God thanksgiving; and pay thy vows to the Most High: and call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, I will show the salvation of God,” Psal. l. 14, 15, 23.

I beseech thee now that readest these lines, be so true to God, be so ingenuous, be so much a friend to the comfort of thy soul, and so much love a life of pleasure, as to set thyself for the time to come to a more conscionable performance of this noble work; and steep thy thoughts in the abundant mercies of thy God, and express them more in all thy speech to God and man. Say as David, “O Lord, truly I am thy servant; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord,” Psal. cxvi. 16, 17. “I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Thou hast put off my sackcloth and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee for ever,” Psal. xxx. 1—4, 11, 12. “I will praise the name of God with a song, and magnify him with thanksgiving. This also shall please the Lord better than an ox,” Psal. lxxix. 30, 31. “It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kind-

ness in the morning, and thy faithfulness every night,” Psal. xcii. 1, 2. “At midnight will I rise to give thanks unto thee, because of thy righteous judgments,” Psal. cxix. 62. “Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence,” Psal. cxl. 13. Remember that you are commanded “in every thing to give thanks,” 1 Thess. v. 18. When God is scant in mercy to thee, then be thou scant in thankfulness to him; and not when the devil, and a forgetful, or unbelieving, or discontented heart, would hide his greatest mercies from thee. It is just with God to give up that person to sadness of heart, and to uncomfortable, self-tormenting melancholy, that will not be persuaded by the greatness and multitude of mercies, to be frequent in the sweet returns of thanks.

Grand Direct. XV. Let thy very To glorify God.
heart be set to glorify God, thy Creator, Redeemer, and Sanctifier; both with the estimation of thy mind, the praises of thy mouth, and the holiness of thy life.

The glorifying of God, being the end of man and the whole creation, must be the highest duty of our lives; and therefore deserveth our distinct consideration. “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,” 1 Cor. x. 31. “That God in all things might be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen,” 1 Pet. iv. 11. I shall therefore first show you what it is to glorify God, and then give directions how to do it.

To glorify God is not to add to his essential perfections, or felicity, or real glory.^b The glory of God is a word that is taken in these various senses: 1. Sometimes it signifieth the essential, transcendent excellencies of God in himself considered; so Rom. vi. 4; Psal. xix. 2. 2. Sometimes it signifieth that glory which the angels and saints behold in heaven: what this is, a soul in flesh cannot formally conceive or comprehend. It seemeth not to be the essence of God, because that is every where, and so is not that glory; or if any think that his essence is that glory, and is every where alike, and that the creature’s capacity is all the difference betwixt heaven and earth, he seems confuted in that the glory of heaven will be seen by the glorified body itself, which it is thought cannot see the essence of God. Whether, then, that glory be the essence of God, or any immediate emanation from his excellency, as the beams and light that are sent forth by the sun, or a created glory for the felicity of his servants, we shall know when with the blessed we enjoy it. 3. Sometimes it is taken for the appearance of God’s perfections in his creatures, either natural or free agents, as discerned by man, and for his honour in the esteem of man. John xi. 4, 40; 1 Cor. xi. 7; 2 Cor. iv. 15; Phil. i. 11; ii. 11; Isa. xxxv. 2; xl. 5, &c. And so to glorify God is, 1. Objectively, to represent his excellencies or glory; 2. Mentally, to conceive of them; 3. and Verbally, to declare them. I shall therefore distinctly direct you, 1. How to glorify God in your minds. 2. By your tongues. 3. By your lives.

Directions for glorifying God with the Heart.

Direct. I. Abhor all blasphemous representations and thoughts of God, and think not of him lamely, unequally, or diminutively, nor as under any corporeal shape; nor think not to comprehend him, but reverently admire him.—Conceive of him as incomprehensible and infinite: and if Satan would tempt thee to think meanly of any thing in God, or to think

^b Heb. i. 3; Acts vii. 55; Rom. iii. 23; Rev. xxi. 11, 23;

Jude 24; 1 Pet. iv. 13; 2 Cor. iii. 18.

highly of one of his perfections, and meanly of another, abhor such temptations; and think of his power, knowledge, and goodness, equally as the infinite perfections of God.^c

Direct. II. Behold his glory in the glory of his works of nature and of grace, and see him in all as the soul, the glory, the all of the whole creation.—What a power is that which made and preserveth all the world! What a wisdom is that which set in joint the universal frame of heaven and earth, and keepeth all things in their order! How good is he that made all good, and gave the creatures all their goodness, both natural and spiritual, by creation and renewing grace! Thus “the heavens declare the glory of God, and the firmament sheweth his handy work,” Psal. xix. 1. “His glory covereth the heavens, and the earth is full of his praise,” Hab. iii. 3. “The voice of the Lord is upon the waters; the God of glory thundereth,” Psal. xxix. 3; cxlv.

Direct. III. Behold him in the person, miracles, resurrection, dominion, and glory of his blessed Son:—“who is the brightness of his glory, and the express image of his person; upholding all things by the word of his power, and having by himself purged our sins, sat down at the right hand of the Majesty on high, being made better than the angels,” Heb. i. 3, 4. “By him” it is that “glory is given to God in the church,” Eph. iii. 21. “God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,” Phil. ii. 9—11. “Pray,” therefore, that the “God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the acknowledgment of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the celestials, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be Head over all things to his church,” Eph. i. 17, &c. “The Father hath glorified his name in his Son,” John xii. 28; xiii. 31, 32; xiv. 13; xvii. 1.

Direct. IV. Behold God as the end of the whole creation, and intend him as the end of all the actions of thy life.—You honour him not as God, if you practically esteem him not as your ultimate end; even the pleasing of his will, and the honouring him in the world. If any thing else be made your chiefest end, you honour it before him, and make a god of it.

Direct. V. Answer all his blessed attributes with suitable affections, (as I have directed in my “Treatise of the Knowledge of God,” and here briefly direct. iv.) and his relations to us with the duty which they command, (subjection, love, &c.) as I have opened in the foregoing directions. We glorify him in our hearts, when the image of his attributes is there received.

Direct. VI. Behold him by faith as always present with you.—And then every attribute will the more affect you, and you will not admit dishonourable thoughts of him. Pray to him as if you saw him, and you will speak to him with reverence.

^c Lege Gassendi Oration. inaugural. in Institut. Astronom.

Speak of him as if you saw him, and you dare not take his name in vain, nor talk of God with a common frame of mind, nor in a common manner, as of common things. “By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him that is invisible,” Heb. xi. 27. God is contemned by them that think they are behind his back.

Direct. VII. Think of him as in heaven where he is revealed in glory to the blessed, and magnified by their high, everlasting praise.—Nothing so much helpeth us to glorify God in our minds, as by faith to behold him where he is most glorious. The very reading over the description of the glory of the New Jerusalem, Rev. xxi. and xxii. will much affect a believing mind with a sense of the gloriousness of God. Suppose, with Stephen, we saw heaven opened, and the Ancient of days, the great Jehovah, gloriously illustrating the city of God, and Jesus in glory at his right hand, and the innumerable army of glorified spirits before his throne, praising and magnifying him with the highest admirations, and joyfulest acclamations, that creatures are capable of; would it not raise us to some of the same admirations? The soul that by faith is much above, doth most glorify God, as being nearest to his glory.

Direct. VIII. Foresee by faith the coming of Christ, and the day of the universal judgment, when Christ shall come in flaming fire with thousands of his holy angels, to be glorified in his saints, and admired in all them that do believe, 2 Thess. i. 10.

Direct. IX. Abhor all doctrines, which blaspheme or dishonour the name of God, and would blemish and hide the glory of his majesty.—I give you this rule for your own preservation, and not in imitation of uncharitable firebrands and dividers of the church, to exercise your pride and imperious humour, in condemning all men, to whose opinions you can maliciously affix a blasphemous consequence, which either followeth but in your own imagination, or is not acknowledged, but hated, by those on whom you do affix it. Let it suffice you to detest false doctrines, without detesting the persons that you imagine guilty of them, who profess to believe the contrary truth as stedfastly as you yourselves.

Direct. X. Take heed of sinking into flesh and earth, and being diverted by things sensible from the daily contemplation of the glory of God.—If your belly become your god, and you mind earthly things, and are set upon the honours, or profits, or pleasures of the world, when your conversation should be in heaven, you will be glorying in your shame, when you should be admiring the glory of your Maker, Phil. iii. 18—20; and you will have so much to do on earth, that you will find no leisure (because you have no hearts) to look up seriously to God.

Directions for glorifying God with our Tongues in his Praises.

Direct. I. Conceive of this duty of praising God according to its superlative excellencies, as being the highest service that the tongue of men or angels can perform. To bless, or praise, or magnify God, is not to make him greater, or better, or happier than he is; but to declare and extol his greatness, goodness, and felicity. And that your hearts may be inflamed to this excellent work, I will here show you how great and necessary, how high and acceptable a work it is.

1. It is the giving to God his chiefest due.^d A speaking of him as he is; and when we have spoken

^d Christianus est homo dicens et faciens ingrata diabolo; et ornans gloriam Dei, auctoris vitæ et satis suæ. Bucholtzer.

How great a duty praising God is.

the highest, how far fall we short of the due expression of his glorious perfections! Oh how great praise doth that almightiness deserve, which created and conserveth all the world, and overruleth all the sons of men, and is able to do whatsoever he will! "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise his works to another and declare his mighty acts: I will speak of the glorious honour of thy Majesty, and of thy wondrous works; and men shall speak of the might of thy terrible acts, and I will declare thy greatness," Psal. cxlv. 3—5. What praise doth that knowledge deserve which extendeth to all things that are, or were, or ever shall be! and that wisdom which ordereth all the world! He knoweth every thought of man, and all the secrets of the heart, Psal. xlv. 21; xciv. 11. "Known unto God are all his works, from the beginning of the world," Acts xv. 18. "His understanding is infinite," Psal. cxlvii. 5. What praise doth that goodness and mercy deserve, which is diffused throughout all the world, and is the life, and hope, and happiness of men and angels! "His mercy is great unto the heavens, and his truth unto the clouds," Psal. lvii. 10. "Oh how great is his goodness to them that fear him!" Psal. xxxi. 19; and therefore how great should be his praise! "Who can utter the mighty acts of the Lord, and who can show forth all his praise?" Psal. cvi. 2. "For great is the glory of the Lord," Psal. cxxxviii. 5.

2. It is the end of all God's wondrous works, and especially the end which man was made for, that all things might praise him objectively, and men (and angels) in estimation and expression. That his glorious excellency might be visible in his works, and be admired and extolled by the rational creature: for this all things were created and are continued: for this we have our understanding and our speech: this is the fruit that God expecteth from all his works. Deny him this, and you are guilty of frustrating the whole creation, as much as in you lieth. You would have the sun to shine in vain, and the heavens and earth to stand in vain, and man and all things to live in vain, if you would not have God have the praise and glory of his works. Therefore, sun, and moon, and stars, and firmament, are called on to praise the Lord, Psal. cxlviii. 2—4, as they are the matter for which he must by us be praised. "O praise him therefore for his mighty acts: praise him according to his excellent greatness," Psal. cl. 2. "Oh that men would praise the Lord for his goodness, and declare his wondrous works for the children of men," Psal. cvii. 8, &c. Yea, it is the end of Christ in the redemption of the world, and in saving his elect, that God might, in the church, in earth and heaven, have the "praise and glory of his grace," Eph. i. 6, 12, 14. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name," Heb. xiii. 15. "And let the redeemed of the Lord say, that his mercy endureth for ever," Psal. cvii. 2. For this, all his saints "are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him that hath called them out of darkness into his marvellous light," 1 Pet. ii. 5, 9.

3. The praise of God is the highest and noblest work in itself. (1.) It hath the highest object, even the glorious excellencies of God. Thanksgiving is somewhat lower, as having more respect to ourselves and the benefits received; but praise is terminated directly on the perfections of God himself. (2.) It is the work that is most immediately nearest on God, as he is our end: and as the end, as such, is

better than all the means set together, as such, so are the final duties about the end greater than all the immediate duties. (3.) It is the work of the most excellent creatures of God, the holy angels: they proclaimed the coming of Christ, by way of praise, Luke ii. 13, 14, "Glory to God in the highest, on earth peace, good will towards men:" see Psal. ciii. 20; cxlviii. 2. And as we must be equal to the angels, it must be in equal praising God, or else it will not be in equality of glory. (4.) It is the work of heaven, the place and state of all perfection; and that is best and highest which is nearest heaven; where "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created," Rev. iv. 8, 10. Chap. xix. 5, "A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." Ver. 6, 7, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour unto him: for the marriage of the Lamb is come, and his wife hath made herself ready."

4. It beseebeth us, and much concerneth us, to learn and exercise that work, which in heaven we must do for ever; and that is, to love and joyfully praise the Lord: for earth is but the place of our apprenticeship for heaven. The preparing works of mortifying repentance must in their place be done; but only as subservient to these which we must ever do: when we shall sing the "new song" before the Lamb, "Thou art worthy;—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us kings and priests unto our God," Rev. v. 9, 10. Therefore the primitive church of believers is described as most like to heaven; Luke xxiv. 53, "With great joy they were continually in the temple, praising and blessing God." "O praise the Lord therefore in the congregation of the saints: let Israel rejoice in him that made him: let the children of Zion be joyful in their King," Psal. cxlix. 1, 2. "Let the saints be joyful in glory: let the high praises of God be in their mouths," ver. 5, 6.

5. Though we are yet diseased sinners, and in our warfare, among enemies, dangers, and perplexities, yet praise is seasonable and suitable to our condition here, as the greatest part of our duty, which all the rest must but promote. Pretend not that it is not fit for you because you are sinners, and that humiliation only is suitable to your state. For the design of your redemption, the tenor of the gospel, and your own condition, engage you to it. Are they not engaged to praise the Lord, that are brought so near him to that end? 1 Pet. ii. 5, 9;—that are reconciled to him?—to whom he hath given and forgiven so much? 1 Tim. i. 15; Tit. iii. 3, 5; Psal. ciii. 1—3;—that have so many great and precious promises? 2 Pet. i. 4;—that are the temples of the Holy Ghost, who dwelleth in them, and sanctifieth them to God?—that have a Christ interceding for them in the highest? Rom. viii. 33, 34;—that are always safe in the arms of Christ; that are guarded by angels; and devils and enemies forbidden to touch them, further than their Father seeth necessary for their good?—that have the Lord for their God? Psal. xxxiii. 12; iv. 8;—that have his saints for their companions and helpers?—that have so many ordinances to help their souls; and so many creatures and comforts for their bodies?—that live continually

upon the plenty of his love?—that have received so much, and are still receiving? Should we not bless him every day with praise, that blesseth us every day with benefits? Should we not praise the bridge that we go over?—the friend that we have tried so oft? And resolve, as Psal. cxlv. “Every day will I bless thee: I will praise thy name for ever and ever.” Psal. lxxiii. 3, 4, “Because thy loving-kindness is better than life, my lips shall praise thee: thus will I bless thee while I live: I will lift up my hands in thy name.” Are they not bound to praise him on earth, that must reign with Christ for ever in heaven? Rom. viii. 17, 33; Rev. i. 5, 6; Col. i. 12; 1 Pet. i. 4.

6. The praises of God do exercise our highest graces: praise is the very breath of love, and joy, and gratitude: it tendeth to raise us above ourselves, and make our hearts to burn within us, while the glorious name of God is magnified: it hath the most pure, and spiritual, and elevating effect upon the soul; and therefore tendeth most effectually to make us more holy, by the increase of these graces.

7. To be much employed in the praise of God, doth tend exceedingly to the vanquishing all hurtful doubts, and fears, and sorrows. Joy and praise promote each other. And this it doth, (1.) By keeping the soul near to God, and within the warmth of his love and goodness, Psal. cxl. 13. (2.) By the exercise of love and joy, which are the cordial, reviving, strengthening graces, Psal. xciv. 19; cxvi. 1. (3.) By dissipating distrustful, vexing thoughts, and diverting the mind to sweeter things, Psal. civ. 34. (4.) By keeping off the tempter, who usually is least able to follow us with his molestations, when we are highest in the praises of our God. (5.) By bringing out the evidences of our sincerity into the light, while the chiefest graces are in exercise, 2 Cor. iii. 18. (6.) And by way of reward from God, that loveth the praises of his meanest servants. And here I would commend this experiment, to uncomfortable, troubled souls, that have not found comfort by long searching after evidences in themselves. Exercise yourselves much in the praises of God: this is a duty that you have no pretence against. Against thanksgiving for his grace, you pretend that you know not that you have received his grace; but to praise him in the excellency of his perfections, his power, and wisdom, and goodness, and mercy, and truth, is the duty of all men in the world. While you are doing this, you will feel your graces stir, and feel that comfort from the face of God, which you are not like to meet with in any other way whatsoever. Evidences are exceeding useful to our ordinary stated peace and comfort; but it is oft long before we confidently discern them: and they are oft discerned when yet the soul is not excited to much sense of comfort and delight: and we quickly lose the sight of evidences, if we be not very wise and careful. But a life of praise bringeth comfort to the soul, as standing in the sunshine bringeth light and warmth: or as labouring doth warm the body: or as the sight and converse of our dearest friend, or the hearing of glad tidings, doth rejoice the heart, without any great reasoning or arguing the case. This is the way to have comfort by feeling, to be much in the hearty praises of the Lord. When we come to heaven we shall have our joy, by immediate vision, and the delightful exercise of love and praise. And if you would taste the heavenly joys on earth, you must imitate them in heaven as near as possibly you can; and this is your work of nearest imitation.

8. To live a life of praising God, will make religion sweet and easy to us, and take off the wearisomeness of it, and make the word of God a pleasure to us. Whereas they that set themselves only

to the works of humiliation, and leave out these soul-delighting exercises, do cast themselves into exceeding danger, by making religion seem to them a grievous and undesirable life. This makes men backward to every duty, and do it heartlessly, and easily yield to temptations of omission and neglect, if not at last fall off through weariness: whereas the soul that is daily employed in the high and holy praises of his God, is still drawn on by encouraging experience, and doth all with a willing, ready mind.

9. No duty is more pleasing to God, than the cheerful praises of his servants. He loveth your prayers, tears, and groans; but your praises much more: and that which pleaseth God most, must be most pleasing to his servants; for to please him is their end: this is the end of all their labour, that “whether present or absent, they may be accepted of him,” 2 Cor. v. 9. So that it is a final enjoying, and therefore a delighting duty.

10. To be much employed in the praises of God, will acquaint the world with the nature of true religion, and remove their prejudice, and confute their dishonourable thoughts and accusations of it, and recover the honour of Christ, and his holy ways, and servants. Many are averse to a holy life, because they think that it consisteth but of melancholy fears or scrupulosity: but who dare open his mouth against the joyful praises of his Maker? I have heard and read of several enemies and murderers, that have broke in upon christians with an intent to kill them, or carry them away, that finding them on their knees in prayer, and reverencing the work so much as to stay and hear them till they had done, have revered the persons also, and departed, and durst not touch the heavenly worshippers of God. This life of praise is a continual pleasure to the soul; clean contrary to a melancholy life. It is recreating to the spirits, and healthful to the body, which is consumed by cares, and fears, and sorrows. It is the way that yieldeth that “mirth which doth good like a medicine, and is a continual feast,” Prov. xvii. 22; xv. 15. Therefore saith the apostle, “Is any merry, let him sing psalms,” James v. 13. He cannot better exercise mirth, than in singing praises to his God. This keeps the soul continually on the wing, desiring still to be nearer God, that it may have more of these delights: and so it overcomes the sense of persecutions and afflictions, and the fears of death, and is a most excellent cordial and companion in the greatest sufferings. Was it not an excellent hearing, to have been a witness of the joy of Paul and Silas, when in the prison and stocks, with their backs sore with scourges, they sang at midnight the praises of the Lord? Acts xvi. 25; so that all the doors were opened, and all the prisoners’ bonds were loosed, that had been their auditors; so great was God’s acceptance of their work. Oh that we would do that honour and right to true religion, as to show the world the nature and use of it, by living in the cheerful praises of our God, and did not teach them to blaspheme it, by our misdoings!

I have said the more of the excellency and benefits of this work, because it is one of your best helps to perform it, to know the reasons of it, and how much of your religion, and duty, and comfort consisteth in it: and the forgetting of this, is the common cause that it is so boldly and ordinarily neglected, or slubbered over as it is.

Direct. II. The keeping of the heart in the admiration and glorifying of God, according to the foregoing directions, is the principal help to the right praising of him with our lips.—For out of the heart’s abundance the mouth will speak: and if the heart do not bear its part, no praise is melodious to God.

Direct. III. Read much those Scriptures which speak of the praises of God; especially the Psalms: and furnish your memories with store of those holy expressions of the excellencies of God, which he himself hath taught you in his word.—None knoweth the things of God, but the Spirit of God; who teacheth us in the Scripture to speak divinely of things divine. No other dialect so well becometh the work of praise. God, that best knoweth himself, doth best teach us how to know and praise him. Every christian should have a treasury of these sacred materials in his memory, that he may be able at all times, in conference and in worship, to speak of God in the words of God.

Direct. IV. Be much in singing psalms of praise, and that with the most heart-raising cheerfulness and melody; especially in the holy assemblies.—The melody and the conjunction of many serious, holy souls, doth tend much to elevate the heart. And where it is done intelligibly, reverently, in conjunction with a rational, spiritual, serious worship, the use of musical instruments are not to be scrupled or refused; any more than the tunes or melody of the voice.

Direct. V. Remember to allow the praises of God their due proportion in all your prayers.—Use not to shut it out, or forget it, or cut it short with two or three words in the conclusion. The Lord's prayer begins and ends with it: and the three first petitions are for the glorifying the name of God, and the coming of his kingdom, and the doing of his will, by which he is glorified: and all this before we ask any thing directly for ourselves. Use will much help you in the praise of God.

Direct. VI. Especially let the Lord's day be principally spent in praises and thanksgivings for the work of our redemption, and the benefits thereof.—This day is separated by God himself to this holy work; and if you spend it (ordinarily) in other religious duties, that subserve not this, you spend it not as God requireth you. The thankful and praiseful commemoration of the work of man's redemption, is the special work of the day: and the celebrating of the sacrament of the body and blood of Christ, (which is therefore called the Eucharist,) was part of these laudatory exercises, and used every Lord's day by the primitive church. It is not only a holy day, separated to God's worship in general; but to this eucharistical worship in special above the rest, as a day of praises and thanksgiving unto God: and thus all christians (ordinarily) should use it.

Direct. VII. Let your holy conference with others be much about the glorious excellencies, works, and mercies of the Lord, in way of praise and admiration.—This is indeed to speak to edification, and as the "oracles of God," Eph. iv. 29; "that God in all things may be glorified," 1 Pet. iv. 11. Psal. xxix. 9, "In his temple doth every one speak of his glory." Psal. xxxv. 28, "My tongue shall speak of thy righteousness, and of thy praises all the day long." Psal. cxlv. 6, 11, 21, "And men shall speak of the might of thy terrible acts.—They shall speak of the glory of thy kingdom, and talk of thy power: to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.—My mouth shall speak of the praises of the Lord; and let all flesh bless his holy name for ever and ever." Psal. cv. 2, 3, "Talk ye of all his wondrous works: glory ye in his holy name."

Direct. VIII. Speak not of God in a light, unreverent, or common sort, as if you talked of common things; but with all possible seriousness, gravity, and reverence, as if you saw the majesty of the Lord.

—A common and a holy manner of speech are contrary. That only is holy which is separated to God from common use. You speak profanely, (in the manner, how holy soever the matter be,) when you speak of God with that careless levity, as you use to speak of common things. Such speaking of God is dishonourable to him, and hurts the hearers more than silence, by breeding in them a contempt of God, and teaching them to imitate you in slight conceits and speech of the Almighty: whereas, one that speaketh reverently of God, as in his presence, doth oftentimes more affect the hearers with a reverence of his Majesty, with a few words, than unreverent preachers with the most accurate sermons, delivered in a common or affected strain. Whenever you speak of God, let the hearers perceive that your hearts are possessed with his fear and love, and that you put more difference between God and man, than between a king and the smallest worm: so when you talk of death or judgment, of heaven or hell, of holiness or sin, or any thing that nearly relates to God, do it with that gravity and seriousness as the matter doth require.

Direct. IX. Speak not so unskillfully and foolishly of God, or holy things, as may tempt the hearers to turn it into a matter of scorn or laughter.—Especially understand how your parts are suited to the company that you are in. Among those that are more ignorant, some weak discourses may be tolerable and profitable; for they are most affected with that which is delivered in their own dialect and mode: but among judicious or captious hearers, unskillful persons must be very sparing of their words, lest they do hurt while they desire to do good, and make religion seem ridiculous. We may rejoice in the scorns which we undergo for Christ, and which are bent against his holy laws, or the substance of our duty: but if men are jeered for speaking ridiculously and foolishly of holy things, they have little reason to take comfort in any thing of that, but their honest meanings and intents; nay, they must be humbled for being a dishonour to the name of godliness. But the misery is, that few of the ignorant and weak have knowledge and humility enough to perceive their ignorance and weakness, but they think they speak as wisely as the best, and are offended if their words be not reverenced accordingly. As a minister should study and labour for a skill and ability to preach, because it is his work; so every christian should study for skill to discourse with wisdom and meet expressions about holy things, because this is his work. And as unfit expressions and behaviour in a minister do cause contempt instead of edifying, so do they in discourse.

Direct. X. Whenever God's holy name or word is blasphemed, or used in levity or jest, or a holy life is made a scorn, or God is notoriously abused or dishonoured, be ready to reprove it with gravity where you can; and where you cannot, at least let your detestation of it be conveniently manifested.—Among those to whom you may freely speak, lay open the greatness of their sin. Or, if you are unable for long or accurate discourse, at least tell them who hath said, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." And where your speech is unmeet, (as to some superiors,) or is like to do more harm than good, let your departing the room, or your looks, or rather your tears, show your dislike.*

* Of prayer I have spoken afterward. Tom. 2, &c.

Directions for the glorifying God in our Lives.

Direct. I. Our lives then glorify God, when they are such as his excellencies most appear in: and that is, when they are most divine or holy; when they are so managed, that the world may see, that it is God that we have chiefly respect unto, and that HOLINESS TO THE LORD is written upon all our faculties and affairs.—So much of GOD as appeareth in our lives, so much they are truly venerable, and advanced above the rank of fleshly, worldly lives.¹ God only is the real glory of every person, and every thing, and every word or action of our lives. And the natural conscience of the world, which, in despite of their atheism, is forced to confess and reverence a Deity, will be forced (even when they are hated and persecuted) to reverence the appearance of God in his holy ones. Let it appear therefore, 1. That God's authority commandeth you, above all the powers of the earth, and against all the power of fleshly lusts. 2. That it is the glory and interest of God that you live for, and look after principally in the world, and not your own carnal interest and glory: and that it is his work that you are doing, and not your own; and his cause, and not your own, that you are engaged in.² 3. That it is his word and law that is your rule. 4. And the example of his Son that is your pattern. 5. And that your hearts and lives are moved and acted in the world, by motives fetched from the rewards which he hath promised, and the punishments which he hath threatened, in the world to come. 6. And that it is a supernatural, powerful principle, sent from God into your hearts, even the Holy Ghost, by which you are inclined and actuated in the tenor of your lives. 7. And that your daily converse is with God, and that men and other creatures are comparatively nothing to you, but are made to stand by, while God is preferred, and honoured, and served by you; and that all your business is with him, or for him in the world.

Direct. II. The more of heaven appeareth in your lives, the more your lives do glorify God.—Worldly and carnal men are conscious, that their glory is a vanishing glory, and their pleasure but a transitory dream, and that all their honour and wealth will shortly leave them in the dust; and therefore, they are forced, in despite of their sensuality, to bear some reverence to the life to come. And though they have not hearts themselves to deny the pleasures and profits of the world, and to spend their days in preparing for eternity, and in laying up a treasure in heaven; yet they are convinced, that those that do so, are the best and wisest men; and they could wish that they might die the death of the righteous, and that their last end might be like his. As heaven exceedeth earth, even in the reverent acknowledgment of the world, though not in their practical esteem and choice; so heavenly christians have a reverent acknowledgment from them, (when malice doth not hide their heavenliness by slanders,) though they will not be such themselves. Let it appear in your lives, that really you seek a higher happiness than this world affordeth, and that you verily look to live with Christ; and that as honour, and wealth, and pleasure command the lives of the ungodly, so the hope of heaven commandeth yours. Let it appear that this is your design and business in the world, and that your hearts and conversations are above, and that whatever you do or

suffer, is for this, and not for any lower end; and this is a life that God is glorified by.

Direct. III. It glorifieth God, by showing the excellency of faith, when we condemn the riches and honour of the world, and live above the worldling's life; accounting that a despicable thing, which he accounts his happiness, and loseth his soul for.—As men despise the toys of children, so a believer must take the transitory vanities of this world, for matters so inconsiderable, as not to be worthy his regard, save only as they are the matter of his duty to God, or as they relate to him, or the life to come. Saith Paul, 2 Cor. iv. 18, "We look not at the things which are seen," (they are not worth our observing or looking at,) "but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." The world is under a believer's feet, while his eye is fixed on the celestial world. He travelleth through it to his home, and he will be thankful if his way be fair, and if he have his daily bread: but it is not his home, nor doth he make any great matter, whether his usage in it be kind or unkind, or whether his inn be well adorned or not. He is almost indifferent whether, for so short a time, he be rich or poor, in a high or in a low condition, further than as it tendeth to his Master's service. Let men see that you have a higher birth than they, and higher hopes, and higher hearts, by setting light by that, which their hearts are set upon as their felicity. When seeming christians are as worldly and ambitious as others, and make as great a matter of their gain, and wealth, and honour, it sheweth that they do but cover the base and sordid spirit of worldlings, with the visor of the christian name, to deceive themselves, and bring the faith of christians into scorn, and dishonour the holy name which they usurp.

Direct. IV. It much honoureth God, when his servants can quietly and fearlessly trust in him, in the face of all the dangers and threatenings which devils or men can cast before them; and can joyfully suffer pain or death, in obedience to his commands, and in confidence on his promise of everlasting happiness.—This sheweth that we believe indeed that "there is a God," and that "he is the rewarder of them that diligently seek him," Heb. xi. 6; and that he is true and just; and that his promises are to be trusted on; and that he is able to make them good, in despite of all the malice of his enemies; and that the threats or frowns of sinful worms are contemptible to him that feareth God. Psal. lviii. 11, "So that men shall say, Verily there is a reward for the righteous: verily there is a God that judgeth in the earth," and that at last will judge the world in righteousness. Paul gloried in the Thessalonians, "for their faith and patience, in all their persecutions and tribulations which they endured; as a manifest token of the righteous judgment of God, that they might be accounted worthy of the kingdom of God, for which they suffered. Seeing it is a righteous thing with God to recompense tribulation to them that trouble us, and rest with his saints to those that are troubled," 2 Thess. i. 4—7. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified," 1 Pet. iv. 14. "If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf," ver. 16. When confidence in God, and assurance of the great reward in heaven, Matt. v.

¹ Turpissimum est philosopho secus docere quam vivit. Paul Scaliger. p. 728.

² Nam illa quæ de regno celorum commemoranter à

nobis, deque præsentium rerum contemptu, vel non capiunt, vel non facile sibi persuadent cum sermo factis evertitur. Acosta, lib. iv. c. 18. p. 418.

11, 12, doth cause a believer undauntedly to say as the three witnesses, Dan. iii. "We are not careful, O king, to answer thee in this matter: the God whom we serve is able to deliver us:" when by faith we can go through the trial of cruel mockings and scourgings, of bonds and imprisonment, to be destitute and afflicted, yea, and tortured, not accepting deliverance, (upon sinful terms,) thus God is glorified by believers. "Lift up your voices," O ye afflicted saints, "and sing, for the majesty of the Lord. Glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea," Isa. xxiv. 14, 15. Sing to his praise with Paul and Silas, though your feet be in the stocks. If God call for your lives, remember that "you are not your own, you are bought with a price; therefore glorify God in your bodies and spirits which are his," 1 Cor. vi. 20. Rejoice in it, if you "bear in your bodies the marks of the Lord Jesus," Gal. vi. 17; and if you "always bear about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in your bodies, 2 Cor. iv. 10. And "with all boldness," see that "Christ be magnified in your bodies, whether it be by life or death," Phil. i. 20. He dishonoureth and reproacheth Christ and faith, that thinks he is not to be trusted even unto the death.

Direct. V. It much honoureth God, when the hopes of everlasting joys do cause believers to live much more joyfully than the most prosperous worldlings.—Not with their kind of doting mirth, in vain sports and pleasures, and foolish talking, and uncomely jests; but in that constant cheerfulness and gladness, which becometh the heirs of glory. Let it appear to the world, that indeed you hope to live with Christ, and to be equal with the angels. Do a dejected countenance, and a mournful, troubled, and complaining life, express such hopes? or rather tell men that your hopes are small, and that God is a hard master, and his service grievous? Do not thus dishonour him by your inordinate dejectedness; do not affright and discourage sinners from the pleasant service of the Lord.

Direct. VI. When christians live in a readiness to die, and can rejoice in the approach of death, and love and long for the day of judgment, when Christ shall justify them from the slanders of the world, and shall judge them to eternal joys: this is to the glory of God and our profession.—When death, which is the king of fears to others, appeareth as disarmed and conquered to believers; when judgment, which is the terror of others, is their desire; this sheweth a triumphant faith, and that godliness is not in vain. It must be something above nature that can make a man "desire to depart and be with Christ, as best of all," and "to be absent from the body and present with the Lord," and to "comfort one another" with the mention of the glorious coming of their Lord, and the day when he shall judge the world in righteousness, Phil. i. 21; 2 Cor. v. 8; 1 Thess. iv. 18; 2 Thess. i. 10.

Direct. VII. The humility, and meekness, and patience of christians, much honour God and their holy faith; as pride, and passion, and impatience dishonour him.—Let men see that the Spirit of God doth cast down the devilish sin of pride, and maketh you like your Master, that humbled himself to assume our flesh, and to the "death of the cross," and to the contradiction and reproach of foolish sinners, and "made himself of no reputation," but "endured the shame" of being derided, spit upon, and crucified, Phil. ii. 7—9; Heb. xii. 2; and stooped to wash the feet of his disciples. It is not stoutness, and lifting up the head, and standing upon your terms, and upon your honour in the world, that is the honouring

of God. When you are as little children, and as nothing in your own eyes, and seek not the honour that is of men, but say, "Not to us, O Lord, not to us, but to thy name be the glory," Psal. cxv. 1; and are content that your honour decrease and be trodden into the dirt, that his may increase, and his name be magnified; this is the glorifying of God. So when you show the world, that you are above the impotent passions of men, not to be insensible, but to be "angry and sin not," and to "give place to wrath," and not to resist and "avenge yourselves," Rom. xii. 19; and to be "meek and lowly in heart," Matt. xi. 29. It will appear that you have the wisdom which is "from above," if you be "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and hypocrisy," James iii. 17. "But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth," as if this were the wisdom from above which glorifieth God; for this "wisdom descendeth not from above, but is earthly, sensual, and devilish," ver. 14, 15. "A meek and quiet spirit is of great price in the sight of God," 1 Pet. iii. 4; an ornament commended to women by the Scripture, which is amiable in the eyes of all.

Direct. VIII. It honoureth God and our profession, when you abound in love and good works; loving the godly with a special love, but all men with so much love, as makes you earnestly desirous of their welfare, and to love your enemies, and put up wrongs, and to study to do good to all, and hurt to none.—To be abundant in love, is to be like to God, who is love itself, 1 John iv. 7, 11; and sheweth that God dwelleth in us, ver. 12. "All men may know that we are Christ's disciples, if we love one another," John xiii. 35. This is the "new" and the "great commandment; the fulfilling of the law," Rom. xiii. 10; John xv. 12, 17; xiii. 34. You will be known to be the "children of your heavenly Father, if you love your enemies, and bless them that curse you, and pray for them that hate and persecute you, and despitefully use you," Matt. v. 44. Do all the good that possibly you can, if you would be like him that doth good to the evil, and whose mercies are over all his works. Show the world that you "are his workmanship, created to good works in Christ Jesus, which he hath ordained for you to walk in," Eph. ii. 10. "Herein is your Father glorified, that ye bring forth much fruit," John xv. 8. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16. "Honour God with thy substance, and with the first-fruits of all thy increase," Prov. iii. 9. "And those that honour him he will honour," 1 Sam. ii. 30; when barren, worldly hypocrites, that honour God only with their lips, and flattering words, shall be used as those that really dishonour him.

Direct. IX. The unity, concord, and peace of christians, do glorify God and their profession; when their divisions, contentions, and malicious persecutions of one another, do heinously dishonour him.—Men reverence that faith and practice which they see us unanimously accord in. And the same men will despise both it and us, when they see us together by the ears about it, and hear us in a Babel of confusion, one saying, This is the way, and another, That is it; one saying, Lo here is the true church and worship, and another saying, Lo it is there. Not that one man or a few must make a shoe meet for his own foot, and then say, All that will not dishonour God by discord, must wear this shoe: think as I think, and say as I say, or else you are schismatics. But we must all agree in believing and obeying God, and "walking by the same rule so far

as we have attained," Phil. iii. 15, 16. "The strong must bear the infirmities of the weak, and not please themselves; but every one of us please his neighbour for good to edification; and be like-minded one towards another, according to Christ Jesus, that we may with one mind and one mouth glorify God: receiving one another, as Christ also received us to the glory of God," Rom. xv. 1, 2, 5—7.

Direct. X. Justice commutative and distributive, private and public, in bargainings, and in government, and judgment, doth honour God and our profession in the eyes of all: when we do no wrong, but do to all men as we would they should do to us, Matt. vii. 12: that no man go beyond or defraud his brother in any matter; for the Lord is the avenger of all such, 1 Thess. iv. 6.—That a man's word be his master, and that we lie not one to another, nor equivocate or deal subtilly and deceitfully, but in plainness and singleness of heart, and in simplicity and godly sincerity, have our conversation in the world. Perjured persons and covenant-breakers, that dissolve the bonds of human society, and take the name of God in vain, shall find by his vengeance that he holdeth them not guiltless.

Direct. XI. It much glorifieth God to worship him rationally and purely, in spirit and in truth, according to the glory of his wisdom and goodness; and it dishonoureth him to be worshipped ignorantly and carnally, with spells, and mimical, irrational actions, as if he were less wise than serious, grave, understanding men.—The worshippers of God have great cause to take heed how they behave themselves; lest they meet with the reward of Nadab and Abihu, and God tell them by his judgments, "that he will be sanctified in all them that come nigh him, and before all the people he will be glorified," Lev. x. 1—3. The second commandment is enforced by the jealousy of God about his worship. Ignorant, rude, unseemly words, or unhandsome gestures, which tend to raise contempt in the auditors; or levity of speech, which makes men laugh, is abominable in a preacher of the gospel. And so is it to pray irrationally, incoherently, confusedly, with vain repetitions and tautologies, as if men thought to be heard for their babbling over so many words, while there is not so much as an appearance of a well composed, serious, rational, and reverent address of a fervent soul to God. To worship God as the papists do, with images, Agnus Dei's, crucifixes, crossings, spittle, oil, candles, holy water, kissing the pax, dropping beads, praying to the Virgin Mary, and to other saints, repeating over the name of Jesus nine times in a breath, and saying such and such sentences so oft, praying to God in an unknown tongue, and saying to him they know not what, adoring the consecrated bread as no bread, but the very flesh of Christ himself, choosing the titular saint whose name they will invoke, fasting by feasting upon flesh instead of flesh, saying so many masses a day, and offering sacrifice for the quick and the dead, praying for souls in purgatory, purchasing indulgences for their deliverance out of purgatory from the pope, carrying the pretended bones or other relics of their saints, the pope's canonizing now and then one for a saint, pretending miracles to delude the people, going on pilgrimages to images, shrines, or relics, offering before the images, with a multitude more of such parcels of devotion, do most heinously dishonour God, and, as the apostle truly saith, do make unbelievers say, "They are mad," 1 Cor. xiv. 23, and that they are "children in understanding," and not "men," ver. 20. Inasmuch as it seemeth one of the greatest impediments to the conversion of the heathen and Mahometan world, and the chief-

est means of confirming them in their infidelity, and making them hate and scorn christianity, that the Romish, and the eastern, and southern churches, within their view, do worship God so dishonourably as they do: as if our God were like a little child that must have pretty toys bought him in the fair, and brought home to please him. Whereas, if the unreformed churches in the east, west, and south were reformed, and had a learned, pious, able ministry, that clearly preached and seriously applied the word of God, and worshipped God with understanding, gravity, reverence, and serious spirituality, and lived a holy, heavenly, mortified, self-denying conversation, this would be the way to propagate christianity, and win the infidel world to Christ.

Direct. XII. If you will glorify God in your lives, you must be above a selfish, private, narrow mind, and must be chiefly intent upon the public good, and the spreading of the gospel through the world.—A selfish, private, narrow soul brings little honour to the cause of God: it is always taken up about itself, or imprisoned in a corner, in the dark, to the interest of some sect or party, and seeth not how things go in the world: its desires, and prayers, and endeavours go no further than they can see or travel. But a larger soul beholdeth all the earth, and is desirous to know how it goeth with the cause and servants of the Lord, and how the gospel gets ground upon the unbelieving nations; and such are affected with the state of the church a thousand miles off, almost as if it were at hand, as being members of the whole body of Christ, and not only of a sect. They pray for the "hallowing of God's name," and the "coming of his kingdom," and the "doing of his will throughout the earth, as it is in heaven," before they come to their own necessities, at least in order of esteem and desire. The prosperity of themselves, or their party or country, satisfieth them not, while the church abroad is in distress. They live as those that know the honour of God is more concerned in the welfare of the whole, than in the success of any party against the rest. They pray that the gospel may have free course and be glorified abroad, as it is with them, and the preachers of it be "delivered from unreasonable and wicked men," 2 Thess. iii. 1, 2. The silencing the ministers, and suppressing the interest of Christ and souls, are the most grievous tidings to them: therefore they "pray for kings, and all in authority," not for any carnal ends, but that "we may lead a quiet and peaceable life in all godliness and honesty," 1 Tim. ii. 1—3. Thus God must be glorified by our lives.

Grand Direct. XVI. Let your life on earth be a conversation in heaven, by the constant work of faith and love; even such a faith as maketh things future as now present, and the unseen world as if it were continually open to your sight; and such a love as makes you long to see the glorious face of God, and the glory of your dear Redeemer, and to be taken up with blessed spirits in his perfect, endless love and praise.

My Treatise of "The Life of Faith," and the fourth part of "The Saints' Rest," being written wholly or mostly to this use, I must refer the reader to them, and say no more of it in this direction.

Grand Direct. XVII. As the soul must be carried up to God, and devoted to him, according to all the foregoing directions, so must it be delivered from carnal selfishness, or flesh-pleasing, which is the grand enemy to God and godliness in the world; and from the three great branches of this idolatry, viz. the love of sensual pleasures, the love of worldly wealth, and the proud desire and love of worldly

honour and esteem: and the mortifying of these must be much of the labour of your lives.

Of this also I have written so much in a "Treatise of Self-denial," and in another called "The Crucifying of the World by the Cross of Christ," that I shall now pass by all, save what will be more seasonable anon under the more particular directions, in the fourth part, when I come to speak of selfishness, as opposed to the love of others.^b

I have now given you the general grand directions, containing the very being and life of godliness and christianity; with those particular subdirections

which are needful to the performance of them. And I must tell you, that as your life, and strength, and comfort principally depend on these, so doth your success in resisting all your particular sins: and therefore, if you first obey not these general directions, the more particular ones that follow will be almost useless to you, even as branches cut off from the stock of the tree, which are deprived thereby of their support and life. But upon supposition that first you will maintain these vital parts of your religion, I shall proceed to direct you first in some particulars most nearly subordinate to the forementioned duties, and then to the remoter branches.

APPENDIX.

The true doctrine of love to God, to holiness, to ourselves, and to others, opened in certain propositions; especially for resolving the questions, What self-love is lawful?—what sinful?—Whether God must be loved above our own felicity, and how?—Whether to love our felicity more than God, may stand with a state of saving grace?—Whether it be a middle state between sensuality and the divine nature, to love God more for ourselves than for himself?—Whether to love God for ourselves be the state of a believer as he is under the promise of the new covenant?—And whether the spirit and sanctification promised to believers, be the love of God for himself, and so the divine nature, promised to him that chooseth Christ and God by him out of self-love for his own felicity?—How God supposeth and worketh on the principle of self-love in man's conversion?—With many such like. To avoid the tediousness of a distinct debating each question.

THOUGH these things principally belong to the theory, and so to another treatise in hand, called "Methodus Theologiæ;" yet because they are also practical, and have a great influence upon the more practical directions, and the right understanding of them may help the reader himself to determine a multitude of cases of conscience, the particular discussion and decision of which would too much increase this volume, which is so big already, I shall here explain them in such brief propositions as yet shall give light to one another, and I hope contain much of the true nature of love, which is the mystery of the christian religion.

Prop. 1. The formal act of love is complacency, expressed by a *placet*; which Augustine so oft calleth delectation.

2. Benevolence, or desiring the good of those we love, is but a secondary act of love, or an effect of the prime, formal act. For to wish one well is not to love him formally; but we wish him well because we love him, and therefore first in order love him.

3. Their definition of love is therefore inept, and but from an effect, who say it is, *Alicui bene velle, ut ipsi bene sit.*

4. Love is either merely sensitive and passionate, which is the sensible act and passion of the sensitive and fantastical appetite; or it is rational, which is the act of the rational appetite or will. The first is called sensitive in a double respect; 1. Because it followeth the apprehension of the senses, or fantasy, loving that which they apprehend as good; 2. And because it is exercised passionately and feelingly by the sensitive appetite. And the other is called rational, 1. Because it is the love of that which reason apprehendeth as good; and, 2. Because it is the complacency of that will which is a higher faculty than the sensitive appetite.

5. Sensitive love is oft without rational, (always

in brutes,) but rational love is never totally without sensitive, at least in this life; whether it be because that the sensitive and rational are faculties of the same soul, or because they are so nearly connexed as that one cannot here move or act without the other?

6. But yet one is predominant in some persons, and the other in others.

7. Love is the complacency of the appetite in apprehended good. Good is the formal object of love. Sensitive love is the complacency of the sensitive appetite in sensible good (or in that which the sense and imagination apprehendeth as good). Rational love is the complacency of the rational appetite in that which reason apprehendeth good: the same thing with primary volition.

8. Good is not only a man's own felicity and the means thereto, called *mihi bonum*, good to me; either as profitable, pleasant, or honourable (as some think that have unmanned themselves): but there is extrinsic good, which is such in itself, in others, or for others, which yet is the natural object of man's love (so far as nature is sound). As the learning, and wisdom, and justice, and charity, and all other perfections of a man at the antipodes, whom I never saw, nor hope to see, or to receive any benefit by, is yet amiable to every man that hath not unmanned himself. So also is the good of posterity, of countries, of kingdoms, of the church, of the world, apprehended as future when we are dead and gone; yea, if we should be annihilated, desirable, and therefore amiable to us; when yet it could be no benefit to us.

9. Self-love is sensitive or rational. Sensitive, as such, is necessary and not free; and it is purposely by the most wise and blessed Creator planted in man and brutes, as a principle useful to preserve the world, and to engage the creature in the use of the means of its own preservation, and so to bring it to

^b I pass not this by as a small matter, to be passed by also by the reader. For I take the love of God kindled by faith in Christ, with the full denial of our carnal selves, to be the sum of all religion. But because I would not injure so great

a duty by saying but a little of it; and therefore desire the reader, who studieth for practice, and needeth such helps, to peruse the mentioned books of "Self-denial," and "Crucifying the world."

perfection, and to endure it with those fears and hopes which make us subjects capable of moral government.

10. The rational or higher appetite also hath a natural inclination to self-preservation, perfection, and felicity; but as ordinable and ordinate to higher ends.

11. The rational powers cannot nullify the sensitive, nor directly or totally hinder the action of them; but they may and must indirectly hinder the act, by avoiding the objects and temptations, by diverting the thoughts to higher things, &c.; and may hinder the effects by governing the locomotive power.

12. Sensitive self-love containeth in it, 1. A love of life, and that is, of individual self-existence; 2. And a love of all sensitive pleasures of life; and, 3. Consequently, a love of the means of life and pleasure.

13. In sensitive self-love, therefore, self, that is, life, is both the material and formal object: we love ourselves even because we are ourselves; we love this individual person, and loathe annihilation or dissolution.

14. Though the will (or higher faculties) are naturally inclined also to love ourselves, and our own felicity, yet they exercise this inclination with a certain liberty; and though the act of simple complacency or volition towards our own being and felicity be so free as yet to be necessary, yet the comparative act (by which comparing several goods, we choose one and refuse another) may be so free as not to be necessary; that is, a man may will his own annihilation rather than some greater evil, (of which anon,) not as good in itself, and therefore not willed for itself, but as a means to a greater good; and so he may less nill it than a greater evil.

15. Also a tolerable pain may on the same account be willed, or less nilled, and so consented to, for the avoiding a greater evil; but intolerable pain cannot possibly be willed or consented to, or not nilled, because it taketh away the exercise of reason and free-will: but what is to be called intolerable I determine not, it being variously measurable according to the patient's strength.

16. The soul as intellectual, by its rational appetite, hath also a natural inclination to intellectual operations (to know and love) and to intellectual objects as such, and to intellectual perfections in itself. Yet so that, though it necessarily (though freely) loveth the said acts and perfections while it hath a being; yet doth it not necessarily love all the said objects, nor necessarily choose the continuance of its own being, but in some cases, as aforesaid, can yield or consent to an annihilation as a lesser evil.

17. The rational soul being not of itself, nor for itself alone, or chiefly, is naturally inclined not only to love to itself, and that which is for itself, but also to love extrinsic good, as was aforesaid; and accordingly it should love that best which is best: for a *quatenus et ad omne et ad gradum, valet argumentum*. If we must love any thing or person because it is good, (as the formal reason,) then we should love all that is good, and love that best which is best, if so discerned.

18. Though I must love greater, simple, extrinsic good above myself, with that love which is purely rational, yet it cannot ordinarily be done with a more sensitive and passionate love.

19. I am not always bound to do most good to him that I love better than others, and ought so to love, nor to him that I must wish most good to. Because there are other particular laws to regulate my actions, diverse from that which commandeth my affections: as those that put children, relations, families, neigh-

bours, under our special charge and care; though often others must be more loved.

20. That good which is the object of love, is not a mere universal or general notion, but is always some particular or single being in *esse reali, vel in esse cognito*. As there is no such thing in *rerum natura*, as good in a mere general, which is neither the good of natural existence, or of moral perfection, or of pleasure, profit, honour, &c.; yea, which is not in this or in that singular subject, or so conceived; so there is no such thing as love, which hath not some such singular object. (As Rada and other Scotists have made plain.)

21. All good is either God, or a creature, or a creature's act or work.

22. God is good infinitely, eternally, primitively, independently, immutably, communicatively, of whom, and by whom, and to whom are all things: the beginning, or first efficient, the dirigent and ultimately ultimate cause of all created good; as making and directing all things for himself.

23. Therefore it is the duty of the intellectual creature to love God totally, without any exceptions or restrictions, with all the power, mind, and will, not only in degree above ourselves and all the world, but also as God, with a love in kind transcending the love of every creature.

24. All the goodness of the creature doth formally consist in its threefold relation to God, viz. 1. In the impresses of God as its first Efficient or Creator: as it is his image, or the effect and demonstration of his perfections, viz. his infinite power, wisdom, and goodness. 2. In its conformity to his directions, or governing laws, and so in its order and obedience. 3. And in its aptitude and tendency to God as its final cause, even to the demonstration of his glory, and the complacency of his will.

25. All creative good is therefore derivative, dependent, contingent, finite, secondary, from God, by God, and to God, receiving its form and measure from its respect to him.

26. Yet as it may be subordinately from man, as the principle of his own actions, and by man as a subordinate ruler of himself or others, and to man as a subordinate end; so there is accordingly a subordinate sort of goodness, which is so denominated from these respects unto the creature, that is himself good, subordinately.

27. But all this subordinate goodness (*bonum a nobis, bonum per nos, bonum nobis*) is but analogically so; and dependently on the former sort of goodness, and is something in due subordination to it, and against it, nothing, that is, not properly good.

28. The best and excellentest creatures, in the foresaid goodness related to God, are most to be loved; and all according to the degree of their goodness, more than as good in relation to ourselves.

29. But seeing their goodness is formally their relation unto God, it followeth that they are loved primarily only for his sake, and consequently God's image or glory in them is first loved; and so the true love of any creature is but a secondary sort of the love of God.

30. The best being next to God is the universe, or whole creation, and therefore next him most to be loved by us.

31. The next in amiableness is the whole celestial society, Christ, angels, and saints.

32. The next, when we come to distinguish them, is Christ's own created, glorified nature in the person of the Mediator, because God's glory or image is most upon him.

33. The next in amiableness is the whole angelical society, or the orders of intellectual spirits above man.

34. The next is the spirits of the just made perfect, or the triumphant church of saints in heaven.

35. The next is all this lower world.

36. The next is the church in the world, or militant on earth.

37. The next are the particular kingdoms and societies of the world, (and so the churches,) according to their various degrees.

38. The next, under societies and multitudes, are those individual persons who are best in the three forementioned respects, whether ourselves or others. And thus, by the objects, should our love that is rational be diversified in degree, and that be loved best that is best.

39. The amiable image of God in man is (as hath oft been said): 1. Our natural image of God, or the image of his three essential properties as such, that is, our vital, active power, our intellect, and our will. 2. Our moral image, or the image of his said properties in their perfections, viz. our holiness, that is, our holy life or spiritual vivacity and active power, our holy light or wisdom, our holy wills or love. 3. Our relative image of God, or the image of his supereminency, dominion, or majesty; which is, 1. Common to man, in respect to the inferior creatures, that we are their owners, governors, and end (and benefactors); 2. Eminently in rulers of men, parents, and princes, who are analogically sub-owners, sub-rulers, and sub-benefactors to their inferiors, in various degrees. By which it is discernible what it is that we are to love in man, and with what variety of kinds and degrees of love, as the kinds and degrees of amiableness in the objects differ.

40. Even the sun, and moon, and frame of nature, the inanimates and brutes, must be loved in that degree compared to man, and to one another, as their goodness before described, that is, the impressions of the divine perfections, do more or less gloriously appear in them, and as they are adapted to him the ultimate end.

41. As God is in this life seen but darkly and as in a glass, so also proportionably to be loved; for our love cannot exceed our knowledge.

42. Yet it followeth not that we must love him only as he appeareth in his works, which demonstrate him as effects do their cause; for both by the said works improved by reason, and by his word, we know that he is before his works, and above them, and so distinct from them as to transcend, and comprehend, and cause them all, by a continual causality; and therefore he must accordingly be loved.

43. It greatly hindereth our love to God, when we overlook all the intermediate excellencies between him and us, which are much better, and therefore more amiable, than ourselves; such as are before recited.

44. The love of the universe, as bearing the liveliest image or impress of its cause, is an eminent secondary love of God, and a great help to our primary or immediate love of him. Could we comprehend the glorious excellency of the universal creation, in its matter, form, parts, order, and uses, we should see so glorious an image of God, as would unspeakably promote the work of love.

45. Whether the glory of God in heaven, which will for ever beautify the beholders and possessors, be the divine essence, (which is every where,) or a created glory purposely there placed for the felicity of holy spirits, and what that glory is, are questions fittest for the beholders and possessors to resolve.

46. But if it be no more than the universal, existent frame of nature, containing all the creatures of

God beheld *uno intuitu* in the nature, order, and use of all the parts, it would be an unconceivable felicity to the beholders, as being an unconceivable glorious demonstration of the Deity.

47. It is lawful and a needful duty, to labour by the means of such excellencies as we know, which heaven is resembled to in Scripture, to imprint upon our imaginations themselves, such an image of the glory of the heavenly society, Christ, angels, saints, and the heavenly place and state, as shall help our intellectual apprehensions of the spiritual excellencies which transcend imagination. And the neglect of loving God as foreseen in the demonstration of the heavenly glory, doth greatly hinder our love to him immediately as in himself considered.

48. The Lord Jesus Christ, in his glorified, created nature, is crowned with the highest excellency of any particular creature, that he might be the Mediator of our love to God; and in him (seen by faith) we might see the glory of the Deity. And as in heaven we shall have (spiritual, glorified) bodies as well as souls, so the glorified, created nature of Christ will be an objective glory, fit for our bodies (at least) to behold in order to their glory, as the divine nature (as it pleaseth God in glory) revealed, will be to the soul.

49. The exercise of our love upon God as now appearing to the glorified, in the glorious created nature of Christ, (beheld by us by faith,) is a great part of our present exercise of divine love: and we extinguish our love to God, by beholding so little by faith our glorified Mediator.

50. We owe greater love to angels than to men, because they are better, nearer God, and liker to him, and more demonstrate his glory; and indeed also love us better, and do more for us, than we can do for one another. And the neglect of our due love and gratitude to angels, and forgetting our relation to them, and receivings by them, and communion with them, and living as if we had little to do with them, is a culpable overlooking God, as he appeareth in his most noble creatures, and is a neglect of our love to God in them, and a great hinderance to our higher more immediate love. Therefore by faith and love we should exercise a daily converse with angels, as part of our heavenly conversation, Phil. iii. 20, 21; Heb. xii. 22; and use ourselves to love God in them: though not to pray to them, or give them divine worship.

51. We must love the glorified saints more than the inhabitants of this lower world, because they are far better, and liker to God, and nearer to him, and more demonstrate his holiness and glory. And our neglect of conversing with them by faith, and of loving them above ourselves, and things on earth, is a neglect of our love to God in them, and a hinderance of our more immediate love. And a loving conversation with them by faith, would greatly help our higher love to God.

52. Our neglect of love to the church on earth, and to the kingdoms and public societies of mankind, is a sinful neglect of our love to God in them, and a hinderance of our higher love to him; and the true use of such a public love, would greatly further our higher love.

53. If those heathens who laid down their lives for their countries had neither done this for fame, nor merely as esteeming the temporal good of their country above their own temporal good and lives, but for the true excellency of many above one, and for God's greater interest in them, they had done a most noble, holy work.

54. Our adherence to our carnal selves first, and then to our carnal interests and friends, and neglect-

ing the love of the highest excellencies in the servants of God, and not loving men according to the measure of the image of God on them, and their relation to him, is a great neglect of our love of God in them, and a hinderance of our higher immediate love. And to use ourselves to love men as God appeareth in them, would much promote our higher love. And so we should love the best of men above ourselves.

55. The loving of ourselves sensually, preferring our present life and earthly pleasure before our higher spiritual felicity in heaven, and our neglecting to love holiness, and seek it for ourselves, and then to love God in ourselves, is a neglect and hinderance of the love of God.

56. Man hath not lost so much of the knowledge and love of God, as appearing in his greatness, and wisdom, and natural goodness in the frame of nature, as he is the Author of the creatures' natural goodness, as he hath of the knowledge and love of his holiness, as he is the holy Ruler, Sanctifier, and End of souls.

57. The sensitive faculty and sensitive interest are still predominant in a carnal or sensual man; and his reason is voluntarily enslaved to his sense: so that even the intellectual appetite, contrary to its primitive and sound nature, loveth chiefly the sensitive life and pleasure.

58. It is therefore exceeding hard in this depraved state of nature, to love God or any thing better than ourselves; because we love more by sense than by reason, and reason is weak and serveth the interest of sense.

59. Yet the same man who is prevalently sensual, may know that he hath a rational, immortal soul, and that knowledge and rectitude are the felicity of his soul; and that it is the knowledge and love of and delight in God, the highest good, that can make him perpetually happy: and therefore as these are apprehended as a means of his own felicity, he may have some kind of love or will unto them all.

60. The thing therefore that every carnal man would have, is an everlasting, perfect, sensual pleasure; and he apprehendeth the state of his soul's perfection mostly as consisting in this kind of felicity: and even the knowledge and love of God, which he taketh for part of his felicity, is principally apprehended but as a speculative gratifying of the imagination, as carnal men now desire knowledge. Or if there be a righter notion of God and holiness to be loved for themselves, even ultimately above our sensual pleasure and ourselves; yet this is but an uneffectual, dreaming knowledge, producing but an answerable lazy wish: and it will not here prevail against the stronger love of sensuality and fantastical pleasure, nor against inordinate self-love. And it is a sensual heaven, under a spiritual name, which the carnal hope for.

61. This carnal man may love God as a means to this felicity so dreamed of; as knowing that without him it cannot be had, and tasting corporal comforts from him here: and he may love holiness as it removeth his contrary calamities, and as he thinks it is crowned with such a reward. But he had rather have that reward of itself without holiness.

62. He may also love and desire Christ, as a means (conceived) to such an end; and he may use much religious duty to that end; and he may forbear such sins as that end can spare, lest they deprive him of his hoped-for felicity. Yea, he may suffer much to prevent an endless suffering.

63. As nature necessarily loveth self and self-felicity, God and the devil do both make great use of this natural *pondus*, or necessitating principle,

for their several ends. The devil saith, thou lovest pleasure, therefore take it and make provision for it. God saith, thou lovest felicity, and fearest misery: I and my love are the true felicity; and adhering to sensual pleasure depriveth thee of better, and is the beginning of thy misery, and will bring thee unto worse.

64. God commandeth man nothing that is not for his own good, and forbiddeth him nothing which is not (directly or indirectly) to his hurt: and therefore engageth self-love on his side. for every act of our obedience.

65. Yet this good of our own is not the highest, nor all the good which God intendeth, and we must intend; but it is subordinate unto the greater good aforementioned.

66. As a carnal man may have opinionative, uneffectual convictions, that God and his love are his spiritual felicity (better than sensual); yea, and that God is his estimate end above his own felicity itself; so the sanctifying of man consisteth in bringing up these convictions to be truly effectual and practical, to renew and rule the mind, and will, and life.

67. Whether this be done by first knowing God as the beginning and end, above ourselves, and then knowing (effectually) that he is man's felicity; or whether self-love be first excited to love him as our own felicity, and next we be carried up to love him for himself, as our highest end, it cometh all to one when the work is done; and we cannot prove that God tieth himself constantly to either of these methods alone. But experience telleth us, that the latter is the usual way; and that as nature, so grace beginneth with the smallest seed, and groweth upward towards perfection; and that self-love, and desire of endless felicity, and fear of endless misery, are the first notable effects or changes on a repenting soul.

68. And indeed the state of sin lieth both in man's fall from God to self, and in the mistake of his own felicity, preferring even for himself a sensible good before a spiritual, and the creature before the Creator: and therefore he must be rectified in both.

69. And the hypocrite's uneffectual love to God and holiness is much discovered in this, that, as he loveth dead saints, and their images and holidays, because they trouble him not, so he best loveth (opinionatively) and least hateth (practically) the saints in heaven, and the holiness that is far from him, and God as he conceiveth of him as one that is in heaven to glorify men; but he hateth (practically, though not professedly) the God that would make him holy, and deprive him of all his sinful pleasures, or condemn him for them: and he can better like holiness in his pastor, neighbour, or child, than in himself.

70. Therefore sincerity much consisteth in the love of self-holiness; but not as for self alone, but as carrying self and all to God.

71. As the sun-beams do without any interception reach the eye, and by them without interception our sight ascendeth and extendeth to the sun; so God's communicated goodness and glorious revelation extend through and by all inferior mediums, to our understandings, and our wills, and our knowledge and love ascend and extend through all and by all again to God. And as it were unnatural for the eye illuminated by the sun, to see itself only, or to see the mediate creatures, and not to see the light and sun by which it seeth (nay, it doth least see itself); so it is unnatural for the soul to understand and love itself alone, (which it little understandeth and should love with self-denial,) and the creatures only, and

not to love God, by whom we know and love the creature.

72. It is possible to love God, and holiness, and heaven, as a conceited state and means of our sensual felicity, and escape of pain and misery; but to love God as the true felicity of the intellectual nature, and as our spiritual rest, and yet to love him only or chiefly for ourselves, and not rather for himself as our highest end, implieth a contradiction. The same I say of holiness, as loved only for ourselves. The evidence whereof is plain, in that it is essential to God to be not only better than ourselves and every creature, but also to be the ultimate end of all things, to which they should tend in all their perfections. And it is essential to holiness to be the soul's devotion of itself to God as God, and not only to God as our felicity: therefore to love God only or chiefly for ourselves, is to make him only a means to our felicity, and not our chief end; and it is to make ourselves better, and so more amiable than God, that is, to be gods ourselves.

73. This is much of the sense of the controversy between the Epicureans and the sober philosophers, as is to be seen in Cicero, &c. The sober philosophers said, that virtue was to be loved for itself more than for pleasure; because if pleasure as such be better than virtue as such, then all sensual pleasure would be better than virtue as such. The Epicureans said, that not all pleasure, but the pleasure of virtue was the chief good, as Torquatus's words in Cicero show. And if it had been first proved, that a man's self is his just, ultimate end, as the *finis cui* or the personal end, then it would be a hard question, whether the Epicureans were not in the right as to the *finis cuius* or the real end (which indeed is but a medium to the personal, *cui*). But when it is most certain, that no man's person is to be his own ultimate end, as *cui*, but God, and then the universe, and societies of the world as aforesaid, it is then easy to prove that the sober philosophers were in the right, and that no man's pleasure is his ultimate end, *finis cuius*; because no man's pleasure is either such a demonstration of the divine perfection as virtue is, as such; nor yet doth it so much conduce to the common good of societies or mankind, and so to the pleasing and glorifying of God. And this way Cicero might easily have made good his cause against the Epicureans.

74. Though no man indeed love God as God, who loveth him not as better than himself, and therefore loveth him not better, and as his absolutely ultimate end; and though no man desire holiness indeed, who desireth not to be devoted absolutely to God before and above himself: yet is it very common to have a false, imperfect notion of God and holiness, as being the felicity of man, and though not to deny, yet to leave out the essential superlative notion of the Deity; and it is more common to confess all this of God and holiness notionally, as was aforesaid, and practically to take in no more of God and holiness, but that they are better for us than temporary pleasures. And some go further, and take them as better for them, than any (though perpetual) mere sensual delights; and so make the perfection of man's highest faculties (practically) to be their ultimate end; and desire or love God and holiness (defectively and falsely apprehended) for themselves, or their own felicity, and not themselves, and their felicity and holiness, ultimately for God. Which sheweth, that though these men have somewhat overcome the sensual concupiscence or flesh, yet have they not sufficiently overcome the selfish disposition, nor yet known and loved God as God, nor good as good.

75. Yet is it not a sin to love God for ourselves,

and our own felicity, so be it we make him not a mere means to that felicity, as our absolutely ultimate end. For as God indeed is, 1. The efficient of all our good; 2. The dirigent cause, that leadeth us to it; 3. The end in which our felicity truly consisteth; so is he to be loved on all these accounts.

76. If God were not thus to be loved for ourselves, (subordinated to him,) thankfulness would not be a christian duty.

77. Our love to God is a love of friendship, and a desire of a kind of union, communion, or adherence. But not such as is between creatures where there is some sort of equality: but as between them that are totally unequal; the one infinitely below the other, and absolutely subject and subordinate to him.

78. Therefore, though in love of friendship, a union of both parties, and consequently a conjunct interest of both, and not one alone, do make up the ultimate end of love; yet here it should be with an utter disproportion, we being obliged to know God as infinitely better than ourselves, and therefore to love him incomparably more, though yet it will be but according to the proportion of the faculties of the lover.

79. The purest process of love, therefore, is, first thankfully to perceive the divine efficiencies, and to love God as communicative of what we and all things are, and have, and shall receive, and therein to see his perfect goodness in himself, and to love him as God for that goodness; wherein is nothing but the final act, which is our love, and the final object, which is the infinite good. So that the act is man's, (from God,) but nothing is to be joined with God as the absolutely final object; for that were to join somewhat with God as God.

80. And though it be most true, that this act may be made the object of another act, and (as Amesius saith, *Omnium gentium consensu dicimus Volo velle*, so) we may and must say, *Amo amare*, I love to love God, and the very exercise of my own love is my delight, and so is my felicity in the very essential nature of it, being a complacency, and being on the highest objective good: and also this same love is my holiness, and so it and I are pleasing unto God; yet these are all consequential to the true notion of the final act, and circularly lead to the same again. We must love our felicity and holiness, which consisteth in our love to God, but as that which subordinately relateth to God, in which he is first glorified, and then finally pleased; and so from his will which we delight to please, we ascend to his total perfect being, to which we adhere by perfect love. In a word, our ultimate end of acquisition (and God's own, so far as he may be said to have an end) is the pleasing of the divine will, in his glorification; and our ultimate end of complacency, objectively, is the infinite goodness of the divine will and nature.

81. There is, therefore, place for the question whether I must love God, or myself, more or better? as it is resolved. But there is no place for the question, whether I must love God or myself? Because God alloweth me not ever to separate them; though there is a degree of just self-loathing or self-hatred, in deep repentance. Nor yet for the question, whether I must seek God's glory and pleasure, or my own felicity? for I must ever seek them both, though not with the same esteem. Yea, I may be said to seek them both with the same diligence; because by the same endeavour and act that I seek one, I seek the other; and I cannot possibly do any thing for one, that doth not equally promote the other, if I do them rightly, preferring God before myself, in my inward estimation, love, and intention.

82. Though it be essential to divine love, and con-

sequently to true holiness, to love God for himself, and as better than ourselves, (or else we love him not as God, as is before said,) yet this is hardly and seldom perceived in the beginning in him that hath it; because the love of onself is more passionate, and raiseth in us more subordinate passions, of fear of punishment, and desires of felicity, and sorrow for hurt and misery, &c. Whereas, God being immaterial, and invisible, is not at all an object of our sense, but only of our reason and our wills, and therefore not directly of sensitive, passionate love: though consequently while the soul is united to the body, its acting even on immaterial objects, moveth the lower sensitive faculties, and the corporeal spirits. Also God needeth nothing for us to desire for him, nor suffereth nothing for us to grieve for, though we must grieve for injuring him, and being displeasing to his will.

83. I cannot say nor believe (though, till it be searched, the opinion hath an enticing aspect) that the gospel faith which hath the promise of justification, and of the Spirit, is only a believing in Christ as the means of our felicity, by redemption and salvation, out of the principle of self-love alone, and for no higher end than our said felicity; because he is not believed in as Christ, if he be not taken as a reconciler to bring us home to God. And we take him not to bring us to God as God, if it be not to bring us to God as the beginning and end of all things, and as infinitely more lovely than ourselves. And our repentance for not loving God accordingly above ourselves, must go along with our first justifying faith. Therefore, though we are learners before we are lovers, and our assent goeth before the will's consent, yet our assent that God is God, and better than ourselves, must go together with our assent that Christ is the Mediator to save us, by bringing us to him; and so must our assent that this is salvation, even to love God above ourselves, and as better than ourselves; and accordingly our consent to these particulars must concur in saving faith.

84. He, therefore, that out of self-love accepteth Christ as the means of his own felicity, doth (if he know practically what felicity is) accept him as a means to bring him to love God perfectly, as God above himself, and to be perfectly pleasing to his will.

85. Yet it is apparent that almost all God's preparing grace consisteth in exciting and improving the natural principle of self-love in man; and manifesting to him, that if he will do as one that loveth himself, he must be a christian, and must forsake sin, and the inordinate love of his sensuality, and must be holy, and love God for his own essential as well as communicated goodness. And if he do otherwise, he will do as one that hateth himself, and seeketh in the event his own damnation. And could we but get men rationally to improve true self-love, they would be christians, and so be holy.

86. But because this is a great, though tender point, and it that I have more generally touched in the case, Whether faith in Christ, or love to God as our end, go first? and because, indeed, it is it for which I principally premise the rest of these propositions; I shall presume to venture a little further, and more distinctly to tell you, how much of love to God is in our first justifying faith, and how much not; and how far the state of such a believer is a middle state between mere preparation, or common grace, and proper sanctification or possession of the Holy Ghost. And so, how far vocation giving us the first faith, and repentance, differeth from sanctification. And the rather because my unriper thoughts and writings defended Mr. Pemble, who made them

one, in opposition to the stream of our divines. And I conceive that all these following acts about the point in question, are found in every true believer, at his first faith, though not distinctly noted by himself.

(1.) The sinner hath an intellectual notice, that there is a God, (for an atheist is not a believer,) and so that this God is the first and last, the best of beings, the Maker, Owner, Ruler, and Benefactor of the world, the just end of all created beings and actions, and to be loved and pleased above ourselves: for all this is but to believe there is a God.

(2.) He is convinced that his own chief felicity lieth, not in temporary or carnal pleasure, but in the perfect knowing, loving, and pleasing this God above himself: for if he know not what true salvation and felicity is, he cannot desire or accept it.

(3.) He knoweth that hitherto he hath been without this love, and this felicity.

(4.) He desireth to be happy, and to escape everlasting misery.

(5.) He repenteth, that is, is sorry, that he hath not all this while loved God as God, and sought felicity therein.

(6.) He is willing and desirous for the time to come, to love God as God above himself, and to please him before himself; that is, to have a heart disposed to do it.

(7.) He findeth that he cannot do it of himself, nor with his old carnal, indisposed heart.

(8.) He believeth that Christ, by his doctrine and Spirit, is the appointed Saviour to bring him to it.

(9.) He gladly consenteth that Christ shall be such a Saviour to him, and shall not only justify him from guilt, and save him from sensible punishment, but also thus bring him to the perfect love of God.

(10.) He had rather Christ would bring him to this by sanctification, than to enjoy all the pleasures of sin for a season, yea, or to have a perpetual sensitive felicity, without this perfect love to God, and pleasing of him.

(11.) God being declared to him in Jesus Christ, a God of love, forgiving sin, and conditionally giving pardon and life to his very enemies, as he is hence the easilier loved with thankfulness for ourselves, so the goodness of his nature in himself is hereby insinuated and notified with some secret complacency to the soul. He is, sure, good, that is so merciful and ready to do good, and that so wonderfully as in Christ is manifested.

(12.) So that as baptism (which is but explicit, justifying faith, or the expression of it, in covenanting with God) is our dedication by vow to all the Three Persons; to God the Father, as well as to the Son and Holy Ghost; so faith itself is such a heart-dedication.

(13.) Herein I dedicate myself to God as God, to be glorified and pleased in my justification, sanctification, and glorification, that is, in my reception of the fruits of his love, and in my loving him above all, as God: or to be pleased in me, and I in him, for ever.

(14.) In all this the understanding acknowledgeth God to be God, (by assent,) and to be loved above myself, and the will desireth so to love him: but the object of the will here directly, is its own future disposition and act. It doth not say, I do already love God, as God, above myself; but only I would so love him, and I would be so changed as may dispose me so to love him; I acknowledge that I should so love him, and that I do love him for his mercies to myself and others. Nor can it be said, that *Volo velle*, or *Volo amare*, a desire to love God as such, is direct love to God. Because it is not all one to have

God to be the object of my will, and to have my own act of willing or loving to be the object of it. And because that a man may for other ends (as for mere fear of hell) will to will or love that, which yet he doth not will or love, at least for itself.

(15.) In this case, above all others, it is manifest, that every conviction of the understanding doth not accordingly determine the will. For in this new convert, the understanding saith plainly, God is to be loved as God, above myself: but the will saith, I cannot do it though I would: I am so captivated by self-love, and so void of the true love of God, that I can say no more, but that *Propter me vellem amare Deum, propter se*; I love my own felicity so well, that I love God as my felicity; and love him under the notion of God the perfect good, who is infinitely better than myself; and desire a heart to love him more than myself; but I cannot say, that I yet do it, or that I love him best or most, whom I acknowledge to be best, and as such to be loved.

(16.) Yet in all this, there is not only *semen amoris*, a seed of divine love to God as God, but the foundation of it laid, and some obscure, secret conception of it beginning, or *in fieri*, in the soul. For while the understanding confesseth God to be most amiable, and the will desireth that felicity which doth consist in loving him above myself, and experience telleth me, that he is good to me, and therefore good in himself, it can hardly be conceived, but that in all this there is some kind of secret love to God, as better than myself.

87. In all this, note, that it is one thing to love God, under the notion of the infinite good, better than myself and all things, and another thing for the will to love him more, as that notion obligeth.

88. And the reason why these are often separated, is, because besides a slight intellectual apprehension, there is necessary to the will's just determination, a clear and deep apprehension, with a right disposition of the will, and a suscitation of the active power.

89. Yea, and every slight volition or vellecity will not conquer opposing concupiscence and volitions: nor is every will effectual to command the life, and prevail against its contrary.

90. Therefore, I conceive, that in our first believing in Christ, even to justification, though our reason tell us that he is more amiable than ourselves, and we are desirous so to love him for the future, and have an obscure, weak beginning of love to God as God, or as so conceived: yet, 1. The strength of sensitive self-love maketh our love to ourselves more passionately strong. 2. And that reason, at least in its degree of apprehension, is too intense in apprehending our self-interest, and too remiss in apprehending the amiableness of God as God: and so far, even our rational love is yet greater to ourselves, though, as to the notion, God hath the pre-eminence. 3. And that in this whole affair of our baptismal covenanting, consent, or christianity, our love to our own felicity, as such, is more powerful and effectual, in moving the soul, and prevailing for our resolution for a new life, than is our love to God, as for himself, and as God.

91. And therefore it is, that fear hath so great a hand in our first change: for all that such fear doth, it doth as moved by self-love; I mean the fear of suffering and damnation: and yet experience telleth us, that conversion commonly beginneth in fear. And though where self-love and fear are alone, without the love of God as good in and for himself, there is no true grace; yet I conceive that there is true grace initial in those weak christians, that have more fear and self-love in the passionate and powerful part, than love to God, so be it they have not

more love to sin, and to any thing that stands in competition with God.

92. Therefore, he that hath a carnal self-love (or inordinate) inclining him to the creature, which is stronger in him than the love of God, is graceless; because it will turn his heart and life from God. But he that hath only a necessary self-love, even a love to his own spiritual, eternal felicity, operating by strong desire and fear, conjunct with a weaker degree of love to God as good in himself, I think hath grace, and may so be saved: because here is but an unequal motion to the same end, and not a competition.

93. If any dislike any of this decision, I only desire him to remember, that on both hands there are apparent rocks to be avoided. First, it is a dangerous thing to say that a man is in a state of grace and salvation, who loveth not God as God, that is, better than himself. And on the other hand, the experience of most christians in the world saith, that at their first believing, (if not long after,) they loved God more for themselves than for himself, and loved themselves more than God, though they knew that God was better and more amiable; and that the fear of misery, and the desire of their own salvation, were more effectual and prevalent with them, than that love of God for himself. And I doubt, that not very many have this at all, in so high a degree as to be clear and certain of it. And if we shall make that necessary to salvation, which few of the best christians find in themselves, we either condemn almost all professed christians, or at least leave them under uncertainty and terrors. Therefore, God's interest speaking so loud on one hand, and man's experience on the other, I think we have need to cut by a thread, and walk by line, with greatest accurateness.

94. By this time we may see, that, as Christ is the way to the Father, and the Saviour and recoverer of lapsed man from himself to God; so faith in Christ, as such, is a mediate and medicinal grace and work: and that faith is but the bellows of love: and that our first believing in Christ, though it be the regenerating work, which generateth love, yet is but a middle state, between an unregenerate and a regenerate: not as a third state specifically distinct from both, but the *initium* of the latter; or as the embryo, or state of conception, in the womb, is as to a man and no man. Faith containeth love *in fieri*.

95. As the love of ourselves doth most powerfully (though not only) move us to close with Christ as our Saviour, so, while hereby we are united unto him, we have a double assistance or influx from him for the production of the purer love of God. The one is objective, in all the divine demonstrations of God's love; in his incarnation, life, death, resurrection, in his doctrine, example, intercession, and in all his benefits given us; in our pardon, adoption, and the promises of future glory. The other is in the secret operations of the Holy Spirit which he giveth us to concur with these means, and make them all effectual.

96. The true state of sanctification, as different from mere vocation and faith, consisteth in this pure love of God, and holiness; and that more for himself and his infinite goodness, than for ourselves, and as our felicity.

97. Therefore, when we are promised the Spirit, to be given to us if we believe in Christ, and sanctification is promised us, with justification, on this condition of faith, this is part of the meaning of that promise;—that, if we truly take Christ for our Saviour, to bring us to the love of God, though at present we are most moved with the love of ourselves

to accept him, he will, by his word, works, and Spirit, bring us to it, initially here, and perfectly in heaven; even to be perfectly pleased in God, for his own perfect goodness, and so to be fully pleasant to him. And thus, (besides the extraordinary gifts to a few,) the Spirit of holiness or love, which is the Spirit of adoption, is promised by covenant to all believers.

98. Accordingly, this promise is so fulfilled, that in the first instant of time we have a relative right to Christ, as our Head and the sender of the Spirit, and to the Holy Spirit himself as our Sanctifier by undertaking, according to the terms of the covenant. But this doth not produce always a sensible or effectual love of God above ourselves in us, at the very first, but by degrees, as we follow the work of faith in our practice.

99. For it is specially to be noted, that the doctrinal or objective means of love, which Christ doth use, and his internal, spiritual influx, do concur. And his way is not to work on us by his Spirit alone, without those objects, nor yet by the objects without the Spirit, nor by both distinctly and dividedly, as producing several effects; but by both conjunctly for the same effect: the Spirit's influx causing us effectually to improve the objects and reasons of our love; as the hand that useth the seal, and the seal itself, make one impression.

100. As Christ began to win our love to God by the excitation of our self-love, multiplying and revealing God's mercies to ourselves, so doth he much carry it on to increase the same way. For while every day addeth fresh experience of the greatness of God's love to us, by this we have a certain taste that God is love, and good in himself; and so by degrees we learn to love him more for himself, and to improve our notional esteem of his essential goodness into practical.

101. Though faith itself is not wrought in us, without the Holy Ghost, nor is it (if sincere) a common gift, yet this operation of the Spirit drawing us to Christ, by such arguments and means as are fitted to the work of believing, is different from the consequent covenant right to Christ and the Spirit, which is given to believers, and from the Spirit of adoption, as recovering us, as aforesaid, to the love of God.

102. In this last sense it is that the Holy Ghost is said to dwell in believers, and to be the new name, the pledge, the earnest, the first-fruits of life eternal, the witness of our right to Christ and life, and Christ's agent and witness in us, to maintain his cause and interest.

103. Even as a man, that by sickness hath lost his appetite to meat, is told that such a physician will cure him, if he will take a certain medicinal food that he will give him; and at first he taketh it without appetite to the food or medicine in itself, but merely for the love of health; but after he is doubly brought to love it for itself, first, because he hath tasted the sweetness of that which he did but see before, and next, because his health and appetite are recovered: so is it with the soul, as to the love of God procured by believing; when we have tasted through the persuasion of self-love, our taste and recovery cause us to love God for himself.

104. When the soul is risen to this habitual, predominant love of God and holiness as such, for their own goodness, above its own felicity as such, (though ever in conjunction with it, and as his felicity itself,) then is the law written in the heart; and this love is the virtual fulfilling of all the law. And for such it is that it is said, that the law is not made; that is, in that measure that they love the good for itself, they need not be moved to it with threats or promises of

extrinsic things, which work but by self-love and fear. Not but that divine authority must concur with love to produce obedience, especially while love is but imperfect: but that love is the highest principle, making the commanded good connatural to us.

105. And I think it is this Spirit of adoption and love which is called "The divine nature" in us, as it inclineth us to love God and holiness for themselves, as nature is inclined to self-love, and to food, and other necessities. Not that the specific, essential nature, that is, substance or form, of the soul is changed, and man deified, and he become a god that was before a man; but his human soul or nature is elevated or more perfected (as a sick man by health, or a blind man by his sight) by the Spirit of God inclining him habitually to God himself, as in and for himself. (And this is all which the publisher of Sir H. Vane's notions of the two covenants and two natures, can soundly mean, and seemeth to grope after.)

106. By all this you see, that as the love of God hath a double self-love in us to deal with, so it dealeth variously with each: 1. Sensual, inordinate self-love it destroyeth; both as it consisteth in the inordinate love of sensual pleasure, and in the inordinate love of self or life. 2. Lawful and just self-love it increaseth and improveth to our further good, but subjecteth it to the highest, purest love of God.

107. By this you may gather what a confirmed christian is, even one in whom the pure love of God as God, and all things for God, is predominant and more potent than (not only the vicious, but also) the good, and lawful, and necessary love of himself.

108. Though christians therefore must study themselves, and keep up a care of their own salvation, yet must they much more study God, his greatness, wisdom, and goodness, as shining in his works, and word, and in his Son, and as foreseen in the heavenly glory; and in this knowledge of God and Christ is life eternal. And nothing more tendeth to the holy advancement and perfection of the soul, than to keep continually due apprehensions of the divine nature, properties, and glorious appearances in his works upon the soul, so as it may become a constant course of contemplation, and the habit and constitution of the mind, and the constant guide of heart and life.

109. The attainment of this would be a taste of heaven on earth: our wills would follow the will of God, and rest therein, and abhor reluctance: all our duty would be both quickened and sweetened with love: self-interest would be disabled from either seducing us to sin, or vexing us with griefs, cares, fears, or discontents. We should so far trust soul and body in the will and love of God, as to be more comforted that both are at his will, than if they were absolutely at our own. And God being our all, the constant, fixing, satisfying object of our love, our souls would be constantly fixed and satisfied, and live in such experience of the sanctifying grace of Christ, as would most powerfully conquer our unbelief; and in such foretastes of heaven, as would make life sweet, death welcome, and heaven unspeakably desirable to us. But it is not the mere love of personal goodness, as our own perfection, that would do all this upon us.

(110.) The soul that is troubled with doubts whether he love God as God, or only as a means of his own felicity in subordination to self-love, must thus resolve his doubts. If you truly believe that God is God, that is, the efficient, dirigent, and final cause, the just end of every rational agent, the infinite good and chiefly to be loved, in comparison of whom you are vile, contemptible, and as nothing; if

you feelingly take yourself as loathsome by sin; if you would not take up with an everlasting sensual pleasure alone, without holiness, if you could have it; no, nor with any perfection of your intellectual nature, merely as such, and for yourselves, without the pleasing and glorifying God in it; if you practically perceive that every thing is therefore, and so far, good and amiable, as God shineth in it as its cause, or as it conduceth to glorify him, and please his will; if, accordingly, you love that person best, on whom you perceive most of God, and that is most serviceable to him, though not at all beneficial to yourself; if you love the welfare of the church, the kingdom, the world, and of the heavenly society, saints, angels, and Christ, as the divine nature, interest, image, or impress maketh all lovely in their several degrees; and would rather be annihilated, were it put upon your choice, than saints, angels, kingdoms, church should be annihilated; if your hearts have devoted themselves, and all that you have, to God, as his own, to be used to his utmost service; if your chief desire and endeavour in the world be to please his blessed will; and in that will, and the contemplation of his infinite perfections, you seek your rest; if you desire your own everlasting happiness in no other kind, but as consisting in the perfect sight of God's glory, and in your perfect loving of him, and being pleasant or beloved to him, and this as resting more in the infinite amiableness of God, than the felicity which hence will follow to yourselves, though that also must be desired; if now you deny your own glory for his glory; if your chief desire and endeavour be to love him more and more, and you love yourselves best when you love him most; in a word, if nothing more take up your care than how to love God more, and nothing in the whole world (yourselves or others) seem more amiable to your sober, practical judgment, and your wills, than the infinite goodness of God as such;—if all this be so, you have not only attained sincerity, (which is not now the question,) but this divine nature, and high, confirmed holiness; though, withal, you never so much desire your own salvation, which is but to desire more of this love; and though your nature have such a sensitive, selfish desire of life and pleasure, as is brought into subjection to this divine love.

If any be offended that so many propositions must be used in opening the case, and say that they rather confound men's wits than inform them; I answer, 1. The matter is high, and I could not ascend by a shorter ladder. Nor have I the faculty of climbing it *per saltum*, stepping immediately from the lowest to the highest part. If any will make the case plainer in fewer words, and with less ado, I shall thankfully accept his labour as a very great benefit when I see it. 2. Either all these particulars are really diverse, and really pertinent to the matter in question, or not: if not, it is not blaming the number that will evince it, but naming such particulars as are either unjustly or unnecessarily distinguished or inserted. And if it be but repeating the same things that is blamed, I shall be glad if all these words, and more, would make such weighty cases clear; and do confess that, after all, I need more light, and am almost stalled with the difficulties myself. But if the particulars can be neither proved false nor needless, but the reader be only overset with multitude, I would entreat him to be patient with other men, that are more laborious and more capable of knowledge: and let him know, that if his difficulties do not rather engage him in a diligent search, than tempt him to impatience and accusation, I number him, not only with the slothful con-

temners, but therefore also, with the enemies of knowledge; even as I reckon the neglecters, and contemners, and accusers of piety among its enemies.

But ere I end, I must answer some objections.

Object. I. Some will say, Doth not every man love God above himself and all, while he knoweth him to be better, and so more lovely? For there is some act of the will, that answereth this of the understanding.

Ans. You must know that the carnal mind is first captivated to carnal self and sensuality; and therefore the most practical and powerful apprehensions of goodness or amiableness in every such person, doth fasten upon life and pleasure, or sensual prosperity. And the sense having here engaged the mind and will, the contrary conclusions (that God is best) are but superficial and uneffectual like dreams, and though they have answerable effects in the will, they are but uneffectual velleities or wishes, which are borne down with far stronger desires of the contrary. And though God be loved as one that is notionally conceived to be best, and most to be loved, yet he is not loved best or most. Yea, though ordinarily the understanding say God is best, and best to me, and for me, and most to be loved; when it cometh to volition or choice, there is a secret apprehension which saith more powerfully, *et hic nunc*, this sensible pleasure is better for me, and more eligible. Why else is it chosen? Unless you will say that the motion is principally sensitive, and the force of the sensitive appetite suspendeth all forcible opposition of the intellect, and so ruleth the locomotive faculty itself. But whether the intellect be active or but omissive in it, the sin cometh up to the same height of evil. However it be, it is most evident that while such men say God is most to be loved, they love him not most, when they will not leave a lust or known sin for his love; nor show any such love, but the contrary, in their lives.

Object. II. But do not all men practically love God best, when they love wisdom, honesty, and goodness in all men, even in strangers that will never profit them? And what is God but wisdom, goodness, and greatness itself?

Ans. They first idolize themselves and their sensual delights; and then they love such wisdom, goodness, and greatness, as is suitable to their selfish, sensual lust and interest. And it is not the prime good which is above them, and to be preferred before them, which they love as such, but such goodness as is fitted to their fleshly concupiscence and ends. And therefore holiness they love not. And though they love that which is never like to benefit them, that is but as it is of the same kind with that which, in others nearer them, may benefit them, and therefore is suitable to their minds and interest. And yet we confess that the mind of man hath some principles of virtue, and some footsteps and witnessings of a Deity left upon it; but though these work up to an approbation of good, and a dislike of evil, in the general notion of it, and in particular so far as it crosseth not their lust, yet never to prefer the best things practically before their lust; and God is not loved best, nor as God, if he be not loved better than fleshly lust.

Object. III. But it seems that most or all men love God practically best. For there are few, if any, but would rather be annihilated, than there should be no God, or no world. Therefore they love God better than themselves.

Ans. 1. They know that if there were no God or no world, they could not be themselves, and so must also be annihilated. 2. But suppose that they would rather be annihilated, than continue in pro-

perity alone, were it possible, without a God, that is but for the world's sake, because the world cannot be the world without a God; which proveth but that they are so much men, as to love the whole world better than themselves. But could the world possibly be what it is, without a God, I scarce think they would choose annihilation, rather than that there should be no God. 3. But suppose they would, yet I say that some sensual men love their lusts or sensuality better than their being; and had rather be annihilated for ever, so they might but spend their lives in pleasure, than to live for ever without those pleasures. And therefore they will say, that a short life with pleasure, is better than a long one without it. And when they profess to believe the life to come, and the danger of sinning; yet will they not leave their sinful pleasures to save their souls. Therefore, that man that would rather be annihilated than there should be no God, may yet love his lusts better than God, though not his being. 4. And I cannot say that every one shall be saved, that loveth God under a false idea or image better than himself; no more than that it will save a distracted, melancholy, venereous lover, if he loved his paramour or mistress better than himself. For God is not loved as God, if he be not loved as infinitely great, and wise, and good, which containeth his holiness, and also as the Owner, and holy Governor and end of man. If any therefore should love God upon conceit that God loveth him, and will indulge him in his sins; or if he love him only for his greatness, and as the fountain of all natural, sensible good; and love him not as holy, nor as a holy and just Governor and end, it is not God indeed that this man loveth; or he loveth him but *secundum quid*, and not as God.

Object. IV. But suppose I should love God above all, as he is only great, and wise, and good in the production of all sensible, natural good, without the notion of holiness, and hatred of sin, would not this love itself be holy and saving?

Ans. Your love would be no holier or better, than the object of it is conceived to be. If you conceive not of God as holy and pure, you cannot love him with a pure and holy love. If you conceive of him but as the cause of sun and moon, light and heat, and life and health, and meat and drink, you will love him but with such a love as you have to these: which will not separate you from any sin as such, but will consist with all sensuality of heart and life. And it is not all in God, that nature, in its corrupted state, doth hate, or is fallen out with: but if you love him not so well as your lusts and pleasure, nor love him as your most holy Governor and end, you love him not as God, or but *secundum quid*; but if you love him holily, you love him as holy.

Object. V. God himself loveth the substance or person more than the holiness; for he continueth the persons of men and devils, when he permitteth the holiness to perish, or giveth it not.

Ans. As the existence and event, and the moral goodness, must be distinguished; so must God's mere volition of event, and his complacency in good as good. God doth not will the existence of a reasonable soul in a stone or straw; and yet it followeth not, that he loveth a stone or straw for its substance, better than reason in a man: for though God willeth to make his creatures various in degrees of goodness, and taketh it to be good so to do, and that every creature be not of the best; yet still this goodness of them is various, as one hath more excellency in it than another. The goodness of the whole may require that each part be not best in itself, and yet best respectively in order to the beauty

of the whole. As a peg is not better than a standard, and yet is better to the building in its place; and a finger is not better than a head, and yet is better to the body in its place, than another head would be in that place. The head therefore must be loved comparatively better than the finger, and the finger may be cut off to save life, when the head must not: so God can see meet to permit men and devils to fall into misery, and thieves to be hanged, and use this to the beauty of the whole, and yet love a true man better than a thief, and a good man better than a bad.

And either you speak of goodness or holiness existent or non-existent. In a devil there is substance, which is good in its natural kind, and therefore so far loved of God; but there is no holiness in him, and that which is not, is not amiable: but if you meant existent holiness, in a saint, then it is false that God loveth the person of a devil better than the holiness of a saint. Nor is it a proof that he loveth them equally, because he equally willeth their existence; for he willeth not they shall be equal in goodness, though equally existent: and it is complacency, and not mere volition of existence, which we mean by love.

Otherwise your arguing is as strong if it run thus: that which God bringeth to pass, and not another thing, he willeth and loveth more than that other; but God bringeth to pass men's sickness, pain, death, and damnation, and not the holiness, ease, or salvation of those persons: therefore he loveth their pain, death, and damnation better than their holiness: therefore we should love them better, than the devils or miserable men should love their misery better than holiness. God showeth what he loveth oft by commanding it, when he doth not effect it; he loveth holiness in *esse cognito*, and in *esse existente*, respectively as his image.

Object. But at least it will follow, that in this or that person as the devils, God loveth the substance better than holiness; for what he willeth he loveth: but he willeth the substance without the holiness; therefore he loveth the substance without the holiness.

Ans. It is answered already. Moreover, 1. God willed that holiness should be the duty of all men and devils, though he willed not insuperably and absolutely to effect it. 2. The word "without" meaneth either an exclusion or a mere non-inclusion. God willeth not the person excluding the holiness: for he excludeth it not by will or work; but only he willeth the person, not including the holiness as to any absolute will. And so God loveth the person without the holiness; but not so much as he would love him if he were holy.

Object. But you intimate, that it is best as to the beauty of the universe, that there be sin, and unholiness, and damnation; and God loveth that which is good as to the universe, yea, that is a higher good than personal good, as the subject is more noble, and therefore more to be loved of us as it is of God.

Ans. 1. I know Augustin is oft alleged as saying, *Bonum est ut malum fiat*. But sin and punishment must be distinguished: it is true of punishment presupposing sin, that it is good and lovely, in respect to public ends, though hurtful to the person suffering; and therefore as God willeth it as good, so should we not only be patient, but be pleased in it as it is the demonstration of the justice and holiness of God, and as it is good, though not as it is our hurt. But sin (or unholiness privative) is not good in itself, nor to the universe: nor is it a true saying, that It is good that there be sin; nor is it willed of God, (though not nilled with an absolute, effective nollition,) as hath been elsewhere opened at large. Sin is not

good to the universe, nor any part of the beauty of the creature : God neither willeth it, causeth it, nor loveth it.

Object. At least he hath no great love to holiness in those persons, that he never giveth it to ; otherwise he would work it in them.

Ans. He cannot love that existent which existeth not. Nor doth he any further will to give it them than to command it, and give them all necessary means and persuasions to it. But what if God make but one sun, will you say that he hath no great love to a sun, that will make no more ? What if he make no more worlds ? doth that prove that he hath no great love to a world ? He loveth the world, the sun, and so the saints, which he hath made : and he doth not so far love suns, or worlds, or saints, as to make as many suns, or worlds, or saints, as foolish wits would prescribe unto him. Our question is, What being God loveth, and we should most love, as being best and likest him, and not what he should give a being to that is not.

Object. VI. Holiness is but an accident, and the person is the substance, and better than the accident ; and Dr. Twiss oppugneth, on such accounts, the saying of Arminius, That God loveth justice better than just men, because it is for justice that he loveth them.

Ans. Aristotle and Porphyry have not so clearly made known to us the nature of those things or modes which they are pleased to call accidents, as that we should lay any great stress upon their sayings about them. Another will say that goodness itself is but an accident, and most will call it a mode ; and they will say that the substance is better than the mode or accident, and therefore better than goodness itself. And would this, think you, be good arguing ? Distinguish then between physical goodness of being, in the soul, both as a substance, and as a formal virtue ; and the perfective, or modal, qualitative or gradual goodness ; and then consider, that the latter always presupposeth the former : where there is holiness, there is the substance, with its physical goodness, and the perfective, modal, or moral goodness too ; but where there is no holiness, there is only a substance deprived of its modal, moral goodness. And is not both better than one, and a perfect being than an imperfect ?

And as Arminius's saying, He cannot mean that God loveth righteousness with a subject or substance, better than a subject without righteousness ; for there is no such thing to love, as righteousness without a subject (though there may be an abstracted, distinct conception of it). If therefore the question be only, Whether God love the same man better, as he is a man, or as he is a saint, I answer, he hath a love to each which is suitable to its kind. He hath such complacency in the substance of a serpent, a man, a devil, as is agreeable to their being ; that is, as they bear the natural impressions of his creating perfections, yet such as may stand with their pain, death, and misery. But he hath such a complacency in the actual holiness, love, and obedience of men and angels, as that he taketh the person that hath them to be meet for his service, and glory, and everlasting felicity, and delight in him, as being qualified for it. So that God's love must be denominatively distinguished from the object ; and so it is a love of nature, and a love of the moral perfections of nature : the first love is that by which he loveth a man because he is a man, and so all other creatures ; the second love is that by which he loveth a good man, because he is good or holy. And if it will comfort you, that God loveth your being without your perfections or virtue, let it comfort you in pain, and death, and hell,

that he continueth your being without your well-being or felicity.

Object. VII. All goodness or holiness is some one's goodness or holiness (as health is). And as it is the person's welfare and perfection, so it is given for the person's sake : therefore the person, as the *finis cui*, and utmost end, is better than the thing given him, and so more amiable.

Ans. That all goodness is some one's goodness, proveth but that some one is the subject or being that is good, but not that to be is better than to be good, as such. And as he is in some respect the *finis cui*, for whom it is, and so it is good to him ; yet he and his goodness are for a higher end, which is the pleasing of God in the demonstration of his goodness : that therefore is best which most demonstrateth God's goodness. And there is no subject or substance without its accidents or modes ; and that person that is not good and holy, is bad and unholy. Therefore the question should be, Whether a person bad and unholy, be more amiable than a person good and holy, that hath both physical and moral goodness. And for all that the name of an accident maketh action seem below the person : yet it must be also said, that the person and his faculties are for action, as being but the substance in a perfect mode, and that action is for higher ends than the person's being or felicity.

Object. VIII. Love is nothing but benevolence, *velle bonum alicui ut ei bene sit*. But who is it that would not wish good to God, that is to be blessed as he is ? But how can holiness then be loved, but rather the person for his holiness ; because we cannot wish it good, but only to be what it is.

Ans. 1. The definition is false, as hath been showed, and as the instance proveth ; else a man could not be said to love learning, virtue, or any quality, but only to love the person that wanteth it, or hath it. But love is a complacency, and benevolence is but its effect or antecedent. 2. The unholy wish not good to God, for they would all depose him from his Godhead : they would not have him to be a hater of their sin, nor to be their holy and righteous Governor and Judge.

Object. IX. It is better to be a man, though a sinner and miserable in hell, than not to be at all. Else God would never ordain, cause, or permit it.

Ans. It is better to the highest ends, God's glory, and the universal order, to be a punished man, than to be nothing (when God will have it so) ; because punishment, as to those highest ends, is good ; though it is not best for the poor miserable sinner : but the same cannot be said of sin. It is indeed better also to those highest ends, to be a man though a sinner (while God continueth humanity) ; but not to be a man and a sinner : for the latter implieth some good to be in the sin which hath no good, and therefore God neither causeth it, nor willeth it, though he permit it. But though a sinful man is better than no man to God's ends, it followeth not, that to be a man is better than to be a good man.

Object. X. If that be best and most amiable which is most to the glory of God, then it is more amiable to be a sinner in hell torment glorifying his justice, than not to be at all, or to be a brute.

Ans. It is neither of these that is offered to your love and choice, but to be holy. All good is not matter of election ; but that good which is in hell is not the sin, but the punishment. For the sin doth reputatively, and as much as in it lieth, rob God of his glory, and punishment repaireth it. Therefore love the punishment if you can, and spare not, so you love holiness better ; for that would honour God more excellently, and please him more.

Object. XI. If I must love to be like God, I must love to be great, and I must love the greatest as most like him.

Ans. You must love to be like him in those perfections which you are capable of, and the ends and uses of your proper nature: therefore you must be desirous to be like him in your measure, even in such power and greatness as are suitable to the nature and ends of a rational soul. Not in such strength as he giveth a horse, or such magnitude as he giveth a mountain, which is not to be most like him; but in the vital activity and power of an intellectual free agent: to be powerful and great in love to God and all his service, and in all good works, to be profitable to the world, to be lively and ready in all obedience, strong to suffer, and to conquer sin and all temptations; in a word, to be great and powerful in wisdom and true goodness. Thus seek even in power to be like God in your capacities.

Object. XII. God himself doth not love men only for their goodness, nor love that best which is best. For he loveth his elect while enemies and ungodly; and he telleth Israel he loved them because he would love them, and not because they were better than others; and in the womb he loved Jacob best, when he was no better than Esau.

Ans. 1. Distinguish between God's complacency and benevolence. 2. Between the good that is present, and foreseen good with a present capacity for it.

1. God had a greater benevolence to Jacob than Esau, and to the Israelites than to other nations that were perhaps not much worse. And it is not for our goodness that God decreeth to make us good, or

to give us a double proportion of any of those mercies, which he giveth not as Rector, but as Dominus and Benefactor, as an absolute Owner and free Benefactor. And with this love of benevolence he loveth us when we are his enemies, that is, he purposeth to make us good; but this benevolence is but a secondary love and fruit of complacency, joined with the free, unequal distribution of his own.

2. But for complacency, which is love in the first and strictest sense, God so loveth the wicked though elect, no further than they are good and lovely, that is, (1.) As they have the natural goodness of rational creatures: (2.) And as they are capable of all the future service they will do him, and glory they will bring him; (3.) And as his infinite wisdom knoweth it fit to choose them to that service. Or, if the benevolence of election do go before his first complacency in them above others, as being before his foresight that they will serve and love better, yet still this proper love, called complacency, goeth not beyond the worth of the thing loved.

Object. Doth God love us complacently in Christ, beyond the good that is in us?

Ans. Not beyond our real and relative good, as we are in ourselves, by his grace, and as we are in Christ related to him, and both ways such as demonstrate the divine perfections, and shall love, and glorify, and please him for ever.

So much for the opening of the true nature of love to God, ourselves, and others, and of man's ultimate end, and of the nature of holiness and goodness, and those mysteries of religion which are involved in these points.

CHAPTER IV.

SUBORDINATE DIRECTIONS AGAINST THOSE GRAND HEART SINS, WHICH ARE DIRECTLY CONTRARY TO THE LIFE OF GODLINESS AND CHRISTIANITY.

THE positive directions to the essential duties of godliness and christianity have already given you directions against the contrary sins: as, in the first grand direction you have helps against direct unbelief. In the second you have directions against unbelief, as it signifieth the not using and applying of Christ according to our various needs. In the third you have directions against ^a all resisting or neglecting the Holy Ghost. (Which were first, because in practice we must come by the Son and the Spirit to the saving knowledge and love of the Father.) In the fourth you have directions ^b against atheism, idolatry, and ungodliness. In the fifth you have directions against self-idolizing, and self-dependence, and unholiness in alienating yourselves from God. In the sixth you are directed against rebellion and disobedience against God. In the seventh you have directions against unteachableness, ignorance, and error. In the eighth you have directions against impenitency, unhumbleness, impurity, unreformedness, and all sin in general as sin. In the ninth you are directed against ^c security, unwatchfulness, and yielding to

temptations, and in general against all danger to the soul. In the tenth you are directed against barrenness, unprofitableness, and sloth, and uncharitableness; and against mistakes in matter of duty or good works. In the eleventh you are directed against all averseness, disaffection, or cold indifferency of heart to God. In the twelfth you are directed against distrust, and sinful cares, and fears, and sorrows. In the thirteenth, you are directed against an over sad or heartless serving of God, as merely from fear, or forcedly, without delight. In the fourteenth, you are directed against unthankfulness. In the fifteenth, you are directed against all unholy or dishonourable thoughts of God, and against all injurious speeches of him, or barrenness of the tongue, and against all scandal or barrenness of life. In the books referred to in the sixteenth and seventeenth, you are directed against selfishness, self-esteem, self-love, self-conceit, self-will, self-seeking, and against all worldliness, and fleshliness of mind or life. But yet, lest any necessary helps should be wanting against such heinous sins, I shall add some more particular directions against such of them as were not fully spoken to before.

^a Of the sin against the Holy Ghost, I have written a special treatise in my "Unreasonableness of Infidelity."

^b Since the writing of this, I have published the same more at large in my "Reasons of the Christian Religion," and in my "Life of Faith."

^c Of presumption and false hope, enough is said in the "Saints' Rest," and here about temptation, hope, and other heads afterward.

PART I.

Directions against Unbelief.

Whether not to believe that my sins are pardoned, be indeed unbelief?

I KNOW that most poor troubled christians, when they complain of the sin of unbelief, do mean by it, their not believing that they are sincere believers, and personally justified, and shall be saved. And I know that some divines have affirmed, that the sense of that article of the creed, "I believe the remission of sins," is, I believe my sins are actually forgiven. But the truth is, to believe that I am elect or justified, or that my sins are forgiven, or that I am a sincere believer, is not to believe any word of God at all: for no word of God doth say any of these; nor any thing equivalent; nor any thing out of which it can be gathered: for it is a rational conclusion; and one of the premises which do infer it, must be found in myself by reflection, or internal sense, and self-knowledge. The Scripture only saith, "He that truly believeth is justified, and shall be saved." But it is conscience, and not belief of Scripture, which must say, I do sincerely believe: therefore the conclusion, that I am justified, and shall be saved, is a rational collection from what I find in Scripture and in myself, set together; and resulting from both, can be no firmer or surer than is the weaker of the premises. Now certainty is objective or subjective; in the thing, or in my apprehension. As to objective certainty in the thing itself, all truths are equally true; but all truths are not equally discernible, there being much more cause of doubting concerning some, which are less evident, than concerning others, which are more evident. And so the truth of God's promise of justification to believers, is more certain; that is, hath fuller, surer evidence to be discerned by, than the truth of my sincere believing. And, that I sincerely believe, is the more debile of the premises, and therefore the conclusion followeth this in its debility; and so can be no article of faith. And as to the subjective certainty, that varies according to men's various apprehensions. The premises, as in their evidence or aptitude to ascertain us, are the cause of the conclusion as evident, or knowable. And the premises, as apprehended, are the cause of the conclusion as known.

Whether a man can be more certain that he believeth, than he is that the thing believed is true?

Now it is a great doubt with some, Whether a man can possibly be more certain that he believeth, than he is that the thing believed is true; because the act can extend no further than the object; and to be sure I believe, is but to be sure that I take the thing believed to be true. But I shall grant the contrary, that a man may possibly be surer that he believeth, than he is that the thing believed is true; because my believing is not always a full subjective certainty that the thing is true, but a believing that it is true. And though you are fully certain that all God's word is true; yet you may believe that this is his word, with some mixture of unbelief or doubting. And so the question is but this, Whether you may not certainly, without doubting, know, that you believe the word of God to be true, though with some doubting. And it seems you may. But then it is a further question, Whether you can be surer of the saving sincerity of your faith, than you are that this word of God is true. And that ordinarily men doubt of the first, as much as they doubt of the latter, I think is an experimented truth. But yet grant that with some it may be otherwise, (because he believeth sincerely, that so far believeth the word of God, as

to trust his life and soul upon it, and forsake all in obedience to it: and that I do so, I may know with less doubting, than I yet have about the truth of the word so believed,) all that will follow is but this, that of those men that doubt of their justification and salvation, some of their doubts are caused more by their doubting of God's word, than by the doubting whether they sincerely though doubtfully believe it; and the doubts of others, whether they are justified and shall be saved, is caused much more by their doubting of their own sincere belief, than by their doubting of the truth of Scriptures. And the far greatest number of christians seem to themselves to be of this latter sort. For no doubt, but though a man of clear understanding can scarcely believe, and yet not know that he believeth; yet he may believe sincerely, and not know that he believeth sincerely. But still the knowledge of our own justification is but the effect or progeny of our belief of the word of God, and of our knowledge that we do sincerely believe it, which conjunctly are the parents and causes of it: and it can be no stronger than the weaker of the parents (which *in esse cognoscibili* is our faith, but *in esse cognito* is sometimes the one, and sometimes the other). And the effect is not the cause; the effect of faith and knowledge conjunct, is not faith itself. It is not a believing the word of God, to believe that you believe, or that you are justified; but yet, because that faith is one of the parents of it, some call it by the name of faith, though they should call it but an effect of faith, as one of the causes. And well may our doubtings of our own salvation be said to be from unbelief, because unbelief is one of the causes of them, and the sinfulness cause.

And that the article of remission of sin is to be believed with application to ourselves, is certain: but not with the application of assurance, persuasion, or belief that we are already pardoned; but with an applying acceptance of an offered pardon, and consent to the covenant which maketh it ours. We believe that Christ hath purchased remission of sin, and made a conditional grant of it in his gospel, to all, viz. if they will repent, and believe in him, or take him for their Saviour, or become penitent christians. And we consent to do so, and to accept it on these terms. And we believe that all are actually pardoned that thus consent.

The article of remission of sin to be believed applyingly.

By all this you may perceive, that those troubled christians which doubt not of the truth of the word of God, but only of their own sincerity, and consequently of their justification and salvation, do ignorantly complain that they have not faith, or that they cannot believe: for it is no act of unbelief at all, for me to doubt whether my own heart be sincere: this is my ignorance of myself, but it is not any degree of unbelief; for God's word doth nowhere say that I am sincere, and therefore I may doubt of this, without doubting of God's word at all. And let all troubled christians know, that they have no more belief in them, than they have doubting or unbelief of the truth of the word of God. Even that despair itself, which hath none of this in it, hath no unbelief in it (if there be any such). I thought it needful thus far to tell you what unbelief is, before I come to give you directions against it. And though the mere doubting of our own sincerity be no unbelief at all, yet real unbelief of the very truth of the holy Scriptures, is so common and dangerous a sin, and some degree of it is latent in the best, that I think we can no way so much further the work of grace, as by destroying this. The weakness of our faith in the truth of Scriptures, and the remnant of

our unbelief of it, is the principal cause of all the languishings of our love and obedience, and every grace; and to strengthen faith, is to strengthen all. What I have fullier written in my "Saints' Rest," part 2, and my "Treatise against Infidelity," I here suppose.

Direct. I. Consider well how much of religion nature itself teacheth, and reason, (without supernatural revelation,) must needs confess: (as, that there is another life which man was made for, and that he is obliged to the fullest love and obedience to God, and the rest before laid down in the Introduction.) And then observe how congruously the doctrine of Christ comes in, to help where nature is at a loss, and how exactly it suits with natural truths, and how clearly it explaineth them, and fully containeth so much of them as is necessary to salvation; and how suitable and proper a means it is to attain their ends; and how great a testimony the doctrines of nature and grace do give unto each other.^d

Direct. II. Consider, that man's end being in the life to come, and God being the righteous and merciful Governor of man in order to that end, it must needs be that God will give him sufficient means to know his will in order to that end; and that the clearest, fullest means must needs demonstrate most of the government and mercy of God.

Direct. III. Consider, what full and sad experience the world hath of its pravity and great corruption; and that the natural tendency of reason is to those high and excellent things, which corruption and brutishness do almost extinguish or cast out with the most; and that the prevalency of the lower faculties against right reason, is so lamentable and universal, to the confusion of the world, that it is enough to tell us, that this is not the state that God first made us in, and that certainly sin hath sullied and disordered his work. The wickedness of the world is a great confirmation of the Scripture.

Direct. IV. Consider, how exactly the doctrine of the gospel, and covenant of grace, are suited to the lapsed state of man; even as the law of works was suited to his state of innocence: so that the gospel may be called the law of lapsed nature, as suited to it, though not as revealed by it; as the other was the law of entire nature.

Direct. V. Compare the many prophecies of Christ, with the fulfilling of them in his person. As that of

^d I must profess that the nature and wonderful difference of the godly and ungodly, and their conversation in the world, are perpetual, visible evidences in my eyes, of the truth of the holy Scriptures.

1. That there should be so universal and implacable a hatred against the godly in the common sort of unrenewed men, in all ages and nations of the earth, when these men deserve so well of them, and do them no wrong; is a visible proof of Adam's fall, and the need of a Saviour and a Sanctifier.

2. That all those who are seriously christians, should be so far renewed, and recovered from the common corruption, as their heavenly minds and lives, and their wonderful difference from other men sheweth, this is a visible proof that christianity is of God.

3. That God doth so plainly show a particular special providence in the converting and confirming souls, by differing grace, and work on the soul, as the sanctified feel, doth show that indeed the work is his.

4. That God doth so plainly grant many of his servants' prayers, by special providences, doth prove his owning them and his promises.

5. That God suffereth his servants in all times and places ordinarily to suffer so much for his love and service, from the world and flesh, doth show that there is a judgment, and rewards and punishments hereafter. Or else our highest duty would be our greatest loss; and then how should his government of men be just?

6. That the renewed nature (which maketh men better, and therefore is of God) doth wholly look at the life to come, and lead us to it, and live upon it, this sheweth that such a

Moses recited by Stephen, Acts vii. 37; and Isa. lviii; Dan. ix. 24—26, &c. And consider that those Jews which are the christians' bitterest enemies, acknowledge and preserve those prophecies, and all the Old Testament, which giveth so full a testimony to the New.

Direct. VI. Consider, what an admirable suitability there is in the doctrine of Christ, to the relish of a serious, heavenly mind: and how all that is spiritual and truly good in us, doth close with it and embrace it from a certain congruity of natures, as the eye doth with the light, and the stomach with its proper food. Every good man in reading the holy Scripture, feeleth something (even all that is good) within him bear witness to it. And only our worse part is quarrelling with it, and rebels against it.

Direct. VII. Consider, how all the first churches were planted by the success of all those miracles mentioned in the Scripture. And that the apostles and thousands of others saw the miracles of Christ: and the churches saw the miracles of the apostles, and heard them speak in languages unlearned; and had the same extraordinary gifts communicated to themselves. And these being openly and frequently manifested, convinced unbelievers; and were openly urged by the apostles to stop the mouths of opposers, and confirm believers; (Gal. iii. 1—3;) who would all have scorned their arguments, and the faith which they supported, if all these had been fictions, of which they themselves were said to be eye-witnesses and agents. So that the very existence of the churches was a testimony to the matter of fact. And what testimony can be greater of God's interest and approbation, than Christ's resurrection, and all these miracles.

Direct. VIII. Consider, how no one of all the heretics or apostates, did ever contradict the matters of fact, or hath left the world any kind of confutation of them, which they wanted not malice, or encouragement, or opportunity to have done.

Direct. IX. Consider, how that no one of all those thousands that asserted these miracles, are ever mentioned in any history as repenting of it, either in their health, or at the hour of death: whereas it had been so heinous a villany to have cheated the world in so great a cause, that some consciences of dying men, especially of men that placed all their hopes in the life to come, must needs have repented of.

Direct. X. Consider, that the witnesses of all

life there is; or else this would be delusory and vain, and goodness itself would be a deceit.

7. When it is undeniable that *de facto esse*, the world is not governed without the hopes and fears of another life; almost all nations among the heathens believing it, (and showing, by their very worshipping their dead heroes as gods, that they believed that their souls did live,) and even the wicked generally being restrained by those hopes and fears in themselves. And also that, *de posse*, it is not possible the world should be governed agreeably to man's rational nature, without the hopes and fears of another life; but men would be worse than beasts, and all villainies would be the allowed practice of the world. (As every man may feel in himself what he were like to be and do, if he had no such restraint.) And there being no doctrine or life comparable to christianity, in their tendency to the life to come. All these are visible standing evidences, assisted so much by common sense and reason, and still apparent to all, that they leave infidelity without excuse; and are ever at hand to help our faith, and resist temptations to unbelief.

8. And if the world had not a beginning according to the Scriptures, 1. We should have found monuments of antiquity above six thousand years old. 2. Arts and sciences would have come to more perfection, and printing, guns, &c. not have been of so late invention. 3. And so much of America and other parts of the world would not have been yet uninhabited, unplanted, or undiscovered.

Of atheism I have spoken before in the Introduction; and nature so clearly revealeth a God, that I take it as almost needless to say much of it to sober men.

these miracles, and all the churches that believed them, were taught by their own doctrine and experience, to forsake all that they had in the world, and to be reproached, hated, and persecuted of all men, and to be as lambs among wolves, in expectation of death; and all this for the hope of that blessedness promised them by a crucified, risen Christ. So that no worldly end could move them to deceive, or willingly to be deceived.

Direct. XI. Consider, how impossible it is in itself, that so many men should agree together to deceive the world, and that for nothing, and at the rate of their own undoing and death: and that they should all agree in the same narratives and doctrines so unanimously: and that none of these should ever confess the deceit, and disgrace the rest. All things well considered, this will appear not only a moral, but a natural impossibility; especially considering their quality and distance, there being thousands in several countries that never saw the faces of the rest, much less could enter a confederacy with them, to deceive the world.

Direct. XII. Consider the certain way by which the doctrine and writings of the apostles, and other evangelical messengers, have been delivered down to us, without any possibility of material alteration. Because the holy Scriptures were not left only to the care of private men, or of the christians of one country, who might have agreed upon corruptions and alterations; but it was made the office of the ordinary ministers to read, and expound, and apply them. And every congregation had one or more of these ministers: and the people received the Scriptures as the law of God, and that by which they must live and be judged, and as their charter for heaven. So that it was not possible for one minister to corrupt the Scripture text, but the rest, with the people, would have quickly reprov'd him; nor for those of one kingdom to bring all other christians to it throughout the world, without a great deal of consultation and opposition (if at all); which never was recorded to us.

Direct. XIII. Be acquainted as fully as you can with the history of the church, that you may know how the gospel hath been planted, and propagated, and assaulted, and preserved until now: which will much better satisfy you, than general, uncertain talk of others.

Direct. XIV. Judge whether God, being the wise and merciful Governor of the world, would suffer the honestest and obedientest subjects that he hath upon earth, to be deceived in a matter of such importance, by pretence of doctrines and miracles proceeding from himself, and which none but himself (or God by his special grant) is able to do, without disowning them, or giving any sufficient means to the world to discover the deceit.* For certainly, he needeth not deceit to govern us. If you say that he permits Mahometanism, I answer, 1. The main, positive doctrine of the Mahometans, for the worshipping of one only God, against idolatry, is true: and the by-fancies of their pretended prophet, are not commended to the world upon the pretence of attesting miracles at all, but upon the affirmation of revelations, without any credible seal or divine attestation, and obtruded on the world by the power of the sword. 2. And God hath given the world sufficient preservatives against them, in

the nullity of the proof of them, and the evident foppery of the writings and the things themselves. So that honesty and diligence will easily escape them.

Direct. XV. Observe the supernatural effects of the gospel upon the souls of believers: how it planteth on man the image of the holy God; powerfully subduing both sense and the greatest interest of the flesh, to the will of God; and making men wise and good; and putting an admirable difference between them and all other men. And then judge whether it be not God's seal, having his image first upon itself, which he doth use and honour to be the instrument of imprinting his image upon us.^f

Direct. XVI. Mark well the certain vanity of all other religions that prevail on the earth. Idolatry and Mahometanism, which openly bear the mark of their own shame, have shared between them almost all the rest of the earth; for mere deism is scarce any where in possession; and Judaism hath no considerable inheritance; and both of them as sensibly confuted by man's corruption, necessity, and desert.

Direct. XVII. Mark the great difference between the christian part of the world, (those that receive christianity seriously and in sincerity,) and all the rest.^g Those that are furthest from christianity, are furthest from piety, honesty, civility, or any laudable parts or conversations: most of them are beastly and ungodly; and the rest are but a little better: and ignorance and brutishness cannot be the perfection of a man. Nay, among professed christians, the multitudes that have but the name, and hate the nature and practice of it, are like swine or wolves; and some of the worst, near kin to devils. When all that receive christianity practically into their hearts and lives, are heavenly and holy, and (in the same measure that they receive it) their sins are all mortified, and they are devoted to God, and possessed with justice, charity, and patience to men, and are carried up above this world, and condemn that which the rest do make their felicity and delight. So that if that be good which doth good, then is the goodness of the christian faith apparent to all, that have any acquaintance, reason, and impartiality to judge.

Direct. XVIII. Bethink you what you should have been yourselves, if you had not been christians? Yea, what would yet be the consequent if you should fall from the christian faith? Would you not look at the life to come as doubtful? and resolve to take your pleasure in the world, and to gratify the flesh, and to neglect your souls, and to venture upon almost any vice, that seemeth necessary to your carnal ends? Christianity hath cleansed and sanctified you, if you are sanctified: and if (which God forbid!) you should forsake christianity, it is most likely you would quickly show the difference, by your dirty, fleshly, worldly lives.^h

Direct. XIX. When you see the evidence of divine revelation and authority, it is enough to silence your doubts and cavils about particular words or circumstances. For you know that God is true and infallible; and you know that you are silly, ignorant worms, that are utterly at a loss, when you have not one at hand to open every difficulty to you: and that all arts and sciences seem full of difficulties and contradictions to ignorant, unexperienced novices.

Direct. XX. Allow all along in your learning, for the difficulties which must needs arise, from the translation, ambiguity of all human language, change

* Neque enim potest Deus qui summa veritas et bonitas est, humanum genus, prolem suam decipere. Marsil. Ficin. de Rel. Chris. c. 1.

^f Pietas fundamentum est omnium virtutum. Cic. pro Plan.

^g Zenophon reporteth Cyrus as saying, If all my familiars

were endued with piety to God, they would do less evil to one another, and to me. Lib. viii.

^h Pietate adversus Deos sublatâ, fides etiam, et societas humani generis, et una excellentissima virtus justitia, tollatur necesse est. Cic. de Nat. Deo. 4.

and variety of words and customs, time, place, and other circumstances, and especially from your own unacquaintedness with all these: that so your own infirmities, and ignorance, and mistakes in reasoning, may not be ascribed to the truth.

Direct. XXI. Understand the proper use of holy Scripture, and so how far it is divine; that so you be not tempted to unbelief, by expecting in it that which never was intended, and then finding your causeless expectations frustrate. It is not so divine as to the terms, and style, and order, and such modal and circumstantial matters, as if all the exactness might be expected in it, that God could put into a book: nor is it intended as a system of physics, or logic, or any subservient sciences or arts: but it is an infallible revelation of the will of God, for the government of the church, and the conducting men to life eternal: and it is ordered and worded so as to partake of such human infirmity, as yet shall no way impeach the truth or efficacy of it; but rather make it more suitable to the generality of men, whose infirmity requires such a style and manner of handling. So that as a child of God hath a body from parents, which yet is of God, but so of God, as to partake of the infirmities of the parents; or rather, as Adam had a body from God, but yet from earth, and accordingly frail; but a soul more immediately from God, which was more pure and divine: so Scripture hath its style, and language, and method so from God, as to have nothing in it unsuitable to its ends; but not so from God, as if he himself had showed in it his own most perfect wisdom to the utmost, and as if there were nothing in it of human imperfection. But the truth and goodness which are the soul of Scripture, are more immediately from God. The style and method of the penmen may be various; but the same soul animateth all the parts. It is no dishonour to the holy Scriptures, if Cicero be preferred for purity of style, and phrase, and oratory, as for other common uses; but certainly it is to be preferred as to its proper use: that being the best style for an act of parliament, which is next to the worst in an oration. The means are for the end.

Direct. XXII. Consider how great assistance apparitions, and witchcrafts, and other sensible evidences of spirits conversing with mankind, do give to faith. Of which I have written in the forementioned treatises, and therefore now pass it over.

Direct. XXIII. Consider what advantage faith may have, by observing the nature and tendency of the soul, and its hopes and fears of a life to come, together with the superior, glorious worlds, which certainly are possessed by nobler inhabitants.¹ He that seeth every corner of the earth, and sea, and air inhabited, and thinks what earth is in comparison of all the great and glorious orbs above it, will hardly once dream that they are all void of inhabitants, or that there is not room enough for souls.

Direct. XXIV. The ministry of angels, of which particular providences give us a great probability, doth give some help to that doctrine which telleth us, that we must live with angels, and that we shall ascend to more familiarity with them, who condescend to so great service now for us.

Direct. XXV. The universal, wonderful, implacable enmity of corrupted man to the holy doctrine, and ways, and servants of Christ, and the open war which in every kingdom, and the secret war which in every heart, is kept up between Christ and Satan through the world; with the tendency of every temptation, their violence, constancy, in all ages, to all persons, all making against Christ, and heaven,

and holiness, do notoriously declare that the christian doctrine and life do tend to our salvation; which the devil so maliciously and incessantly opposeth: and thus his temptations give great advantage to the tempted soul against the tempter. For it is not for nothing that the enemy of our souls makes so much opposition. And that there is such a devil, that thus opposeth Christ and tempteth us, not only sensible apparitions and witchcrafts prove, but the too sensible temptations, which, by their matter and manner, plainly tell us whence they come. Especially when all the world is formed as into two hostile armies, the one fighting under Christ, and the other under the devil; and so have continued since Cain and Abel to this day.

Direct. XXVI. The prophecies of Christ himself of the destruction of Jerusalem, and the gathering of his church, and the cruel usage of it through the world, do give great assistance to our faith, when we see them all so punctually fulfilled.

Direct. XXVII. Mark whether it be not a respect to things temporal that assaulteth thy belief; and come not with a biased, sensual mind to search into so great a mystery. Worldliness, and pride, and sensuality are deadly enemies to faith; and where they prevail they will show their enmity, and blind the mind: if the soul be sunk into mud and filth, it cannot see the things of God.

Direct. XXVIII. Come with humility and a sense of your ignorance, and not with arrogance and self-conceit; as if all must needs be wrong that your empty, foolish minds cannot presently perceive to be right. The famousest apostates that ever I knew, were all men of notorious pride and self-conceitedness.

Direct. XXIX. Provoke not God by wilful sinning against the light, which thou hast already received, to forsake thee, and give thee over to infidelity. 2 Thess. ii. 10—12, "Because men receive not the love of the truth, that they might be saved; for this cause God sends them strong delusions to believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Obey Christ's doctrine so far as you know it, and you shall fullier know it to be of God, John vii. 17; x. 4.

Direct. XXX. Tempt not yourselves to infidelity, by pretended humility in abasing your natural faculties, when you should be humbled for your moral pravity. Vilifying the soul, and its reason, and natural free-will, doth tend to infidelity, by making us think that we are but as other inferior animals, incapable of a life above with God: wheras self-abasing, because of the corruption of reason and free-will, doth tend to show us the need of a physician, and so assist our faith in Christ.

Direct. XXXI. Judge not of so great a thing by sudden apprehensions, or the surprise of a temptation, when you have not leisure to look up all the evidences of faith, and lay them together, and take a full, deliberate view of all the cause. It is a mystery so great as requireth a clear and vacant mind, delivered from prejudice, abstracted from diverting and deceiving things; which, upon the best assistance and with the greatest diligence, must lay altogether to discern the truth. And if, upon the best assistance and consideration, you have been convinced of the truth, and then will let every sudden thought, or temptation, or difficulty seem enough to question all again, this is unfaithfulness to the truth, and the way to resist the clearest evidences, and never to have done. It is like as if you should answer your adversary in the court, when your witnesses are all dismissed or out of the way, and all

¹ See my book called "A Saint or a Brute."

your evidences are absent, and perhaps your counsellor and advocate too. It is like the casting up of a long and intricate account, which a man hath finished by study and time; and when he hath done all, one questioneth this particular, and another that, when his accounts are absent: it is not fit for him to answer all particulars, nor question his own accounts, till he have as full opportunity and help to cast up all again.

Direct. XXXII. If the work seem too hard for you, go and consult with the wisest, most experienced christians; who can easily answer the difficulties which most perplex and tempt you. Modesty will tell you, that the advantage of study and experience may make every one wisest in his own profession; and set others above you, while you have less of these.

Direct. XXXIII. Remember that christianity being the surest way to secure your eternal hopes; and the matters of this life, which cause men to forsake it, being such transitory trifles, you can be no losers by it; and therefore if you doubted, yet you might be sure that is the safest way.

Direct. XXXIV. Judge not of so great a cause in a time of melancholy, when fears and confusions make you unfit. But in such a case as that, as also whenever Satan would disturb your settled faith, or tempt you at his pleasure to be still new questioning resolved cases and discerned truths, abhor his suggestions, and give them no entertainment in your thoughts, but cast them back into the tempter's face. There is not one melancholy person of a multitude, but is violently assaulted with temptations to blasphemy and unbelief, when they have but half the use of reason and no composedness of mind to debate such controversies with the devil. It is not fit for them in this incapacity to hearken to any of those suggestions, which draw them to dispute the foundations of their faith, but to cast them away with resolute abhorrence; nor should any christian, that is soundly settled on the true foundation, gratify the devil so much as to dispute with him whenever he provoketh us to it, but only endeavour to strengthen our faith, and destroy the remnants of unbelief.

Direct. XXXV. Remember that Christ doth propagate his religion conjunctly by his Spirit and his word, and effecteth himself the faith which he commandeth. For though there be sufficient evidence of credibility in his word, yet the blinded mind, and corrupt, perverted hearts of men, do need the cure of his medicinal grace, before they will effectually and savingly believe a doctrine which is so holy, high, and heavenly, and doth so much control their lusts. See therefore that you distrust your corrupted hearts, and earnestly beg the Spirit of Christ.

Direct. XXXVI. Labour earnestly for the love of every truth which you believe, and to feel the renewing power of it upon your hearts, and the reforming power on your lives; especially that you may be advanced to the love of God and to a heavenly mind and life. And this will be a most excellent help against all temptations to unbelief; for the heart holdeth the gospel much faster than the head alone. The seed that is cast into the earth, if it quicken and take root, is best preserved; and the deeper rooted the surer it abideth; but if it die, it perisheth and is gone. When the seed of the holy word hath produced the new creature, it is sure and safe; but when it is retained only in the brain as a dead opinion, every temptation can overturn it. It is an excellent advantage that the serious practical christian hath, above all hypocrites and unsanctified

men: love will hold faster than dead belief. Love is the grace that abideth for ever; and that is the enduring faith which works by love. The experienced christian hath felt so much of the power and goodness of the word, that if you puzzle his head with subtle reasonings against it, yet his heart and experience will not suffer him to let it go. He hath tasted it so sweet that he will not believe it to be bitter, though he cannot answer all that is said against it. If another would persuade you to believe ill of your dearest friend or father, love and experience would better preserve you from his deceit than reasoning would do. The new creature or new nature in believers, and the experience of God's love communicated by Jesus Christ unto their souls, are constant witnesses to the word of God: he that believeth hath the witness in himself; that is, the Holy Ghost which was given him, which is an objective testimony or an evidence, and an effective. Of this see my "Treatise of Infidelity." Unsanctified men may be easilier turned to infidelity; for they never felt the renewed, quickening work of faith; nor were ever brought by it to the love of God, and a holy and heavenly mind and life. They that never were christians at the heart, are soonest turned from being christians in opinion and name.

Quest. By what reason, evidence, or obligation, were the Jews bound to believe the prophets? Seeing Isaiah, Jeremiah, Ezekiel, &c. wrought no miracles, and there were false prophets in their days; how then could any man know that indeed they were sent of God, when they nakedly affirmed it?

Ans. I mention this objection or case, because in my book of the "Reasons of the Christian Religion" (to which for all the rest I refer the reader) it is forgotten; and because it is one of the hardest questions about our faith.

1. Those that think every book of Scripture doth now prove itself to be divine *propria luce*, by its own matter, style, and other properties, will accordingly say, that by hearing the prophets then, as well as by reading them now, this intrinsic, satisfactory evidence was discernible. All that I can say of this is, that there are such characters in the prophecies as are a help to faith, as making it the more easily credible that they are of God, but not such as I could have been ascertained by (especially as delivered by parcels then) if there had been no more.

2. Nor do I acquiesce in their answer who say that, Those that have the same spirit, know the style of the spirit in the prophets. For, 1. This would suppose none capable of believing them groundedly that had not the same spirit; 2. And the spirit of sanctification is not enough to our discerning prophetic inspirations, as reason and experience fully prove. The gift of discerning spirits, 1 Cor. xii. 10, was not common to all the sanctified.

3. It is much to be observed that God never sent any prophet to make a law or covenant on which the salvation of the people did depend, without the attestation of unquestionable miracles. Moses wrought numerous open miracles, and such as controlled and confuted the contradicators' seeming miracles in Egypt; and Christ and his apostles wrought more than Moses. So that the laws and covenants by which God would rule and judge the people were all confirmed beyond all such exception.

4. It must be noted that many other prophets also wrought miracles to confirm their doctrine, and prove that they were sent of God, as did Elias and Elisha.

5. It must be noted, that there were schools of prophets, or societies of them, in those times, 1 Sam. x. 10; xix. 20; 1 Kings xx. 35, 41; xxii. 13; 2 Kings ii. 3, 5, 7, 15; iv. 1, 38; v. 22; vi. 1; ix. 1;

1 Cor. xiv. 32; who were educated in such a way as fitted them to the reception of prophetic inspirations, when it pleased God to give them. Not that mere education made any one a prophet, nor that the prophets had at all times the present, actual gift of prophecy; but God was pleased so far to own men's commanded diligence, as to join his blessing to a meet education, and at such times as he thought meet, to illuminate such by visions and revelations above all others: and therefore it is spoken of Amos as a thing extraordinary, that he was made a prophet of a herdsman.

6. Therefore a prophet among the Jews was known to be such, usually, before these recorded prophecies of theirs, which we have now in the holy Scriptures: 1. The spirits of the prophets which are subject to the prophets, were judged of by those prophets that had indeed the Spirit; and so the people had the testimony of the other prophets concerning them. 2. The Lord's own direction to know a true prophet by, Deut. xviii. 22, is the coming to pass of that which he foretelleth. Now it is like that before they were received into the number of prophets, they had given satisfaction to the societies of the prophets, by the events of things before foretold by them. 3. Or they might have wrought miracles before to have satisfied the members of the college of their calling, though these miracles are not all mentioned in the Scripture. 4. Or the other prophets might have some divine testimony concerning them, by visions, revelations, or inspirations of their own. So that the people were not left to the credulity of naked, unproved assertions, of any one that would say that he was sent of God.

7. There were some signs given by some of the prophets to confirm their word. As Isaiah's predictions of Hezekiah's danger, and remedy, and recovery, and of the going back of the shadow on Ahaz's dial ten degrees, &c.; and more such there might be, which we know not of.

8. All prophecies were not of equal obligation. The first prophecies of any prophet who brought no attestation by miracles, nor had yet spoken any prophecy that had been fulfilled, might be a merciful revelation from God, which might oblige the hearers to a reverent regard, and an inquiry into the authority of the prophet, and a waiting in suspense till they saw whether it would come to pass; and the fulfilling of it increaseth their obligation. Some prophecies that foretold but temporal things (captivities or deliverances) might at first (before the prophets produced a divine attestation) be rather a bare prediction than a law; and if men believed them not, it might not make them guilty of any damning sin at all, but only they refused that warning of a temporal judgment, which might have been of use to them had they received it.

9. But our obligation now to believe the same Scripture prophecies is greater; because we live in the age when most of them are fulfilled, and the rest are attested by Christ and his apostles, who proved their attestations by manifold miracles.

10. When the prophets reproved the known sins of the people, and called men to such duties as the law required, no man could speed ill by obeying such a prophet, because the matter of his prophecies was found in God's own law, which must of necessity be obeyed. And this is the chief part of the recorded prophecies.

11. And any man that spake against any part of God's law (of natural or supernatural revelation)

was not to be believed, Deut. xiii.; xviii.; because God cannot speak contrary to himself.

12. But the prophets themselves had another kind of obligation to believe their own visions and inspirations, than any of their hearers had; for God's great extraordinary revelation, was like the light, which immediately revealed itself, and constrained the understanding to know that it was of God: and such were the revelations that came by angelical apparitions and visions. Therefore prophets themselves might be bound to more than their bare word could have bound their hearers to; as, to wound themselves, to go bare, to feed on dung, &c.: and this was Abraham's case in offering Isaac. Yet God did never command a prophet, or any by a prophet, a thing simply evil, but only such things as were of a mutable nature, and which his will could alter, and make to be good. And such was the case of Abraham himself, if well considered.

PART II.

Directions against Hardness of Heart.

It is necessary that some christians be better informed what hardness of heart is, who most complain of it.^{*} The metaphor is taken from the hardness of any matter which a workman would make an impression on; and it signifieth the passive and active resistance of the heart against the word and works of God, when it receiveth not the impressions which the word should make, and obeyeth not God's commands; but after great and powerful means remaineth as it was before, unmoved, unaffected, and disobedient. So that hardness of heart is not a distinct sin, but the habitual power of every sin, or the deadness, unmovableness, and obstinacy of the heart in any sin. So many duties and sins as there be, so many ways may the heart be hardened against the word, which forbiddeth those sins, and commandeth those duties. It is therefore an error, that hath had very ill consequences on many persons, to think that hardness of heart is nothing but a want of passionate feeling in the matters which concern the soul; especially a want of sorrow and tears. This hath made them over-careful for such tears, and grief, and passions, and dangerously to make light of the many greater instances of the hardness of their hearts. Many beginners in religion (who are taken up in penitential duties) do think that all repentance is nothing but a change of opinion, except they have those passionate griefs, and tears, which indeed would well become the penitent; and hereupon they take more pains with themselves to affect their hearts with sorrow for sin, and to wring out tears, than they do for many greater duties. But when God calleth them to love him, and to praise him, and to be thankful for his mercies; or to love an enemy, or forgive a wrong: when he calleth them to mortify their earthly-mindedness, their carnality, their pride, their passion, or their disobedience, they yield but little to his call, and show here much greater hardness of heart, and yet little complain of this or take notice of it. I entreat you therefore to observe, that the greater the duty is, the worse it is to harden the heart against it; and the greater the sin is, the worse it is to harden the heart by obstinacy in it. And that the great duties are, the love of God and man, with a mortified and heavenly mind and life; and to resist God's word commanding these, is the great and dangerous hardening of the heart. The life of viii. 17; iii. 5; John xii. 40; Acts xix. 9; Prov. xxviii. 14; xxix. 1; Matt. xii. 8; Mark xvi. 14; Rom. ii. 5.

^{*} Exod. vii. 13, 14; 2 Kings xvii. 14; 2 Chron. xxxvi. 13; Neh. ix. 16, 17, 29; Isa. lxvii. 17; Dan. v. 20; Mark vi. 52;

grace lieth, 1. In the preferring of God, and heaven, and holiness, in the estimation of our minds before all worldly things. 2. In the choosing them, and resolving for them with our wills, before all others. 3. In the seeking of them in the bent and drift of our endeavours. These three make up a state of holiness. But for strength of parts, or memory, or expression, and so for passionate affections of sorrow, or joy, or the tears that express them; all these in their time, and place, and measure, are desirable, but not of necessity to salvation, or to the life of grace. They follow much the temperature of the body, and some have much of them that have little or no grace, and some want them that have much grace. The work of repentance consisteth most in loathing and falling out with ourselves for our sins, and in forsaking them with abhorrence, and turning unto God; and he that can do this without tears is truly penitent, and he that hath never so many tears, without this, is impenitent still.¹ And that is the hard-hearted sinner, that will not be wrought to a love of holiness, nor let go his sin, when God commandeth him; but after all exhortations, and mercies, and perhaps afflictions, is still the same as if he had never been admonished, or took no notice what God hath been saying or doing to reclaim him. Having thus told you what hardness of heart is, you may see that I have given you directions against it at large before, chap. iii. direct. vi. and viii.; but shall add these few.

Direct. I. Remember the majesty and presence of that most holy God, with whom we have to do, Heb. iv. 13. Nothing will more affect and awe the heart, and overrule it in the matters of religion, than the true knowledge of God. We will not talk sleepily or contemptuously to a king; how much less should we be stupid or contemptuous before the God of heaven! It is that God whom angels worship, that sustaineth the world, that keepeth us in life, that is always present, observing all that we think, or say, or do, whose commands are upon us, and with whom we have to do in all things; and shall we be hardened against his fear? "Who hath hardened himself against Him, and hath prospered?" Job ix. 4.

Direct. II. Think well of the unspeakable greatness and importance of those truths and things which should affect you, and of those duties which are required of you. Eternity of joy or torment is such an amazing thing, that one would think every thought, and every mention either of it or of any thing that concerneth it, should go to our very hearts, and deeply affect us, and should command the obedience and service of our souls. It is true, they are things unseen, and therefore less apt in that respect to affect us than things visible; but the greatness of them should recompense that disadvantage a thousandfold. If our lives lay upon every word we speak, or upon every step we go, how carefully should we speak and go! But oh how deeply should things affect us, in which our everlasting life is concerned! One would think a thing of so great moment, as dying, and passing into an endless life of pain or pleasure, should so take up and transport the mind of man, that we should have much ado to bring ourselves to mind, regard, or talk of the inconsiderable interests of the flesh! How inexcusable a thing is a senseless, careless, negligent heart, when God looketh on us, and heaven or hell is a little before us! Yea, when we are so heavily laden with our sins, and compassed about with so many enemies, and in the midst of such great and manifold dangers,

to be yet senseless under all, is (so far) to be dead. Will not the wounds of sin, and the threatenings of the law, and the accusations of conscience, make you feel? He that cannot feel the prick of a pin will feel the stab of a dagger, if he be alive.

Direct. III. Remember how near the time is, when stupidity and senseless neglect of God will be banished from all the world; and what certain and powerful means are before you at death and judgment, to awaken and pierce the hardest heart.² There are but few that are quite insensible at death; there are none past feeling after death, in heaven or hell. No man will stand before the Lord in the day of judgment, with a sleepy or a senseless heart. God will recover your feeling by misery, if you will lose it by sin, and not recover it by grace. He can make you now a terror to yourselves, Jer. xx. 4; he can make conscience say such things in secret to you, as you shall not be able to forget or slight. But if conscience awake you not, the approach of death it is likely will awaken you: when you see that God is now in earnest with you, and that die you must, and there is no remedy, will you not begin to think now, Whither must I go? and what will become of me for ever? Will you then harden your heart against God and his warnings? If you do, the first moment of your entrance upon eternity will cure your stupidity for ever. It will grieve a heart that is not stone, to think what a feeling stony-hearted sinners will shortly have, when God will purposely make them feel, with his wrathful streams of fire and brimstone! when Satan that now hindereth your feeling, will do his worst to make you feel; and conscience, the never-dying worm, will gnaw your hearts, and make them feel, without ease or hope of remedy! Think what a wakening day is coming!

Direct. IV. Think often of the love of God in Christ, and of the bloody sufferings of thy Redeemer, for it hath a mighty power to melt the heart. If love, and the love of God, and so great and wonderful a love, will not soften thy hardened heart, what will?

Direct. V. Labour for a full apprehension of the evil and danger of a hardened heart. It is the death of the soul, so far as it prevaileth: at the easiest, it is like the stupidity of a paralytic member or a seared part. Observe the names which Scripture giveth it: The "hardening of the heart," Prov. xxviii. 14. The "hardening of the neck," Prov. xxix. 10, which signifieth inflexibility. The "hardening of the face," which signifieth impudency, Prov. xxi. 29. The "searedness of the conscience," 1 Tim. iv. 2. The "impenitency of the heart," Rom. ii. 5. Sometimes it is called "sottishness," or "stupidity," Jer. iv. 22. Sometimes it is called a "not caring," or "not laying things to heart, and not regarding," Isa. xlii. 25; v. 12; xxxii. 9—11. Sometimes it is denominated metaphorically from inanimates: "A face harder than a rock," Jer. v. 3. "Stony hearts," Ezek. xi. 19; xxxvi. 26. "A neck with an iron sinew," Isa. xlvi. 4, and "a brow of brass." It is called "sleep," and a "deep slumber," and a "spirit of slumber," Rom. xiii. 11; xi. 8; Matt. xxv. 5; and "death" itself, 1 Tim. v. 6; Eph. ii. 1. 5; Col. ii. 13; Jude 12.

Observe also how dreadful a case it is, if it be predominant, both symptomatically and effectively. It is the forerunner of mischief, Prov. xxviii. 14. It is a dreadful sign of one that is far more unlikely than others to be converted; when they are "alienated from the life of God by their ignorance," and are "past feeling," they are "given up to work uncleanness and the supplies of the law, and the threatenings of the law, and the accusations of conscience, make you feel? He that cannot feel the prick of a pin will feel the stab of a dagger, if he be alive."

¹ Non tamen ideo beatus est, quia patienter miser est. August. de Civit. l. 14. c. 25.

² Lento gradu ad vindictam sui divina procedit ira: tardi-

ness with greediness," Eph. iv. 14. Usually God calleth those that he will save, before they are past feeling; though such are not hopeless, their hope lieth in the recovering of the feeling which they want; and a hardened heart, and iron neck, and brazen forehead, are a sadder sign of God's displeasure, than if he had made the heavens as brass, and the earth as iron to you, or let out the greatest distress upon your bodies. When men have eyes and see not, and ears and hear not, and hearts but understand not, it is a sad prognostic that they are very unlikely to be "converted and forgiven," Mark iv. 12; Acts xxviii. 27. A hardened heart (predominantly) is garrisoned and fortified by Satan against all the means that we can use to help them; and none but the Almighty can cast him out and deliver them. Let husband, or wife, or parents, or the dearest friends entreat a hardened sinner to be converted, and he will not hear them. Let the learnedest, or wisest, or holiest man alive, both preach and beseech him, and he will not turn. At a distance he may reverence and honour a great divine, and a learned or a holy man, especially when they are dead; but let the best man on earth be the minister of the place where he liveth, and entreat him daily to repent, and he will either hate and persecute him, or neglect and disobey him. What minister was ever so learned, or holy, or powerful a preacher, that had not sad experience of this? when the prophet, Isa. liii. 1, crieth out, "Who hath believed our report?" and the apostles were fain to shake off the dust of their feet against many that rejected them; and were abused, and scorned, and persecuted by those whose souls they would have saved? Nay, Jesus Christ himself was refused by the most that heard him; and no minister dare compare himself with Christ. If our Lord and Master was blasphemed, scorned, and murdered by sinners, what better should his ablest ministers expect? St. Augustine found drunkenness so common in Africa, that he motioned that a council might be called for the suppression of it; but if a general council of all the learned bishops and pastors in the world were called, they could not convert one hardened sinner, by all their authority, wit, or diligence, without the power of the Almighty God. For will they be converted by man, that are hardened against God? What can we devise to say to them that can reach their hearts, and get within them, and do them good? Shall we tell them of the law and judgments of the Lord, and of his wrath against them? why all these things they have heard so often till they sleep under it, or laugh at them. Shall we tell them of death, and judgment, and eternity? why we speak to the posts, or men asleep; they hear us as if they heard us not. Shall we tell them of endless joy and torments? they feel not, and therefore fear not, nor regard not; they have heard of all these, till they are weary of hearing them, and our words seem to them but as the noise of the wind or water, which is of no signification. If miracles were wrought among them by a preacher, that healed the sick, and raised the dead, they would wonder at him, but would not be converted. For Christ did thus, and yet prevailed but with few, John xi. 48, 53; and the apostles wrought miracles, and yet were rejected by the most, Acts vii. 57; xxii. 22. Nay, if one of their old companions should be sent from the dead to give them warning, he might affright them, but not convert them, for Christ hath told us so himself, Luke xvi. 31; or if an angel from heaven should preach to them, they would be hardened still, as Balaam and others have been. Christ rose from the dead, and yet was after that rejected. We read not of the

conversion of the soldiers that watched his sepulchre, though they were affrighted with the sight of the angels: but they were after that hired for a little money to lie, and say that Christ's disciples stole him away. If magistrates that have power on their bodies, should endeavour to bring them to godliness, they would not obey them, nor be persuaded. King Hezekiah's messengers were but mocked by the people. David and Solomon could not convert their hardened subjects. Punish them, and hang them, and they will be wicked to the death: witness the impenitent thief that died with Christ, and died reproaching him. Though God afflict them with rod after rod, yet still they sin and are the same, Psal. lxxviii.; Hos. vii. 14; Amos iv. 9; Jer. v. 3; Isa. i. 5. Let death come near and look them in the face, and let them see that they must presently go to judgment, it will affright them, but not convert them. Let them know and confess, that sin is bad, that holiness is best, that death and eternity are at hand, yet are they the same, and all will not win their hearts to God; till grace take away their stony hearts, and give them tender, fleshy hearts, Ezek. xxxvi. 26.

Direct. VI. Take notice of the doleful effects of hard-heartedness in the world. This fills the world with wickedness and confusion, with wars and bloodshed; and leaveth it under that lamentable desertion and delusion, which we behold in the far greatest part of the earth. How many kingdoms are left in the blindness of heathenism and Mahometanism, for hardening their hearts against the Lord! How many christian nations are given up to the most gross deceits of popery, and princes and people are enemies to reformation, because they hardened their hearts against the light of truth! What vice so odious, even beastly filthiness, and bitterest hatred, and persecution of the ways of God, which men of all degrees and ranks do not securely wallow in through the hardness of their hearts! This is the thing that grieves the godly, that wearieth good magistrates, and breaks the hearts of faithful ministers: when they have done their best, they are fain, as Christ himself before them, to grieve for the hardness of men's hearts. Alas! we live among the dead; our towns and countries are in a sadder case than Egypt, when every house had a dead man. Even in our churches, it were well if the dead were only under ground, and most of our seats had not a dead man, that sitteth as if he heard, and kneeleth as if he prayed, when nothing ever pierced to the quick. We have studied the most quickening words, we have preached with tears in the most earnest manner, and yet we cannot make them feel! as if we cried like Baal's worshippers, O Baal, hear us! or, like the Irish to their dead, Why wouldst thou die, and leave thy house, and lands, and friends? So we talk to them about the death of their souls, and their wilful misery, who never feel the weight of any thing we say: we are left to ring them a peal of lamentation, and weep over them as the dead that are not moved by our tears: we cast the seed into stony ground, Matt. xiii. 5, 20; it stops in the surface, and it is not in our power to open their hearts, and get within them. I confess that we are much to blame ourselves, that ever we did speak to such miserable souls, without more importunate earnestness and tears; (and it is because the stone of the heart is much uncured in ourselves; for which God now justly layeth so many of us by;) but yet, we must say, our importunity is such, as leaveth them without excuse. We speak to them of the greatest matters in all the world; we speak it to them in the name of God; we show them his own word for it; and

plead with them the arguments which he hath put into our mouths; and yet we speak as to posts and stones, to men past feeling. What a pitiful sight was it to see Christ stand weeping over Jerusalem, for the hardness of their hearts, and the nearness and greatness of their misery! while they themselves were so far from weeping for it, that they raged against the life of him that so much pitied them! We bless God that it is not thus with all. He hath encouraged some of us with the heart-yielding, obedient attention of many great congregations: but, among the best, alas! how many of these hardened sinners are mixed! and, in many places, how do they abound! Hence it is that such odious abominations are committed; such filthiness, and lying, and perjury, and acts of malicious enmity against the servants of the Lord; and that so many are haters of God and godliness. If Satan had not first hardened their hearts, he could never have brought them to such odious crimes, as now with impunity are committed in the land. As Lot's daughters were fain to make their father drunk, that he might commit the sin of incest; so the devil doth first deprive men both of reason and feeling, that he might bring them to such heinous wickedness as this, and make them laugh at their own destruction, and abhor those most that fain would save them. And they are not only past feeling, but so hate any quickening ministry, or truth, or means which would recover their feeling, that they seem to go to hell as some condemned malefactors to the gallows, that make themselves drunk before they go, as if it were all they had to care for to keep themselves hoodwinked, from knowing or feeling whither they go, till they are there.

See what a picture of a hardened people God giveth to Ezekiel, chap. iii. 7, "But the house of Israel will not hearken to thee; for they will not hearken to me: for all the house of Israel are impudent and hard-hearted." Observe but what a case it is that they are so insensible of, and then you will see what a hard-hearted sinner, past feeling, is.

1. They are the servants of sin, Rom. vi. 16; in the power of it, corrupted by it; and yet they feel it not.

2. They have the guilt of many thousand sins upon them, all is unpardoned that ever they committed; and yet they feel it not.

3. They have the threatenings and curses of God in force against them in his word; even words so terrible, as you would think might affright them out of their sins or their wits; and they take on them to believe this word of God; and yet they feel not.

4. They are in the power of the devil; ruled and deceived by him, and taken captive by him at his will, Acts xxvi. 18; 2 Tim. ii. 26.

5. They may be certain that if they die in this condition they shall be damned, and they are uncertain whether they shall live another day; they are never sure to be one hour longer out of hell; and yet they feel not.

6. They know that they must die, and that it is a great change, and of the greatest endless consequence, that death will make with them; and they know that this is sure and near, and are past doubt of it; and yet they feel it not."

7. They must shortly appear before the Lord, and be judged for all that they have done in the body, and are doomed to their endless state; and yet they feel not.

8. They know that life is short, and that they have

but a little time to prepare for all this terrible change, and that it must go with them for ever, as they now prepare; and yet they feel not.

9. They hear and read of the case of hardened, wicked men, that have gone before them, and have resisted grace, and lost their time, as they now do; and they read or hear of the miserable end that such have come to; and yet they feel not.

10. They have a world of examples continually before them; they see the filthy lives of many for their warning, and the holy lives of others for their imitation, and see how Christ and Satan strive for souls; and yet they feel not.

11. They are always before the eye of God, and do all things before his face; he warneth them, and calleth them to repentance; and yet they feel not.

12. They have Christ as it were crucified before their eyes, Gal. iii. 1: they hear of his sufferings; they may see in him what sin is, and what the love of God is; he pleadeth with them his blood and sufferings against their obstinate unkindness; and yet they feel not.

13. They have everlasting joy and glory offered them, and heaven so opened to them in God's promises, that they may see it as in a glass, 1 Cor. xiii.

12. They take on them to believe how much the blessed spirits there abhor such wickedness as theirs; and yet they feel not.

14. They have the torments of hell opened to them in the word of God; they read what impenitent souls must suffer to all eternity; they hear some in despair in this life, roaring in the misery of their souls; they hear the joyful thanksgivings of believers, that Christ delivereth them from those torments; and yet they feel not.

15. All the promises of salvation in the gospel do put in an exception against these men, "unless they be converted:" they are made to the penitent, and not to the impenitent. There is justification and life; but not for them. "There is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit," Rom. viii. 1. "But he that believeth not, is condemned already," John iii. 18, 36. And they that "after their hardness and impenitent hearts, do treasure up wrath against the day of wrath, shall have tribulation and anguish," Rom. ii. 5-7. Here is comfort for repenting sinners, but none (but on condition they repent) for them: when others are welcomed to Christ's marriage feast, he saith to these, "How came you in hither?" and yet they feel not.

16. They still carry about with them the doleful evidences of all this misery. One would think the ambitious, and covetous, and voluptuous might see these death-marks on themselves; and the ungodly might feel that God hath not their hearts; especially they that hate the godly, and show their wolfish cruelty against them, and are the progeny of Cain; and yet they feel not any of this, but live as quietly, and talk as pleasantly, as if all were well with them, and their souls were safe, and their calling and election were made sure. Alas! if these souls were not hardened in sin, we should see it in their tears, or hear it in their complaints; they would after sermon sometimes come to the minister, as they, Acts ii. 37; xvi. 30, "Sirs, what must we do to be saved?" or we should see it in their lives, or hear of it by report of others, who would observe the change that grace hath made; and sermons would stick longer by them, and not at best be turned off

* Feriemini, moriemini, sentietis: an cæci autem an videntes, id in vestra manu est. Optate igitur bene mori (quod ipsum nisi bene vixeritis frustra est). Optate, inquam, nitimini, et quod in vobis est facile: reliquum illi committite;

qui vos in hanc vitam ultro non vocatos intulit; egressurus, non nisi vocatus et rogatus manum dabit. Non mori autem nolite optare. Petrarch. Dial. 107. l. 2.

with a fruitless commendation; and saying, it was a good sermon, and there is an end of it. Judge now by this true description which I have given you, what a hardened sinner is. And then the godly may so see cause to bewail the remnants of this mischief, as yet to be daily thankful to God that they are not in the power of it.

Direct. VII. Live, if you can possibly, under a lively, quickening ministry, and in the company of serious, lively christians. It is true, that we should be deeply affected with the truths of God, how coldly soever they be delivered. But the question is not, what is our duty; but what are our disease, and our necessity, and the proper remedy. All men should be so holy, as not to need any exhortations to conversion at all: but shall the ministers therefore neglect such exhortations, or they that need them turn away their ears? Hear, if possible, that minister that first feels what he speaks, and so speaks what he feels, as tendeth most to make you feel. "Cry aloud; spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Israel their sins," Isa. lviii. 1, 2. Though such "as seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God." God is the chief agent; but he useth to work according to the fitness of the instrument. O woeful case! to hear a dead minister speaking to a dead people, the living truths of the living God! As Christ said, "If the blind lead the blind, both will fall into the ditch." And if the dead must raise the dead, and the ungodly enemies of a holy life must bring men to godliness and to a holy life, it must be by such a power as once made use of clay and spittle, to open the eyes of the blind. It seems it was a proverb in Christ's days, "Let the dead bury their dead:" but not, Let the dead raise the dead. God may honour the bones of the dead prophet, (2 Kings xiii. 21,) with the raising a corpse that is cast into its grave, and toucheth them. A meeting of a dead minister and a dead people, is like a place of graves: and though it be a lamentable thing to hear a man speak without any life, of life eternal, yet God can concur to the quickening of a soul. But sure we have no great reason to expect that ordinarily he should convert men so miraculously, without the moral aptitude of means. It is most incongruous for any man in his familiar discourse, to speak without great seriousness and reverence of things concerning life eternal. But for a preacher to talk of God, of Christ, of heaven, and hell, as coldly and sleepily, as if he were persuading men not to believe him, or regard him, that no more regards himself, is less tolerable. It is a sad thing to hear a man draw out a dreaming, dull discourse, about such astonishing weighty things; and to speak as if it were the business of his art, to teach men to sleep while the names of heaven and hell are in their ears; and not to be moved while they hear the message of the living God, about their life or death everlasting. If a man tell in the streets of a fire in the town, or a soldier bring an alarm of the enemy at the gates, in a reading or jesting tone, the hearers will neglect him, and think that he believeth not himself. I know it is not mere noise that will convert a soul: a bawling fervency, which the hearers may discern to be but histrionical and affected, and not to come from a serious heart, doth harden the auditors worst of all. A rude, unreverent noise is unbecoming an ambassador of Christ. But an ignorant saying of a few confused words, or a sleepy recital of the most pertinent things, do as little becom them. Christ raised not Lazarus by the loudness of his voice: but where the natural ears

are the passage to the mind, the voice and manner should be suitable to the matter. Noise without seriousness and pertinent matter, is like gunpowder without bullet, that causeth sound and no execution. And the weightiest matter without clear explication and lively application, is like bullet without powder. If you will throw cannon bullets at the enemy with your hands, they will sooner fall on your feet than on them. And it is deadness aggravated by hypocrisy, when a lifeless preacher will pretend moderation, as if he were afraid of speaking too loud and earnestly, lest he should awake the dead, whom lightning and thunder will not awake: and when he will excuse himself by accusing those that are not as drowsy or dead as he; and would make men believe that seriousness is intemperate rage or madness. If you are cast upon a cold and sleepy minister, consider the matter more than the manner; but choose not such a one for the cure of hardness and insensibility of heart.

Direct. VIII. Take notice, how sensible tender-hearted christians are of sins far less than those that you make a jest of; and how close those matters come to their hearts, that touch not yours. And have not you as much cause to be moved as they? and as much need to lay such things to heart? Did you but know what a trouble it is to them, to be haunted with temptations to the unbelief and atheism which prevail with you, though they are far from choosing them, or delighting in them; did you see how involuntary thoughts and frailties make some of them weary of themselves; and how they even hate their hearts for believing no more, and loving God no more, and for being so strange to God and heaven, when yet there is nothing in the world so dear to them, nor hath so much of their estimation or endeavour; you would think, sure, that if such hearts had your sin and misery to feel, they would feel it to their grief indeed, unless the sin itself did hinder the feeling, as it doth with you. Let tender-hearted christians instruct you, and not be witnesses against you.

Direct. IX. Take heed of hardening company, examples, and discourse. To hear men rail and scoff at holiness, and curse, and swear, and blaspheme the name and truth of God, will at first make you tremble; but if you wilfully cast yourself ordinarily into such company, by degrees your sense and tenderness will be gone, and you will find a very great hardening power, in the company, and frequent discourse, and practices, which yourselves condemn.

Direct. X. Take heed of wilful sinning against knowledge; much more of lying in such sin, unrepented of. It greatly hardeneth, to sin against knowledge; and much more to commit such sins over and over. This grieveth and driveth away the Spirit, and dangerously provoketh God to leave men to themselves.

Direct. XI. Take heed of being customary in the use of those means that must be the means of curing hardened hearts. If once the lively preaching, and holy living, and fervent praying, of the servants of God, be taken by thee but as matters of course, and thou go with them to church and to prayers, but as to eat or drink, or kneel with them but for custom, thou wilt be as the smith's dog, that can sleep by the anvil, while the hammers are beating, and the sparks are flying about his ears. It is dangerous to grow customary and dull, under powerful, lively helps.

Direct. XII. Be often with the sick, and in the house of mourning, and read thy lesson in the churchyard, and let the grave, and bones, and dust instruct thee. When thou seest the end of all the living, perhaps thou wilt somewhat lay it to heart. Sight

will sometimes do more than the hearing of greater things. Fear may possibly touch the heart, that hath not yet so much ingenuity as to be melted by the force of love. And ordinarily, the humbling and softening of a hard, impenitent heart begins in fear, and ends in love. The work of preparation is in a manner the work of fear alone. The first work of true conversion is begun in a great measure of fear, and somewhat of love; but so little as is scarce perceived, because of the more sensible operations of fear. And as a christian groweth, his love increaseth, till perfect love in the state of perfection have cast out all tormenting fear, though not our reverence or filial fear of God. Look, therefore, into the grave, and remember, man, that thou must die!—thou must die!—it is past all controversy that thou must die! And dost thou know where thou must appear, when death hath once performed its office? Dost thou not believe that after death comes judgment? Dost thou not know that thou art now in a life of trial, in order to endless joy or misery? and that this life is to be lived but once? and if thou miscarry now, thou art undone for ever? and that all the hope of preventing thy damnation, is now, while this life of trial doth continue? “Now is the accepted time: this is the day of salvation.” If hell be prevented, it must be now prevented! If ever thou wilt pray, if ever thou wilt be converted, if ever thou wilt be made an heir of heaven, it must be now! O man! how quickly will patience have done with thee, and time be gone! and then, O then, it will be too late! Knowest thou not, that all the care, and labour, and hope of the devil for thy damnation, is laid out this way, if it be possible, to find thee other work, or take thee up with other thoughts, or keep thee asleep with presumptuous hopes, and carnal mirth, and pleasures, and company, or quiet thee by delays, till time be gone, and it be too late? And wilt thou let him have his will, and pleasure him with thy own perdition? Dost thou think these are not things to be considered on? Do they not deserve thy speediest and most serious thoughts? At least use thy reason and self-love to the awakening, and moving, and softening thy hardened heart.

PART III.

Directions against Hypocrisy.

HYPOCRIST is the acting the part of a religious person, as upon a stage, by one that is not religious indeed;° a seeming in religion to be what you are not, or to do what you do not; or a dissembling or counterfeiting that piety which you have not. To counterfeit a state of godliness is the sin only of the unregenerate, who at the present are in a state of misery: to counterfeit some particular act of godliness, or some higher degree, is an odious sin, but such as a regenerate person may be tempted into. This act of hypocrisy doth not denominate the person a hypocrite; but the state of hypocrisy doth. Every hypocrite therefore is an ungodly person, seeming godly; or one that indeed is no true christian, professing himself a christian. Of hypocrites there be two sorts: some desire to deceive others, but not themselves, but

know themselves to be but dissemblers; and these are commonly called, gross hypocrites: and some deceive both themselves and others, and think they are no hypocrites, but are as confident of their honesty and sincerity, as if they were no dissemblers at all: but yet they are as verily hypocrites as the former, because they seem to be religious and sincere, when indeed they are not, though they think they are; and profess themselves to be true christians, when they are nothing less. These are called close hypocrites, because they know not themselves to be hypocrites; though they might know it if they would. This is the commonest sort of hypocrites.

There are also two degrees of hypocrites: some of them have only a general profession of christianity and godliness, which is the professed religion of the country where they live; and these are hypocrites because they profess to be what they are not: and others make a greater and extraordinary profession of special strictness in their religion, when they are not sincere; and these are eminently called hypocrites: such as the Pharisees were among the Jews, and many friars, and Jesuits, and nuns among the papists, who by their separating vows, and orders, and habits, profess extraordinarily an extraordinary measure of devotion, while they want the life of godliness.

In all hypocrisy there is considerable, 1. The thing pretended; 2. The pretence, or means of seeming, or the cloak of their deceit. 1. The thing pretended by common hypocrites is to be true christians, and servants of God, and heirs of heaven, though not to be so zealous in it as some of a higher degree. The thing pretended by eminent hypocrites is to be zealous, eminent christians, or at least to be sincere in a special manner, while they discern the common hypocrite not to be sincere. 2. The cloak of seeming or pretence by which they would be thought to be what they are not, is any thing in general that hath an appearance of godliness, and is apt to make others think them godly. And thus there are divers sorts of hypocrites, according to the variety of their cloaks or ways of dissimulation; though hypocrisy itself be in all of them the same thing. As among the very Mahometans, and heathens, there oft arise some notable hypocrites, that by pretended revelations and austerity of life, profess themselves (as Mahomet did) to be holy persons, that had some extraordinary familiarity with God or angels. So among the papists there are, besides the common ones, as many sorts of hypocrites as they have self-devised orders. And every where the cloak of the common hypocrite is so thin and transparent, that it sheweth his nakedness to the more intelligent sort: and this puts the eminent hypocrite upon some more laudable pretence, that is not so transparent. As for instance, the hypocrisy of common papists, whose cloak is made up of penances and ceremonies, of saying over Latin words, or numbering words and beads for prayers, with all the rest of their trumpery before named, (chap. iii. gr. direct. xv. direct. xi.) is so thin a cloak that it will not satisfy some among themselves, but they withdraw into distinct societies and orders, (the church and the profession of christianity being not enough for them,) that they may be religious, as if they saw that the rest are not

° Multi Christum osculantur; pauci amant: aliud est φιλεῖν, aliud καταφιλεῖν. Abr. Bucholtzer in Scultet. cur. p. 15. Dicunt Stoici sapientes esse sinceros, observatque et cavere sollicite nequid de se melius quam sit commendare putemus fūco seu arte aliqua mala occultante, et bona quæ insunt apparere faciente, ac circumcidere vocis omnem fictionem. Laert. in Zenone. Philosophia res adeo difficilis

est, ut tam vel simulare magna sit pars philosophiæ. Paul Scalig. It was one of the Roman laws of the 12 Tables, “Impius ne audeto placere donis iram Deorum.” “Let no ungodly person dare to go about to appease the displeasure of the gods by gifts:” viz. He must appease them first by reformation. Bona conscientia prodire vult et conspici; ipsas nequitia tenebras timet. Senec.

religious. And then the common sort of ungodly protestants have so much wit, as to see through the cloak of all the popish hypocrisy; and therefore they take up a fitter for themselves; and that is, the name of a protestant reformed religion and church, joined to the common profession of christianity. The name and profession of a christian and a protestant, with going to church, and a heartless lip-service or saying their prayers, is the cloak of all ungodly protestants. Others, discerning the thinness of this cloak, do think to make themselves a better; and they take up the strictest opinions in religion, and own those which they account the strictest party, and own that which they esteem the purest and most spiritual worship: the cloak of these men is their opinions, party, and way of worship, while their carnal lives detect their hypocrisy. Some that see through all these pretences, do take up the most excellent cloak of all, and that is, an appearance of serious spirituality in religion, with a due observation of all the outward parts and means, and a reformation of life, in works of piety, justice, and charity; I say, an appearance of all these, which if they had indeed, they were sincere, and should be saved; in which the godly christian goeth beyond them all.

By this it is plain, that among us in England all men that are not saints are hypocrites, because that all (except here or there a Jew or infidel) profess themselves to be christians; and every true christian is a saint. They know that none but saints or godly persons shall be saved; and there is few of them that will renounce their hopes of heaven; and therefore they must pretend to be all godly. And is it not most cursed, horrid hypocrisy, for a man to pretend to religion as the only way to his salvation, and confidently call himself a christian, while he hateth and derideth the power and practice of that very religion which he doth profess? Of this see my Treatise of "The vain Religion of the Formal Hypocrite."

The hypocrite's ends in his pretences and dissemblings are not all the same: one intendeth the pleasing of parents, or some friends on whom he doth depend, that will else be displeased with him, and think ill of him. Another intendeth the pleasing of the higher powers, when it falls out that they are friends to godliness. Another intends the preserving of his esteem with religious persons, that they may not judge him wicked and profane. Another intendeth the hiding of some particular villany, or the success of some ambitious enterprise. But the most common end is to quiet and comfort their guilty souls, with an image of that holiness which they are without, and to steal some peace to their consciences by a lie; and so because they will not be religious indeed, they will take up some show or image of religion, to make themselves as well as others believe that they are religious.

Direct. I. To escape hypocrisy, understand well wherein the life and power of godliness doth consist, and wherein it differeth from the lifeless image or corpse of godliness. The life of godliness is expressed in the seventeen grand directions in chap. iii. It principally consisteth in such a faith in Christ, as causeth us to love God above all, and obey him before all, and prefer his favour and the hopes of heaven before all the pleasures, or profits, or

honours of the world; and to worship him in spirit and truth, according to the direction of his word. The images of religion I showed you before, page 176. Take heed of such a lifeless image.

Direct. II. See that your chief study be about the heart, that there God's image may be planted, and his interest advanced, and the interest of the world and flesh subdued, and the love of every sin cast out, and the love of holiness succeed; and that you content not yourselves with seeming to do good in outward acts, when you are bad yourselves, and strangers to the great internal duties. The first and great work of a christian is about his heart. There it is that God dwelleth by his Spirit, in his saints; and there it is that sin and Satan reign, in the ungodly. The great duties and the great sins are those of the heart. There is the root of good and evil: the tongue and life are but the fruits and expressions of that which dwelleth within.* The inward habit of sin is a second nature: and a sinful nature is worse than a sinful act. "Keep your hearts with all diligence: for from thence are the issues of life," Prov. iv. 23. Make the tree good, and the fruit will be good: but the "viperous generation that are evil, cannot speak good; for out of the abundance of the heart the mouth speaketh," Matt. xii. 33, 34. Till the Spirit have regenerated the soul, all outward religion will be but a dead and pitiful thing: though there is something which God hath appointed an unregenerate man to do, in order to his own conversion, yet no such antecedent act will prove that the person is justified or reconciled to God, till he be converted. To make up a religion of doing or saying something that is good, while the heart is void of the Spirit of Christ, and sanctifying grace, is the hypocrite's religion, Rom. viii. 9.

Direct. III. Make conscience of the sins of the thoughts, and the desire and other affections or passions of the mind, as well as of the sins of tongue or hand. A lustful thought, a malicious thought, a proud, ambitious, or covetous thought, especially if it proceed to a wish, or contrivance, or consent, is a sin the more dangerous by how much the more inward and near the heart; as Christ hath showed you, Matt. v. and vi. The hypocrite who most respecteth the eye of man, doth live as if his thoughts were free.

Direct. IV. Make conscience of secret sins, which are committed out of the sight of men, and may be concealed from them, as well as of open and notorious sins. If he can do it in the dark and secure his reputation, the hypocrite is bold: but a sincere believer doth bear a reverence to his conscience, and much more to the all-seeing God.

Direct. V. Be faithful in secret duties, which have no witness but God and conscience: as meditation, and self-examination, and secret prayer; and be not only religious in the sight of men.

Direct. VI. In all public worship be more laborious with the heart, than with the tongue or knee: and see that your tongue overrrun not your heart, and leave it not behind. Neglect not the due composure of your words, and due behaviour of your bodies: but take much more pains for the exercise of holy desires from a believing, loving, fervent soul.

Direct. VII. Place not more in the externals, or modes, or circumstances, or ceremonies of worship, than is due; and lay not out more zeal for indifferent

* When Petrarch, in vita sua, speaketh of others extolling his eloquence, he addeth his own neglect of it, *Ego modo bene vixissem, qualiter dixissem parvi facerem. Ventosa gloria est, de solo verborum splendore famam querere. Conscientiam potius quam famam attende. Falli sæpe poteris fama: conscientia nunquam.* Senec.

* Sic vivendum est, quasi in conspectu vivamus: Sic cogitandum, tanquam aliquis pectus intimum prospicere possit. Senec. Rem dicam, ex qua mores æstimes nostras: vix quempiam invenies, qui posuit aperto ostio vivere: janitores conscientia nostra—supposit: sic vivimus ut deprehendi sit subito aspicere. Senec. Ep. 96.

or little things than cometh to their share; but let the great substantial of religion have the pre-
cedency, and be far preferred before them.^r Let the love of God and man be the sum of your obedience; and be sure you learn well what that meaneth, "I will have mercy, and not sacrifice." And remember, that the great thing which God requireth of you, is "to do justice, and love mercy, and walk humbly with your God.—Destroy not him with your meat for whom Christ died." Call not for fire from heaven upon dissenters; and think not every man intolerable in the church, that is not in every little matter of your mind. Remember that the hypocrisy of the Pharisees is described by Christ, as consisting in a zeal for their own traditions, and the inventions of men, and the smallest matters of the ceremonial law, with a neglect of the greatest moral duties, and a furious cruelty against the spiritual worshippers of God. Matt. xv. 2, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Ver. 7—10, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me: but in vain do they worship me, teaching for doctrines the commandments of men." Matt. xxiii. 4—6, 13, 14, &c. "They bind heavy burdens, which they touch not themselves. All their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments; and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in public, and to be called Rabbi.—But they shut up the kingdom of heaven against men," and were the greatest enemies of the entertainment of the gospel by the people. They "tithed mint, and anise, and cummin, and omitted the great matters of the law, judgment, and mercy, and faith." They "strained at a gnat, and swallowed a camel." They had a great veneration for the "dead prophets and saints," and yet were persecutors and murderers of their "successors" that were "living," ver. 23, &c. By this description you may see which way hypocrisy doth most ordinarily work: even to a blind and bloody zeal for opinions, and traditions, and ceremonies, and other little things, to the treading down the interest of Christ and his gospel, and a neglect of the life and power of godliness, and a cruel persecuting those servants of Christ, whom they are bound to love above their ceremonies. I marvel that many papists tremble not when they read the character of the Pharisees! But that hypocrisy is a hidden sin, and is an enemy to the light which would discover it.

Direct. VIII. Make conscience of the duties of obedience to superiors, and of justice and mercy towards men, as well as of acts of piety to God. Say not a long mass in order to devour a widow's house, or a christian's life or reputation. Be equally exact in justice and mercy as you are in prayers; and labour as much to exceed common men in the one as in the other. Set yourselves to do all the good you can to all, and do hurt to none; and do to all men as you would they should do to you.

Dir. ct. IX. Be much more busy about yourselves

^r It is a pitiful cure of the Indians' idolatry, which the honest Jesuit Acosta (as the rest) prescribeth, lib. 5. c. II. p. 483. "But you must especially take care, that saving rites be introduced instead of hurtful ones, and ceremonies be obliterated by ceremonies. Let the priests persuade the novices, that holy water, images, rosaries, grains, and torches, and the rest which the church alloweth and useth, are very fit for them; and let them extol them with many praises in their popular sermons, that instead of the old superstition they

than about others; and more censorious of yourselves than of other men; and more strict in the reforming of yourselves than of any others. For this is the character of the sincere: when the hypocrite is little at home and much abroad; and is a sharp reprehender of others, and perniciously tender and indulgent to himself. Mark his discourse in all companies, and you shall hear how liberal he is in his censures and bitter reproach of others: how such men, and such men (that differ from him, or have opposed him, or that he hates) are thus and thus faulty, and bad, and hateful. Yea, he is as great an accuser of his adversaries for hypocrisy, as if he were not a hypocrite himself; because he can accuse them of a heart sin without any visible control. If he call them drunkards, or swearers, or persecutors, or oppressors, all that know them could know that he belieth them; but when he speaks about matters in the dark, he thinks the reputation of his lies have more advantage. Many a word you may hear from him, how bad his adversaries are; but if such hypocritical talk did not tell you, he would not tell you how bad he is himself.^a

Direct. X. Be impartial, and set yourselves before your consciences in the case of others. Think with yourselves, How should I judge of this, in such and such a man, that I use to blame? What should I say of him, if my adversary did as I do? And is it not as bad in me as in him? Is not the sin most dangerous to me that is nearest me? And should I be more vigilant over any man's faults than my own? My damnation will not be caused by his sin; but by my own it may. Instead of seeing the gnat in his eye, I have more cause to cast out a gnat from my own than a camel from his.

Direct. XI. Study first to be whatever (judiciously) you desire to seem. Desire a thousand times more to be godly, than to seem so; and to be liberal, than to be thought so; and to be blameless from every secret or presumptuous sin, than to be esteemed such.^b And when you feel a desire to be accounted good, let it make you think how much more necessary and desirable it is to be good indeed. To be godly, is to be an heir of heaven: your salvation followeth it. But to be esteemed godly is of little profit to you.

Direct. XII. Overvalue not man, and set no more by the approbation or applause of his thoughts or speeches of you than they are worth. Hypocrisy much consisteth in overvaluing man, and making too great a matter of his thoughts and words. The hypocrite's religion is divine in name, but human in deed: it is man that he serveth and observeth most; and the shame of the world is the evil which he most studiously avoideth; and the high esteem and commendation of the world is his reward. O think, what a silly worm is man! And of how little moment are his thoughts or speeches of you, in comparison of the love of God! His thoughts of you make you not the better or the worse; and if they either lift you up or trouble you, it is your proud and foolish fantasy that doth it, when you might choose. If you have not lost the key and government of your hearts, shut you the door, and keep all thence, and let men's reproaches go no further than

may be used to new and religious signs." This is to quench the fire with oil.

^a It is one of Thales' sayings, in Laert. Q. Quomodo optime ac justissime vivemus? Resp. Si quæ in aliis reprehendimus ipsi non faciamus. To judge of ourselves as we judge of others, is the way of the sincere.

^b Cato, homo virtutis simillimus qui nunquam recte fecit, ut facere videretur, sed quia aliter facere non poterat; cuique id solum visum est rationem habere, quod haberet justitiam. Velleius Patercul. l. 2.

your ears; and then what the worse will you be for all the lies and slanders of the world? And besides the pleasing of an effeminate mind, what the better are you for their applause?*

Direct. XIII. Look upon all men that you converse with, as ready to die and turn to dust, and passing into that world where you will be little concerned in their censure or esteem of you. If you do any thing before an infant, you little care for his presence or observation of you: much less if it be before the dead. If you knew that a man were to die to-morrow, though he were a prince, you would not be much solicitous to avoid his censure or procure his applause; because his thoughts all perish with him; and it is a small matter what he thinks of you for a day. Seeing therefore that all men are hastening to their dust, and you are certain that all that applaud or censure you will be quickly gone, how little should you regard their judgment! Look that man in the face whose applause you desire, or whose censure you fear, and remember that he is a breathing clod of clay; and how many such are now in the grave, whose thoughts you once as much esteemed! and this will make you more indifferent in the case.

Direct. XIV. At least remember that you are passing out of the world yourselves, and look every moment when you are called away, and certainly know that you shall be here but a little while. And is it any great matter what strangers think of you as you are passing by? You can be contented that your name, and worth, and virtues be concealed in your inn, where you stay but a night, and that they be unknown to travellers that meet you on the road. The foolish expectation of more time on earth than God hath given you warrant to expect, is the cause that we overvalue the judgment of man, as well as other earthly things, and is a great maintainer of every sensual vice.

Direct. XV. Set yourselves to the mortifying of self-love and pride: for hypocrisy is but the exercise of these. Hypocrisy is dead so far as pride is dead; and so far as self-denial and humility prevail. Hypocrisy is a proud desire to appear better than you are. Be thoroughly humbled and vile in your own eyes, and hypocrisy is done.

Direct. XVI. Be most suspicious of your hearts in cases where self-interest or passions are engaged; for they will easily deal deceitfully and cheat yourselves, in the smoke and dust of such distempers. Interest and passion so blind the mind, that you may verily think you are defending the truth, and serving God in sincerity and zeal, when all the while you are but defending some error of your own, and serving yourselves, and fighting against God. The Pharisees thought they took part with God's law and truth against Christ. The pope, and his cardinals and prelates, think (as in charity I must think) that it is for Christ, and unity, and truth, that they endeavour to subject the world to their own power. And what is it but interest that blindeth them into such hypocrisy? So, passionate disputers do ordinarily deceive themselves, and think verily that they are zealous for the faith, when they are but contending for their honour or conceits. Passion covers much deceit from the passionate.

Direct. XVII. Suspect yourselves most among the great, the wise, the learned, and the godly, or any whose favour, opinion, or applause you most esteem. It is easy for an arrant hypocrite to despise the favour or opinion of the vulgar, of the ignorant, of the

profane, or any whose judgment he contemneth. It is no great honour or dishonour to be praised or dispraised by a child, or fool, or a person that for his ignorance or profaneness is become contemptible. But hypocrisy and pride do work most to procure the esteem of those, whose judgment or parts you most admire. One most admireth worldly greatness; and such a one will play the hypocrite most, to flatter or please the great ones he admireth. Another that is wiser, more admireth the judgment of the wise and learned; and he will play the hypocrite to procure the good esteem of such, though he can slight a thousand of the ignorant; and his pride itself will make him slight them. Another that is yet wiser, is convinced of the excellency of godly men, above all the great and learned of the world: and this man is more in danger of pride and hypocrisy in seeking the good opinion of the godly; and therefore can despise the greatest multitude of the ignorant and profane. Yea, pride itself will make him take it as an addition to his glory, to be vilified and opposed by such miscreants as these.

Direct. XVIII. Remember the perfections of that God whom you worship, that he is a Spirit, and therefore to be worshipped in spirit and in truth; and that he is most great and terrible, and therefore to be worshipped with seriousness and reverence, and not to be dallied with, or served with toys or lifeless lip-service; and that he is most holy, pure, and jealous, and therefore to be purely worshipped; and that he is still present with you, and all things are naked and open to him with whom we have to do. The knowledge of God, and the remembrance of his all-seeing presence, are the most powerful means against hypocrisy. Christ himself argueth from the nature of God, who is a Spirit, against the hypocritical ceremoniousness of the Samaritans and Jews, John iv. 23, 24. Hypocrites offer that to God, which they know a man of ordinary wisdom would scorn if they offered it to him. If a man knew their hearts as God doth, would he be pleased with words, and compliments, and gestures, which are not accompanied with any suitable seriousness of the mind? Would he be pleased with affected, histrionical actions? One that seeth a papist priest come out in his formalities, and there lead the people, in a language which they understand not, to worship God by a number of ceremonies, and canting, repeated, customary words, would think he saw a stage-player acting his part, and not a wise and holy people, seriously worshipping the most holy God. And not only in worship, but in private duties, and in converse with men, and in all your lives, the remembrance of God's presence is a powerful rebuke for all hypocrisy. It is more foolish to sin in the sight of God, because you can hide it from the world, than to steal or commit adultery in the open market-place, before the crowd, and be careful that dogs and crows discern it not. If all the world see you, it is not so much as if God in secret see you. "Be not deceived, God is not mocked," Gal. vi. 7.

Direct. XIX. Remember how hypocrisy is hated of God; and what punishment is appointed for hypocrites. They are joined in torment with unbelievers. And, as wicked men's punishment is aggravated by their being condemned to the fire prepared for the devil and his angels; so the punishment of ordinary ungodly persons, is aggravated by this, that their portion shall be with hypocrites and unbelievers. How oft find you the Lamb of God himself denouncing his thundering woes against the hypocritical

* Jam in ecclesiis ista queruntur, et omnia Apostolicorum simplicitate et puritate verborum, quasi ad Athenæum et ad auditoria convenitur ut plausus circumstantium suscitantur,

ut oratio rhetoricæ artis fucata mendacio quasi quædam meretricula procedat in publicum, non tam eruditura populos, quam favorem populi quæsitura. Hieron. in Pref. 1. 3, in Galat.

scribes and Pharisees! How oft doth he inculcate to his disciples, "Be not as the hypocrites," Matt. vi. 2, 5, 16. And no wonder if hypocrites be hateful to God, when they and their services are lifeless images, and have nothing but the name and outside of christianity, and some antique dress to set them off, and human ornaments of wit and parts; as a corpse is more drest with flowers than the living, as needing those ceremonies for want of life to keep them sweet: and a carrion is not amiable to God. And the hypocrite puts a scorn on God; as if he thought that God were like the heathen's idols, that have eyes and see not, and could not discern the secret dissemblings of his heart; or as if he were like fools and children that are pleased with fair words and little toys. God must needs hate such abuse as this.

Direct. XX. Come into the light, that your hearts and lives may be thoroughly known to you. Love the most searching, faithful ministry and books; and be thankful to reprovers and plain-dealing friends. Darkness is it that cherisheth deceit: it is the office of the light to manifest. Justly do those wretches perish in their hypocrisy, who will not endure the light which would undeceive them; but fly from a plain and powerful ministry, and hate plain reproof, and set themselves by excuses and cavils to defend their own deceit.*

Direct. XXI. Be very diligent in the examining of your hearts and all your actions by the word of God, and call yourselves often to a strict account. Deceit and guilt will not endure strict examination. The word of God is quick and powerful, discovering the thoughts and imaginations of the heart. There is no hypocrite but might be delivered from his own deceits, if by the assistance of an able guide, he would faithfully go on in the work of self-trying, without partiality or sloth.

Direct. XXII. Live continually as one that is going to be judged at the bar of God, where all hypocrisy will be opened and shamed, and hypocrites condemned by the all-knowing God. One thought of our appearing before the Lord, and of the day of his impartial judgment, one would think should make men walk as in the light, and teach them to understand, that the sun is not eclipsed as often as they wink, nor is it night because they draw the curtains. What a shame will it be to have all your dissimulation laid open before all the world! Luke xii. 1—3, "Beware of the leaven of the Pharisees, which is hypocrisy: for there is nothing covered, which shall not be revealed; neither hid, that shall not be known. Therefore whatever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed on the house-tops."

Direct. XXIII. Think not that you avoid hypocrisy by changing the expressions of it; but see that you run not into a more subtle kind, while you avoid a grosser. There is no outward way of worshipping God, nor any opinion in religion, so sound, but a hypocrite can make a cloak of it. You see an ignorant, ridiculous hypocrite, such as Bishop Hall describeth in his character, that can pray up to a pillar, when his heart knoweth not what his tongue is doing; that babbleth over a few words to God

while he is dressing or washing him, and talking between to the standers-by; who offereth to God the sacrifice of a fool, and knoweth not that he doth evil, Eccles. v. 2; that serveth God with toys and antic gestures, and saying over certain words which were never acquainted with the feeling of his heart, nor scarce with his understanding. And to avoid his hypocrisy, perhaps, you can merrily deride him, and make a formal popish hypocrite the subject of your jests; and you can yourselves, with good understanding, pour out yourselves many hours together in orderly and meet expressions of prayer: but remember that many a hypocrite maketh himself a cloak of as good stuff as this; and that as pride hath more advantage to work upon your greater knowledge and better parts, so hypocrisy is but the offspring of pride. All this, without a heart entirely devoted unto God, is but a carcass better dressed; as the rich have more curious monuments than the poor. There is no outside thing, in which a hypocrite may not seem excellent.

Direct. XXIV. Be true to conscience, and hearken diligently to all it saith, and be often treating with it, and daily conversant and well acquainted with it. Hypocrites bear little reverence to their consciences: they make so often and so grossly bold with them, that conscience is deposed from its office at the present, and silenced by them, lest it should gall them by preaching to them those hard sayings which they cannot bear: and perhaps at last it is seared or bribed to take part with sin. But usually a hypocrite hath a secret judge within him which condemneth him. Take heed how you use your conscience, as you love your peace and happiness. Next Christ, it must be your best friend, or your greatest enemy: palliate it how you will at present, if you wound it, it will smart at last. And it is easier to bear poverty, or shame, or torment, than to bear its wounds, Prov. xviii. 14. 1. Mark the very principles and former judgment of your consciences; and if they are changed, know what changed them. 2. Harken to all the secret counsel and reproofs of conscience, especially when it speaketh oft and terribly; turn it not off without a hearing; yea, know the reason of its very scruples and doubts. 3. When it is sick and disquieted, know what the matter is, Psal. liii. 5, and vomit up the matter that justly disquiets it, whatever it cost you; and be sure you go to the bottom, and do not leave the root behind. 4. Open your consciences to some able, trusty guide when it is necessary, though it cost you shame. An over-tender avoiding of such shame is the hypocrite's sin and folly. Counsel is safe in matters of such importance. 5. Prefer conscience before all men, how great soever: none is above it but God. It is God's messenger, when it is conscience indeed: remember what it saith to you, and from whom, and for what end. Let friends, and neighbours, and company, and business, and profit, and sports, and honour stand by, and all give place whilst conscience speaketh; for it will be a better friend to you than any of these, if you use it as a friend. It would have been better to Judas than his thirty pieces were. 6. Yet see that it be well informed, and see its commission, for it is not above

* Permanent tepidi, ignavi, negligentes, vani, leves, voluptuosi, delicati; commoda corporis superflua sectantur, suum compendium in omnibus querunt, ubicunque honorem et estimationem nominis sui integra servare possunt: intus propriæ voluntati perniciat addicti, irregnati, minime abnegati, superbi, curiosi, et contumaces sunt in omnibus, licet externe coram hominibus bene morati videantur. In tentationibus impatientes, amari, procaces, iracundi, tristes, aliis molesti, verbis tamen ingenioque scoli. — In prosperis nimium elati et hilares: in adversis, nimium turbati sunt et pusillanimes: aliorum temerarii sunt iudices: aliorum vitia accuratissime

perscrutari, de aliorum defectibus frequenter garrere, ac gloriari egregium putant. Ex istis et similibus operibus facillime cognosci poterunt: nam moribus gestibusque suis seu sorex quispiam suoapte semet indicio producit. Thauler. flor. p. 65, 66.

¶ Quid prodest recondere se et oculos hominum auresque vitare? Bona conscientia turbam advocat; mala autem in solitudine anxia et sollicita est. Si honesta sunt quæ facia, omnes sciant: si turpia, quid refert neminem scire, cum tu scias: O te miserum si contemnitis hunc testem. Sen. Ep. 96. Matt. xxiii. 13—15, 23, 25, 27, 28.

God; nor is it masterless or lawless. 7. Converse not with it only in a crowd, but in secret, Psal. iv. 4. 8. Keep it awake; and keep it among awakening means and company: it will much sooner fall asleep in an ale-house, or a play-house, or among the foolish and profane, than at a lively sermon, or prayers, or reverent discourse of God. If I could but get conscience awakened to perform its office, and preach over all this that I have said in secret, it would ferret the hypocrite out of his self-deceit. Go, conscience, and search that deceitful heart, and speak to it in the name of God: ask that hypocrite whether conversion ever made him a new creature, and whether his soul and all that he hath be entirely devoted unto God? and whether his hopes and treasures be laid up in heaven, and his heart be there? and whether he subject all his worldly interest to the will of God, and the interest of his soul? and whether his greatest work be about his heart, and to approve himself to God? and whether he make an impartial, diligent inquiry after the truth, with a desire to receive it at the dearest rates? Tell him that a proud self-flattery may now make him justify or extenuate his sins, and take his formalities, and lip-service, and abuse of God for true devotion, and hate every man that would detect his hypocrisy, and convert him by bringing in the light; but a light will shortly appear to his soul, which he shall not resist. And then let him stand to his justification if he can; and let him then make it good that he gave up himself in sincerity, simplicity, and self-denial, to his God.

Direct. XXV. Remember that hypocrisy lieth much in doubling, and in a dividing heart and life: see therefore that you serve God in singleness of heart, or simplicity and integrity, as being his alone. Think not of serving God and mammon: a deep reserve at the heart for the world, while they seem to give up themselves in covenant to God, is the grand character of a hypocrite. Live as those that have one Lord and one Master, that all power stoopeth to; and one end or scope, to which all other are but means; and one work of absolute necessity to do; and one kingdom to seek first, and with greatest care and diligence to make sure of; and that have your hearts and faces still one way; and that agree with yourselves in what you think, and say, and do.^a A double heart and a double tongue is the fashion of the hypocrite, Psal. xii. 2; 1 Tim. iii. 8. He hath a heart for the world, and pride, and lust, which must seem sometimes to be lifted up to ask forgiveness, that he may sin with quietness and hope of salvation: you would not think when you see him drop his beads, or lift up his hands and eyes, and seem devoutly to say his prayers, how lately he came from a tavern, or a whore, or a lie, or from scorning at serious godliness. As Bishop Hall saith, he seemeth to serve that God at church on holy-days, whom he neglecteth at home; and boweth at the name of Jesus, and sweareth profanely by the name of God. Remember that there is but one God, one heaven for us, one happiness, and one way;^b and this one is of such moment, as calls for all the intention and attention of our souls, and is enough to satisfy us, and should be enough to call us off from all that would divert us. A divided heart is a false and self-deceiving heart. Are there two Gods? or is Christ

divided?^c While you grasp at both (God and the world) you will certainly lose one, and it is like you will lose both. To have two Gods, two rules, two heavens, is to have no God, no true rule, no heaven or happiness at all. Halt not therefore between two opinions: if God be God, obey him and love him; if heaven be heaven, be sure it be first sought. But if thy belly be thy god, and the world be thy heaven, then serve and seek them, and make thy best of them.

Direct. XXVI. Take heed of all that fleshly policy or craft, and worldly wisdom, which are contrary to the wisdom of the word of God, and would draw thee from the plain and open-heartedness which godly sincerity requireth. Let that which was Paul's rejoicing be yours, "that in simplicity and godly sincerity, not in fleshly wisdom, you have had your conversation in the world," 2 Cor. i. 12. Christianity renounceth not wisdom and honest self-preservation; but yet it maketh men plain-hearted, and haters of crafty, fraudulent minds. What is the famous hypocritical religion superadded to christianity and called popery, but that which Paul feared in his godly jealousy for the Corinthians, "lest as the serpent beguiled Eve by his subtilty, so their minds should be corrupted from the simplicity that is in Christ," 2 Cor. xi. 1—3. A forsaking the christian simplicity of doctrine, discipline, worship, and conversation, is the hypocrisy of religion, and of life. Equivocating and dishonest shifts and hiding, beseech those that have an ill cause, or an ill conscience, or an ill master whom they dare not trust; and not those that have so good a cause and God as christians have.

Direct. XXVII. Remember how much of sincerity consisteth in seriousness, and how much of hypocrisy consisteth in seeming, and dreaming, and trifling in the things of God and our salvation: see therefore that you keep your souls awake, in a sensible and serious frame.^d Read over the fifty considerations, which, in the third part of my "Saints' Rest," I have given to convince you of the necessity of being serious. See that there be as much in your faith as in your creed, and as much in your hearts and lives as in your belief. Remember that seeming and dreaming will not mortify deep-rooted sins, nor conquer strong and subtle enemies, nor make you acceptable to God, nor save your souls from his revenging justice. Remember what a mad kind of profaneness it is to jest and trifle about heaven and hell, and to dally with the great and dreadful God. "Seeing all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness?" 2 Pet. iii. 11. You pray for an obedience answering the pattern of the heavenly society, when you say, "Thy will be done on earth as it is in heaven;" and will you be such hypocrites as to pray, that you may imitate saints and angels in the purity and obedience of your hearts and lives, and when you have done, take up with shows, and seemings, and saying a few words, and a lifeless image of that holiness which you never had; yea, and perhaps deride and persecute in others the very thing which you daily pray for. O horrible abuse of the all-seeing God! Do you no more believe or fear his justice? When the apostle saith, Gal. vi. 7, "Be not deceived, God is not

^a Matt. xxiii. 8; Eph. iv. 2—5; Luke x. 42; Matt. vi. 33; 2 Pet. i. 10; John vi. 27.

^b 1 Tim. ii. 5; James iv. 12; Hos. x. 2.

^c 1 Cor. i. 13; Gal. iv. 8; 1 Cor. viii. 5; Phil. iii. 18.

^d The causes of superstition (and so of hypocrisy) are, pleasing and sensual rites and ceremonies, excess of outward and pharisaical holiness, over-great reverence of traditions,

which cannot but load the church, the stratagems of prelates for their own ambition and lucre, the savouring too much good intentions, which openeth a gate to conceits and novelties. Lord Bacon's Essays. As P. Callimachus Exper. describeth Attila, that he was a devourer of flesh and wine, &c. and yet Religione persuasionibusque de diis à gente sua susceptis, usque ad superstitionem addictus. Calli. p. (mibi) 339.

mocked;" he intimateth, that hypocrites go about to put a scorn on God by a mock religion, though it is not he, but themselves, that will prove mocked in the end. They offer God a deaf nut, or an empty shell or cask, for a sacrifice. An hypocrite differeth from a true christian, as a fencer from a soldier; he playeth his part very formally upon a stage with much applause; but you may perceive that he is not in good sadness, by his trifling and formality, and never killing any of his sins. Would men show no more of the great, everlasting matters of their own professed belief, in any seriousness of affection or endeavour than most men do, if they were not hypocrites? Would they hate and scorn men for doing but that (and part of that) which they pray and profess to do themselves, if they were not hypocrites? Woe to the world, because of hypocrisy! Woe to the carnal members of the church! Woe to idol shepherds, and the seeming, nominal, lifeless christians, of what sect soever! for God will not be mocked. They are christians, but it is with a mock christianity, while their souls are strange to the true esteem and use of Christ. They are believers, but with a mock belief, described James ii. They believe God should be loved above all, but they love him not. They believe that holiness is better than all the pleasures of sin; yet they choose it not, but hate it.^a They are religious, with a seeming vain religion, which will not so much as humble them, nor bridle their tongues, James i. 26. They are wise, with a mock wisdom; they are wise enough to prove their sins to be all lawful, or but venial sins: and wise enough to cast away the medicine that would heal them; and to confute the physician, and to answer the learnedst preacher of them all, and to scape salvation, and to secure themselves a place in hell, and keep themselves ignorant of it till they are there. They are converted, but with a mock conversion; which leaveth them as carnal, and proud, and worldly as before; being born of water but not of the Spirit, and being sensual still, John iii. 5, 6; Jude 19. They repent, but with a mock repentance; they repent, but they will not leave their sin, nor confess and bewail it, but hate reproof, and excuse their sin. They are honest, but with a mock honesty; though they swear, and curse, and rail, and slander, and backbite, and scorn at piety itself, yet they mean well, and have honest hearts: though they receive not the word with deep-rooting in their hearts, but are abominable and disobedient, and to every good work reprobate, they are honest for all that, Luke viii. 15; Tit. i. 16. They love God above all, though they love not to think or speak of him seriously, but hate his holiness and justice, his word and holy ways and servants, and are such as the Scripture calleth "haters of God;" and keep not his commandments, nor live to his glory.^b They love the servants of God, but they care not if the world were rid of them all; and take them to be but a company of self-conceited, troublesome fellows, and as very hypocrites as themselves; and the poor christians that are cruelly used by them, think they are neither in good sadness nor in jest, when they profess to love the worshippers of God. They love not their money, nor lands, nor lusts, with such a kind of love, I am sure. They have also always good desires; but they are such mock desires as those in James ii. 15, that wished the poor were fed, and clothed, and warmed, but gave them nothing towards it: and such good desires as the sluggard hath, that lieth in bed and wisheth that all his work were done, Prov. xxi. 25.

^a Psal. lxxviii, 37; 2 Cor. vii. 11.

^b 1 John i. 6; ii. 3-5, 15; iv. 6-8, 20; v. 3; Matt. x. 37.

^c The similitude of superstition to religion maketh it the

"The desire of the sluggard killeth him, because his hands refuse to labour." They pray, but with mock prayers; you would little think that they are speaking to the most holy God, for no less than the saving of their souls, when they are more serious in their very games and sports. They pray for grace, but they cannot abide it; they pray for holiness, but they are resolved they will have none of it; they pray against their sin, but no entreaty can persuade them from it. They would have a mock ministry, a mock discipline, a mock church, a mock sacrament, as they make a mock profession, and give God but a mock obedience; as I might show you through all the particulars, but for being tedious. And all this, because they have but a mock faith: they believe not that God is in good earnest with them in his commands, and threatenings, and foretelling of his judgments; as Lot to his sons-in-law, Gen. xix. 14, "He seemeth to them as one that mocked," and therefore they serve him as those that would mock him. O wretched hypocrites! is this agreeable to your holy profession? You call yourselves christians, and profess to believe the doctrine of Christ: is this agreeable to christianity, to your creed, to the ten commandments, to the Lord's prayer, and to the rest of the word of God? Had you none but the holy, jealous God to make a mock of? Had you nothing less than religion, and matters of salvation and damnation, to play with? Do you serve God as if he were a child, or an idol, or a man of straw; that either knoweth not your hearts, or is pleased with toys, and compliments, and shows, and saying over certain words, or acting a part before him as on a stage?^c Do you know what you offer, and to whom? His power is omnipotency; his glory is ten thousand-fold above that of the sun; his wisdom is infinite; millions of angels adore him continually; he is thy King and Judge; he abhorreth hypocrites. If thou didst but see one glimpse of his glory, or the meanness of his angels, the sight would awake thee from thy dreaming and dallying, and frighten thee from thy canting and trifling into a serious regard of God and thy everlasting state. Mal. i. 8, "Offer this now to thy governor: will he be pleased with thee, or accept thy person, saith the Lord of hosts?" If your servants set before you upon your table the feathers instead of the fowl, and the hair and wool instead of the flesh, and the scales instead of the fish, would you not think they rather mocked than served you? How dear have some paid even in this life for mocking God, let the case of Aaron's sons, Lev. x. 1-3, and of Ananias and Sapphira, Acts v. inform you: if with the fig-tree, Matt. xxi. 19, you offer God leaves only instead of fruit, you are nigh unto cursing, and your end is to be burned. Do you not read what he saith to the church of Laodicea, Rev. iii. 15, 16, "I would thou wert cold or hot; because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:" that is, either be an open infidel, or a holy, downright, zealous christian: but because thou callest thyself a christian, and hast not the life or zeal of a christian, but coverest thy wickedness and carnality with that holy name, I will cast thee away as an abominable vomit. It would make the heart of a believer ache to think of the hypocrisy of most that usurp the name of christians, and how cruelly they mock themselves. What a glory is offered them, and they lose it by their dallying! What a price is in their hands, what mercy is offered them, and they lose it by their dallying! What danger is before them, and they will fall into

more deformed: and as wholesome meat corrupteth into little worms, so good forms and orders corrupt into a number of petty observances. Lord Bacon's Essay of Superstition.

it by their dallying! Doth not the weight of your salvation forbid this trifling? You might better set the town on fire, and make a jest of it, than jest your souls into the fire of hell. Then you will find that hell is no jesting matter. If you mock yourselves out of your salvation, where are you then? If you play with time, and means, and mercy till they are gone, you are undone for ever. O dally not till you are past remedy. Alas, poor dreaming trifling hypocrites! Is time so sweet, and life so short, and death so sure and near, and God so holy, just, and terrible, and heaven so glorious, and hell so hot, and both everlasting, and yet will you not be in earnest about your work? Up and be doing, as you are men! and as ever you care what becomes of you for ever! Depart from iniquity, if you will name the name of Christ, 2 Tim. ii. 19. Let not a cheating world delude you for a moment, and have the kernel, the heart, while God hath but the empty shell. A mock religion will but keep up a mock hope, a mock peace, and a mock joy and comfort, till Satan have done his work, and be ready to unhood you and open your eyes. Job viii. 13, "So are the paths of all that forget God; and the hypocrite's hope shall perish." Job xxvii. 8, 9, "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?" Job xx. 4-7, "Knowest thou not this of old, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?" Away then with hypocritical formality and dalliance, and be serious and sincere for thy soul, and with thy God.

PART IV.

Directions against inordinate Man-pleasing; or that overvaluing the Favour and Censure of Man, which is the fruit of Pride, and a great cause of Hypocrisy; or, Directions against Idolizing Man.

As in other cases, so in this, iniquity consisteth not simply in the heart's neglect of God, but in the preferring of some competitor, and prevalence of some object which standeth up for an opposite interest.^a And so the obeying man before God and against him, and the valuing the favour and approbation of man before or against the approbation of God, and the fearing of man's censure or displeasure more than God's, is an idolizing man, or setting him up in the place of God. It turneth our chiefest observance, and care, and labour, and pleasure, and grief into this human fleshly channel, and maketh all that to be but human in our hearts and lives, which (objectively) should be divine. Which is so great and dangerous a sin, partaking of so much impiety, hypocrisy, and pride, as that it deserveth a special place in my directions, and in all watchfulness and consideration to escape it.

As all other creatures, so especially man, must be regarded and valued only in a due subordination and subserviency to God. If they be valued otherwise, they are made his enemies, and so are to be hated,^b and are made the principal engine of the ruin of

such as overvalue them. See what the Scripture saith of this sin: Isa. ii. 22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Matt. xxiii. 9, "And call no man your father upon the earth; for one is your Father which is in heaven." Ver. 8, "And be not ye called Rabbi; for one is your Master, even Christ: but he that is greatest among you shall be your servant." Jer. xx. 15, "Cursed be the man that trusteth in man, and maketh flesh his arm." Psal. cxviii. 6, 8, 9, "The Lord is on my side; I will not fear what man can do unto me. It is better to trust in the Lord, than to put confidence in man,—yea, in princes." Job xxxii. 21, 22, "Let me not accept any man's person; neither let me give flattering titles unto man: for I know not to give flattering titles; in so doing my Maker would soon take me away." Job xxi. 4, "As for me, is my complaint to man?" Gal. i. 10, "Do I seek to please men? for if I yet pleased men, I should not be a servant of Christ." 1 Cor. iv. 3, "But with me it is a very small thing to be judged of you, or of man's judgment." Luke xiv. 26, "If a man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Blessed are ye when man shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven," Matt. v. 11, 12. "Not with eye-service, as men-pleasers," Eph. vi. 6; Col. iii. 22. 1 Thess. ii. 4, "So we speak, not as pleasing men but God, who trieth our hearts." Jude 16, "Having men's persons in admiration because of advantage."^c This is enough to show you what Scripture saith of this inordinate man-pleasing, or respect to man: and now I shall proceed to direct you to escape it.

Direct. I. Understand well wherein the nature of this sin consisteth, that you may not run into the contrary extreme, but may know which way to bend your opposition. I shall therefore first show you, how far we may and must please men, and how far not.

1. Our parents, rulers, and superiors must be honoured, obeyed, and pleased in all things which they require of us, in the several places of authority which God hath given them over us; and this must be not merely as to man, but as to the officers of God, from whom, and for whom, (and not against him,) they have all their power, Rom. xiii.; Exod. xx. 12; Titus iii. 1; 1 Pet. ii. 13; 2 Pet. ii. 10.

2. We must in charity, and condescension, and meekness of behaviour, seek to please all men in order to their salvation. We must so thirst for the conversion of sinners, that we must become all things (lawful) to all men, that we may win them.^d We must not stand upon our terms, and keep at a distance from them, but condescend to the lowest, and bear the infirmities of the weak; and in things indifferent not take the course that pleaseth ourselves, but that which, by pleasing him, may edify our weak brother. We must forbear and forgive, and part with our right, and deny ourselves the use of our christian liberty, were it as long as we live, if it be necessary to the saving of our brethren's souls, by removing the offence which hindereth them by prejudice. We must not seek our own carnal ends, but

self with the most, be answered, If I should do as the most do, I should be no philosopher. Laert. in Chrysip. Adulationis fœdum crimen servitutis malignitati falsa species libertatis inest. Tacitus, lib. 17. Secure conscience first, Qua semel amissa, postea nullus eris.

^d Rom. xiv.; xv. 1-3.

^a Non quam multis placeas, sed qualibus stude. Martin. Dumiens. de Morib.

^b Luke xiv. 26, 27.

^c Magna animi sublimitate carpentes se atque objurgantes Socrates contemnebat. Laert. in Socrat.

^d When Chrysippus was asked why he exercised not him-

the benefit of others, and do them all the good we can.

3. As our neighbour is commanded to love us as himself, we are bound by all lawful means to render ourselves amiable to him, that we may help and facilitate this his love, as it is more necessary to him than to us: for to help him in obeying so great a command must needs be a great duty. And therefore if his very sin possess him with prejudice against us, or cause him to distaste us for some indifferent thing, we must, as far as we can lawfully, remove the cause of his prejudice and dislike; though he that hateth us for obeying God, must not be cured by our disobeying him. We are so far from being obliged to displease men by surliness and morosity, that we are bound to pleasing gentleness, and brotherly kindness, and to all that carriage which is necessary to cure their sinful hatred or dislike.

4. We must not be self-conceited, and prefer a weak, unfurnished judgment of our own, before the greater wisdom of another; but in honour must prefer each other: and the ignorant must honour the knowledge and parts of others that excel them, and not be stiff in their own opinion, nor wise in their own eyes, nor undervalue another man's reasons or judgment; but be glad to learn of any that can teach them, in the humble acknowledgment of their own insufficiency.

5. Especially we must reverence the judgment of our able, faithful teachers, and not by pride set up our weaker judgment against them, and resist the truth which they deliver to us from God. Neither must we set light by the censures or admonitions of the lawful pastors of the church:^m when they are agreeable to the word and judgment of God, they are very dreadful. As Tertullian saith, If any so offend as to be banished from communion of prayer, and assembly, and all holy commerce, it is a judgment foregoing the great judgment to come. Yea, if the officers of Christ should wrong you in their censures by passion or mistake, while they act in their own charge about matters belonging to their cognisance and judgment, you must respectfully and patiently bear the wrong, so as not to dishonour and contemn the authority and office so abused.

6. If sober, godly persons, that are well acquainted with us, do strongly suspect us to be faulty where we discern it not ourselves, it should make us the more suspicious and fearful: and if judicious persons fear you to be hypocrites, and no sound christians, by observing your temper and course of life, it should make you search with the greater fear, and not to disregard their judgment. And if judicious persons, especially ministers, shall tell a poor, fearful, doubting christian, that they verily think their state is safe, it may be a great stay to them, and must not be slighted as nothing, though it cannot give them a certainty of their case. Thus far man's judgment must be valued.

7. A good name among men, which is the reputation of our integrity, is not to be neglected as a thing of nought; for it is a mercy from God for which we must be thankful, and it is a useful means to our successful serving and honouring God. And the more eminent we are, and the more the honour of God and religion is joined with ours, or the good of men's souls dependeth on our reputation, the more careful we should be of it; and it may be a duty sometimes to vindicate it by the magistrate's justice, against a slander. Especially preachers

(whose success for the saving of their hearers depends much on their good name) must not despise it.*

8. The censures of the most petulant, and the scorns of enemies, are not to be made light of, as they are their sins, which we must lament; nor as they may provoke us to a more diligent search, and careful watchfulness over our ways. Thus far man's judgment is regardable.

But, 1. We must know how frail, and erroneous, and unconstant a thing man is; and therefore not be too high in our expectations from man. We must suppose that men will mistake us, and wrong us, and slander us, through ignorance, passion, prejudice, or self-interest. And when this befalls us, we must not account it strange and unexpected.

2. We must consider how far the enmity that is in lapsed man to holiness, and the ignorance, prejudice, and passion of the ungodly, will carry them to despise, and scorn, and slander all such as seriously and zealously serve God, and cross them in their carnal interest. And therefore, if for the sake of Christ and righteousness, we are accounted as the scorn and offscouring of all things, and as pestilent fellows, and movers of sedition among the people, and such as are unworthy to live, and have all manner of evil spoken of us falsely, it must not seem strange or unexpected to us, nor cast us down, but we must bear it patiently, yea, and exceedingly rejoice in hope of our reward in heaven.^o

3. Considering what remnants of pride and self-conceitdness remain in many that have true grace, and how many hypocrites are in the church, whose religion consisteth in opinions and their several modes of worship; we must expect to be reproached and abused by such, as in opinions, and modes, and circumstances do differ from us, and take us therefore as their adversaries. A great deal of injustice, sometimes by slanders or reproach, and sometimes by greater violence, must be expected, from contentious professors of the same religion with ourselves: especially when the interest of their faction or cause requireth it: and especially if we bring any truth among them, which seemeth new to them, or crosseth the opinions which are there in credit, or would be reformers of them in any thing that is amiss.

4. No men must be pleased by sin, nor their favour preferred before the pleasing of God. Man's favour as against God, is to be despised, and their displeasure made light of. If doing our duty will displease them, let them be displeased; we can but pity them.

5. We must place none of our happiness in the favour or approbation of men, but account it as to ourselves to be a matter of no great moment; neither worth any great care or endeavour to obtain it, or grief for losing it. We must not only contemn it as compared to the approbation and favour of God, but we must value it but as other transitory things, in itself considered; estimating it as a means to some higher end, the service of God, and our own or other men's greater good: and further than it conduceth to some of these, it must be almost indifferent to us what men think or say of us: and the displeasure of all men, if unjust, must be reckoned with our light afflictions.

6. One truth of God, and the smallest duty, must be preferred before the pleasing and favour of all the men in the world. Though yet as a means to the promoting of a greater truth or duty, the favour and pleasing of men must be preferred before the

interdum minime pœniteat, said one harshly enough to Acosta, ut lib. 4. c. 17. p. 413.

^o 1 Pet. iv. 12, 13, &c.; 1 Cor. iv. 12, 13; Acts xxii. 22; xxiv. 5, 6; Matt. v. 10—12.

^m Gal. v. 10; 1 Cor. v.

^o Quicquid de te probabiliter fingi potest, ne fingatur ante devota. Hieron. ad Nepot. Non solum veritas in hac parte sed etiam opinio studiosè quærenda est, ut te hypocritam agere

uttering of a lesser truth, or doing a lesser good at that time : because it is no duty then to do it.

7. Our hearts are so selfish and deceitful, naturally, that when we are very solicitous about our reputation, we must carefully watch them lest self be intended, while God is pretended. And we must take special care, that we be sure it be the honour of God, and religion, and the good of souls, or some greater benefit than honour itself, that we value our honour and reputation for.

8. Man's nature is so prone to go too far in valuing our esteem with men, that we should more fear lest we err on that hand, than on the other, in undervaluing it. And it is far safer to do too little than too much, in the vindicating of our own reputation, whether by the magistrate's justice, or by disputing, or any contentious means.

9. We must not wholly rest on the judgment of any, about the state of our souls, nor take their judgment of us for infallible ; but use their help that we may know ourselves.

10. If ministers, or councils called general, do err and contradict the word of God, we must do our best to discern it ; and discerning it, must desert their error rather than the truth of God. As Calvin, and after him Pareus on 1 Cor. iv. 3, say, " We must give an account of our doctrine to all men that require it, especially to ministers and councils : but when a faithful pastor perceiveth himself oppressed with unrighteous and perverse designs and factions, and that there is no place for equity and truth, he ought to be careless of man's esteem, and appeal to God, and fly to his tribunal. And if we see ourselves condemned, our cause being unpleaded, and judgment passed, our cause being unheard, let us lift up our minds to this magnanimity, as despising men's judgment, to expect with boldness the judgment of God ;" and say with Paul, " With me it is a small matter to be judged of you, or of man's judgment ; I have one that judgeth me, even the Lord."

11. God must be enough for a gracious soul, and we must know " that in his favour is life," and his " loving-kindness is better than life itself : " and this must be our care and labour, that " whether living or dying we may be accepted of him : " and if we have his approbation it must satisfy us, though all the world condemn us. Therefore having faithfully done our duty, we must leave the matter of our reputation to God ; who, if our ways please him, can make our enemies to be at peace with us, or be harmless to us as if they were no enemies. As we must quietly leave it to him what measure of wealth we shall have, so also what measure of honour we shall have. It is our duty to love and honour, but not to be beloved and honoured.

12. The prophecy of our Saviour must be still believed, that the " world will hate us ; " and his example must be still before our eyes, who submitted to be spit upon, and scorned and buffeted, and slandered as a traitor or usurper of the crown, and " made himself of no reputation," and " endured the cross," and " despised the shame ; " leaving us an example that we " should follow his steps, who did no sin, neither was guile found in his mouth ; who, when he was reviled, reviled not again ; when he suffered, he threatened not, but committed all to him that judgeth righteously." This is the usage that must be the christian's expectation, and not to be well spoken of by all, nor to have the applause and honour of the world.

13. It is not only the approbation of the ignorant and ungodly that we must thus set light by ; but even of the most learned and godly themselves, so as to bear their censures as an easy burden, when God is pleased this way to try us ; and to be satisfied in God alone, and the expectation of his final judgment.

Direct. II. Remember that the favour and pleasing of man is one of your snares, that would prevail against your pleasing God : therefore watch against the danger of it, as you must do against other earthly things.

Direct. III. Remember how silly a creature man is ; and that his favour can be no better than himself. The thoughts or words of a mortal worm are matters of no considerable value to us.

Direct. IV. Remember that it is the judgment of God alone, that your life or death for ever doth depend upon ; and how little you are concerned in the judgment of man. 1. An humbled soul, that hath felt what it is to have displeased God, and what it is to be under his curse, and what it is to be reconciled to him by the death and intercession of Jesus Christ, is so taken up in seeking the favour of God, and is so troubled with every fear of his displeasure, and is so delighted with the sense of his love, as that he can scarce have while to mind so small a matter as the favour or displeasure of a man. God's favour is enough for him, and so precious to him, that if he find that he hath this, so small a matter as the favour of a man will scarce be missed by him.

2. God only is our supreme Judge, and our governors as officers limited by him : but for others, if they will be usurpers, and set themselves in the throne of God, and there let fly their censures upon things and persons which concern them not, why should we seem much concerned in it ? If a beggar step up into a seat of judicature, and there condemn one, and fine another, will you fear him, or laugh at him ? Who art thou that judgest another man's servant ? To his own master doth he stand or fall. Men may step up into the throne of God, and there presume to judge others according to their interests and passions : but God will quickly pull them down, and teach them better to know their places. How like is the common censure of the world, to the game of boys, that will hold an assize, and make a judge, and try and condemn one another in sport ! And have we not a greater Judge to fear ?

3. It is God only that passeth the final sentence, from whom there is no appeal to any other : but from human judgment there lieth an appeal to God. Their judgment must be judged of by him. Things shall not stand as now men censure them. Many a bad cause is now judged good, through the multitude or greatness of those that favour it : and many a good cause is now condemned. Many a one is taken as a malefactor because he obeyeth God and doth his duty. But all these things must be judged over again, by him that hath denounced a " woe to them that call evil good and good evil, that put darkness for light and light for darkness," Isa. v. 20. " He that saith to the wicked, Thou art righteous, people shall curse him, nations shall abhor him," Prov. xxiv. 24. It were ill with the best of the servants of Christ, if the judgment of the world must stand, who condemn them as fools, and hypocrites, and what they list : then the devil's judgment would stand. But he is the wise man that God will judge to be wise at last ; and he only is the happy man that God

† *Psal.* xxx. 5 ; *Ixiii.* 3 ; *2 Cor.* v. 9 ; *Rom.* viii. 33, 34.

† *Matt.* x. ; *John* xv. ; *Matt.* xxvii. ; *Heb.* xii. 1-3 ; *1 Pet.* ii. 21-23.

† We must go further than Seneca, who said, *Male de me*

loquuntur, sed mali ; moverer si de me Mar. Cato, si Lælius sapiens, si duo Scipiones ista loquerentur : nunc malis displicere, laudari est.

† See *Dr. Boys' Postil.* p. 42, 43. *Marlorat.* in *1 Cor.* iv. 3.

calls happy. The erring judgment of a creature is but like an ignorant man's writing the names of several things upon an apothecary's boxes; if he write the names of poisons upon some, and of antidotes on others, when there are no such things within them, they are not to be estimated according to those names.¹ How different are the names that God and the world do put upon things and persons now! And how few now approve of that which God approveth of, and will justify at last! How many will God judge heterodox and wicked, that men judged orthodox, and worthy of applause! And how many will God judge orthodox and sincere, that were called heretics and hypocrites by men! God will not verify every word against his servants, which angry men, or contentious disputants, say against them. The learning, or authority, or other advantages of the contenders, may now bear down the reasons and reputations of more wise and righteous men than they, which God will restore and vindicate at last. The names of Luther, Zuinglius, Calvin, and many other excellent servants of the Lord, are now made odious in the writings and reports of papists, by their impudent lies; but God judgeth otherwise, with more righteous judgment. Oh what abundance of persons and causes will be justified at the dreadful day of God, which the world condemned! And how many will be there condemned, that were justified by the world! O blessed day! most desirable to the just, most terrible to the wicked and every hypocrite. How many things will then be set straight, that now are crooked! and how many innocents and saints will then have a resurrection of their murdered names, that were buried by the world in a heap of lies, and their enemies never thought of their reviving! O look to that final judgment of the Lord, and you will take men's censures but as the shaking of a leaf.

4. It is God only that hath power to execute his sentence, to our happiness or misery. "There is one lawgiver that is able to save and to destroy," James iv. 12. If he say to us, "Come ye blessed," we shall be happy, though devils and men should curse us; for those that he blesseth shall be blessed. If he condemn to hell, the applause of the world will fetch no man out, nor give him ease. A great name on earth, or histories written in their applause, or a gilded monument over their bones, are a poor relief to damned souls. And the barking of the wicked, and their scorns on earth, are no diminution to the joy or glory of the souls that shine and triumph with Christ. It is our Lord that "hath the keys of death and hell," Rev. i. 18. Please him, and you are sure to escape, though the pope, and all the wicked of the world, should thunder out against you their most direful curses. Woe to us if the wicked could execute all their malicious censures! then how many saints would be in hell! But if it be God that justifies us, how inconsiderable a matter is it, who they are that condemn us, or what be their pretences! Rom. viii. 33.

Direct. V. Remember that the judgment of ungodly men, is corrupted and directed by the devil; and to be overruled by their censures, or too much to fear them, is to be overruled by the devil, and to be afraid of his censures of us. And will you honour him so much? Alas! it is he that puts those thoughts into the minds of the ungodly, and those reproachful words into their mouths. To prefer the judgment of a man before God's, is odious

enough, though you did not prefer the devil's judgment.

Direct. VI. Consider what a slavery you choose, when you thus make yourselves the servants of every man, whose censures you fear, and whose approbation you are ambitious of. 1 Cor. vii. 23, "Ye are bought with a price; be not ye the servants of men:" that is, do not needlessly enthrall yourselves. What a task have men-pleasers! they have as many masters as beholders! No wonder if it take them off from the service of God; for the "friendship of the world is enmity to God;" and he that will thus be "a friend of the world, is an enemy to God," James iv. 4. They cannot serve two masters, God and the world. You know men will condemn you, if you be true to God: if, therefore, you must needs have the favour of men, you must take it alone without God's favour. A man-pleaser cannot be true to God, because he is a servant to the enemies of his service; the wind of a man's mouth will drive him about as the chaff, from any duty, and to any sin. How servile a person is a man-pleaser! how many masters hath he, and how mean ones! It perverteth the course of your hearts and lives, and turneth all from God to this unprofitable way."

Direct. VII. Remember what a pitiful reward you seek. "Verily," saith our Lord, concerning hypocrites and man-pleasers, "they have their reward," Matt. vi. 25. O miserable reward! The thought and breath of mortal men, instead of God—instead of heaven; this is their reward! Their happiness will be to lie in hell, and remember that they were well spoken of on earth! and that once they were accounted religious, learned, wise, or honourable! and to remember that they preferred this reward before everlasting happiness with Christ! If this be not gain, your labour is all lost, which you lay out in hunting for applause. If this be enough to spend your time for, and to neglect your God for, and to lose your souls for, rejoice then in the hypocrite's reward.

Direct. VIII. And remember that honour is such a thing as is found sooner by an honest contempt of it, than by an inordinate affection of it, and seeking it. It is a shadow which goeth from you if you follow it, and follows you as fast as you go from it. Whose names are now more honourable upon earth, than those prophets, and apostles, and martyrs, and preachers, and holy, mortified christians, who in their days set lightest by the approbation of the world, and were made the scorn or foot-ball of the times in which they lived? Those that have been satisfied with the approbation of their heavenly Father, who saw them "in secret," have been "rewarded by him openly." It is, even in the eyes of rational men, a far greater honour to live to God, above worldly honour, than to seek it. And so much as a man is perceived to affect and seek it, so much he loseth of it: for he is thought to need it; and men perceive that he plays a low and pitiful game, that is so desirous of their applause! As they would condemn a man that should lick up the spittle of every man where he comes, so will they condemn him that liveth on their thoughts and breath, and honour him more that lives on God.

Direct. IX. If nothing else will cure this disease, at least let the impossibility of pleasing men, and attaining your ends, suffice against so fruitless an attempt. And here I shall show you how impossible it is, or, at least, a thing which you cannot reasonably expect.

¹ The open daylight of truth doth not show the masks, and mummeries, and triumphs of the world, half so stately and gallant as candlelight doth. Lord Bacon's Essay of Truth. Why lies are loved.

² Offendet te superbus contemptu; dives contumelia, petulans injuria, lividus malignitate: pugnat contentione, ventosus et mendax vanitate: non feres a suspicioso timere, a pertinace viuci, a delicato fastidiri. Senec. de Ira, l. 3. c. 8

1. Remember what a multitude you have to please; and when you have pleased some, how many more will be still displeased, and how many displeased when you have done your best.* Alas! we are insufficient at once to observe all those that observe us, and would be pleased by us. You are like one that hath but twelve pence in his purse, and a thousand beggars come about him for it, and every one will be displeased if he have it not all. If you resolve to give all that you have to the poor, if you do it to please God, you may attain your end; but if you do it to please them, when you have pleased those few that you gave it to, perhaps twice as many will revile or curse you, because they had nothing. The beggar that speeds well will proclaim you liberal; and the beggar that speeds ill will proclaim you niggardly and unmerciful; and so you will have more to offend and dishonour you, than to comfort you by their praise, if that must be your comfort.

2. Remember that all men are so selfish, that their expectations will be higher than you are able to satisfy. They will not consider your hinderances, or avocations, or what you do for others, but most of them look to have as much to themselves, as if you had nobody else to mind but them. Many and many a time, when I have had an hour or a day to spend, a multitude have every one expected that I should have spent it with them. When I visit one, there are ten offended that I am not visiting them at the same hour: when I am discoursing with one, many more are offended that I am not speaking to them all at once: if those that I speak to account me courteous, and humble, and respectful, those that I could not speak to, or but in a word, account me discourteous and morose. How many have censured me, because I have not allowed them the time, which God and conscience commanded me to spend upon greater and more necessary work! If you have any office to give, or benefit to bestow, which one only can have, every one thinketh himself the fittest; and when you have pleased one that hath it, you have displeased all that went without it, and missed of their desires.

3. You have abundance to please that are so ignorant, unreasonable, and weak, that they take your greatest virtues for your faults, and know not when you do well or ill; and yet none more bold in censuring than those that least understand the things they censure.† Many and many a time my own and others' sermons have been censured, and openly defamed, for that which never was in them, upon the ignorance or heedlessness of a censorious hearer; yea, for that which they directly spoke against; because they were not understood: especially he that hath a close style, free from tautology, where every word must be marked by him that will not misunderstand, shall frequently be misrepresented.

4. You will have many factious zealots to please, who being strangers to the love of holiness, christianity, and unity, are ruled by the interest of an opinion or a sect; and these will never be pleased by you, unless you will be one of their side or party, and conform yourself to their opinions. If you be not against them, but set yourselves to reconcile and end the differences in the church, they will hate you as not promoting their opinions, but weakening

them by some abhorred syncretisms. As in civil, so in ecclesiastical wars, the firebrands cannot endure the peaceable: if you will be neutrals, you shall be used as enemies. If you be never so much for Christ, and holiness, and common truth, all is nothing, unless you be also for them, and their conceits.

5. Most of the world are haters of holiness, and have a serpentine enmity to the image of God, being not renewed by the Holy Ghost; and will not be pleased with you, unless you will sin against your Lord, and do as they do. 1 Pet. iv. 3—5, "Walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead." You must be counted as Lot among the Sodomites, a busy fellow that comes among them to make himself their judge, and to control them, if you tell them of their sin. You shall be called a precise, hypocritical coxcomb, (or somewhat much worse,) if you will not be as bad as they, and if by your abstinence (though you say nothing) you seem to reprehend their sensuality and contempt of God. Among bedlams you must play the bedlam, if you will escape the fangs of their revilings. And can you hope to please such men as these?

6. You shall have satanical God-haters, and men of seared and desperate consciences to please, that are malicious and cruel, and will be pleased with nothing but some horrid iniquity, and the damning of your own souls, and drawing others to damnation. Like that monster of Milan, that when he had got down his enemy, made him blaspheme God in hope to save his life, and then stabbed him, calling it a noble revenge, that killed the body and damned the soul at once. There are such in the world, that will so visibly act the devil's part, that they would debauch your consciences with the most horrid perjuries, perfidiousness, and impiety, that they may triumph over your miserable souls.‡ And if you think it worth the wilful damning of your souls, it is possible they may be pleased. If you tell them, we cannot please you, unless we will be dishonest, and displease God, and sin against our knowledge and consciences, and hazard our salvation, they will make but a jest of such arguments as these, and expect you should venture your souls and all upon their opinions, and care as little for God and your souls as they do. Desperate sinners are loth to go to hell alone; it is a torment to them to see others better than themselves. They that are cruel and unmerciful to themselves, and have no pity on their own souls, but will sell them for a whore, or for preferment, and honour, or sensual delights, will scarce have mercy on the souls of others: Matt. xxvii. 25, "His blood be on us, and on our children."

7. You will have rigorous, captious, uncharitable, and unrighteous men to please, who will "make a man offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, and watch for iniquity," Isa. xxix. 20, 21. That have none of that charity which covereth faults, and interpreteth words and actions

* Unus mihi pro populo est, et populus pro uno. Sen. Ep. 7. ex Democrit. Satis sunt mihi pauci, satis est unus; satis est nullus. Senec. Epist. 7. Socrates was condemned by the votes of more against him of his judges than those that absolved him; and they would not suffer Plato to speak for him. His sentence was, Jura violat Socrates, quos ex majorum instituto suscepit civitas, deos esse negans, alia vero nova demonia inducens. Laert. in Socrat.

† Quæ ego scio populus non probat: quæ probat populus ego nescio. Sen. Epi. 29. Imperitia in omnibus majori ex parte dominatur, et multitudo verborum. Clenbulus in Laert.

‡ Inter hæc quid agant quibus loquendi à Christo officium mandatur? Deo displicent, si taceant; hominibus si loquantur. Salvian. ad Eccles. Cath. l. 4.

favourably; nor none of that justice which causeth men to do as they would be done by, and judge as they would be judged; but judging without mercy, are like to have judgment without mercy. And are glad when they can find any matter to reproach you: and if once they meet with it (true or false) they will never forget it, but dwell as the fly on the ulcerated place.^a

8. You will have passionate persons to please, whose judgments are blinded, and are not capable of being pleased. Like the sick and sore that are hurt with every touch; and at last, saith Seneca, with the very conceit that you touched them. How can you please them, when displeasedness is their disease, that abideth within them, at the very heart?

9. You will find that censoriousness is a common vice, and though few are competent judges of your actions, as not being acquainted with all the case, yet every one almost will be venturing to cast in his censure. A proud, presumptuous understanding is a very common vice; which thinks itself presently capable of judging, as soon as it heareth but a piece of the case, and is not conscious of its own fallibility, though it have daily experience of it. Few are at your elbow, and none in your heart, and therefore know not the circumstances and reasons of all that you do, nor hear what you have to say for yourselves; and yet they will presume to censure you, who would have absolved you, if they had but heard you speak. It is rare to meet even with professors of greatest sincerity, that are very tender and fearful of sinning, in this point of rash, ungrounded judging, without capacity or call.

10. You live among unpeaceable tattlers and tale-carriers, that would please others by accusing you. Who is it that hath ears that hath not such vermin as these earwigs busy at them? except here and there an upright man, whose angry countenance hath still driven away such backbiting tongues. And all shall be said behind your backs, when you are incapable of answering for yourselves. And if it be a man that the hearers think well of, that accuseth or backbiteth you, they think it lawful then to believe them: and most that are their friends, and of their party, and for their interest, shall be sure to be thought so honest as to be credible. And it is not strange, for a learned, ingenious, yea, a godly person to be too forward in uttering, from the mouth of others, an evil report; and then the hearer thinks he is fully justified for believing it, and reporting it again to others. David himself by the temptation of a Ziba, is drawn to wrong Mephibosheth, the son of his great deserving friend, 2 Sam. xvi. 3, 4. No wonder then if Saul do hearken to a Doeg, to the wrong of David, and murder of the priests. Prov. xviii. 8, "The words of a tale-bearer are as wounds." Prov. xxvi. 20, "Where no wood is, the fire goeth out: so where there is no tale-bearer the strife ceaseth." And when these are still near men, and you far off, it is easy for them to continue the most odious representation of the most laudable person's actions in the world.

^a Even for the greatness of your services, you may perish, by the suspicion and envy of those great ones whom you served: as is proved by the case of Saul and David, Belisarius, Narses, Bonifacius, the two sons of Huniades imprisoned, and one slain, and multitudes such like.

^b Persium non curo legere: Lælium Decimum volo: ut Lucilius.

^c I may add that you have guilty consciences to please. And the guilty are, as Seneca speaks, like one that hath an ulcer, that at first is hurt with every touch, and at last even with the suspicion of a touch. Tutum aliqua res in mala conscientia præstat, nulla securum. Putat enim etiamsi non deprehenditur, se posse deprehendi; et inter somnus movetur,

11. The imperfection of all men's understandings and godliness is so great, that the differences of judgment that are among the best, will tend to the injury and undervaluing of their brethren. One is confident that his way is right, and another is confident of the contrary: and to how great contentings and injuries such differences may proceed, he that knoweth not in this age, shall not know for me.^b We need not go to Paul and Barnabas for an instance (that was a far lighter case); nor to Epiphanius, Hierom, and Chrysostom; nor to those ages and tragedies of contending bishops, that in the eastern and western churches have been before us: every one thinking his cause so plain, as to justify himself, in all that he saith and doth against those that presume to differ from him. And surely you may well expect some displeasure, even from good and learned men, when the church have felt such dreadful concussions, and bleedeth to this day, by so horrid divisions, through the remnants of that pride and ignorance which her reverend guides have still been guilty of.^c

12. You have men of great mutability to please; that one hour may be ready to worship you as gods, and the next to stone you, or account you as devils, as they did by Paul, and Christ himself. What a weathercock is the mind of man! especially of the vulgar and the temporizers! When you have spent all your days in building your reputation on this sand, one blast of wind or storm at last, doth tumble it down, and all your cost and labour are lost. Serve men as submissively and carefully as you can; and after all, some accident or failing of their unrighteous expectations, may make all that ever you did forgotten, and turn you out of the world with Wolsey's groans, "If I had served God as faithfully as man, I had been better rewarded, and not forsaken in my distress." How many have fallen by the hands or frowns of those whose favour they had dearly purchased, perhaps at the price of their salvation! If ever you put such confidence in a friend, as not to consider that it is possible he may one day prove your enemy, you know not man; and may perhaps be better taught to know him, to your cost.

13. Every man living shall unavoidably be engaged by God himself, in some duties which are very liable to misconception, and will have an outside and appearance of evil, to the offence of those that know not all the inside and circumstances. And hence it comes to pass, that a great part of history is little worthy of regard; because the actions of public persons are discerned but by the halves by most that write of them. They write most by hearsay; or know but the outside and seemings of things, and not the spirit, and life, and reality of the case. Men have not the choosing of their own duties, but God maketh them by his law and providence: and it pleaseth him oft to try his servants in this kind: many of the circumstances of their actions shall remain unknown to men, that would justify them if they knew them, and account them as notorious, scandalous persons, because they know them

et quoties alicujus scelus loquitur, de suo cogitat. Sen. Epis. 106. Prima et maxima peccantium pœna est peccasse.—Hæc et secundæ pœnæ premunt et sequuntur, timere semper et expavescere et securitate diffidere. Epis. 97. Tyranno amici quoque sæpe suspecti sunt. Tu ergo, si tyrannidem tuto tenere cupis, atque in ea constabili, civitatis principes tolle, sive illi amici, sive inimici videantur. Thrasylbulus in Epist. Perierand. in Laertio. Plerumque ingenium est, ut errata aliorum vel minima perscrutentur, benefacta vero vel in propatulo posita prætereant; sicut vultures corpora viva et sana non sentiunt, morticina vero et cadavera tametsi longe remota odore persequuntur. Galiadus in Arcan. Jesuit p. 56.

not. How like to evil was the Israelites' taking the goods of the Egyptians! and how likely to lay them open to their censure! So was Abraham's attempt to sacrifice his son: and so was David's eating the shew-bread, and dancing almost naked before the ark; Christ's eating and drinking with publicans and sinners; Paul's circumcising Timothy, and purifying in the temple; with abundance such like, which fall out in the life of every christian. No wonder if Joseph thought once of putting Mary away, till he knew the evidence of her miraculous conception; and how liable was she to censure, by those that knew it not! Oh, therefore, how vain is the judgment of man! And how contrary is it frequently to the truth! And with what caution must history be read! And oh how desirable is the great day of God, when all human censure shall be justly censured!

14. The perverseness of many is so great, that they require contradictions and impossibilities of you, to tell you that they are resolved never to be pleased by you. If John use fasting, they say, "he hath a devil:" if Christ come "eating and drinking," they say, "Behold a gluttonous person, and a wine-bibber, a friend of publicans and sinners," Matt. xi. 18, 19. If your judgment and practice be conformable to superiors, especially if they have admitted of a change, you shall be judged mere knaves and temporizers: if they are not, you shall be judged disobedient, refractory, and seditious. If you speak fair and pleasingly, they will call you flatterers and dissemblers: if you speak more freely, though in a necessary case, they will say you rail. If I accept of preferment, they will say, I am ambitious, proud, and worldly: if I refuse it, (how modestly soever,) they will say, I am discontented, and have seditious designs. If I preach not when I am forbidden, I shall be accused as forsaking the calling I undertook, and obeying man against God: if I do preach, I shall be accounted disobedient and seditious. If a friend or kinsman desire me to help him to some place or preferment which he is not fit for, or which would tend to another's wrong; if I should grant his desire, I shall be taken for dishonest, that by partiality wrong another; if I deny it him, I shall be called unnatural or unfriendly, and worse than an infidel. If I give to the poor as long as I have it, I shall be censured for ceasing when I have no more: they that know not whether you have it to give or not, will be displeased if you do not; and if many years you should maintain them freely, it is all as nothing as soon as you cease, either because your stock is spent, or because some other is made the necessary object of your charity. If you be wronged in your estate, if you go to law, they will say, you are contentious; if you let go your estate to avoid contention, they will say, you are silly fools or idiots. If you do any good works of charity to the knowledge of men, they will say, you are hypocrites, and do it for applause; if you do it secretly, that no one know of it, they will say, you are covetous, and have no good works, and though you make a greater profession of religion, you do no good; and others shall be censured so also for your sakes. If you be pleasant and merry, they will censure you as light and vain: if you be more grave and sad, they will say, you are melancholy or discontent. In a word, whatever you do, be sure by some it will be condemned; and do or not do, speak

or be silent, you shall certainly displease, and never escape the censures of the world.

15. There is among men so great a contrariety of judgments, and dispositions, and interests, that they will never agree among themselves; and if you please one, the rest will be thereby displeased.^a He that you please is an enemy to another; and therefore you displease his enemy by pleasing him. Sometimes, state differences divide kingdoms into parties, and one party will be displeased with you if you be of the other, and both if you are neuters, or dislike them both; and each party think their cause will justify any accusations they can charge you with, or odious titles they can give you, if not any sufferings they can bring upon you. Church differences and sects have been found in all ages, and you cannot be of the opinion of every party; when the world aboundeth with such variety of conceits, you cannot be of all at once. And if you be of one party, you must displease the rest; if you are of one side in controverted opinions, the other side accounteth you erroneous: and how far will the supposed interest of their cause and party carry them! One half of the christian world, at this day, condemneth the other half as schismatical at least, the other half doing the like for them. And can you be papists, and protestants, and Greeks, and every thing? If not, you must displease as many as you please. Yea, more; if mutable men shall change never so oft, they will expect that you change as fast as they, and whatever their contrary interests require, you must follow them in; one year you must swear, and another you must unswear all again: whatever cause or action they engage in, be it never so devilish, you must approve of it and countenance it, and all that they do you must say is well done. In a word, you must teach your tongue to say or swear any thing, and you must sell your innocence, and hire out your consciences wholly to their service, or you cannot please them. Micaiah must say with the rest of the prophets, "Go, and prosper," or else he will be hated, as not prophesying good of Ahab, but evil, 1 Kings xxii. 8. And how can you serve all interests at once? It seems the providence of God hath, as of purpose, wheeled about the affairs of the world, to try and shame man-pleasers and temporizers in the sight of the sun. It is evident then, that if you will please all you must at once both speak and be silent, and verify contradictions, and be in many places at once, and be of all men's minds, and for all men's way. For my part, I mean to see the world a little better agreed among themselves, before I will make it my ambition to please them. If you can reconcile all their opinions, and interests, and complexions, and dispositions, and make them all of one mind and will, then hope to please them.

16. If you excel in any one virtue or duty, even that shall not excuse you from the contrary defamation, so unreasonable are malicious men. Nothing in the world can secure you from censorious, slanderous tongues.* The perfect holiness of Jesus Christ could not secure him from being called a gluttonous person and a wine-bibber, and a friend of publicans and sinners. His wonderful contempt of worldly dignities and honours, and his subjection to Cæsar, could not secure him from being slandered and crucified as Cæsar's enemy. The great piety of the ancient christians excused them not from the vulgar calumny, that they met together for filthiness in the

^a When the divines of Heidelberg appointed Pitiscus to write his *Irenicon*, his very writing for peace, and to persuade the reformed from apologies and disputes, did give occasion of renewed stirrs to the Saxons and Swedish divines, to tell men that they could have no peace with us. Scultet. *Cæric*. p. 46.

* They that saw Stephen's face as it had been the face of an angel, and heard him tell them that he saw heaven opened, yet stoned him to death as a blasphemer. Acts vi. 15; vii. 55—60.

dark; nor from the cry of the rabble, *Tollite impios*, Away with the ungodly, because they were against the worshipping of idols. I have known those that have given all that ever they had to the poor except their food and necessities, and yet (though it was to a considerable value) have been reproached as unmerciful, by those that have not had what they expected. Many a one hath been defamed with scandalous rumours of uncleanness, that have lived in untainted chastity all their lives. The most eminent saints have been defamed as guilty of the most horrid crimes, which never entered into their thoughts. The principal thing that ever I bent my studies and care about, hath been the reconciling, unity, and peace of christians, and against unpeaceableness, uncharitableness, turbulency, and division; and yet some have been found, whose interest and malice have commanded them to charge me with that very sin, which I have spent my days, my zeal, and study against. How oft have contrary factions charged me with perfectly contrary accusations! I can scarce remember the thing that I can do in all the world, that some will not be offended at; nor the duty so great and clear, that some will not call my sin; nor the self-denial so great, (to the hazard of my life,) which hath not been called self-seeking, or something clean contrary to what it was indeed. Instead therefore of serving and pleasing this malicious, unrighteous world, I condemn their blind and unjust censures, and appeal to the most righteous God.^f

17. If you have a design for a name of honour when you are dead, consider what power a prevailing faction may have to corrupt the history of your life, and represent you to posterity perfectly contrary to what you are; and how impossible it is for posterity to know whose history is the product of malicious, shameless lies, and whose is the narrative of impartial truth. What contrary histories are there of particular persons and actions written by men of the same religion: as of Pope Gregory VII. and the emperors that contended with him; and about Pope Joan, and many the like cases, where you may read scores of historians on one side and on the other.^g

18. Remember that the holiest saints or apostles could never please the world, nor escape their censures, slanders, and cruelties; no, nor Jesus Christ himself. And can you think by honest means to please them better than Christ and all his saints have done? You have not the wisdom that Christ had to please men, and to avoid offence. You have not the perfect innocency and unblamableness that Christ had; you cannot heal their sicknesses and infirmities, and do that good to them to please and win them, as Jesus Christ did; you cannot convince them, and constrain them to reverence you by manifold miracles, as Jesus Christ did. Can you imitate such an excellent pattern as is set you by the holy, patient, charitable, unwearied apostle Paul? Acts xx.; 1 Cor. iv. ix.; 2 Cor. iv. v. vi. x. xi. xii. If you cannot, how can you please them that would not be pleased by such unimitable works of love and power? The more Paul "loved" some of his hearers, "the less he was beloved," 2 Cor. xii. 15. They used him

"as an enemy for telling them the truth," Gal. iv. 16. Though he "became all things to all men," he could "save but some," nor "please but some," 1 Cor. ix. 22. And what are you that you should better please them?

19. Godliness, virtue, and honesty itself will not please the world, and therefore you cannot hope to please them by that which is not pleasing to them. Will men be pleased by that which they hate? and by the actions which they think accuse them and condemn them? And if you will be ungodly and vicious to please them, you sell your souls, your conscience, and your God, to please them. God and they are not pleased with the same ways. And which do you think should first be pleased? If you displease him for their favour, you will buy it dear.^h

20. They are not pleased with God himself; yea, no man doth displease so many and so much as he. And can you do more than God to please them? or can you deserve their favour more than he? They are daily displeased with his works of providence: one would have rain, when another would have none; one would have the winds to serve his voyage, and another would have them in a contrary end; one party is displeased, because another is pleased and exalted; every enemy would have his cause succeed, and the victory to be his; every contender would have all go on his side. God must be ruled by them, and fit himself to the interest of the most unjust, and to the will of the most vicious, and do as they would have him, and be a servant to their lusts, or they will not be pleased with him. And his holy nature, and his holy word, and holy ways, displease them more than his ordinary providence. They are displeased that his word is so precise and strict, and that he commandeth them so holy and so strict a life, and that he threateneth all the ungodly with damnation: he must alter his laws, and make them more loose, and fit them to their fleshly interest and lusts, and speak as they would have him, without any difficulties, before they will be pleased with them (unless he alter their minds and hearts). And how do you think they will be pleased with him at last, when he fulfils his threatenings? when he killeth them, and turneth their bodies to dust, and their guilty souls to torment and despair?

21. How can you please men that cannot please themselves? Their own desire and choice will please them but a little while. Like children, they are soon weary of that which they cried for: they must needs have it, and when they have it, it is naught, and cast away; they are neither pleased with it, nor without it. They are like sick persons that long for every meat or drink they think of, and when they have it, they cannot get it down; for the sickness is still within them that causeth their displeasure. How many do trouble and torment themselves by their passions and folly from day to day! and can you please such self-displeasers?

How can you please all others, when you cannot please yourselves? If you are persons fearing God, and feel the burden of your sins, and have life enough to be sensible of your diseases, I dare say there are none in the world so displeasing to you, as you are

^f Socrates primus de vitæ ratione disseruit, ac primus philosophorum damnatus moritur. Laert. in Socrat. p. 92. Multa prius de immortalitate animarum ac præclara dissertus. Ibid.

^g Fama liberrima principum iudex. Seneca in Consolat. ad Martiam.

^h Aristides having got the surname of Just, was hated by the Athenians, who decreed to banish him; and every one that voted against him being to write down his name, a clown that could not write came to Aristides to desire him to write

down Aristides' name. He asked him whether he knew Aristides; and the man answered, No; but he would vote against him because his name was Just. Aristides concealed himself, fulfilled the man's desire, and wrote his own name in the roll and gave it him; so easily did he bear it to be condemned of the world for being just. Plutarch in Aristide. It was not only Socrates that was thus used, saith Laertius. Nam Homerum velut insanientem drachmis quinquaginta multarunt, Tyrteumque mentis impotem dixerunt, &c.—"Which of the prophets have not your fathers persecuted?" Matt. xxiii

to yourselves. You carry that about you, and feel that within you, which displeaseth you more than all the enemies you have in the world. Your passions and corruptions, your want of love to God, and your strangeness to him and the life to come, the daily faultiness of your duties and your lives, are your daily burden, and displease you most. And if you be not able, and wise, and good enough to please yourselves, can you be able, and wise, and good enough to please the world? As your sins are nearest to yourselves, so are your graces; and as you know more evil by yourselves than others know, so you know more good by yourselves. That little fire will not warm all the room, which will not warm the hearth it lieth on.

Direct. X. Remember what a life of unquietness and continual vexation you choose, if you place your peace or happiness in the good will or word of man.¹ For having showed you how impossible a task you undertake, it must needs follow that the pursuit of it must be a life of torment. To engage yourselves in so great cares, and be sure to be disappointed; to make that your end, which you cannot attain; to find that you labour in vain, and daily meet with displeasure instead of the favour you expected; must needs be a very grievous life. You are like one that dwelleth on the top of a mountain, and yet cannot endure the wind to blow upon him; or like him that dwelleth in a wood, and yet is afraid of the shaking of a leaf. You dwell among a world of ulcerated, selfish, contradictory, mutable, unpleasable minds, and yet you cannot endure their displeasure. Are you magistrates? The people will murmur at you; and those that are most incompetent and incapable will be the forwardest to censure you, and think that they could govern much better than you. Those that bear the necessary burdens of the common safety and defence, will say that you oppress them; and the malefactors that are punished, will say you deal unmercifully by them; and those that have a cause never so unjust, will say you wrong them, if it go not on their side.² Are you pastors and teachers? You will seem too rough to one, and too smooth to another; yea, too rough to the same man when by reproof or censure you correct his faults, who censureth you as too smooth and a friend to sinners, when you are to deal in the cause of others. No sermon that you preach is like to be pleasing to all your hearers; nor any of your ministerial works.³ Are you lawyers? The clients that lost their cause, behind your backs will call you unconscionable, and say you betrayed them; and those that prevailed, will call you covetous, and tell how much money you took of them, and how little you did for it: so that it is no wonder that among the vulgar your profession is the matter of their reproach. Are you physicians? You will be accused as guilty of the death of many that die; and as covetous takers of their money whether the patient die or live; for this is the common talk of the vulgar, except with some few with whom your care has much succeeded. Are you tradesmen? Most men that buy of you are so selfish, that except you will beggar yourselves, they will say you deceive them, and deal unconscionably and sell too dear: little do they mind the neces-

sary maintenance of your families, nor care whether you live or gain by your trading; but if you will wrong yourselves to sell them a good penny-worth, they will say you are very honest men: and yet when you are broken, they will accuse you of imprudence, and defrauding your creditors. You must buy dear and sell cheap, and live by the loss, or else displease.⁴

Direct. XI. Remember still that the pleasing of God is your business in the world, and that in pleasing him your souls may have safety, rest, and full content, though all the world should be displeased with you.⁵ God is enough for you; and his approbation and favour is your portion and reward. How sweet and safe is the life of the sincere and upright ones, that study more to be good than to seem good, and think if God accept them that they have enough! O what a mercy is an upright heart! which renounceth the world, and all therein that stands in competition with his God; and taketh God for his God indeed, even for his Lord, his Judge, his Portion, and his All: who in temptation remembereth the eye of God, and in all his duty is provoked and ruled by the will and pleasure of his Judge; and regardeth the eye and thoughts of man, but as he would do the presence of a bird or beast, unless as piety, justice, or charity, require him to have respect to man, in due subordination to God: who when men applaud him as a person of excellent holiness and goodness, is fearful and solicitous lest the all-knowing God should think otherwise of him than his applauders: and under all the censures, reproaches, and slanders of man, yea, (though through temptation good men should thus use him,) can live in peace upon the approbation of his God alone; and can rejoice in his justification by his righteous Judge and gracious Redeemer, though the considerable censures of men condemn him.⁶ Verily I cannot apprehend, how any other man but this can live a life of true and solid peace and joy. If God's approbation and favour quiet you not, nothing can rationally quiet you. If the pleasing of him do not satisfy you, though men, though good men, though all men should be displeased with you, I know not how or when you will be satisfied. Yea, if you be above the censures and displeasure of the profane, and not also of the godly, (when God will permit them, as Job's wife and friends, to be your trial,) it will not suffice to an even, contented, quiet life. And here consider,

1. If you seek first to please God and are satisfied therein, you have but one to please instead of multitudes; and a multitude of masters are hardlier pleased than one.⁷ 2. And it is one that putteth you upon nothing that is unreasonable, for quantity or quality. 3. And one that is perfectly wise and good, not liable to misunderstand your case and actions. 4. And one that is most holy, and is not pleased in iniquity or dishonesty. 5. And he is one that is impartial and most just, and is no respecter of persons, Acts x. 34. 6. And he is one that is a competent judge, that hath fitness and authority, and is acquainted with your hearts, and every circumstance and reason of your actions. 7. And he is one that perfectly agreeth with himself, and putteth you not

¹ Vis esse in mundo? Contemni et temnere disc. Abr. Bucholtzer.

² Socrates dicenti cuidam, Nonne tibi ille maledicit? Non, inquit, mihi enim ista non adsunt.

³ Dicebat expedit, ut esse ex industria comicis exponeret: nam si ea dixerint quæ in nobis corrigenda sint, emendabunt: sin alias, nihil ad nos.

⁴ Dicenti Alcibiadi, non esse tolerabilem Xantippen adeo morosum: Atqui, ait, ego ita hisce jampridem assuetus sum, ac si sonum trochæarum audiam—et mihi post Xan-

tippes usum, reliquorum mortalium facilis toleratio est. Laert. in Socr.

⁵ Hoc habere fere refugii et præsidii in meis ærumnis: sermones cum Deo, cum amicis veris, et cum mutis magistris. Bucholtzer.

⁶ Nemo aliorum sensu miser est sed suo: et ideo non, possunt cujusquam falso iudicio esse miseri, qui sunt vere suæ conscientia beati. Salvian. de Gubern. l. 1.

⁷ Philosophi libertas molesta est omnibus. P. Scalig. multo magis fidelis pastoris.

upon contradictions or impossibilities. 8. And he is one that is constant and unchangeable; and is not pleased with one thing to-day, and another contrary to-morrow; nor with one person this year, whom he will be weary of the next. 9. And he is one that is merciful, and requireth you not to hurt yourselves to please him: nay, he is pleased with nothing of thine but that which tendeth to thy happiness, and displeased with nothing but that which hurts thyself or others; as a father that is displeased with his children when they defile or hurt themselves. 10. He is gentle, though just, in his censures of thee; judging truly, but not with unjust rigour, nor making your actions worse than they are. 11. He is one that is not subject to the passions of men, which blind their minds, and carry them to injustice. 12. He is one that will not be moved by tale-bearers, whisperers, or false accusers, nor can be perverted by any misinformation.

Consider also the benefits of taking up with the pleasing of God. 1. The pleasing of him is your happiness itself; the matter of pure, and full, and constant comfort, which you may have continually at hand, and no man can take from you. Get this, and you have the end of man; nothing can be added to it, but the perfection of the same, which is heaven itself.

2. What abundance of disappointments and vexations will you escape, which tear the very hearts of man-pleasers, and fill their lives with unprofitable sorrows!

3. It will guide and order your cares, and desires, and thoughts, and labours to their right and proper end; and prevent the perverting of them, and spending them in sin and vanity on the creature.

4. It will make your lives not only to be divine, but this divine life to be sweet and easy, while you set light by human censures which would create you prejudice and difficulties. When others glory in wit, and wealth, and strength, you would glory in this, that you know the Lord, Jer. ix. 23, 24.

5. As God is above man, thy heart and life is highly ennobled by having so much respect to God, and rejecting inordinate respect to man: this is indeed to walk with God.

6. The sum of all graces is contained in this sincere desire to please thy God, and contentedness in this so far as thou findest it attained. Here is faith, and humility, and love, and holy desire, and trust, and the fear of God concentrated. You "sanctify the Lord of hosts himself, and make him your fear, and dread, and sanctuary," Isa. viii. 13, 14.

7. If human approbation be good for you and worth your having, this is the best way to it; for God hath the disposal of it. "If a man's ways please the Lord, he maketh even his enemies to be at peace with him," Prov. xvi. 7. Appeasing evil, or restraining them from intended evil, or doing us good by that which they intend for hurt.

Signs.

See therefore that you live upon God's approbation as that which you chiefly seek, and will suffice you: which you may discover by these signs. 1. You will be most careful to understand the Scripture, to know what doth please and displease God. 2. You will be more careful in the doing of every duty, to fit it to the pleasing of God than men. 3. You will look to your hearts, and not only to your actions; to your ends, and thoughts, and the inward manner and degree. 4. You will look to secret duties as well as public, and to that which men see not, as well as unto that which they see. 5. You will reverence your con-

sciences, and have much to do with them, and will not slight them: when they tell you of God's displeasure, it will disquiet you; when they tell you of his approbation, it will comfort you. 6. Your pleasing men will be charitable for their good, and pious in order to the pleasing of God, and not proud and ambitious for your honour with them, nor impious against the pleasing of God. 7. Whether men be pleased or displeased, or how they judge of you, or what they call you, will seem a small matter to you, as their own interest, in comparison of God's judgment. You live not on them. You can bear their displeasure, censures, and reproaches, if God be but pleased. These will be your evidences.^a

PART V.

Directions against Pride, and for Humility.^a

PRIDE, being reputed the great sin of the devil, by which he fell, is, in the name and general notion of it, infamous and odious with almost all; but the nature of it is so much unknown, and the sin so undiscerned by the most, that it is commonly cherished while it is commonly spoke against. Therefore the chief directions for the conquering of it, are those that are for the full discovery of it; for when it is seen it is shamed, and to shame it is to destroy it.

Direct. 1. Understand aright the nature of pride, that you may neither ignorantly retain it, nor oppose your duty as supposed to be pride. Here I shall tell you, 1. What pride is, and what commandment it is against; and what humility is, which is its contrary. 2. Some seemings or appearances like pride, which may make men censured as proud for that which is not pride. 3. The counterfeits of humility, which may make a proud man seem to himself or others to be humble.

1. Pride is an inordinate self-exalting, or a lifting up ourselves above the state or degree appointed us. Pride what. It is called *υπερηφανία*, because it is an appearing to ourselves, and a desire to appear to others, above what we are, or above others of our quality. It is a branch of selfishness, and containeth man-pleasing as before described, and produceth hypocrisy, and is its original and life. It containeth in it these following acts or parts: 1. A will to be higher or greater than God would have us be. 2. An overvaluing of ourselves, or esteeming ourselves to be greater, wiser, or better than indeed we are. 3. A desire that others should think of us, and speak of us, and use us, as greater, or wiser, or better than we are. 4. An endeavour or seeking to rise above our appointed place, or to be overvalued by others. 5. An ostentation of our inordinate self-esteem in outward signs of speech or action. Every one of these is an act of pride. The three first are the inward acts of it in the mind and will, and the two last are its external acts.

As the love of God and man are the comprehensive duties of the Against what commandment. decalogue, expressed most in the first and last commandment, but yet extending themselves to all the rest; so selfishness and pride (which is a principal part of it) are the opposite sins, forbidden principally in the first and last commandment, as contrary to the love of God and man, but so as it is contrary to the rest. They are sins against the very relation itself, that God and man do stand in to us, and not only against a particular law: they are against the very constitution of the kingdom of God,

^a Non est idoneus philosophiæ discipulus, qui stultum pudorum non possit contemnere. id. ibid. p. 728.

^a Of this subject read the preface to my book "Of Self-denial," and chap. 41. to chap. 51.

and not only against the administration : it is treason or idolatry against God, and a setting up ourselves in some part of his prerogative : and it is a monstrous exuberancy in the body, and a raising of one member above and so against the rest, either superiors (and so against the fifth command) or equals (against the rest).

Humility is contrary to pride ; and therefore consisteth, 1. In a contentedness with that degree and state which God hath assigned us. 2. In mean thoughts of ourselves, esteeming ourselves no greater, wiser, or better than we are. 3. In a willingness and desire that others should not think of us, or speak of us, or use us, as greater, or wiser, or better than we are ; that they should give us no more honour, praise, or love than is our due ; the redundancy being but a deceit or lie, and an abuse of us and them. 4. In the avoiding of all inordinate aspiring endeavours, and a contented exercise of our assigned offices, and doing the meanest works of our own places. 5. In the avoiding of all ostentation or appearance of that greatness, wisdom, or goodness which we have not ; and fitting our speeches, apparel, provisions, furniture, and all our deportment and behaviour to the meanness of our parts, and place, and worth. This is the very nature of humility. The more particular signs I shall open afterwards.

The inward seem-
ings of pride that
are not it.

11. Pride, lying in the heart, is oft misjudged of by others, that see but the outward appearances, and sometimes by the person himself, that understandeth not the nature of it. The inward appearances that are mistaken for pride, and are not it, are such as these : 1. When a man in power and government hath a spirit suitable to his place and work : this is not pride, but virtue. 2. When natural strength and vigour of spirits expelleth pusillanimity ; especially when faith, beholding God, expelleth all inordinate respect to men, and fear of all that they can do, this is not pride, but christian magnanimity and fortitude ; and the contrary is not humility, but weakness, and pusillanimity, and cowardice. 3. When a wise man knoweth in what measure he is wise, and in what measure other men are ignorant, or erroneous ; and when he is conscious of his knowledge, and delighted and pleased in it through the love of truth, and thankful to God for revealing it to him, and blessing so far his studies and endeavours ; all this is mercy and duty, and not pride. For truth is amiable and delectable in itself. And he that knoweth must needs know that he knoweth ; as he that seeth doth perceive by seeing that he seeth. And if it be a fault to know that I know, it must be a fault to know at all. But some knowledge is necessary and irresistible, and we cannot avoid it : and that which is good must be valued, and we must be thankful for it. Humility doth no more require that a wise man think his knowledge equal with a fool's, or ignorant man's, than that a sound man take himself to be sick. 4. When a wise man valueth the useful knowledge which God hath given him, above all the glory and vanities of the world, which are indeed of lower worth, this is not pride, but a due estimation of things.* 5. When a wise man desireth that others were of his mind, for their own good, and the propagating of the truth, this is not pride, but charity and love of truth : else preachers were the proudest

men, and Paul had done ill in labouring so much for men's conversion, and saying to Agrippa, Acts xxvi. 29, "I would to God that not only thou, but also all they that hear me this day, were both almost and altogether such as I am, except these bonds." 6. When an innocent man is conscious of his innocency, and a holy person is conscious of his holiness, and assured of his state in grace, and rejoiceth in it, and is thankful for it, this is not pride, but an excellent privilege and duty. If angels rejoice at the conversion of a sinner, (Luke xv.) the sinner hath reason to rejoice himself : and if it be a sin to be unthankful for our daily bread, much more for grace and the hope of glory. 7. When we value our good name, and the honour that is indeed our due, as we do other outward common mercies, not for themselves, but so far as they honour God, or tend to the good of others, or the promoting of truth or piety among men, desiring no more than is indeed our due, nor overvaluing it as that which we cannot spare, but submitting it to the will of God, as that which we can be without ; this is not pride, but a right estimation of the thing.

The outward seemings which are oft mistaken for the signs and fruits of pride by others, are such as these : The outward appearances of pride that are not it.

1. When a magistrate or other governor doth maintain the honour of his place, which is necessary to his successful government, and liveth according to his degree. When princes, and rulers, and masters, and parents, do keep that distance from their subjects, and servants, and scholars, and children, which is meet and needful to their good, it is usually misjudged to be their pride.

2. When a sinner is convinced of the necessity of holiness in a time and place where it is rare, and infidelity or profaneness and ungodliness is the common road, the necessary singularity of such a one in giving up himself to the will of God, is commonly charged on him as his pride ; as if he were proud that cannot be contented to be damned in hell for company with the most ; or to despise salvation if most despise it, and to forsake his God when most forsake him, and to serve the devil when most men serve him. If you will not swear, and be drunk, and game, and spend your time, even the Lord's day, in vanity and sensuality, as if you were afraid of being saved, and as if it were your business to work out your damnation, the world will call you proud and singular, and "think it strange that you run not with them to excess of riot, speaking evil of you," 1 Pet. iv. 4. You shall quickly hear them say, What! will you be wiser than all the town? What a saint, what a holy precisian is this! When Lot was grieved for the filthiness of Sodom, they scorn him as a proud controller : Gen. xix. 9, "This one fellow came in to sojourn, and he will needs be a judge." And what thought they of Noah that walked with God in so great singularity, when all the world was drowned in (and for) their wickedness? When David "humbled his soul with fasting," they turned it to his "reproach," Psal lxxix. 10; xxxv. 13. Especially when any of the servants of Christ do press towards the highest degree of holiness, they shall be sure to be accounted proud and hypocrites. And yet they accuse not that child or servant of pride who excelleth all the rest in pleasing them, and doing their work ; nor do they take a sick man

* Duplex est humilitas : una lucida solum et non fervida : quæ ex ratione potius quam ex charitate exercetur.—Alterâ quæ lucida fervidaque simul est, ex charitate magis quam ex ratione exercetur ; non tamen citra rationem.—Humilitas enim (ut et reliquæ virtutes) opus est voluntatis. Nam sicut

virtutes per rationem cognoscimus, ita per dilectionem nobis sapiunt. Thauler. flor. c. 7, p. 103, 104.

† See Plutarch Tract. How a man may praise himself without incurring blame? He that is blamed and suffereth reproach for well-doing, is justifiable if he praise himself, &c. p. 301.

to be proud, if he be carefuller than others to recover his health. But he that will do most for heaven, and most carefully avoideth sin and hell, and is most serious in his religion, and most industrious to please his God, this man shall be accounted proud.

3. He that will not forsake his God and betray the truth, and wound his conscience by wilful sin, but will do as Daniel and the three confessors did, Dan. vi. 3, and answer as they answered, will be accounted proud. But it is no pride to prefer God before men, and to fear damnation more than imprisonment or death. The army of martyrs did not in pride prefer their own judgments before their superiors that condemned them; but they did it in obedience to God and truth, when that was revealed to babes, which was hid from the wise, and prudent, and great, and noble of the world.

4. When those that are faithful to the honour of Christ's sovereignty, dare not approve of papal usurpations, against his laws, and over his church, and the consciences of his subjects, they shall by the popish usurpers be called proud and despisers of government; as if a usurper of the kingly power should call us proud, because we dare not consent to his pride; or call us traitors, for not being traitors as he is himself.

5. When a man that hath the sense of the matters of God and men's salvation upon his heart, is zealous and diligent to teach them to others, and if he be a minister, be fervent and laborious in his ministry, he is called proud, as one that must needs have all men of his mind: though compassion to souls, and aptness to teach, and preaching instantly in season and out of season, be his necessary duty required of God. And what is the ministry for, but to change men's minds, and bring them to the full obedience of the truth?

6. If a man understand the truth, in any point of divinity better than most others, and holdeth any truth which is there in credit, or commonly received, he shall be accounted proud, for presuming to be so singular, and seeming wiser than those that think they are wiser than he. But humility teacheth us not to err for company, nor to grow no wiser when once we arrive at the common stature; nor to forsake the truth which others understand not, nor to forbear to teach it because it is not known already. If some of the pastors in Abassia, Syria, Armenia, Russia, Greece, or Italy, or Spain, were as wise as the ministers in England are, it were no evidence of their pride.

7. If a man that understandeth any thing contrary to the judgment of another, cannot forsake it, and think or say as another would have him; especially if you contradict him in disputation; he will take it to be your pride, and overvaluing your own understanding, and being too tenacious of your own conceits.^a Erroneous men that in their pride are over eager to have others of their mind, will call you proud because you yield not to their pride. They think that the evidence is so clear on their side, that if you were not proud you could not choose but think as they do.

8. Some humble men are naturally of a warm and earnest manner of discourse; and their natural heat and eagerness of speech is frequently misjudged to come from pride, till fuller acquaintance with their

humble lives do rectify the mistake.^a It is written of Bishop Hooper the martyr, that "those that visited him once, condemned him of over-austerity; they that repaired to him twice, only suspected him of the same; those that conversed with him constantly, not only acquitted him of all morosity, but commended him for sweetness of manners: so that his ill nature consisted in other men's little acquaintance with him." Tho. Fuller's Church Hist. lib. 7, p. 402, and Godwin in Glocest. Bishops. The same is true of very many worthy men.^b

9. If we zealously contend for the faith or the peace of the church against heretical or dividing persons, and their dangerous ways, they will call us proud, though God command it us; Jude 3, especially if we "avoid them, and bid them not God speed," Tit. iii. 10; 2 John 10.

10. When a man of understanding openeth the ignorance of another, and speaketh words of pity concerning him, though it be no more than truth and charity command, they will be taken to be the words of supercilious pride.

11. That plain dealing in reproof which God commandeth, especially to his ministers, towards high and low, great and small, and which the prophets and servants of God have used, will be misjudged as arrogance and pride, Amos vii. 12, 13; 2 Chron. xxv. 16; Acts xxiii. 4. As if it were pride to be true to God, and to pity souls, and seek to save them, and tell them in time of that which conscience will more closely and terribly tell them of, when it is too late.

12. Self-idolizing papists accuse their inferiors for pride, if they do but modestly exercise a judgment of discretion about the matters that their salvation is concerned in, and do not implicitly believe as they believe, and forbear to prove or try their sayings, and swallow not all without any chewing, and offer to object the commands of God against any unlawful commands of men.^c As if God were contented to suspend his laws, whenever man's commands do contradict them; or humility required us to please and obey men at the price of the loss of our salvation.^d They think that we should not busy ourselves to inquire into such matters, but trust them with our souls, and that the Scriptures are not for the laity to read, but they must wholly rely upon the clergy: and if a layman inquire into their doctrines or commands, they say as David's brother to him, 1 Sam. xvii. 28, "With whom hast thou left the sheep in the wilderness? I know thy pride, and the naughtiness of thy heart."

13. If a zealous, humble preacher of the gospel, that preacheth not himself but Christ, be highly esteemed and honoured for his work's sake, 1 Thess. v. 12, 13, and crowded after, and greatly followed by those that are edified by him, it is ordinary for the envious, and the enemies of godliness, to say that he is proud, and preacheth to draw disciples after him, and to be admired by men; for they judge of the hearts of others by their own: as if they knew not that Christ and his most excellent servants have been crowded after without being thereby lifted up, or chargeable with pride. As the sun is not accusable for being beheld and admired by all the world; nor fire and water, earth and air, food and rest, for being valued by all. Little do they know how deep a sense of their own unworthiness is renewed in the hearts of the most applauded preachers, by the occa-

^a Siquid agere instituis, lente progredere: in eo autem quod elegeris, firmiter persiste. Bass in Laert.

^b Pertinacior tamen erat (Chrysanthius) nec de sententia facili discedebat: inquit Eunapius humilitatem ejus laudans.

^c Bullingero ob eruditionem non contemnendam, mo-

rumque tam sanctitatem quam suavitatem, percharus fuit. p. 591.

^d Gen. xix. 8-10.

^e Cum humilitatis causa mentiris, si non eras peccator antequam mentiris, mentiendo effices quod vitaras. Augustin. de Verb. Apost.

sion of men's estimation and applause, and how much they desire that none may overvalue them, and turn their eye from the doctrine upon the person: and how oft they cry out with the laborious apostle, "Who is sufficient for these things?" And how oft they are tempted to cast off all through fear and sense of their unfitness, when the envious dullards fearlessly utter a dry discourse, and think that they are wronged because they are not commended and followed as much as others. They think the common sense of all the faithful, and the love of truth, and care of their salvation, must be called pride, because it carrieth men to prefer the means which is fitted best to their edification and salvation.

14. If an humble christian have, after much temptation and a holy life, attained to well-grounded persuasions of his salvation, and be thankful to God for sanctifying him, and numbering him with his little flock, when the world lieth in wickedness, he will be taken for proud by ungodly men, that cannot endure to hear beforehand of the difference which the judgment of God will declare between the righteous and the wicked: as if it were pride to be happy or to be thankful.

15. If a man that is falsely accused or slandered, shall modestly deny the charge, and use that lawful means which he oweth to his own vindication, he will be accused of pride because he contradicteth proud accusers, and consenteth not to belie himself; yea, though the dishonour of religion, and the hinderance of men's salvation, be the consequent of his dishonour.

16. Many of the poor do mistake their superiors to be proud, if their apparel be not in fashion and value almost like their own, though it be sober and agreeable to their rank.

17. Some are of a more rustic or careless disposition, unfit for compliment; and some are taken up with serious studies and employments, so contrary to compliment, that they have neither time nor mind for the observance of the humours of complimentary persons, who, because they expect it, and think they are neglected, do usually accuse such men of pride.^b

18. Some are of a silent temper, and are accused for pride, because they speak not to others as oft as they expect it.

19. Some are naturally unapt to be familiar till they have much acquaintance, and are so far from impudent that they are not bold enough to speak much to strangers and take acquaintance with them, no, though it be with their inferiors; and therefore are ordinarily misjudged to be proud.

20. Some have contracted some unhandsome customs in their speech or gestures, which, to rash censurers, seem to come from pride, though it be not so. By all these seemings the humble are judged by many to be proud.^c

III. There are also many counterfeits of humility, by which the proud are taken to be humble: as, 1. An accusing of themselves and bewailing their vileness, through mere terror of conscience, as Judas, or the constraint of affliction, as Pharaoh, or of the face of death. 2. A customary confessing of such sins in prayer, or in speech with others, which the best are used to confess, and the confessing of them is taken rather to be an honour than a disgrace. 3. A religious observance of those commandments and doctrines of men, which the apostle speaketh of, Col. ii. 18-23, which have a "show of wisdom in will-worship and humility, and neglecting of the body, not in

any honour to the satisfying of the flesh." 4. A holding of those tenets, which doctrinally are most to man's abasement; but yet never humbled themselves at the heart. 5. A discreet restraint of boasting, and such a discommending of themselves, as tendeth to procure them the reputation of modesty and humility. 6. An affected condescension and familiarity with others, even of the lower sort, which may seem humility, when the poorest have their smiles and courtesy; and yet may be but the humility of Absalom, 2 Sam. xv. 3-6, the fruit of pride, designed to procure the commendations of the world. 7. A choosing to converse with their inferiors, because they would bear away, and be always the greatest themselves in the company: like Dionysius the tyrant, that when he was dethroned, turned schoolmaster, that he might domineer among the boys. 8. A constrained meanness of apparel, provisions, and deportment; when poverty forceth men to speak and live as if they were humble; whereas if they had but wealth and honours, they would live as high as the proudest of them all. How quiet is the bear when he is chained up! and how little doth serve a dog or a fox when he can get no more! 9. An affected meanness and plainness in apparel, while pride runs out some other way. He that is odiously proud of his supposed wisdom, or learning, or holiness, or birth, or great reputation, may in his very pride be above the womanish and childish way of pride, in apparel, and such other little toys. 10. A loathing and speaking against the pride of others, while he overlooks his own, perhaps because the pride of others cloudeth him; as the covetous hate others that are covetous, because they are the greatest hinderers of their gain; as dogs fight for the bone which both would have. Many more counterfeits of humility may be gathered, from what is said before of the seemings of pride, whereto it is contrary.

Direct. II. Observe the motions and discoveries of pride, towards God and man, that it may not, like the devil, prevail by keeping out of sight. Because this is the chief part of my work, I shall here distinctly show you the signs and motions of it, in its several ways against God and man.

Signs of the worst part of Pride against God.

Sign I. Self-idolizing pride doth cause men to glory in their supposed greatness, when the greatness of God should show them their contemptible vileness; and to magnify themselves, when they should magnify their Maker. It makes the strong man glory in his strength, and the rich man in his wealth, and the conqueror in his victories;^d and princes, and rulers, and lords of the earth, in their dominions, and dignities, and power to do hurt or good to others; and say as Nebuchadnezzar, Dan iv. 30, "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, for the honour of my majesty?" How hard is it to be great and truly humble, and not to swell, and be lifted up in heart, as they rise in power! This God abhorreth as unsuitable to worms, and dust, and injurious to his honour, and will make them know that "power, and riches, and strength are his, and that the Most High doth rule in the kingdom of men, and giveth it to whom he will," Dan. iv. 32.

Sign II. Pride causeth men to set up their sup-

tribuentum est, quin potius rusticitas quædam aut simplicitas existimari debet in eo qui quid esset potestas ignorabat; ita vulgariter, et minime dissimulanter cum illis verba faciebat. Eunapius in Chrysost.

^d Jer. ix. 23, 24; Psal. xlix. 6; 2 Chron. xxv. 19.

^b Attila incesso adeo gestuosus et compositus, ut vel exinde superbissimi animi contraxerit infamiam. Callimach. Exper. de Attil. p. 341

^c Quod à magnatum ac procerum congressu abstinuerit (Chrysanthius) alieniorque fuerit, non arrogantie aut fastui

posed worth and goodness above or against the Lord : so that they make themselves their principal end, and practise that which some of late presume to teach, that it is not God that can or ought to be man's end, but himself alone : as if we were made only for ourselves, and not for our Creator. Pride makes men so considerable in their own esteem, that they live wholly to themselves, as if the world were to stand or fall with them : if they be well, all is well with them ; if they are to die, they take it as if the world were at an end. They value God, but as they do their food, or health, or pleasure, even as a means to their own felicity ; not as preferring him before themselves, nor making him the chiefest in their end.* They love themselves much better than God : and so far is man fallen from God to himself, that he feeleth himself disposed to this as strongly, as that he taketh it to be his primitive nature, and therefore warrantable, and that it is impossible to go higher.

God is to be man's end, though we can add nothing to him. The highest love supposeth no want in him that we love, but an excellency of glory, wisdom, and goodness, to which all our faculties offer up themselves in admiration, love, and praise : not only for the delights of these, nor only that our persons may herein be happy ; but chiefly that God may have his due, and his will may be pleased and fulfilled ; and because his excellencies deserve all this from men and angels. When we love a man of wonderful learning, and wisdom, and meekness, and charity, and holiness, and other goodness, it is not chiefly for ourselves that we love him, that we may receive something from him ; for we feel his excellency command our love, though we were sure that we should never receive any thing from him : nor is the delight of loving him our chief end, but a consequent, or the lesser part of our end ; for we feel that we love him before we think of the delight.† The admiration, love, and praise of God our ultimate end, hath no end beside their proper object ; for it is itself the final act, even man's perfection. Amiability magnetically attracteth love : if you ask an angel why he loveth God, he will say, because he is infinitely amiable : and though in such motions nature secretly aimeth at its own perfection and felicity, and lawfully interesteth itself in this final motion, yet the union being of such as are infinitely unequal, oh how little do the glorified spirits respect themselves in comparison of the blessed, glorious God ! See what I said of this before, chap. iii. direct. xi. and xv.

Sign III. Pride maketh men more desirous to be over-loved themselves, than that God be loved by themselves or others. They would fain have the eyes and hearts of all men turned upon them, as if they were as the sun, to be admired and loved by all that see them.

Sign IV. Pride causeth men to depend upon themselves, and contrive inordinately for themselves, and trust in themselves ; as if they lived by their own wit, and power, and industry, more than by the favour and providence of God. Isa. ix. 9 ; Obad. 3.

Sign V. Pride makes men return the thanks to themselves which is due to God for the mercies

which they have received. God is thanked by them but in compliment ; but they seriously ascribe it to their care, or skill, or industry, or power, Dan. iv. 30 ; they sacrifice to their net, Hab. i. 16, and say, Our hand, our contrivance, our power, our good husbandry hath done all this.‡

Sign VI. Pride setteth up the wisdom of a foolish man against the infinite wisdom of God ; it makes men presume to judge their Judge, and judge his laws, before they understand them ; and to quarrel with all that they find unsuitable to their own conceits ; and say, How improbable is this or that ! and how can these things be ? He that cannot undo a pair of tarrying irons, or unriddle a riddle till it be taught him, which afterwards appeareth plain, will question the truth of the word of God about the most high, unsearchable mysteries. Proud men think they could mend God's word, and they could better have ordered matters in the world, and for the church, and for themselves, and for their friends, than the providence of God hath done.‡

Sign VII. Pride maketh men set up their own love and mercy above the love and mercy of God. Augustine mentioneth a sort of heretics called *Misericordes*, merciful men ; and Origen was led hereby into his errors. When they think of hell fire, and the number of the miserable, and the fewness of the saved, they consult with their ignorant compassion, and think that this is below the love and mercy which is in themselves, and that they would not thus use an enemy of their own ; and therefore they censure the holy Scriptures, and pride inclineth them strongly to unbelief ; while they forget the narrowness and darkness of their souls, and how unfit they are to censure God, and how many truths may be unseen of them, which would fully satisfy them if they knew them ; and how quickly God will show them that which shall justify his word and all his works, and convince them of the folly and arrogance of their unbelief and censures.

Sign VIII. Pride makes men pretend to be more just than God ; and to think that they could more justly govern the world ; and to censure God's threatenings, and the sufferings of the good, and the prosperity of the wicked, as things so unjust, as that they thereby incline to atheism. So James and John would be more just than Christ, and call down fire on the rejecters of the gospel ; and the prodigal's brother, Luke xv. repined at his father's lenity.

Sign IX. Pride maketh men slight the authority and commands of God, and despise his messengers, and choose to be ruled by their own conceits, and lusts, and interest, Jer. xlii. 15, 17 ; xliii. 2, 3 ; when the humble tremble at his word, and readily obey it, Isa. lvii. 15 ; Neh. ix. 16, 29 ; Isa. ix. 9.

Sign X. A proud man in power will expect that his will be obeyed before the will of God ; and that the subjects of God displease their Master rather than him : he will think it a crime for a man to inquire first what God would have him do ; or to plead conscience and the commands of the God of heaven, against the obeying of his unjust commands. If he offer you preferment, as Balak did Balaam, he looketh you should be more taken with it, than with God's offer of eternal life : if he threaten you, as Ne-

from him to another, till it came to Solon, who sent it to the oracle ; saying, None is wiser than God. So should we all send back to God the praise and glory of all that is ascribed to us.

‡ Laert. saith that Pythagoras first called himself a philosopher. Nullum enim hominem, sed solum Deum esse sapientem asserit : antea σοφία dicta, quæ nunc philosophia : et qui hanc profitebantur σοφολ appellati, quicunque ad summum animis virtutem exceverunt, hos nunc honestiore vocabulo, authore Pythagora, philosophos appellamus, p. 7.

* Ut lumen lunæ in præsentia solis non apparet, pari ratione ease secundum in præsentia primi ; nec meritum nostrum præsentie merito Christi. Paul. Scaliger. Thess. 73, 74. de Mundo Archetyp. Epist. l. 14.

† Idem sonant, summe amari, et esse finem ultimum : ac proculdubio Deus summe amandus est. Unum vero finem Aristoteles declaravit esse, usum virtutis in vita sancta et integra. Hesych. Illust. in Aristot.

‡ Laert. in Thal. speaketh of the oracle of Delphos 'adjudging the Tripods to the wisest : so it was sent to Thales, and

buchadnezzar did the three witnesses, he looks that you should be more afraid of him than of God, who threateneth your damnation; and is angry if you be not.

Sign XI. A proud man is more offended with one that would question his authority, or speak diminutively of his power, or displease his will, or cross his interest, than with one that sinneth against the authority, and will, and interest of God. He is much more zealous for himself and his own honour, than for God's; and grieved more for his own dishonour, and hateth his own enemies more than God's; and can tread down the interest of God and souls, if it seem but necessary to his honour or revenge: he is much more pleased and delighted with his own applause, and honour, and greatness, than with the glory of God, or the fulfilling of his will.

Sign XII. Proud men would fain steal from God himself the honour of many of his most excellent works.¹ If they are rulers, they are more desirous that the thanks for the order and peace of societies, be given by the people to them, than unto God. If they are preachers, they would fain have more than their due, of the honour of men's conversion and edification: if they are pastors, they would encroach upon Christ's part of the government of his church. If they be bountiful to the poor, and do any good works, they would have more of the praise than belongeth to a steward, or messenger that delivereth the gifts of God. If they be physicians, they would have the real honour of the cure, and have God to be but a barren compliment: like the atheistical physician, that reviled and beat his patient for thanking God that he was well. When, saith he, it was I that cured you, and do you thank God for it?

Sign XIII. A proud man will give more to his honour than to God: his estate is more at the command of his pride, than of God. He giveth more in the view or knowledge of others, than he could persuade himself to do in secret. He is more bountiful in gifts that tend to keep up the credit of his liberality, than he is to truly indigent persons: it is not the good that is done, but the honour which he expecteth by it, which is his principal motive. He had rather be scant in works of greatest secret charity, than in apparel, and a comely port, and the entertaining of friends, or any thing that is for ostentation, and for himself.

Sign XIV. A proud man would have as great a dependence of others upon him as he can. He would have the estates, and lives, and welfare of all others at his will and power; that he might be much feared, and loved, and thanked, and that many may be beholden to him as the god or great benefactor of the world. He is not contented that good is done, and men's wants supplied, unless he have the doing of it, that so he may have the praise. If he save his enemy, it is but to make him beholden to him, and be said to have given him his life. Fain he would be taken to be as the sun to the world, which mankind cannot be without.

Sign XV. A proud man is very patient when men ascribe to him that which he knoweth to be above his due, though it be to the injury of God. He can easily forgive those that value and love him more than he deserveth, though they sin in doing it. He is seldom offended with any for over-praising him; nor for reverencing or honouring him too much; nor for setting him too high, or for giving or ascribing too much power to him; nor for obeying him before God himself. He careth not how much love, and honour, and praises, and thanks he hath; when

an humble soul saith, as Psal. cxv. 1, "Not unto us, O Lord, not unto us, but unto thy name give the glory:" and as the angel to John, that would have worshipped him, "See thou do it not, for I am thy fellow-servant." They know God will not give "his glory to another," Isa. xlii. 8. "In his temple every one speaketh of his glory," Psal. xxix. 9. But of themselves they say, "I am a worm and no man," Psal. xxii. 6. I am less "than the least of all thy mercies," Gen. xxxii. 10; "less than the least of all saints," Eph. iii. 8; the chiefest of sinners, 1 Tim. i. 15: how unfit am I for so much love, and praise, and honour!

Sign XVI. A proud man would have his reason to be the rule of all the world, or at least, of all that he hath to do with. If there were laws or canons to be made, he would have the making of them: he would have all men take his counsel, as an oracle: he would have all the world of his opinion; and sets more by those that thus esteem him and are of his opinion, and yield to all that he saith and doth, than by those that most earnestly desire to conform their minds to the word of God, and differ from him in the understanding of any part of it. He loveth them better that inquire of him and take his word, than them that inquire of the word of God. Though he cannot deny but it is God's prerogative to be infallible, and the rule of the world.

Sign XVII. A proud man affecteth the reputation of God's immutability as well as his infallibility. He will stand to an error when once he hath vented it, and resist the truth when once he hath appeared against it, to avoid the dishonour of being accounted mutable, or one that formerly was deceived. His pride keepeth him from repenting of any fault or error that he can but find a cloak for. If he have done wrong to God and mischief to the church, he will do as much more to make it good, and justify it by any cruelty or violence. If he have once done you wrong, he will do more for fear of seeming to have wronged you. If he have slandered you, he will stab or hang you if he can, to justify his slander, rather than seem so mutable as to retract it.

Sign XVIII. A proud man affecteth a participation of God's omniscience, and is eager to know more than God revealeth (if he be an inquiring man whose pride runneth this way). Thus our first parents sinned, by desiring to be as God in knowledge. This hath filled the world with proud contentions, and the church with divisions; while proud wits heretically make things unrevealed the matter of their ostentation, imposition, censures, or furious disputes; while humble souls are taken up in studying and practising things revealed, and keep themselves within God's bounds, as knowing that God best knoweth the measure fittest for them, and that knowledge is to be desired and sought, but so far as it is useful to our serving or enjoying God, and the good which truth revealeth to us; and that knowledge may else become our sorrow, Eccl. i. 1, 8, and truth the instrument to torment us, as it doth the miserable souls in hell.

Sign XIX. A proud man is discontented with his degree, especially if it be low. He would be higher in power, and honour, and wealth; yea, he is never so high but he would fain be one step higher. If he had a kingdom, he would have another: and if he had the dominions of the Turkish or Tartarian emperor, he would desire to enlarge them, and to have more; and would not be satisfied till he had all the world. Men feel not this in their low condition; they think, If I had but so much or so much, I would be content: but this is their ignorance of the

¹ Quicquid boni egeris, in deos refer. Bias in Laert.

insatiable pride that dwelleth in them. Do you not see the greatest emperors on earth still seeking to be greater. Every man naturally would be a pope, the universal monarch of the world. And every such pope would have both swords, and have princes and people wholly at their will: and when they have no mind to hurt, they would have power to hurt; that all the world might hold their estates, and liberties, and lives, as by their clemency and gift, and they might be as God to other men. And if they had attained this, pride would not stop, till it had caused them to aspire to all the prerogatives of God, and to depose him, and dethrone him of his Godhead and majesty, that they might have his place.

Sign XX. A proud man would fain have God's independency. Though need make him stoop, yet he would willingly be beholden to none. Not only because in prudence he would keep his liberty, and not be unnecessarily the servant of men, nor under obligations to serve them in any evil way (for so the humblest would fain be independent); but because he would be so great, and high, as to scorn to lean on any other. Thus you see how pride is that great idolatry that sets up man as in the place of God.

Signs of the next Degrees of Pride as against God.

Sign I. A proud heart is very hardly brought to see the greatness of its sins, or to know its emptiness of grace, or to be convinced of its unpardoned, miserable state, or of the justice of God if he should damn it to everlasting torments.¹ Concerning others it may confess all this; but hardly of itself. Its own unbelief and averseness from God and holiness, seemeth to it a small and tolerable fault; its own pride, and lust, and worldliness, and sensuality, seem not to be so bad as to deserve damnation; much less the smallest sin which it committeth. Though customarily they may say that God were just, if he did condemn them, yet they believe it not at the heart. The most convincing preacher shall have much ado to bring a proud man heartily to confess that he is an enemy to God, a child of wrath, and under the guilt of all his sins, and sure to be condemned unless he be converted. He will confess that he is a sinner, or any thing else which the most godly must confess, or which doth not conclude him to be in a damnable, unrenewed state. But to make an ungodly man know that he is ungodly, and an impenitent person know that he is impenitent, and an unsanctified person know that he is unsanctified, is wonderful hard, because that pride hath dominion in them. "Are we blind also?" say the proud, incorrigible Pharisees to Christ, John ix. 40.

Sign II. A proud heart doth so much overvalue all that is in itself, that every common grace or duty doth seem to it to be a state of godliness. Their common knowledge seemeth to them to be saving illumination: every little sorrow for their sin, or wish that they had done better, when they have had all the sweetness of it, doth go with them for true repentance; their heartless lip-labour goes for acceptable prayer; their image of religion seemeth to them to be the life of godliness; they take their own presumption for true faith, and their false expectation for christian hope, and their carnal security and blockish stupidity for spiritual peace of conscience, and their desperate venturing their souls upon deceit they take for a trusting them with God. If they forbear but such sins as their flesh can spare, as unnecessary to its ease, provision, or content, yea, or such sins as

the flesh commandeth them to forbear, as tending to their dishonour in the world, they take this for true obedience to God. Because they had rather have heaven than hell, when they must leave the earth, whether they will or no, they think that they are heavenly-minded, and lay up their treasure there, and take it for their portion: because conscience sometimes troubleth them for their sin, they think they renew a sincere repentance, and think all is pardoned, because they daily ask for pardon. Their forced submission to the hand of God they take for patience; and a "Lord, have mercy on us, and forgive us, and save us," they take for a true preparation for death. Thus pride deceiveth sinners, by making them believe that they have what they have not, and do what they do not, and are something when they are nothing, Gal. vi. 3, and by multiplying and magnifying the little common good that is in them.

Sign III. A proud heart hath very little sense of the necessity of a Saviour, to die for his sins, and satisfy God's justice, and reconcile him to God: notionally he is sick of sin; and notionally he thinks he needeth a physician; but practically, at the heart he feeleth little of his disease, and therefore little sets by Christ. He feeleth not that which should thoroughly acquaint him with the reasons of this blessed work of our redemption; and therefore indeed is a stranger to the mystery, and an unbeliever at the heart, and would turn apostate if the trial were strong enough. He never felt himself a condemned man, under the curse and wrath of God, and liable to hell; and therefore never lay in tears with Mary at his Saviour's feet, nor melted over his bleeding Lord; nor feelingly said with Paul, "He came to save sinners, of whom I am chief;" nor "esteemed all things as loss and dung for the knowledge of Christ, that he might be found in him," Phil. iii. 7, 8. He is a christian but as a Turk is a Mahometan, because it is the religion of the king, and the country in which he was bred.

Sign IV. A proud heart perceiveth not his own necessity of so great a change as a new birth, and of the Holy Ghost to give him a new nature, and plant the image of God upon him. He findeth perhaps some breaches in his soul; but he thinks there needs no breaking of the heart for them, nor pulling all down and building up his hopes anew. Amending his heart, he thinks may serve the turn, without making it and all things new, 2 Cor. v. 17. The new creature he taketh to be but baptism, or some patching up of the former state, and amending some grosser things that were amiss. He will confess that without Christ and grace we can do nothing, but he thinketh this grace is an ordinary help. Whereas an humble soul is so emptied of itself, and perceiveth its deadness and insufficiency to good, that it magnifieth grace, and is wondrous thankful for it, as for a new and spiritual life.

Sign V. A proud heart hath so little experimental sense of the great accusations which Scripture bringeth against the corrupted heart of man, that it is easily drawn into any heresy which denieth them: as about our original sin, and misery, and need of a Saviour; about the desperate wickedness of the heart, and man's insufficiency and impotency to good, yea, averseness from it: whereas humble men are better acquainted with the sin within them, that beareth witness to all these truths.¹

Sign VI. The proud are insensible of the need and reason of all that diligence to mortify the flesh, and

¹ Men sick in mind, as witless fools, and loose persons, and unjust, and injurious, think not that they do amiss and sin,

&c. Plutarch. Tract. That Maladies of the Mind are worse than those of the Body.

¹ Rom. v. 12, 17—19; John iii. 3, 5, 8; Jer. xvii. 9.

subdue corruptions, and watch the heart, and walk with God in holiness of life, which God requireth. He saith, what need all this ado? he feeleth not the need of it, and therefore thinks it is more ado than needs. But the humble soul is sensible of that within him that requireth it, and justifieth the strictest ways of God. The rich think they have no need to labour, but labour is a poor man's life and maintenance; if he miss it a day, he feeleth the want of it the next.

Sign VII. Proud men are much insensible of the want of frequent and fervent prayer unto God. Begging is the poor man's trade: the humble soul perceives the need of it; he finds as constant need of God, as of air, or bread, or life itself. And he knoweth that the exercise of our desires and faith, and the expression by prayer of our dependence upon God, is the way appointed for our supply. But the proud are full-stomached, and think this earnest, frequent praying is but hypocritical, needless work, and they cannot make a trade of begging, and therefore they are sent empty away.

Sign VIII. A proud man is a great undervaluer of all mercies, and unthankful for them; but especially for spiritual mercy. He receiveth it customarily, as if it were his due; and customarily gives God thanks. But though he may rejoice in the prosperity of his flesh, yet he is a stranger to holy thankfulness to God; and thinks diminutively of mercy; yea, he is discontent, and murmureth if God give him not as much as he desireth. Whereas the humble confess themselves unworthy of the least, Gen. xxx. 10; 2 Chron. xxxii. 24—26. Hezekiah's lifting up and unthankfulness go together. A poor man will be very thankful for a penny or a piece of bread, which the rich would reject as a great indignity.

Sign IX. Proud men are always impatient in their afflictions. If they have a stoutness or stupidity, yet they have not christian patience: they take it as if God used them hardly, or did them wrong. But the humble know that they deserve much worse, and that the mercy that is left them is contrary to their desert; and therefore say with the humbled church, Micah vii. 9, "I will bear the indignation of the Lord, because I have sinned against him." Lam. iii. 22, "It is because his compassions fail not, that we are not consumed."

Sign X. Proud men are fearless of temptations, and confident of their strength and the goodness of their hearts. They dare live among snares, in pomp and pleasure, faring deliciously every day; among plays, and gaming, and lascivious company and discourse, and fear no hurt; their pride making them insensible of their danger, and what tinder and gunpowder is in their natures, for every spark of temptations to catch fire in. But the humble are always suspicious of themselves, and know their danger, and avoid the snare. Prov. xiv. 16, "A wise man feareth and departeth from evil; but the fool rageth and is confident." Prov. xxii. 3, "A prudent man foreseeth the evil and hideth himself: but the simple pass on and are punished."

Sign XI. Pride maketh men murmur if the work of God be never so well done, if they had not the doing of it; and sometimes by contending to have the honour of doing it, they destroy the work. If they are officers of Christ, they look more at the power than their obligation; at the dignity than at the duty; and at what the people owe to them, than what they owe to God and to the people. They are like dogs that snarl at any other that would partake with them, or come into the house.

They say not as Moses, "Would all the Lord's people were prophets." Yea, the peace and unity of church and state is often sacrificed to this cursed pride.

Sign XII. Pride makes men ashamed of the service of God, in a time and place where it is disgraced by the world; and if it have dominion, Christ and holiness shall be denied or forsaken by them, rather than their honour with men shall be forsaken. If they come to Jesus, it is as Nicodemus did, by night: they are ashamed to own a reproached truth, or scorned cause, or servant of Christ. If men will but mock them with the nick-names or calumnies hatched in hell, they will do as others, or forbear their duty: a scorn will do more to make them forbear praying in their families to God, than the lion's den would do with Daniel, or the fiery furnace with the three confessors, Dan. iii. and vi. Especially if they be persons of honour and greatness in the world, then God must be merciful to them while they bow down in the house of Rimmon. As the rich man, Luke xviii. 23, when he heard Christ's terms, "was very sorrowful, for he was very rich;" so these, because their honours and dignities are so great, do think them too good to let go for the sake of Christ. Had they but the proportion of the obscure vulgar to lay down, they could forsake it; but they cannot forsake so fair a portion, nor endure the reproach of so honourable a name. But oh what contemptible things are these to a humble soul! He marvelleth what dreaming worldlings find, in the doting thoughts and breath of fools, which men call honour, that they should prefer it before the honour of God, and their real honour; when Christ hath told them, Mark viii. 31, that "whosoever shall be ashamed of him and his words, in an adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels." I now proceed to the signs of pride in particular duties.

The Signs of Pride in and about Religious Duties.

Sign I. A proud person is most solicitous in and about that part of duty which is visible to man, and tendeth to advance him in men's esteem: and therefore he is more regardful of the outside, than of the inside; of the words, than of the heart. He taketh much pains, if he be a preacher, to cast his sermon into such a form as tendeth to set forth his parts, according to the quality of them that he would please. If he live where wit is valued above grace, or pedantic gingling above a solid, clear, judicious, masculine discourse, he bends himself to the humour of his auditors, and acts his part as a stage-player for applause. If he live where serious, earnest exhortations are in more request, he studieth to put an affected fervency into his style, which may make the hearers believe that he believes himself, and to seem to be what indeed he is not, and to feel what he feeleth not: but all this while about his heart he is little solicitous; and takes small pains to affect it with the reverence of God, and with a due estimation of his truth, and a due compassion of men's souls, and indeed to believe and feel what he would seem to believe and feel. So also in prayer and discourse, his chief study is to speak so as may best procure applause; and it is seldom that he is so cunning as to hide this his design from the observation of judicious men that know him: they may usually perceive that he is the image of a preacher or christian, by affectation forcing himself to that which he is not truly serious in. He is sounding brass, a tink-

discant non contemnere quos cognoverint morum vitia quam verborum amplius devitare. Aug. de Cat. rudib. c. 9.

• His ergo qui loquendi arta cæteris hominibus excellere videntur, sedulo monendi sunt ut humilitate induti christianam

ling cymbal, a bladder full of wind, a skin full of words; wise and devout in public on the stage, but at home and with his companions in his ordinary converse, he is but common, if not unclean. He is the admiration of fools, and the compassion of the wise; an oracle at the first congress to those that know him not, and the pity of those that have seen him at home, and without his mask: he is like proud gentlewomen that bestow a great part of the morning in mundifying and adorning themselves when they are to be seen, and go abroad, but at home are very homely. And usually the proud, being hypocrites, are secret haters of the most serious, and judicious christians; because these are more quick-sighted than others, to see through the cloak of their hypocrisy; unless as their charity, constraining them to conceal their fears and jealousies, may reconcile the hypocrite to them.

Sign II. Proud men are apt to put on themselves to any public duty which may tend to magnify them or set out their parts, and think themselves fitter to be preferred before others, and employed, than indeed they are.^a They are forward to speak in preaching or praying among others, or in ordinary talk; a little knowledge maketh them think that they are fit to be preachers: whereas the humble say with Moses, "Who am I that I should go unto Pharaoh?" &c. *Exod. iii. 11.* "I am not eloquent, but slow of speech.—O my Lord, send I pray thee by the hand of him whom thou wilt send," *Exod. iv. 13.* Or, as *Isaiah, chap. xvi. 5.* "Woe is me, for I am undone, because I am a man of unclean lips!" &c.; or as *Paul, 2 Cor. ii. 16,* "Who is sufficient for these things?" How many a sermon hath pride both studied and preached! And how many a prayer hath it formed! And how well are they like to be heard of God!

Sign III. The proud are loth to be clouded by the greater abilities of others: they are content that weaker men pray or preach with them, that will not obscure but put off their parts, that they may have the pre-eminence; as a dwarf, that makes another seem a proper man. They are less troubled that God and the gospel is dishonoured by the infirmities, insufficiency, and faults of others, than that their glory is obscured by worthier men, though God be honoured and his work promoted.^b Whereas the humbled person wisheth from the bottom of his heart, that all the Lord's people were prophets, that all men could preach, and pray, and discourse, and live much better than he doth himself, though he would also be as good as they. He is glad when he heareth any speak more judiciously, powerfully, and convincingly than he, rejoicing that God's work is done, whoever do it; for he loveth wisdom and holiness, truth and duty, not only because it is his own, but for itself, and for God, and for the souls of others. A proud man envieth both the parts, and work, and honour of others; and is like the devil, repining at the gifts of God; and the better and wiser any one is the more he envieth him: he is an enemy to the fruits of God's beneficence; as if he would have God less good and bountiful to the world, or to any but himself, and such as will serve his party, and interest, and honour with their gifts: his eye is evil because God is good. If others be better spoken of than himself, as more learned, able, wise, or holy, it kindleth in his breast a secret hatred of them, unless they are such whose honour is his honour, or con-

tributeth thereto; whereas the holy, humble soul, is sorry that he wants what others have, but glad that others have what he wants. He loveth God's gifts wherever he seeth them; yea, though it were in one that hateth him. He would not have the world to be shut up in a perpetual night, because he may not be the sun; but would have them receive that by another which he cannot give them, and is glad that they have a sun though it be not he. Though some preached Christ of envy and strife, of contention, and not sincerely, to add afflictions to his bonds, yet Paul rejoiced, and would rejoice, that Christ was preached, *Phil. i. 15—18.*

Sign IV. When the proud man is praying or preaching, his eye is principally upon the hearers, and from them it is that his work is animated, and from them that he fetcheth principally the fire or motives for his zeal. He is thinking principally of their case, and all the while fishing for their love, and approbation, and applause; and where he cannot have it, the fire of his zeal goeth out. Whereas, though the humble subordinately look at men, and would do all to edification, yet it is not to be loved by them, so much as to exercise love upon them; nor to seek for honour and esteem from them, so much as to convert and save them: and it is God that he chiefly eyeth and regardeth; and from him that he fetches his most powerful motives; and it is his approbation that he expecteth: his eye and heart is so upon the auditors as to be more upon God; he would feed the sheep, but would please the Lord and Owner of them.

Sign V. A proud man after his duty is more inquisitive how he was liked by men, and what they think or say of him, than whether God and conscience give him their approbation. He hath his scouts to tell him whether he be honoured or dishonoured: this is the return of prayer that he looks after; this is the fruit of preaching which he seeks to reap. But these are inconsiderable things to a serious, humble soul; he hath God to please, his work to do, and sets not much by human judgment.

Sign VI. A proud man is more troubled when he perceiveth that he is undervalued and miseth of the honour which he sought, than that his preaching succeeds not for the good of souls, or his prayers prevail not for their spiritual good.^c Every man is most troubled for missing that which is his end. To do good and get good is the end of the sincere, and this he looks after, and rejoiceth if he obtain it, and is troubled if he miss it. To seem good, and wise, and able is the proud man's end; and if the people honour him, it puffs him up with gladness, as if he were a happy man; and if they slight him or despise him, he is cast down, or cast into some turbulent passion, and falls a hating or wrangling with them that deny him the honour he expects, as if they did him a heinous wrong: as if a physician should want both skill and care to cure his patients, but hateth and revileth them, because they prefer another that is abler, and will not die to secure his honour, or magnify his skill for killing their friends. The proud man's honour is his life and idol.

Sign VII. The heart of the proud is not inclined to humbling duties, to penitent confessions, and lamentations for sin, and earnest prayer for grace and pardon; but unto some formal observances and lip-labour, or the Pharisee's self-applause, "I thank thee that I am not as other men, nor as this pub-

you much more; if he be superior, if he be not to be commended, then you much less. Lord Bacon, *Essay* 54. p. 299.

^c Clemens Alex. *strom. l. I. c. 4.* Ait fideli christiano docenti vel unicum sufficere auditorem.

^a Non potest non inductus esse, qui se doctum credit. *Hermar. Barbarus.*

^b Pliny saith, In commending another you do yourself right; for he whom you commend is either superior or inferior to you: if he be inferior, if he be to be commended, then

lican." Not but that the humblest have great cause to bless God for their spiritual mercies and his differing grace; but the proud thank God for that which they have not; for sanctification, when they are unsanctified; and for justification, when they are unjustified; and for the assured hope of glory, when they are sure to be damned if they be not changed by renewing grace; and for being made the heirs of heaven while they continue the heirs of hell. And therefore the proud are least afraid of coming without right or preparation to the sacrament of the body and blood of Christ: they rush in with confident presumption; when the humble soul is trembling without, as being oft more fearful to enter than it ought.

Sign VIII. Proud persons are of all others the most impatient of church discipline, and incapable of living under the government of Christ. If they sin, they can scarce endure the gentlest admonition; but if they are reprov'd sharply (or cuttingly) that they may be sound in the faith, you shall perceive that they smart by their impatience. But if you proceed to more public reproof and admonition, and call them to an open confession of their sin to those whom they have wronged, or before the congregation, and to ask forgiveness, and seriously crave the prayers of the church, you shall then see the power of pride against the ordinance and commands of God. How scornfully will they spurn at these reproofs and exhortations! How obstinately will they refuse to submit to their unquestionable duty! And how hardly are they brought to confess the most notorious sins! or to confess that it is their duty to confess them; though they would easily believe that it is the duty of another, and would exhort another to do that which they themselves refuse! The physic seemeth so loathsome to them which Christ hath prescribed them, that they hate him that bringeth it, and will die and be damned before they will take it; but perhaps will turn again and all to rent you (unless where they are restrained by the secular arm.) But if you proceed to reject them, for their obstinate impenitency in heinous sin, from the visible communion of the church, you shall then see yet more how contrary pride is to the church order and government ordained by Christ. How bitterly will they hate those that put them to such (necessary) disgrace! How will they storm, and rage, and turn their fury against the church; as if Christ's remedy were the greatest injury to them in the world! You may read their character in the second Psalm. Therefore Christ calleth men to come as little children into his school; or else they will be unteachable and incorrigible, Matt. xviii. 3.

Sign IX. A proud man hath an heretical disposition, even when he crieth out against heretics. He is apt to look most after matters of dispute and contention in religion; obscure prophecies, God's decrees, controversies which trouble the church more than edify, circumstances, ceremonies, forms, outwards, orders, and words: and for his opinion in these he must be somebody.

Sign X. A proud man is unsatisfied with his standing in communion with the church of Christ, and is either ambitiously aspiring to a dominion over it, or is inclined to a separation from it. They are too good to stand on even ground with their brethren: if they be teachers or rulers they can approve the constitution of the church; but otherwise it is too bad for them to have communion with; they must be of some more refined or elevated society: they are not content to come out and be separate from the infidel and idolatrous world, but they must also come out and be separate from the churches of

Christ, consisting of men that make a credible profession of faith and godliness. They think it not enough to forbear sin themselves, and to have no fellowship with the works of darkness, but reprove them, nor to separate from men as they separate from Christ; but they will also separate from them in their duty, and odiously aggravate every imperfection, and fill the church with clamours and contentions, and break it into factions by their schisms, and this not for any true reformation or edifying of the body, (for how can division edify it?) but to tell the world that they account themselves more holy than the church.^a Thus Christ himself was quarrelled with as unholy by the Pharisees for eating with publicans and sinners; and his disciples for not washing before meat, and observing the traditions of the elders;^r and for rubbing out corn to eat on the sabbath-day. And they that will not be strict in their conformity to Christ, will be righteous overmuch, and stricter than Christ would have them be, where pride commandeth it. They will be of the strictest party and opinions, and make opinions and parties that are stricter than God's commands; and run into errors and schisms that they may be singular, from the general communion of the church; and will be of a lesser than Christ's little flock.

Signs of Pride in common Converse.

Sign I. Pride causeth subjects to be too quick in censuring the actions of their governors, and too impatient of what they suffer from them, and apt to murmur at them, and rebel against them. It makes inferiors think themselves competent judges of those commands and actions of their superiors, the reasons of which they never heard, nor can be fit to judge of, unless they were of their council. It makes them forget all the benefits of government, and mind only the burdens and suffering part, and say as Korah, Numb. xvi. 3, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Ver. 13, 14, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?—Wilt thou put out the eyes of these men?" Proud men are impatient, and aggravate their disappointments, and think they have reason and justice on their side.

Sign II. A proud man is more disposed to command than to obey, and cannot serve God contentedly in a mean and low condition. He is never a good subject, or servant, or child, for subjection seems a slavery to him. He thinks it a baseness to be governed by another. He hath a reason of his own, which still contradicteth the reason of his rulers, and a will of his own that must needs be fulfilled, and cannot submit or yield to government. He is still ready to step out of his rank, and prepare for suffering by disorder, that he may taste the sweetness of present liberty; as if your horse or cattle should break out from you to be free, and famish in the winter, when snow depriveth them of grass. Whereas the humble know it is much easier to obey than govern, and that the valleys are the most fruitful grounds, and that it is, the cedars and mountain trees that are blown down, and not the shrubs, and that a low condition affordeth not only more safety, but more quietness and leisure to converse with God, and that it is a mercy that others may be employed in his preservation, and keeping

^a Isa. lxxv. 5.

^r Matt. xi. 19; ix. 11; xv. 2, 3

the walls, and watching the house, while he may follow his work in quietness and peace; and therefore willingly payeth honour and tribute to whom it is due.

Sign III. If a proud man be a ruler, he is apt to be lifted up in mind; and to despise his inferiors, as if they were not men, or he were more. He is apt to disdain the counsels of the wise, and to scorn admonition from the ministers of Christ, and to hate every Micaiah that prophesieth not good of him, and to value none but flatterers, and discountenance faithful dealers, and not endure to hear of his faults. He is apt to fall out with the power of godliness, and the gospel of Christ, as that which seemeth to cross his interest; and to forget his own subjection to God, and the danger of his subjects. He is more desirous to be obeyed by his inferiors, than himself to obey his absolute Lord. He expecteth that his commands be obeyed, though God command the contrary; and is more offended at the neglect of his laws and honour, than at the contempt of the honour and laws of God.

Sign IV. If there be any place of office, honour, or preferment void, a proud man thinks that he is the fittest for it; and if he seek it he taketh it for an injury if another be preferred before him as more deserving: and though they that had a hand in putting him by, and preferring another, did it never so judiciously, and impartially, and for the common good, without any respect to any friend or interest of their own, yet all this will not satisfy the proud, who knoweth no reason or law but selfishness; but he will bear a grudge to men for the most righteous, necessary action. What ignorant men and impious have we known displeased, because they were not thought worthy to be teachers in the church! or because a people that knew the worth of their souls, had the wit and conscience to prefer a worthier man before them! What worthless men (in corporations and elsewhere) have we seen displeased, because they were not chosen to be governors! So unreasonable a sin is pride.

Sign V. A proud man thinks, when he looks at the works of his superiors, that he could do them better himself, if he had the doing of them. There is not one of them of a hundred but think that they could rule better than the king doth, and judge better than the judge doth, and perhaps preach better than the preacher doth, unless his ignorance be so palpable as that he cannot question it. Absalom would do the people justice better than his father David, if he were king. If all the matters of church and commonwealth were at his disposal, how confident is he that they should be well ordered, and all faults mended; and oh! how happy a world should we have!

Sign VI. A proud man is apt to overvalue his own knowledge, and to be much unacquainted with his ignorance: he is much more sensible of what he knoweth, than how much he is wanting of what he ought to know: he thinks himself fit to contradict the ablest divine, when he hath scarce so much knowledge as will save his soul.* If he have but some smattering to enable him to talk confidently of what he understandeth not, he thinks himself fittest for the chair; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man, and constantly gives himself the victory. If it be a woman that hath gathered up a few receipts, she thinketh herself fit to be a physician, and venture the lives of dearest friends upon her ignorant skillfulness; when seven years' study more is necessary

to make such novices know how little they know, and how much is utterly unknown to them, and seven years more to give them an encouraging taste of knowledge: yet pride makes them doctors in divinity and physic by its mandamus, without so much ado; and as they commenced, so they practise, in the dark: and to save the labour of so long studies, can spare, and gravely deride, that knowledge, which they cannot get at cheaper rates. And no wonder, when it is the nature of pride and ignorance to cause the birth and increase of each other. It were a wonder for an ignorant person to be humble; and when he knoweth not what abundance of excellent truths are still unknown to him, nor what difficulties there are in every controversy which he never saw. How many studious, learned, holy divines would go many thousand miles (if that would serve) to be well resolved of many doubts in the mysteries of providence, decrees, redemption, grace, free-will, and many the like, and that after twenty or forty years' study: when I can take them a boy or a woman in the streets, that can confidently determine them all in a few words, and pity the ignorance or error of such divines, and shake the head at their blindness, and say, God hath revealed them to themselves that are babes! yea, and perhaps their confidence taketh dissenters for such heretical, erroneous, intolerable persons, that they look upon them as heathens and publicans, and either with the papists reproach and persecute them, or with the lesser sects divide from them, as from men that receive not the truth: and thus pride makes as many churches as there are different opinions.

Sign VII. Pride maketh men wonderful partial in judging of their own virtues and vices in comparison of other mens. When the humble are complaining of their weaknesses and sinfulness, and have much ado to believe that they are any thing, or to discern the sincerity of their grace; and think their prayers are as no prayers, and their duties so bad that God will not regard them; the proud think well of all they do, and are little troubled at their greater wants. They easily see another man's failings; but the very same, or worse, they justify in themselves. Their own passions, their own overreachings or injurious dealings, their own ill words, are smoothed over as harmless things, when other men's are aggravated as intolerable crimes. Another is judged by them unfit for human societies, for less than that which they cannot endure to be themselves reproved for, and will hardly be convinced that it is any fault: so blind is pride about themselves.

Sign VIII. Pride makes men hear their teachers as judges, when they should hear them as learners and disciples of Christ: they come not to be taught what they knew not, but to censure what they hear, and as confidently pass their judgment on it, as if their teachers wanted nothing but their instructions to teach them aright. I know that no poison is to be taken into the soul upon pretence of any man's authority, and that we must prove all things, and hold fast that which is good: but yet I know that you must be taught even to do this; and that the pastor's office is appointed by Christ as necessary to your good; and that the scholars that are still quarrelling with their teachers, and readier to teach their masters than to learn of them, and boldly contradicting what they never understood, are too proud to become wise; and that humility and reason teacheth men to learn with a sense of their ignorance, and the necessity of a teacher.

* See 1 Tim. iii. 6; vi. 4. A cunning flatterer will follow the arch-flatterer which is a man's self. And wherein a man thinketh best of himself, therein the flatterer will uphold him

most. But if he be an impudent flatterer, he will entitle him by force to that which he is conscious that he is most defective in. Lord Bacon, Essay 52.

Sign IX. A proud man is always hard to be pleased, because he hath too great expectations from others: he looks for so much observance and respect, and to be humoured and honoured by all, that it is too hard a task for any man to please him that hath much to do with him, and hath any other trade to follow; he that will please him, must either have little to do with him, and come but seldom in his way, or else he must study the art of man-pleasing, compliment, and flattery, till he be ready to commence doctor in it, and must make it his trade and business, as nurses do to tend the sick, or quiet children. One look, or word, or action, will every day fall cross, and some respect or compliment will be wanting. And, as godly, humble men do justly aggravate their sins from the greatness and excellency of God whom they offend; so the proud man foolishly aggravates every little wrong that is done him, and every word that is said against him, and every supposed omission or neglect of him, by the high estimation he hath of himself against whom it is done.

Sign X. The proud man is desirous of precedence among men: to be saluted with the first, and taken by great ones into the greatest favour; and to be set in the upper room, at table, and at church; and to take the better hand. He grudgeth at those who are set above him and preferred before him, unless they are much his superiors: or, if he have the wit to avoid the disgrace of contending for such trifles, and showing the childishness of his pride to others, yet he retaineth a displeasure at the heart: when the humble give precedence to others, and set themselves at the lower end, Luke xiv. 9, 10.

Sign XI. A proud man expecteth that all the good that he doth be remembered, and that others do keep a register of his good works, and take notice of his learning, worth, and virtues: as their own memories are stronger here than in anything, so they think other men's should be; as if (being conscious how unfit they are for the esteem of God) they thought all were lost which is not observed and esteemed by men. As their eye is upon themselves, so they think the eye of others should be also; and that as their own, to admire the good, and not to see infirmities and evil.¹

Sign XII. No man is taken for so great a friend to the proud as their admirers; whatever else they be, they love those men best, that highest esteem them: the faults of such they can extenuate and easily forgive. Let them be drunkards, or whoremongers, or swearers, or otherwise ungodly, the proud man loveth them according to the measure of their honouring him. If you would have his favour, let him hear that you have magnified him behind his back, and that you honour him above all other men. But if the holiest servant of God think meanly of him, and speak of him but as he is; especially if he think they are disesteemers of him, or are against his interest and honour, all their wisdom and holiness will not reconcile him to them, if they were as wise or good as Peter or Paul. It signifieth nothing to him that they are honourers of God, if he think they be not honourers of him. Nay, he will not believe or acknowledge their goodness, but take all for hypocrisy, if they suit not with his interest or honour: and all because he is an idol to himself.

Sign XIII. A proud man is apt to domineer with

insolency when he gets any advantage, and perceiveth himself on the higher ground. He saith as Pilate to those that are in his power, "Knowest thou not that I have power to crucify thee, and power to release thee?" forgetting that they "have no power at all against any, but what is given them from above," John xix. 10, 11. Victories and successes lift up fools, and make them look big and forget themselves, as if their shadows were longer than before. Servants got on horseback will speak disdainfully of princes that are on foot." David saith, "The proud have had me in derision," Psal. cxix. 51. If they get into places of power by preferment they cannot bear it, but are puffed up and intoxicated as if they were not the same men they were. They deal worse by their inferiors if they humour them not, than Balaam by his ass; when they have made them speak, their insolency cannot bear it: whereas the humble remembereth how far he is equal with the lowest, and dealeth gently with his servants themselves, "remembering that he also hath a Master in heaven," Col. iv. 1, 2; Eph. vi. 9.

Sign XIV. A proud man is impatient of being contradicted in his speech; be it right or wrong you must say as he, or not gainsay him. Hence it is that gallants think that a man's life is little enough to expiate the wrong, if a man presume to say, they lie. I know that children, and servants, and other inferiors must not be unreverent or immodest, in an unnecessary contradicting the words of their superiors, but must silently give place when they cannot assent to what is said; but yet an impatience of sober and reasonable contradiction, even from an inferior or servant, is not a sign of a humble mind.

Sign XV. Wherever a proud man dwelleth, he is turbulent and impatient if he have not his will. If he be a public person, he will set a kingdom all on fire, if things may not go as he would have them. Among the crimes of the last and perilous times, Paul numbereth these; to be "lovers of their own selves, boasters, proud, traitors, heady, high-minded," 2 Tim. iii. 2-4. If they have to do in church affairs, they will have their will and way, or they will cast all into confusion, and hinder the gospel, and turn the churches upside down. In towns and corporations they are heady and turbulent to have their wills. In families there shall be no peace, if every thing may not go their way. They cannot yield to the judgment of another.

Sign XVI. Proud men are passionate and contentious, and cannot put up injuries or foul words; when a humble man "giveth place to wrath," and "avengeth not himself," nor "resisteth evil;" but is meek and patient, "forbearing and forgiving," and so heaping coals of fire on his enemies' heads.² "Only by pride cometh contention," Prov. xiii. 10. "He that is of a proud heart stirreth up strife," Prov. xxviii. 25. What is their wrath, their scorns, their railing and endeavouring to vilify those that have offended them, but the foam and vomit of their pride? "Proud, haughty scorner is his name, that dealeth in proud wrath," Prov. xxi. 24.

Sign XVII. A proud man is either an open or a secret boaster. If he be ashamed to show his pride by open boasting, then he learneth the skill of setting out himself, and making known his excellencies in a closer and more handsome way. His own commendations shall not seem the design of his speech, but

supposuit crumenam nummariam, qua ille inventa, Arcesilai inquit, hicce ludus est.

¹ Psal. x. 2, 4; lxxiii. 6; xxxvi. 11; Eccl. x. 7.

² Rom. xii. 19, 20; Matt. v. 39; Col. iii. 13; 1 Thess. v. 14; 2 Pet. ii. 20.

¹ Hesich. Illust. saith of Arcesilaus, In communicandis facultatibus ac deferendis beneficiis supra quam dici potest promptus atque facilis fuit: alienissimus a captanda gloriola a beneficio, quod latere maluerat: invisens Ctesibium egrotantem, quum videret illum in egestate esse, clam cervicali

to come in upon the by, or before he was aware, as if he thought of something else : or it shall seem necessary to some other end, and a thing that he is unavoidably put upon, as against his will : or he will take upon him to conceal it, but by a transparent veil, as some proud women hide their beauties : or he will conjoin the mention of some of his infirmities, but they shall be such as he thinks no matter of disgrace, but like proud women's beauty spots, to set out the better part which they are proud of. But one way or other, either by ostentation or insinuation, his work is to make known all that tendeth to his honour, and to see that his goodness, and wisdom, and greatness be not unknown or unobserved ; and all because he must have men's approbation, the hypocrite's reward : he is as buried if he be unknown. "Proud" and "boasters" are joined together, Rom. i. 30 ; 2 Tim. iii. 2. "Theudas" the deceiver "boasted himself to be somebody," Acts v. 36. "Simon Magus gave out that himself was some great one, and the people all gave heed to him from the least to the greatest, saying, This man is the great power of God," Acts viii. 9, 10. "Such love the praise of men more than the praise of God," John xii. 43. But the humble hath learned another kind of language ; not affectedly, but from the feeling of his heart, to cry out, I am vile ; I am unworthy to be called a child ; my sins are more than the hairs of my head. And he hateth their vanity that by unseasonable or immoderate commendations, endeavour to stir him up to pride, and so to bring him to be vile indeed, by proclaiming him to be excellent. Much more doth he abhor to praise himself, having learned, Prov. xxvii. 2, "Let another man praise thee, and not thine own mouth ; a stranger, and not thine own lips." He praiseth himself by works, and not by words, Prov. xxxi. 31.

Sign XVIII. A proud man loveth honourable names and titles ; as the Pharisees to be called Rabbi, Matt. xxiii. And yet they may have so much wit as to pretend, that is but to promote their service for the common good, and not that they are so weak to care for empty names ; or else that they were forced to it, by somebody's kindness, without their seeking, and against their wills.

Sign XIX. Pride doth tickle the heart of fools with content and pleasure to hear themselves applauded, or see themselves admired by the people, or to hear that they have got a great reputation in the world, or to be flocked after, and cried up, and have many followers. Herod loveth to hear in commendation of his oration, "It is the voice of a god, and not of a man," Acts xi. 22. It is a feast to the proud, to hear that men abroad do magnify him, or see that those about him do reverence, and love, and honour, and idolize him. Hence hath the church been filled with busy sect-masters, even of those that seemed forwardest in religion ; which was, sadly prophesied of by Paul to the Ephesians, Acts xx. 29, 30. Two sorts of troublers, under the name of pastors, pride hath in all ages thrust upon the church ; devouring wolves, and dividing sect-masters. "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." See also Rom. xvi. 16, 17.

Sign XX. Pride maketh men censorious and uncharitable : they extenuate other men's virtues and good works, and suspect ungroundedly their sincerity. A little thing serves to make them think or call a man a hypocrite. Very few are honest, or sincere,

or godly, or humble, or faithful, or able, or worthy in their eyes, even among them that are so indeed, or that they have cause to think so : a slight conjecture or report seemeth enough to allow them to condemn or defame another. They quickly see the mote in a brother's eye. Their pride and fancy can create a thousand heretics, or schismatics, or hypocrites, or ungodly ones, that never were such but in the court of their presumption. Especially if they take men for their adversaries, they can cast them into the most odious shape, and make them any thing that the devil will desire them. But the humble are charitable to others, as conscious of much infirmity in themselves, which makes them need the tenderness of others. They judge the best till they know the worst, and censure not men until they have both evidence to prove it, and a call to meddle with them, having learned, Matt. vii. 1—4, "Judge not that ye be not judged."

Sign XXI. Pride causeth men to hate reproof : the proud are forward in finding faults in others, but love not a plain reprover of themselves. Though it be a duty which God himself commandeth, Lev. xix. 17, as an expression of love, and contrary to hatred, yet it will make a proud man to be your enemy. Prov. xv. 12, "A scorner loveth not one that reproveth him, neither will he go unto the wise." Prov. ix. 7, 8, "He that reproveth a scorner, getteth himself shame ; and he that rebuketh a wicked man, getteth himself a blot. Reprove not a scorner, lest he hate thee : rebuke a wise man, and he will love thee." It galleth their hearts, and they take themselves to be injured, and they will bear you a grudge for it, as if you were their enemy. If they valued or honoured you before, you have lost them or angered them if you have told them of their faults. If they love to hear a preacher deal plainly with others, they hate him when he dealeth so with them. Herod will give away John's head, when he hath first imprisoned him for telling him of his sin, though before he revered him and heard him gladly. They can easily endure to be evil, and do evil, but not to hear of it. As if a man that had the leprosy, loved the disease, and yet hated him that telleth him that he hath it, or would cure him of it. This pride is the thing that hath made men so unprofitable to each other, by driving faithful reproof and admonition almost out of the world, because men are so proud that they will not hear it. Hence it is that others hear oftener of men's faults, than they do themselves ; and that backbiting is grown the common fashion, because proud sinners drive away reprovers, by their impatience and displeasure. Husbands and wives, yea, servants with their masters, are so far out of love with just reproof, that they can hardly bear it. He must be exceedingly skilful in smoothing and oiling every word, and making it more like to a commendation or flattery, than a reproof, that will escape their indignation.

Sign XXII. When a proud man is justly reproved, he studieth presently to deny or extenuate his fault ; to show you that he is more tender of his honour than of his honesty. It is a hard thing to bring him to free confession, and to thank you for your love and faithfulness, and to resolve upon more watchfulness for the time to come : when the humble soul is readier to believe that he is faulty than that he is innocent, and to say more against himself than you shall say (if truly). This one sign may tell you how commonly pride reigneth in the world. How few are they among many that are heartily thankful for a just and necessary reproof ! Mark them, whether the first word they speak, in answer to you, be not either a denial or an excuse, or an upbraiding you

• Jam. iii. 5 ; Psal. xlix. 6 ; x. 3 ; 2 Cor. x. 15.

with something that they think you faulty in, or else a passionate, proud repulse, bidding you meddle with yourselves?

Sign XXIII. Pride maketh men talkative; and more desirous to speak than to hear, and to teach than to be taught: because such think highly of their own understandings, and think others have more need of their instructions, than they of other men's.* Not that humility is any enemy to communicative charity, or to zealous endeavours for the converting and edifying of souls; but a teaching, talking disposition, where there is no need, and beyond the measure of your calling and abilities, when you have more need to learn yourselves, is the fruit of pride. When you take less heed what another saith to you, than you expect he should take of what you say to him: when your talk is not so much by way of question as becomes a learner, but in the discourses and dictates of a teacher: when you are so full of any thing that is your own, and so contemptuous of what is said by others, that you have not the patience to hear them silently till they come to the end; but unmannerly interrupt them, and set in yourselves; which is as much as to say, Hold your tongue, and let me speak that am more wise and worthy: when you strive to have the most words, and to be speaking; as horses in a race, strive which shall go foremost: this is because pride puffs you up, and moves your tongues, as a leaf is shaken by the wind; it fills your sails; and makes you like bag-pipes, that are loudest when they are full of wind, and pressed. Eccl. x. 14, "A fool is full of words." Prov. x. 19, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."

Sign XXIV. Pride maketh men excessively loth to be beholden to others; so that some will starve or perish before they will stoop so far as to seek, or be obliged to thankfulness by any; especially if they be such as they have any quarrel with. And this they take for manlike gallantry, and a scorning to be base. I confess that, as Paul saith to servants, if we can be free, we should rather choose it; and that no man should unnecessarily make himself a debtor to another, by being beholden to him: especially ministers, who should avoid all temptations of dependence upon man: and therefore should neither hang on great ones, lest they be tempted to unfaithful silence or flattery; nor needlessly live on the people's charity, lest they be hindered from the free exercise of their ministry. Therefore Paul laboured with his hands where he thought it would hinder his work to be chargeable to the churches, or give occasion to the envious to reproach him;† and he would "rather die than any should make this his glorying void," 1 Cor. ix. 15. Innocency and independency, as Mr. Bolton was wont to say, do steel the face, and help a minister to be bold and faithful. As Camerarius said, when he was invited to the court,

Alterius ne sit, qui suus esse potest.

But yet man is a sociable creature; and we are made to be helpful to each other: we are like the wheels of a watch, that can none of them do their work alone, without the concurrence of the rest. And therefore a proud man that would live wholly on

himself, and scorneth to be beholden, would break himself off from the place that God hath set him in, and separate himself from human society, and be either a world of himself, or a god to others. But God hath caused all the members purposely to stand in need of one another, that none might be despised, and that all might still exercise love in communicating, and humility in accepting of each other's help.

Sign XXV. Pride maketh people desirous to equal their superiors, and exceed their equals, in apparel, or handsome dwellings, and provisions, and entertainments, and all appearances that tend to set them out, and make them seem considerable in the world:‡ for it excessively regards the eye of man. A fit respect to decency must be had (so we place no greater a necessity in it than we ought): but pride would fain go with the highest, and have more curiosity than needs; and maketh a greater matter of decency than the thing requireth. I am not of their humour, that censure every man whose hair is not of their cut, and whose garments are not of their fashion, and who are bred in a way of more gentility and ceremony than myself. But yet the affectation of imitating fashion-mongers, and bearing a port above one's rank, and rather desiring the converse and company of superiors than inferiors, and to live like those that are a step above us, than those that are a step below us, are signs as significant of pride, as the robes of a judge or a doctor are of their dignities and degrees. I am sure humility hath learnt this lesson, Rom. xii. 16, "Mind not high things; but condescend to men of low estate: be not wise in your own eyes." As for the ridiculous, effeminate fashions and deportment of some men, and the spots, and paintings, and nakedness, and other antic fashions of some women, and the many hours which they daily waste in dressings and adornings, and preparing themselves for the sight of others, they are the badges of so foolish, and worse than childish a sort of pride, that I will not trouble myself and the reader in reprehending them. Manly pride is ashamed of such toys. Let the patrons of them please their patients, by proving them lawful, while they have no wiser work to do; and when they have done, let them go on to prove that it is lawful for sober persons to wear such irons as they do in Bedlam; and that such chains as they in Newgate wear are no signs of a prisoner; and that it is lawful for an honest woman to wear a harlot's habit. If the proud have no more wit than to wear the badges of their childishness or distraction, and show their shame to all they meet, and make themselves as ridiculous as men that lay aside their breeches, and wear sidecoats again like children, I will leave them to themselves, and will not now trouble them with any longer contradiction.

Sign XXVI. Proud persons are ashamed and troubled if any necessity force them to go lower in apparel, or provisions, or deportment, than others do of their degree; to show you that it is not as a duty that decency is regarded by them, but as the ornaments of pride, else they would be quiet when Providence maketh it cease to be their duty. They are not so much ashamed of sin, and the neglect of God and their salvation, as they are to be seen in sordid attire, or in a poor and homely garb: beggars and servants show here that they are as proud as lords.

* Inter benedicti signa humilitatis (in regula) est, ut pauca verba etiam rationalia loquatur, non clamorosa voce: taciturnitas usque ad interrogationem: sed hæc semper intelligenda sunt, salvo amore veritatis, et animarum.

† 2 Cor. xi. 9; 1 Thess. ii. 9; 2 Thess. iii. 8.

‡ Humilitas est, 1. Necessaria: subdere se majori, et non præferre se æquali. 2. Abundans: subdere se æquali, nec præ-

ferre se minori. 3. Perfecta: subdere se minori.—Gloss. sup. Matt. iii. Humilitatis septem gradus secundum Anselmum sunt. 1. Opinione: (1.) Se contemptibilem cognoscere. (2.) Hoc non dolere. 2. Manifestatione: (1.) Hoc confiteri: (2.) Hoc persuadere. (3.) Patienter sustinere hæc dici. 3. Voluntate: (1.) Pati contemptibiliter se tractari. (2.) Hoc idem amare. Anselm. lib. de similit.

What abundance of them go but seldom to church, and give this as a reason, I wanted clothes! as if they would neglect their souls, their God, their greatest duty, rather than do it in such clothes as they do their common work. Doth Christ appoint you to give him the meeting, that by his ministers he may instruct you for salvation, and that you may ask and receive the pardon of your sins; and will you disappoint him, and refuse to come, for want of better clothes? Sure you do not think that these are the wedding garment which he requireth you to bring. You would beg if you were naked or in rags, and will you not come to beg of God, because you have no better clothes? Do you set more by the reputation of your clothes, than the means of your salvation? How little do such wretches set by God, and by his mercy now, that will shortly on their deathbeds cry for mercy, without any such regard of clothes! Naked they come into the world, and naked they must go out, and yet they will turn their backs on the worship of God, for want of clothes. They are not ashamed nor afraid to be ungodly, and to forsake their duty, but they are ashamed of torn or poor attire. What, say they, shall we make ourselves ridiculous! When their pride and ungodliness is cause of a thousand-fold more shame. We read of thousands, even of the poor, that crowded after Christ to hear him; but of none that staid at home for want of clothes; when it is like they had no better than yours.

Sign XXVII. If a proud man be wronged, he looketh for great submission before he will forgive: you must lie down at his feet, and make a very full confession, and behave yourself with great submission; especially if the law be in his hands. And he is prone to revenge, and cruel in his revenge: but if he have wronged others, he is hardly brought to confess that he wronged them; and more hardly to humble himself for reconciliation, and ask them forgiveness: when a humble person is ready to let go his right for peace, and easily forgiveth, and easily stoopeth to ask forgiveness.

Sign XXVIII. Lastly; Pride maketh men inordinately desire to have an honourable memorial kept of their names when they are dead (if they are persons that rise to the hopes of such a remembrance;) Many a monument hath pride erected;^c many a book hath it written to this end; many a good work materially hath it done, and made it bad by such a base intention! Many an hospital, and almshouse, and school-house it hath built; and many a pound hath it given to charitable uses in pretension, but to proud and selfish uses in intention. Not that any should causelessly suspect another's ends, or blemish the deserved honour of good works, which it is lawful ordinally to regard; but we should suspect our own hearts, and take heed of so horrible a sin, which would turn the excellentest parts and works into poison or corruption. And remember how heinous a thing it is, for a man to be laying proud designs, when he is turning to the dust, and going to appear before his Judge! yea, to set up the monuments of his pride over his rotten flesh and bones; and to show that he dieth in so great a sin without repentance, by endeavouring that as much as may be of it may survive, when he is dead and gone! If such wicked ends do sometimes offer to intrude into necessary, excellent works, an honest heart must abhor

them, and cast them out, and beg forgiveness; and not for that forbear his work, nor refuse the comfort of his more sincere desires and intents: but such good works do sink the hypocrite into hell, that are principally done as a service to pride, to leave a name on earth behind him.

Thus I have been long in showing you the signs of pride, because the discovery is a great part of the cure: not that every proud person hath all these signs; for every one hath not the same temptations or occasions to show them; but every one hath some, and many of these; and he that hath any one of them, hath a sign of pride. And again I say, that for all this, our reputation, as it subverteth the honour of God and our religion, and our brethren's good, must be carefully by all just means preserved, and by necessary defences vindicated from calumniators; though we must quietly bear whatever infamy or slander we are tried with.

Direct. III. Having understood the nature and the signs or effects of pride, consider next of the dreadful consequences and tendency of it, both as it leadeth to further sin, and unto misery. Which I shall briefly open to you in some particulars.

1. At the present it is the heart of the old man, and the root and life of all corruption, and of dreadful signification, if it be predominant. If any man's "heart be lifted up, the Lord will have no pleasure in him, or it is not upright in him," Hab. ii. 4. I had rather have my soul in the case of an obscure humble christian, that is taken notice of by few, or none but God, and is content to approve himself to him, than in the case of the highest and most eminent and honourable in church or state, that looks for the observation and praise of men.^d God judgeth not of men by their great parts, and profession, and name; but justifieth the humbled soul that is ashamed to lift up his face to heaven, and thinketh himself unworthy to speak to God, or to have communion with his church, or to come among his servants; but standing afar off, smiteth upon his breast, and saith, (in true repentance,) O "God, be merciful to me, a sinner," Luke xviii. 13. Pride is as a plague-mark on the soul.

2. There is scarce a sin to be thought on that is not a spawn in the bowels of pride. To instance in some few (besides all that are expressed in the signs): 1. It maketh men hypocrites, and seem what they are not, for the praise of men. 2. It makes men liars: most of the lies that are told in the world, are to avoid some disgrace and shame, or to get men to think highly of them. When a sin is committed against God or your superiors, instead of humble confession, pride would cover it with a lie. 3. It causeth covetousness, that they may not want provision for their pride. 4. It maketh men flatterers, and time-servers, and man-pleasers, that they may win the good esteem of others. 5. It makes men run into profaneness, and riotousness, to do as others do to avoid the shame of their reproach and scorn, that else would account them singular and precise. 6. It can take men off from any duty to God that the company is against; they dare not pray, nor speak a serious word of God, for fear of a jeer from a scorner's mouth. 7. It is so contentious a sin, that it makes men firebrands in the societies where they live; there is no quiet living with them longer than they have their own saying, will, and way; they

^c *Anaxagoras* (in *Laert.* p. 87.) Cum vidisset *mausoli* sepulchrum: monumentum, inquit, pretiosum et lapidibus ornatum, divitiarum imago.

^d *Aeneas Sylvius* in *Boem.* c. 65, speaking of the boasting of the monk *Capiatrinus*, saith, Superaverat seculi pompas, calcaverat avaritiam, libidinem subegerat, gloriam contem-

nere non potuit: nemo est tam sanctus qui dulcedine glorie non capiatur. Facilius regna viri excellentes, quam gloriam contemnunt. Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur, et te recedente dimittitur. *Innocent.* de Contemp. Mundi. l. 2. c. 31.

must bear the sway, and not be crossed; and when all is done, there is no pleasing them, for the missing of a word, or a look, or a compliment, will catch on their hearts, as a spark on gunpowder. 8. It tears in pieces church and state. Where was ever civil war raised, or kingdom endangered or ruined, or church divided, oppressed, or persecuted, but pride was the great and evident cause? 9. It devoureth the mercies and good creatures of God, and sacrificeth them to the devil. It is a chargeable sin: what a deal doth it consume in clothes, and buildings, and attendance, and entertainments, and unnecessary things! 10. It is an odious thief and prodigal of precious time. How many hours that should be better employed, and must one day be accounted for, are cast away upon the foresaid works of pride! especially in the needless compliments and visits of gallants, and the dressings of some vain, light-headed women, in which they spend almost half the day, and can scarce find an hour in a morning for prayer, or meditation, or reading the Scriptures, because they cannot be ready; forgetting how they disgrace their wretched bodies, by telling men that they are so filthy or deformed, that they cannot be kept sweet and cleanly and seemly, without so long and much ado. 11. It is odiously unjust. A proud man makes no bones of any falsehood, slander, deceit, or cruelty, if it seem but necessary to his greatness, or honour, or preferment, or ambitious ends. He careth not who he wrongeth or betrayeth, that he may rise to his desired height, or keep his greatness. Never trust a proud man further than his own interest bids you trust him. 12. Pride is the pander of whoredom and uncleanness: it is an incentive to lust in themselves, and draws the proud to adorn and set forth themselves in the most enticing manner, as tends to provoke the lust of others. Fain they would be thought comely, that others may admire them, and be taken with their comeliness. If they thought that none would see them, they would spare their ornaments. And if a common decency were all that they affected, they would spare their curiosities and fashionable superfluities. Even they that would not be unclean in gross fornication with any, yet would be esteemed beautiful and desirable, and do that which tendeth to corrupt the minds of fools that see them. These, and indeed almost all sin, are the natural progeny of pride.

3. As to the misery which they bring on themselves and others, (1.) The greatest is, that they forsake God, and are in danger to be forsaken by him: for God abhorreth the proud, and beholdeth them as afar off. So far as you are proud you are hated by him, and have no acceptance or communion with him. Pride is the highway to utter apostasy. It blindeth the mind; it maketh men confident in their own conceits; and venturous upon any new opinion; and ready to quarrel with the word of God before they understand it. When any thing seems hard to them, they presently suspect the truth of the matter, when they should suspect their dark, unfurnished minds. Mark those that are proud in any town, or any company of professors of piety; and if any infection of heresy or infidelity come into that place, these are the men that will soonest catch it. Mark those that have turned from truth or godliness, and see whether they be not such as were proud and superficial in religion before. But God giveth grace, and more grace to the humble: he dwelleth with them, and delighteth in them.*

(2.) A proud man is a tormentor of himself. Setting

his mind on the thoughts of men, and desiring more of their esteem than he can attain, and that which is unsatisfying vanity when he hath obtained it, he is still under fruitless, vexatious desires, and frequent disappointments; every thing that he seeth, and every word almost that he heareth, or every compliment omitted, can disturb his peace, and break his sleep, and cast him into a fever of passion or revenge. This wind that swelleth him, is running up and down, and disquieting him in every part. Who would have such a fire in his breast, that will not suffer him to be quiet?†

(3.) Pride bringeth sufferings, and then maketh them seem intolerable. It makes the sinner more vex and gall his mind, with striving and impatient aggravating his afflictions, than the suffering of itself would ever do.

4. Pride is a deep-rooted and a self-preserving sin; and therefore harder to be killed and rooted up than other sins. It hindereth the discovery of itself. It driveth away the light. It hateth reproof. It will not give the sinner leave to see his pride when it is reproved; nor to confess it if he see it; nor to be humbled for it if he do confess it; nor to loathe himself and forsake it, though conviction and terror seem to humble him. Even while he heareth all the signs of pride, he will not see it in himself. When he feelth his hatred of reproof, and knoweth that this is a sign of pride in others, yet he will not know it in himself. If you would go about to cure him of this or any other fault, you shall feel that you are handling a wasp or an adder; yet when he is spitting the venom of pride against the reproof, he perceiveth not that he is proud; this venom is his nature, and therefore is not felt nor troublesome. If all the town or congregation should note him as notoriously proud, yet he himself, that should best know himself, will not observe it. It is a wonder to see how this sin keepeth strength, in persons that have long taken pains for their souls, and seem to be in all other respects the most serious, mortified christians! Yet, let them but be touched in their interest or reputation, or seem to be slighted, or see another preferred before them, while they are neglected, and they boil with envy, malice, or discontent, and show you that the heart of sin, even selfishness and pride, is yet alive, unbroken, and too strong. Especially if they are not persons of a natural gentleness and mildness, but of a more passionate temper; then pride hath more oil and fuel to kindle it into these discernible flames. He is a christian indeed that hath conquered pride.

5. Pride is the defence not only of itself, but of every other sin in the heart or life. For it hateth reproof and keepeth off the remedy; it hideth, and extenuateth, and excuseth the sin, and thinketh well of that which should be hated.

6. Pride hindereth every means and duty from doing you good; and oftentimes corrupteth them, and turneth them into sin. Sometimes it keepeth men from the duty, and sometimes it keepeth them from the benefit of the duty. It makes men think that they are so whole and well as to have little need of all this physic, yea, or of their daily necessary food. They think all this is more ado than needs: what need of all this preaching, and praying, and reading, and holy conference, and meditation, and heavenly-mindedness? One is ashamed of it, and another wants it not, and another is above it, and they ask you, Where are we commanded to pray in our family, and to pray so oft, and to hear so oft, and read any miration of fools, the idols of flatterers, and the slaves of their own pride. Lord Bacon, Essay 54.

* Jam. iv. 6; 1 Pet. v. 5; Isa. lvii. 15; Prov. xvi. 19; xxix. 23.

† Vainglorious men are the scorn of wise men, the ad-

book but the holy Scriptures, &c.; for they feel no obligation from general commands, (as to "pray continually," and "always," and "not wax faint," nor be "weary of well doing," to "redeem the time," and "do all to edification," and be "servent in spirit," serving the Lord," &c. 1 Thess. v. 17; Luke xviii. 1; Gal. vi. 9; Eph. v. 16; 1 Cor. xiv. 26; Rom. xii. 11,) because they feel not that need or sweetness which should help them to perceive, that frequency is good or necessary for them. If the physician bid two men "eat often," and one of them hath a strong appetite, and the other hath none; he that is hungry will interpret the word "often," to signify thrice a day, at least, and he that hath no appetite will think that once a day is "often." Healthful men do not use to ask, How prove you that I am bound to eat twice or thrice a day? Feeling the need and benefit, they will be satisfied with an allowance without a command. They will rather ask, How prove you that I may not do it? for they feel reason in themselves to move them to it, if God restrain them not. So it is with a humble soul, about the means of his edification and salvation: it feeleth a need of preaching, and prayer, and holy spending the Lord's day, and family duties, &c. Yea, it feeleth the need and benefit of frequency in duties, and is glad of leave to draw near to God, and feels the bond of love constrain. Whereas, the proud are full and senseless, and could easily be content with little in religion, if the laws of God or man constrained them not, and will do no more than needs they must. Yea, some of late have been advanced by pride above all ordinances, that is, above obedience to God, in the use of his appointed means, but not above the need of means, nor above the plagues prepared for the proud and disobedient. Humility secureth men from many such pernicious opinions.

Direct. IV. To the conquering of pride, it is necessary that you perceive that indeed it is in yourselves, and is the radical sin, and the very poison of your hearts; and that you set yourselves watchfully to mark its motions; and make it a principal part of your religion and business of your lives to overcome it, and to walk in humility with God and man. For if you see not that it is your sin, you will let it alone, and little trouble yourselves about it. Pride liveth in men that seem religious, because they perceive it not, or think they have but some small degree, which is not dangerous. And they see it not in themselves, because they mark not its operations and appearances: the life in the root must be perceived in the branches, in the leaves, and fruit. If you saw more evil in this, than in many more disgraceful sins, and set yourselves as heartily and diligently to conquer it, as you do to cast out the sins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would see more excellent fruits of your labour, in the work of mortification, than most christians see.

Direct. V. Be much in humbling exercises; but so as to take heed of mistaking the nature of them, or running into extremes. I have told you the true nature of humility before. Abundance of christians are tempted by Satan to think it consisteth, much more than it doth, in passionate grief, and tears, and bodily exercises, of long and frequent fastings, and confessions, and penance, or such like: and thus Satan diverteth them from true endeavours for true humiliation, by keeping them employed all their days, in striving for tears, or in these external exercises! Whereas, you should most strive for such a sight of your sinfulness and nothingness, as will teach you highly to esteem of Christ, and to loathe yourselves, and take yourselves to be as vile and sin-

ful as you are, and will make you humbly beg for mercy, and stoop to any means to obtain it; and will make you patient under the rebukes and chastisements of God, and under the contempts and injuries of men: this is the humility which you must labour for. But in order to this, external exercises of humiliation must be used: especially studying the holy law of God, and searching yourselves, and confession of sin, and moderate, seasonable fastings, and taming of the flesh. And indeed the exercises of humiliation do most become those that are most prone to pride: and the doctrine of those men who cry down true humiliation, doth come from pride, and is made to cherish pride in others. A humble soul cannot receive it; but is proner here to run into excess.

Direct. VI. There is no more powerful means to take down pride, than to look seriously to God, and set yourselves before his eyes, and consider how he loveth the humble, and abhorreth the proud. One sight of God by a lively faith, would make you know with whom you have to do, and teach you to abhor yourselves as vile. A glowworm is not discerned in the sunshine, though it glisten in the dark. A glimpse of the majesty of God would make thee, with Isaiah, cry out, "Woe is me, for I am undone, a man of unclean lips," &c.; and, chap. vi. 5, with the Israelites, desire that Moses, and not God, might speak unto you, lest you die. Men are proud because they know not God, and look not to him, but to fellow-sinners, with whom they think they may be bold to compare themselves.

Remember also that God is as it were engaged against the proud, both in the holiness of his nature, and in honour; for a proud man sets up himself against him, and is such an idol as God will either take down by grace, or spurn into the fire of destruction. And if he do appear before God among others in days and external exercises of humiliation, you may judge how much an abhorred person will be accepted. It is not to all that are clothed in sackcloth, but to the humble soul that God hath respect; even to the self-abhorring person, who judgeth himself unworthy to come among the people of God, or to be door-keepers in his house, or to eat of the crumbs of the children's bread; that subject themselves to one another, and think

A summary of the signs of humility.

no office of love and service too low for them to perform to the least believer; that in charitable meekness instruct opposers, and bear contradiction and contempt from men; that patiently suffer the injuries of enemies and friends, and heartily forgive and love them; that bear the most sharp and plain reproofs with gentleness and thanks; that think the lowest place in men's esteem, affections, and respects, the fittest for them; that are much more solicitous how they love others, than how others love them, and how they discharge their duties to others, than how others do what they ought for them; that will take up with smaller evidence to think well of the hearts or actions of others, than of their own; that reprove themselves often and sharper than other men reprove them, and are readier to censure themselves than others, or than most others are to censure them; that have a low esteem of their own understandings, and parts, and doings, and therefore are readier to learn than teach, and to hear than speak; that highly value every bit and drop of mercy, especially Christ, and grace, and glory. These are the humble that God accepteth, and this is the fast that he requireth. These are they that pray effectually, and that must save the land. These only are sensible what sin is; when others feel it not, or are proud in the midst of their largest confessions and tears.

These only do from their hearts acknowledge their desert of God's severest judgments, and justify God when he afflicteth them. Others rather marvel at the greatness and continuance of judgments, and expostulate with God as dealing hardly and unkindly with them, and tell him how good a people he afflicteth. These only understand the sinfulness of their very humiliations and prayers, through the weakness of that good which should be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the first word. These only wait in patience for God's answer, and accept of mercy in his time and measure; when the proud are short-winded, and if God come not just when they expected, they do, with Saul, 1 Sam. xiii. 9—12, make haste, or murmur at his providence, and say it is in vain to serve the Lord, and begin to think of forsaking him, and taking some better way. These proud ones that have joined in outward humiliations, and have lift up themselves in heart, while they cast down their bodies, are they that have turned the heart of God so much against us, to break us in pieces, because he hath found among us so many of the proud whom he taketh for his enemies. We have had those humbling themselves in our assemblies, that were wise in their own

Signs of pride. eyes, despising, and scorning, and reviling their teachers; such as undervalued and censured others, that were not for their opinions and interest; that over-loved the respect and honour that is from men, and could not endure to be esteemed or little set by; that could not bear an injury or a foul word, but were prone to anger, if not revenge; that could not seek peace, nor stoop to others, nor bear plain-dealing in reproof, nor forgive a wrong without much submission; that had high expectations from others, and loved those best that most esteemed them; that counted it baseness to stoop to the meanest places or services for others' good; yea, that quarrelled with God, his word, and providences, and valued no other mercies but those that exalted themselves or pleased their flesh (which proved judgments). And yet while they thus by pride excommunicated themselves from the face of God, and made themselves abhorred by him, they separated from the holiest assemblies and servants of God in the land, as unworthy of communion with such as they, unless they would first become of their opinion and sect. We little consider how great a hand this pride hath had in our desolations. God hath been scattering the proud of all sorts in the imaginations of their own hearts, Luke i. 51.

Direct. VII. Look to a humbled Christ to humble you. Can you be proud while you believe that your Saviour was clothed with flesh, and lived in meanness, and made himself of no reputation, and was despised, and scorned, and spit upon by sinners, and shamefully used, and nailed as a malefactor to a cross? The very incarnation of Christ is a condescension and humiliation enough to pose both men and angels, transcending all belief but such as God himself produceth by his supernatural testimony and Spirit.^a And can pride look a crucified Christ in the face, or stand before him? Did God take upon him the form of a servant,^b and must thou domineer and have the highest place? Had not Christ a place to lay his head on, and must thou needs have thy adorned, well-furnished rooms? Must thou needs brave it out in the most fantastic fashion, instead of thy Saviour's seamless coat? Doth he pray for his murderers, and must thou be revenged

for a word or petty wrong? Is he patiently spit upon and buffeted, and art thou ready, through proud impatience, to spit upon or buffet others? Surely he that "condemned sin in the flesh," condemned no sin more than pride.

Direct. VIII. Look to the examples of the most eminent saints, and you will see they were all most eminent in humility. The apostles, before the coming down of the Holy Ghost on them, contended which of them should be the greatest (which Christ permitted that he might most sharply rebuke it, and leave his warning to all his ministers and disciples to the end of the world, that they that would be greatest must be the servants of all, and that they must by conversion become as little children, or never enter into the kingdom of God). But afterward in what humility did these apostles labour, and live, and suffer in the world! Paul "made himself a servant unto all, that he might gain the more, though he was free from all men," 1 Cor. ix. 10. They submitted themselves to all the injuries and affronts of men; to be accounted the plagues and troublers of the world, and as the scorn and offscouring of all things, and a gazing-stock to angels and to men.¹ And are you better than they? If you are, you are more humble, and not more proud.

Direct. IX. Look to the holy angels, that condescend to minister for man; and think on the blessed souls with God, how far they are from being proud; and remember, if ever thou come to heaven, how far thou wilt be from pride thyself. Such a sight as Isaiah's would take down pride: Isa. vi. 1—3, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with two he covered his face, and with two he covered his feet, and with two he did fly (signifying humility, purity, and obedience). And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: his glory is the fulness of the whole earth." So Rev. iv. 8, 10, "The elders fall down, and cast their crowns before him that sitteth on the throne." Look up to heaven, and you will abhor your pride.

Direct. X. Look upon the great imperfection of thy grace and duties. Should that man be proud that hath so little of the Spirit and image of Jesus Christ? that believeth no more, and feareth God no more, and loveth him no more? and can no better trust in him, nor rest upon his word and love? nor any more delight in him, nor in his holy laws and service? One would think that the lamentable weakness of any one of all these graces, should take down pride and abase you in your own eyes. Is he a christian that doth not even abhor himself, when he perceiveth how little he loveth his God, and how little all his meditations on the love and blood of Christ, and of the infinite goodness of God, and of the heavenly glory, do kindle the fire, and warm his heart? Can we observe the darkness of our minds, and ignorance of God, and strangeness to the life to come, and the woeful weakness of our faith, and not be abased to a loathing of ourselves? Can we choose but even abhor those hearts that can love a friend, and love the toys and vanities of this life, and yet can love their God no more? that take no more pleasure in his name, and praise, and word, and service, when they can find pleasure in the accommodations of their flesh? Can we choose but loathe those hearts that are so averse to God, so loth to think of him, so loth to pray to him, so weary of prayer, or holy meditation, or any duty, and yet so forward to the business and recreations

^a Matt. ix. 24; v. 40.
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^b John xv. 20; Phil. ii. 7—10.
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¹ 1 Cor. iv. 12—15; Acts xxiv. 5.

of the flesh? Can we feel how coldly and unbelievably we pray, how ignorantly or carnally we discourse, how confusedly and vainly we think, and how slothfully we work, and how unprofitably we live, and yet be proud, and not be covered with shame? Oh! for a serious christian to feel how little of God, of Christ, of heaven is upon his heart, and how little appeareth in any eminent holiness, and fruitfulness, and heavenliness of life, is so humbling a consideration, that we have much ado to own ourselves, and not lie down as utterly desolate. Should that soul admit a thought of pride, that hath so little grace as to be uncertain whether he have any at all in sincerity or not? that cannot with assurance call God, Father, or plead his interest in Christ or in the promises? nor knoweth not if he die this hour, whether he shall go to heaven or hell? Should he be proud that is no readier to die? and no more assured of the pardon of sin? nor willing to appear before the Lord? If one pained member will make you groan, and walk dejectedly, though all the rest do feel no pain, a soul that hath this universal weakness, a weakness that is so sinful and so dangerous, hath cause to be continually humbled to the dust.

Direct. XI. Look upon thy great and manifold sins, which dwell in thy heart, and have been committed in thy life, and there thou wilt see cause for great humiliation. If thy body were full of toads and serpents, and thou couldst see or feel them crawling in thee, wouldst thou then be proud? Why, so many sins are ten thousand-fold worse, and should make thee far viler in thy own esteem! If thou wert possessed with devils, and knewest it, wouldst thou be proud? Why, devils possessing thy body are not so bad or hurtful to thee, as sin in thy soul! The sight of a sin should more take down thy pride, than the sight of a devil. Should that man be proud that hath lived as thou hast lived, and sinned as thou hast sinned, from thy childhood until now? that hath lost so much time, and abused so much mercy, and neglected so many means, and omitted so many duties to God and man, and been guilty of so many sinful thoughts, and so many false or foolish words, and hath broken all the laws of God? Should not he be deeply humbled that hath yet so much ignorance,* error, unbelief, hypocrisy, sensuality, worldliness, hardness of heart, security, uncharitableness, lust, envy, malice, impatience, and selfishness, as is in thee? Should not thy very pride itself be matter of thy great humiliation, to think that so odious a sin should yet so much prevail? Look thus on thy leprous, defiled soul, and turn thy very pride against itself! Know thyself, and thou canst not be proud.

Direct. XII. Look also to the desert of all thy sins, even unto hell itself, and try if that will bring thee low. Though pride came from hell effectively, yet hell, objectively, may afford thee a remedy against it. Think on the worm that never dieth, and the fire that never shall be quenched, and consider whether pride become that soul, that hath deserved these. Wilt thou be proud in the way to thy damnation? Thou mightst better be proud of thy chains and rope, when thou art going to the gallows! Think, whether the miserable souls in hell are now minding neat and well set attire, or seeking for dominion, honour, or preferment, or contending who shall be the greatest, or striving for the highest rooms, or setting out themselves to the admiration and applause

of men, or quarrelling with others for undervaluing or dishonouring them! Do you think there is any place or matter there for such works of pride, when God abaseth them?

Direct. XIII. Look to the day of judgment, when all proud thoughts and looks shall be taken down; and to the endless misery threatened to the proud. Think of that world, in which your souls must ere long appear, before the great and holy God, whose presence will abase the proudest sinner. When the tyrants, and gallants, and wantons of the earth, must with trembling and amazement give up their accounts to the most righteous Judge of all the world, then where are their lofty looks and language? then where are their glory, and gallantry, and proud, imperious domineering, and their scornful despising the humble, lowly ones of Christ? Would you then think that this is the same man, that lately could scarce be seen or spoken with? that looked so big, and swaggered it out in wealth and honour? Is this he that could not endure a scorn, or to be slighted, or undervalued, or plainly reproved? that must needs have the honour and precedency in wit, and greatness, and command? Is this the man that thought he was perfect and had no sin; or that his sins were so small, as not to need the humiliation, renovation, and holy diligence of the saints? Is this the woman that spent half the day in dressing up herself, and house, and furniture for the view of others, and must needs be in the newest or the neatest fashion? that was wont to walk in an artificial pace, with a wandering eye, in a wanton garb, as if she were too good to tread on the earth? Oh! then how the case will be altered with such as these! Can you believe, and consider how you must be judged by God, and yet be proud?

Direct. XIV. Look to the devils themselves that tempt you to be proud, and see what pride hath brought them to; and remember, that a proud man is the image of the devil, and pride is the devil's special sin. He that envieth your happiness, knoweth by sad experience the way to misery; and therefore tempteth you to be proud, that you may come, by the same way, to the same end that he himself is come to. "The angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness, to the judgment of the great day," Jude 6.

Direct. XV. Look well upon thyself, both body and soul, and think whether thou be a person fit for pride. God hath purposely clothed thine immortal soul in the coarse attire of corruptible flesh, and placed it in so poor and ruinous a cottage, that it might be kept from pride: yea, he made this frail and corruptible body to be a constitutive part of our very person, that in knowing it, we may know ourselves. Some will have a dead man's skull stand by them, in their studies or chambers, as an antidote against pride. But God hath fastened us yet closer to mortality: death dwelleth in our bowels. We are apt to marvel that so noble a soul should be lodged in so mean a body, made of the earth to which it must return!¹ A stone is durable and clean; but my flesh is corruptible, and must turn to loathsome filth and rottenness. A marble pillar will stand firm and beautiful from age to age, but I must perish and consume in darkness. The seats we sit upon, the pillars we lean to, the stones we tread upon, will be here, when we are turned to dust. The

* See my "Treatise of Self-ignorance."

¹ Fama est fictilibus cōnasse Agathoclea regem,

Atque abacum Samio sepe onerasse luto.

Fercula gemmatis cum poneret aurea vasis,

Et misceret opes pauperiemque simul,

Querenti causam respondit: Rex ego qui sum

Sicanie, figulo sum genitore satus.

Fortunam reverenter habes, quicunque repente

Dives ab exili progredire loco.

Auson. li. Epigram.

house that I build, may stand when I am rotten in the grave. A tree will live, when he that planted it is dead. Our bodies are of no better materials than the brutes; our substance is in a continual flux or waste, and loseth something every day; and if it were not repaired and patched up by daily air and nourishment, it would soon be spent, and our oil consumed. If you were chained to a dead carcass, which you must still carry about with you, it were not a matter so fit to humble you, as to be united so nearly to so vile a body of your own. We carry a dunghill continually within us. Alas! how silly a piece is the greatest, the strongest, and the comeliest of you all! What is that flesh which you so much pamper, but a skin full of corruption? a bag of filth, of phlegm, or choler, or such like excrements? If the curiousest dames had but a sight of the phlegm in their heads and bowels, the choler about their liver and galls, the worms or filth in other parts, they would go near to vomit at such a sight: the swine or beast hath as clean an inside. And what if this filth be covered with a whiter skin or clearer colour than your neighbours have, is there any cause of pride in that? When sickness hath altered and consumed you, then where is that which you call beauty? If but the leprosy or the small pox deform it, or a fever, consumption, or dropsy waste it, or the stone, or gout, or any such torment seize upon thee, thou wilt feel or see that which may shame thy pride. Should such a worm be proud, that cannot, though he be a Herod, keep the worms from eating him alive? that in a flux cannot retain his excrements? that cannot bear easily the aching of a tooth? If thou be fit for pride, forbid diseases to touch thy flesh, or stain thy beauty; do not be sick, nor weak, nor pained; let not the worm and corruption be thy guests. Or if thou be so poor a thing, as cannot hinder any of these, then know thyself, and be ashamed of pride.

And when thou art in sickness, thou wilt be burdensome to others. It is likely thou must have their helps, even to feed thee, to dress thee, to turn thee, and keep thee clean; and when all is done, thou must die, and be laid in darkness in a grave! There must thou lie rotting night and day, till thy flesh be turned into earth. The grass doth wither when it is cut down, but yet it is sweet; the tree that is cut down will rot in time, but not with such a loathsome stink as we. He that had seen what the late doleful wars did often show us, when the fields were strewed with the carcasses of men, and when they lay by heaps among the rubbish of the ditches of towns and castles that had been assaulted, would think such loathsome lumps of flesh should never have been proud. When once death hath deprived thy body of its soul, thy best friends will quickly be weary of the remainder, and glad to rid thee out of sight and smell. Go to the churchyard, and look on the dust and bones that are there cast up and scattered, and bethink thee whether those that must come to this have reason to be proud? See whether there be any differing mark of honour upon the dust of the rich, or strong, or beautiful? and whether the bones there strive for principality and dominion? Therefore the desire of adorned monuments upon men's graves, is one of the most odious sorts of pride; when the neighbourhood of rottenness and dust doth shame it. As our serious poet Herbert saith,

When the hair grows sweet with pride and lust,
The powder doth forget the dust.

And though thy soul be far nobler than thy body, yet here how ignorant, and weak, and distempered is it! How full of false ideas are men's minds!

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How little know they of that which they might know, or are confident they do know! How dark are we about all the works of God, and about his word; much more about himself! The greatest doctors are strongly tempted to be sceptics; and the ignorant that this year are confident to a contempt and censoriousness of all that differ from them, perhaps the next year do change their judgments, and recant themselves.

And are our hearts and lives any happier than our understandings; while we are imprisoned in flesh, and its interest is ours, and its appetites and passions have so much advantage, to corrupt, seduce, or disturb the soul? Know thyself, and pride will die.

Direct. XVI. If thou have any thing to be proud of, remember what it is, and that it is not thine own, but given or lent thee by that God who chiefly hateth pride. 1. Art thou tempted to be proud of riches? Remember that they are in themselves but dross, which will leave thee at the grave as poor as any. And as to their usefulness, they are but thy Master's talents; and the more thou hast, the greater will be thine account. And very few rich men escape the snare, and come to heaven. Thy charge and danger therefore should rather humble thee, and make thee exceedingly to fear. Read James v. 1—4; and Luke xii. 19, 20.

2. Is it greatness, and dominion, or human applause, or honour, that you are proud of? Remember that this also is in itself a dream, that maketh thee really neither better nor safer than other men. Thou standest upon higher ground, where thou hast more than others of the storms and dangers, and shalt be levelled with the lowest in thy fall. And as to the use of thy power and greatness, it is for God, and not thyself. And so great will be thy reckoning, according to the trust reposed in thee, as would affright a considerate believer to foresee.

3. Is it youthful strength that you are proud of? How little can it do for thee, of that which thou most needest! And how soon will it be turned to weakness! How many are cut off "in youth, and their life is among the unclean," as Elihu speaks, Job xxxvi. 14. "Their bones are full of the sins of their youth, which shall lie down with them in the dust," Job xx. 11.

4. Is it beauty that you are proud of? I have told you what sickness and death will do to that before. "When God rebuketh man for sin, he makes his beauty to consume as a moth: surely every man is vanity," Psal. xxxix. 11. Read Psal. xlix. 12—14. And if your beauty would continue, how little good will it do you! and who but fools do look at the skin of a rational creature, when they would discern their worth? A fool, and a slave of lust and Satan, may be beautiful. A sepulchre may be gilded that hath rottenness within. Will you choose the finest purse, or the fullest? Who but a child or fool will value his book by the fineness of the cover, or gilding of the leaves, and not by the worth of the matter within? Absalom was beautiful, and what the better was he? 2 Sam. xiv. 25. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised," Prov. xxxi. 30.

5. If it be fine clothes and gaudy ornaments that you are proud of, it is a sin so foolish, and worse than childish, that I shall give it no other confutation, than to tell you, that it contradicteth itself, by making the person a scorn and laughing-stock to others, when their design was to be more admired; and that an ass or a post may have as fine and costly attire as you; and that shortly you shall change it for a winding-sheet.^m

^m Isa. iii.

6. Is it your birth, and progenitors, and great friends that you are proud of? Personal merits are incomparably more excellent than this relation to the most meritorious parents; much more than a relation to their empty titles. Cain was the son of Adam the father of mankind, and Ham of Noah, and Esau of Isaac, and Absalom of David; when a godly son of a wicked father is more honourable than they. Your ancestors are but of the common stock of sinful Adam: and your great friends may possibly become your enemies: and it is little that the greatest of them can do for you, if God be not your friend.

7. Is it your learning, or wisdom, or ability for speech or action, that you are proud of? Remember that the devils, and many that are now in hell, have far exceeded you in these; and that the wiser you are indeed, the humbler you will be; and by pride you confute your ostentation of your wisdom. Ahithophel's wisdom, which saveth not the owner from perdition, is little cause of glorying. Jer. viii. 8, 9, there were men that boasted of their wisdom, even in the law of God, who yet were ashamed and dismayed; for they rejected the word of the Lord: and then what wisdom could there be in them? Therefore, "thus saith the Lord, Let not the wise man glory in his wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these do I delight, saith the Lord," Jer. ix. 23, 24. Those were not unlearned, of whom Paul speaketh; "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. i. 20.

8. Is it success in wars, or great undertakings, that you are proud of? But by whose strength did you perform it? and how unhappy a success is that which hindereth your success in the work of your salvation! and how many have been brought down again to shame, that have been lifted up in pride of their successes!

9. Is it the applause of men that proclaim your excellency that you are proud of? Alas, how poor a portion is the breath of man! and how mutable are your applauders! that perhaps the next day will turn their tunes, and as much reproach you. Will you be proud of praise, when it is the devil's whistle, purposely to entice you into this pernicious snare, that he may destroy you? It is a danger to be feared; for it destroyeth many: but not a benefit much to be rejoiced in, much less to be proud of; for few are the better for it. Titles and applause increase not real worth and virtue, but puff up many with a mortal tympany.

10. Is it your grace and goodness, or eminency in religion, that you are proud of? This is most absurd; when predominant pride is a certain sign that you have no saving grace at all, and so are proud of what you have not: and if you have it, so far as you are proud of it you abuse it, contradict it, and destroy it; for pride is to grace, what the plague or consumption is to health. It is novices that have least grace and knowledge, that are aptest to be puffed up with pride, and thereby to fall into the condemnation of the devil, 1 Tim. iii. 6; that is, into the like punishment for the like sin. When the pot boileth over, that which was in it is lost in the fire. Rise not too high in the esteem of your grace, lest you rise to the loss of it. "Be not highminded, but fear," Rom. xi. 20. When you "think you stand, take heed lest you fall," 1 Cor. x. 12.

Direct. XVII. Look to the nature and tendency of

every grace and ordinance and duty, and use them diligently; for they all tend to the destruction of pride. Knowledge discerneth the folly and pernicious tendency of pride, and abundant matter for humiliation. Faith is the casting off our pride, and going with empty, hungry souls to Christ for mercy and supply. It sheweth us the most powerful sight in the world for the humbling of a soul, even a crucified Christ, and a most holy God, and a glorified society of humble souls, and a dreadful judgment and damnation for the proud. I might show you the same of every grace and duty, but for being tedious.

Direct. XVIII. Look to the humbling judgments of God on yourselves and others, and turn them all against your pride. You will sure think it an unsuitable and unseasonable thing for the calamitous to be proud. Are you not oft complaining of one thing or other, upon your consciences, your bodies, your estates, your names, your relations, or friends? and yet will you be proud while you complain? If the judgments that have already befallen you humble you not, if God love you, and will save you, you may expect you should feel more, and the load should be increased, till it make you stoop. O miserable, obstinate sinners! that can groan with sickness, and yet be proud! and murmur under want, and yet be proud! and daily crossed by one or other, and yet be proud! yea, and tormented with fears of God's displeasure, and yet be proud! Have not all the wars, and blood, and ruins that have befallen us in these kingdoms, been yet enough to take down pride? Many humbling sights we have seen, and many humbling stripes we have felt, and yet are we not humbled! We have seen houses robbed, and towns fired, and the country pillaged, and the blood of many thousands shed, and their carcasses scattered about the fields, and yet are we not humbled! If we were proud of our riches, they have been taken from us; if proud of our buildings, they have been turned into ruinous heaps; if we have been proud of our government, and the fame and glory of our country, we have seen how our sins have pulled down our government, dishonoured our rulers, and blemished our glory, and turned it into shame; and yet are we not humbled! If you lived in a house infected with the plague, and had buried father and mother, and brothers and sisters, and but a very few were left alive, expecting when their turn came next; if these few were not humbled, would you not think them blind and sottish persons? Do you yet look high, and contend for pre-eminence, and look for honour, and envy others, and desire to domineer, and have your will and way, and set out yourselves in the neatest dress? Must you have sharper stripes, before you will be humbled? Must greater injuries, and violences, and losses, and fears, and reproaches be the means? Why will you choose so painful a remedy, by frustrating the easier? If it must be so, the judgment shall shortly come yet nearer to thee: it shall either strip thee of the rest, or cover thee with shame, or lay thee in pain upon thy couch, where thy head shall ache, and thy heart be sick, and thy body weary, and thou shalt pant and gasp for breath; wilt thou then be proud, and contest for honour, when thou expectest hourly when thy proud and guilty soul shall be turned out of thy body, and appear before the holy God? when the bell is ready to toll for thee, and thy winding-sheet to be fetched out, and thy coffin prepared, and the bier to be fetched to carry thee to thy grave, and leave thee in the dark with worms and rottenness; wilt thou then be proud? Where then are your high looks, and lofty minds, and splendid ornaments, and honours? Then will you be climbing into higher rooms, and

seeking to be revenged on those that did eclipse your honour? Saith David, even of princes, and all the sons of men, Psal. cxlvi. 3, 4, "His breath goeth forth: he returneth to his earth: in that very day his thoughts perish."

Direct. XIX. Look on the lamentable effects of pride about you in the world, and that will help you to see the odiousness and pernicious nature of it. Do you not see how it setteth the whole world on fire? how it raiseth wars, and ruineth kingdoms, and draweth out men's blood, and filleth the world with malice and hatred, and cruelty and injustice, and treasons and rebellions, and destroyeth mercy, truth, and honesty, and all that is left of God upon the mind of man? Whence is all the confusion and calamity, all the censoriousness, revilings, and cruelties, which we have seen, or felt, or heard of, but from pride? What is it that hath trampled upon the interest of Christ and his gospel through the world, but pride? What else is it that hath burnt his martyrs, and made havoc of his servants, and distracted and divided his church with schisms, and set up so many sect-masters and sects, and caused them almost all to set against others, but this cursed, unmortified pride? He that hath seen but what pride hath been doing in England in this age, and yet discerneth not its hatefulness and perniciousness, is strangely blind. Every proud man is a plague or burden to the place he liveth in: if he get high, he is a Nabal; a man can scarce speak to him; he thinks all under him are made but to serve his will and honour, as inferior creatures are made for man. If he be an inferior, he scorneth at the honour and government of his superiors, and thinks they take too much upon them, and that it is below him to obey. If he be rich, he thinks the poor must bow all to him, as to the golden calf, or Nebuchadnezzar's golden image: if he be poor, he envieth the rich, and is impatient of the state that God hath set him in: if he be learned, he thinks himself an oracle: if unlearned, he despiseth the knowledge which he wanteth, and scorneth to be taught. What state soever he is in, he is a very salamander, that liveth in the fire, he troubleth house, and town, and country, if his power be answerable to his heart: he is an unpolished stone, that will never lie even in any building; he is a natural enemy to quietness and peace.

Direct. XX. Consider well how God hath designed the humbling of all that he will save, in his whole contrivance of the work of our redemption. He could have saved man by keeping him in his primitive innocence, if he had pleased. Though he causeth not sin, he knoweth why he permitteth it. He thought it not enough that man should have the thought of creation to humble him, as being taken from the dust, and made of nothing; but he will also have the sense of his moral nothingness and sinfulness to humble him: he will have him beholden to his Redeemer and Sanctifier for his new life and his salvation, as much as to his Creator for his natural life. He is permitted first to undo himself, and bring himself under condemnation, to be a child of death, and near to hell, before he is ransomed and delivered; that he may take to himself the shame of his misery, and ascribe all his hopes and recovery to God. No flesh shall be justified by the works of the law, or by a righteousness of his own performance; but by the satisfaction and merits of his Redeemer; that so all boasting may be excluded, and that no flesh might glory in his sight, and that man might be humbled, and our Redeemer have the praise to all eternity. And therefore God prepareth men for faith and par-

don, by humbling works, and forceth sinners to condemn themselves before he will justify them.

Direct. XXI. Read over the character which Christ himself giveth of his true disciples; and you will see what great self-denial and humility he requirerth in all. In your first conversion you must become as little children, Matt. xviii. 3. Instead of contending for superiority and greatness, you must be ambitious of being servants unto all, Matt. xxiii. 11; xx. 27. You must learn of him to be meek and lowly of heart, Matt. xi. 28, 29; and to stoop to wash your brethren's feet, John xiii. 5, 14. Instead of revenge or unpeaceable contending for your right, you must rather obey those that injuriously command you, and turn the other cheek to him that smiteth you, and let go the rest to him that hath injuriously taken from you; and bless them that curse you, and pray for them that hurt and persecute you, and despitefully use you, Matt. v. 39, 40, 41, 44. These are the followers of Christ.

Direct. XXII. Remember how pride contradicteth itself by exposing you to the hatred or contempt of all. All men abhor that pride in others which they cherish in themselves. A humble man is well thought of by all that know him; and a proud man is the mark of common obloquy. The rich disdain him, the poor envy him, and all hate him, and many deride him. This is his success.

Direct. XXIII. Look still unto that dismal end, which pride doth tend unto. It threateneth apostasy. If God forsake any one among you, and any of you forsake God, his truth, and your consciences, and be made as Lot's wife, a monument of his vengeance for a warning to others, it will be the proud and self-conceited person. It maketh all the mercies of God, your duties and parts, and objectively your very graces, to be its food and fuel. It is a sign you are near some dreadful fall, or heavy judgment: for God hath given you this prognostic, Luke xiv. 11; i. 51; Prov. xv. 25; xvi. 5; Isa. ii. 11, 12. An Ahab is safer when he humbleth himself; and a Hezekiah is falling when he is lifted up. They are the most hardened sinners, scorning reproof, and therefore ordinarily forsaken both by God and man, and left to their self-delusion, till they perish.

Direct. XXIV. Converse with humbled and afflicted persons, and not with proud, secure worldlings. Be much in the "house of mourning," where you may see "the end of all the living, and be made better by laying it to heart;" and let not your "hearts be in the house of mirth," Eccl. vii. 2-4. Delight not to converse with "men that be in honour, and understand not, but are like the beasts that perish; for though they think of perpetuating their houses, and call their lands after their own names," yet they "abide not in" their "honour:" and "this their way is their folly," though "yet their posterity approve their sayings," Psal. xlix. 20, 12-14. Converse with penitent, humbled souls, that have seen the odiousness of sin, and the wickedness and deceitfulness of the heart, and can tell you by their own feeling what cause of humiliation is still before you. With these are you most safe.

I have been the larger against pride, as seeing its prevalency in the world, and its mischievous effects on souls and families, church and state; and because it is not discerned and resisted by many as it ought. I would fain have God dwell in your hearts, and peace in your societies; and fain have you stand fast in the hour of temptation, from prosperity or adversity; and fain have affliction easy to you. But none of this will be without humility. I am loth that under

* Rom. iii. 19, 20, 23, 27; iv. 2; 1 Cor. i. 29; Eph. ii. 9.

* Luke xxii. 26; Mark x. 44; ix. 35, 36; 2 Tim. ii. 24.

the mighty hand of God we should be unhumbled, even when judgments bid us lay our mouths in the dust.* The storms have been long up; the cedars have fallen; it is the shrubs and bending willows that now are likeliest to scape. I am loth to see the prognostics of wrath upon your souls, or upon the land. I am loth that any of you should through pride be unhumbled of sin, or ashamed to own despised godliness; or that any that have seemed religious, should prove seditious, unpeaceable, or apostates. And therefore I beseech you, in a special manner, take heed of pride; be little in your own esteem; praise not one another unseasonably; be not offended at plain reproofs: look to your duties, and then leave your reputations to the will of God. Rebuke pride in your children; use them to mean attire and employments; cherish not that in them which is most natural (now) and most pernicious. God dwelleth with the humble, and will take the humble to dwell with him, Isa. lvii. 15; Job xxii. 29. "Put on humbleness of mind, meekness, long-suffering, forbearing one another," Col. iii. 12, 13. "Be clothed with humility: serve the Lord with all humility of mind, and he will exalt you in due time," Acts xx. 19; 1 Pet. v. 6, 7.

PART VI.

Directions against Covetousness, or Love of Riches, and against Worldly Cares.

I SHALL say but little on this subject now, because I have written a Treatise of it already, called "The Crucifying of the World by the Cross of Christ;" in which I have given many directions (in the preface and treatise) against this sin.

Direct. I. Understand well the nature and malignity of this sin; both what it is, and why it is so great and perilous. I shall here show you, 1. What love of riches is lawful. 2. What it is that is unlawful; and in what this sin of covetousness or worldliness doth consist. 3. Wherein the malignity or greatness of it lieth. 4. The signs of it. 5. What counterfeits of the contrary virtue do hide this sin from the eyes of worldlings. 6. What false appearances of it do cause many to be suspected of covetousness unjustly.

I. All love of the creature, the lawful love of creatures. world, or riches, is not sin: for, 1.

The works of God are all good, as such; and all goodness is amiable. As they are related to God, and his power, and wisdom, and goodness are imprinted on them, so we must love them, even for his sake. 2. All the impressions of the attributes of God appearing on his works, do make them as a glass, in which at this distance we must see the Creator; and their sweetness is a drop from him, by which his goodness and love are tasted. And so they were all made to lead us up to God, and help our minds to converse with him, and kindle the love of God in our breasts, as a love-token from our dearest friend; and thus, as the means of our communion with God, the love of them is a duty, and not a sin. 3. They are naturally the means of sustaining our bodies, and preserving life, and health, and alacrity; and as such, our sensitive part hath a love to them, as every beast hath to its food; and this love in itself is not of a moral kind, and is

neither a virtue nor a vice, till it either be used in obedience to our reason, (and so it is good,) or in disobedience to it (and so it is evil). 4. The creatures are necessary means to support our bodies, while we are doing God the service which we owe him in the world; and so they must be loved, as a means to his service; though we cannot say properly that riches are ordinarily thus necessary. 5. The creatures are necessary to sustain our bodies in our journey to heaven, while we are preparing for eternity; and thus they must be loved as remote helps to our salvation. And in these two last respects we call it in our prayers "our daily bread." 6. Riches may enable us to relieve our needy brethren, and to promote good works for church or state. And thus also they may be loved; so far as we must be thankful for them, so far we may love them; for we must be thankful for nothing but what is good.

II. But worldliness, or sinful love of riches, is, 1. When riches are ^{Covetousness what.} loved and desired, and sought more for the flesh than for God or our salvation; even as the matter or means of our worldly prosperity, that the flesh may want nothing to please it, and satisfy its desires.* Or that pride may have enough wherewith to support itself, by gratifying and obliging others, and living at those rates, and in that splendour, as may show our greatness, or further our domination over others. 2. And when we therefore desire them in that proportion which we think most agreeable to these carnal ends, and are not contented with our daily bread, and that proportion which may sustain us as passengers to heaven, and tend most to the securing of our souls, and to the service of God. So that it is the end by which a sinful love of riches is principally to be discerned; when they are loved for pride or flesh-pleasing, as they are the matter of a worldly, corporal felicity, and not principally for God and his service, and servants, and our salvation. And indeed, as sensualists love them, they should be hated.

Worldliness is either predominant, ^{Worldliness when predominant.} and so a certain sign of death; or else mortified, and in a subdued degree, consistent with some saving grace. Worldliness predominant, as in the ungodly, is, when men that have not a lively belief of the everlasting happiness, nor have laid up their treasure and hopes in heaven, do take the pleasure and prosperity of this life for that felicity which is highest in their esteem, and dearest to their hearts, and therefore love the riches of the world, or full provisions, as the matter and means of this their temporal felicity.* Worldliness in a mortified person, is, when he that hath laid up his treasure in heaven, and practically esteemeth his everlasting hopes above all the pleasure and prosperity of the flesh, and seeketh first the kingdom of God and his righteousness, and useth his estate principally for God and his salvation, hath yet some remnants of inordinate desire to the prosperity and pleasure of the flesh, and some inordinate desire of riches for that end; which yet he hateth, lamenteth, resisteth, and so far subdueth, that it is not predominant, against the interest of God and his salvation.* Yet this is a great sin, though it be forgiven.

III. The malignity or greatness of this sin consisteth in these points ^{The malignity of it.} (especially when it is predominant). 1. The love of the world, or of riches, is a sin of deliberation, and

* 1 Pet. v. 6; Lam. iii. 29; ii. 19; Amos iii. 8; 1 Pet. v. 5; Jam. iv. 6; Dan. v. 22; 2 Chron. xxiv. 27.

* See an excellent Tract. de Divitiis, ascribed to Sixt. 3. in Bibl. Pat. (though accused of Pelagianism.)

* Phil. iii. 7-9; Jam. i. 10; Phil. iv. 11; 1 Tim. vi. 8; Prov. xxiii. 4, "Labour not to be rich."

* Luke xiv. 26, 33.

* Matt. vi. 19-21, 33; John vi. 27; Luke xii. 19, 20 xviii. 22, 23.

not of mere temerity or sudden passion : worldlings contrive the attaining of their ends. 2. It is a sin of interest, love, and choice, set up against our chiefest interest : it is the setting up of a false end, and seeking that ; and not only a sin of error in the means, or a seeking the right end in a mistaken way. 3. It is idolatry,* or a denying God, and deposing him in our hearts, and setting up his creatures in his stead, in that measure as it prevaileth. The worldling giveth that love and that trust unto the creature, which are due to God alone ; he delighteth in it instead of God, and seeketh and holdeth it as his felicity instead of God : and therefore, so far as any man loveth the world, the love of the Father is not in him, 1 John ii. 15. And the friendship of the world is enmity to God. 4. It is a contempt of heaven ; when it must be neglected, and a miserable world preferred. 5. It sheweth that unbelief prevaileth at the heart so far as worldliness prevaileth : for if men did practically believe the heavenly glory, and the promise thereof, they would be carried above these present things. 6. It is a debasing of the soul of man, and using it like the brutes, while it is principally set upon the serving of the flesh, and on a temporal felicity, and neglecteth its eternal happiness and contentments.

7. It is a perverting of the very drift of a man's life, as employed in seeking a wrong end, and not only of some one faculty or act : it is an habitual sin of the state and course of mind and life, and not only a particular actual sin. 8. It is a perverting of God's creatures to an end and use clean contrary to that which they were made and given for ; and an abusing God by his own gifts, by which he should be served and honoured ; and a destroying our souls with those mercies which were given us for their help and benefit. This is the true character of this heinous sin. In a word, it is the forsaking God, and turning the heart from him, and alienating the life from his service, to this present world, and the service of the flesh. Fornication, drunkenness, murder, swearing, perjury, lying, stealing, &c. are very heinous sins. But a single act of one of these, committed rashly in the violence of passion, or temptation, speaketh not such a malignant turning away of the heart habitually from God, as to say a man is covetous, or a worldling.

IV. The signs of covetousness are these : 1. Not preferring God and our everlasting happiness before the prosperity and pleasure of the flesh ; but valuing and loving fleshly prosperity above its worth.* 2. Esteeming and loving the creatures of God as provision for the flesh, and not to further us in the service of God. 3. Desiring more than is needful or useful to further us in our duty. 4. An inordinate eagerness in our desires after earthly things. 5. Distrustfulness, and carking cares, and contrivances for time to come. 6. Discontent, and trouble, and a repining at a poor condition, when we have no more than our daily bread. 7. When the world taketh up our thoughts inordinately : when our thoughts will easilier run out upon the world, than upon better things : and when our thoughts of worldly plenty are more pleasant and sweet to us, than our thoughts of Christ,

and grace, and heaven ; and our thoughts of want and poverty are more bitter and grievous to us, than our thoughts of sin and God's displeasure. 8. When our speech is freer and sweeter about prosperity in the world, than about the contentments of God and our souls. 9. When the world beareth sway in our families and converse, and shutteth out all serious endeavours in the service of God, and for our own and others' souls : or at least doth cut short religious duties, and is preferred before them, and thrusteth them into a corner, and maketh us slightly huddle them over. 10. When we are dejected overmuch, and impatient under losses, and crosses, and worldly injuries from men. 11. When worldly matters seem sufficient to engage us in contentions, and to make us break peace : and we will by law-suits seek our right, when greater hurt is liker to follow to our brother's soul, or greater wrong to the cause of religion, or the honour of God, than our right is worth. 12. When in our trouble and distress we fetch our comfort more from the thoughts of our provisions in the world, or our hopes of supply, than from our trust in God, and our hopes of heaven.† 13. When we are more thankful to God or man for outward riches, or any gift for the provision of the flesh, than for hopes or helps in order to salvation ; for a powerful ministry, good books, or seasonable instructions for the soul. 14. When we are quiet and pleased if we do but prosper, and have plenty in the world, though the soul be miserable, unsanctified, and unpardoned. 15. When we are more careful to provide a worldly than a heavenly portion, for children and friends, and rejoice more in their bodily than their spiritual prosperity, and are troubled more for their poverty than their ungodliness or sin. 16. When we can see our brother have need, and shut up the bowels of our compassion, or can part with no more than mere superfluities for his relief : when we cannot spare that which makes but for our better being, when it is necessary to preserve his being itself ; or when we give unwillingly or sparingly.‡ 17. When we will venture upon sinful means for gain, as lying, overreaching, deceiving, flattering, or going against our consciences, or the commands of God. 18. When we are too much in expecting liberality from others, and think that all we buy of should sell cheaper to us than they can afford, and consider not their loss or want, so that we have the gain : nor are contented if they be never so bountiful to others, if they be not so to us. 19. When we make too much ado in the world for riches, taking too much upon us, or striving for preferment, and flattering great ones, and envying any that are preferred before us, or get that which we expected. 20. When we hold our money faster than our innocency, and cannot part with it for the sake of Christ, when he requireth it ; but will stretch our consciences and sin against him, or forsake his cause, to save our estates ; or will not part with it for the service of his church, or of our country, when we are called to it. 21. When the riches which we have, are used but for the pampering of our flesh, and superfluous provision for our posterity, and nothing but some inconsiderable crumbs or driblets are employed for God and his servants, nor used to further us in his service, and towards the laying up of a

* Ephes. v. 5 ; Col. iii. 5 ; James iv. 4.

† Rom. xiii. 14 ; Matt. vi. 19 ; 1 Tim. iii. 8 ; Phil. iii. 19 ; Beek. xxxiii. 31 ; Jer. ix. 23.

‡ Job i. 21.

§ 1 Tim. vi. 17, 18 ; Mal. iii. 8, 9 ; Judg. vii. 21.

¶ Duae res maxime homines ad maleficium impellunt, luxuries et avaritia. Cic. l. ad Heren. Corrupti sunt depravatique mores admiratione divitiarum. Idem. 2. Offic. Nihil

est tam sanctum quod non violari, nihil tam munitum quod non expugnari pecunia possit. Cicero 2. in Verrem. When Alexander sent Phocion a hundred talents, he asked, Why he rather sent it to him than all the rest of the Athenians ? He answered, Because he took him to be the only honest man in Athens : whereupon Phocion returned it to him again, entreating him to give him leave to be honest still.

treasure in heaven. These are the signs of a worldly, covetous wretch.

V. The counterfeits of liberality or freedom from covetousness, which deceive the worldling, are such as these: 1. He thinks he is not covetous because he hath a necessity of doing what he doth for more. Either he is in debt or he is poor, and scarcely hath whereon to live; and the poor think that none are worldlings and covetous but the rich. But he may love riches that wanteth them, as much as he that hath them. If you have a necessity of labouring in your callings, you have no necessity of loving the world, or of caring inordinately, or of being discontented with your estate. Impatience under your wants shows a love of the world and flesh, as much as other men's bravery that possess it.

2. Another thinks he is not a worldling, because if he could but have necessities, even food and raiment, and conveniences for himself and family, he would be content; and it is not riches or great matters that he desireth.^b But if your hearts are more set upon the getting of these necessities or little things, than upon the preparing for death, and making sure of the heavenly treasure, you are miserable worldlings still. And the poor man that will set his heart more upon a poor and miserable life, than upon heaven, is more unexcusable than he that setteth his heart more upon lordships and honours than upon heaven; though both of them are but the slaves of the world, and have as yet no treasure in heaven, Matt. vi. 19—21. And, moreover, you that are now so covetous for a little more, if you had that, would be as covetous for a little more still; and when you had that, for a little more yet. You would next wear better clothing, and have better fare; and next you would have your house repaired, and then you would have your land enlarged, and then you would have something more for your children, and you would never be satisfied. You think otherwise now; but your hearts deceive you; you do not know them. If you believe me not, judge by the case of other men that have been as confident as you, that if they had but so much or so much they would be content; but when they have it, they would still have more. And this, which is your pretence, is the common pretence of almost all the covetous: for lords and princes think themselves still in as great necessity as you think yourselves: as they have more, so they have more to do with it; and usually are still wanting as much as the poor. The question is not how much you desire? but to what use, and to what end, and in what order?

3. Another thinks he is not covetous, because he coveteth not any thing that is his neighbour's: he thinks that covetousness is only a desiring that which is not our own. But if you love the world and worldly plenty inordinately, and covet more, you are covetous worldlings, though you wish it not from another. It is the worldly mind and love of wealth that is the sin at the root: the ways of getting it are but the branches.

4. Another thinks he is no worldling, because he useth no unlawful means, but the labour of his calling, to grow rich. The same answer serves to this. The love of wealth for the satisfying of the flesh is unlawful, whatever the means be. And is it not also an unlawful means of getting, to neglect God and your souls, and the poor, and shut out other duties for the world, as you often do?

5. Another thinks he is no worldling, because he is contented with what he hath, and coveteth no

more. When that which he hath is a full provision for his fleshly desires. But if you over-love the world, and delight more in it than God, you are worldlings, though you desire no more. He is described by Christ as a miserable, worldly fool, Luke xii. 19, 20, that saith, "Soul, take thy ease, eat, drink, and be merry, thou hast much goods laid up for many years." To over-love what you have, is worldliness, as well as to desire more.

6. Another thinks he is no worldling, because he gives God thanks for what he hath, and asked it of God in prayer. But if thou be a lover of the world, and make provision for the desires of the flesh, it is but an aggravation of thy sin, to desire God to be a servant to thy fleshly lusts, and to thank him for satisfying thy sinful desires. Thy prayers and thanks are profane and carnal: they were no service to God, but to thy flesh. As if a drunkard or a glutton should beg of God provision for their greedy throats, and thank him for it when they have it: or a fornicator should pray God to be a pander to his lusts, and then thank him for it: or a wanton gallant should make fine clothes and gallantry the matter of his prayer and thanksgiving.

7. Another thinks he is no worldling, because he hath some thoughts of heaven, and is loth to be damned when he can keep the world no longer, and prayeth often, and perhaps fasteth with the Pharisee twice a week, and giveth alms often, and payeth tithes, and wrongeth no man.^c But the Pharisees were covetous for all these, Luke xvi. 14. The question is not whether you think of heaven, and do something for it? But whether it be heaven or earth which you seek first, and make the end of all things else, which all are referred to? Every worldling knoweth that he must die, and therefore he would have heaven at last for a reserve, rather than hell. But where is it that you are laying up your treasure, and that you place all your happiness and hopes? And where are your hearts? on earth, or in heaven? Col. iii. 1—3; Matt. vi. 20, 21. The question is not whether you give now and then an alms to deceive your consciences, and part with so much as the flesh can spare, as a swine will do when he can eat no more? but whether all that you have be devoted to the will of God, and made to stoop to his service and the saving of your souls, and can be forsaken rather than Christ forsaken, Luke xiv. 33.

8. Another thinks that he is not covetous, because it is but for his children that he provideth: and "he that provideth not for his own, is worse than an infidel," 1 Tim. v. 8. But the text speaketh only of providing necessities for our families and kindred, rather than cast them on the church to be maintained. If you so overvalue the world, that you think it the happiness of your children to be rich, you are worldlings and covetous, both for yourselves and them. It is for their children that the richest and greatest make provision, that their posterity may be great and wealthy after them: and this maketh them the more worldlings, and not the less; because they are covetous for after-ages, when they are dead, and not only for themselves.

9. Another thinks he is no worldling, because he can speak as hardly of covetous men as any other. But many a one revileth others as covetous that is covetous himself; yea, covetous men are aptest to accuse others of covetousness, and of selling too dear, and buying too cheap, and giving too little, because they would get the more themselves. And many preachers, by their reading and knowledge, trieth gold, so gold trieth men's minds, whether they be good or bad. Laertius in Chil. p. 43.

^c Luke xviii. 11—13; Matt. vi. 16, 18.

^b It was one of Chilon's sayings, *Lapideis cotibus aurum examinari: auro autem bonorum malorumque hominum mentem cujusmodi sit comprobari: i. e.* As the touchstone

may make a vehement sermon against worldliness, and yet go to hell at last for being worldlings. Words are cheap.

10. Another thinks he is not covetous, because he purposeth to leave much to charitable uses when he is dead. I confess that much is well: I would more would do so. But the flesh itself can spare it, when it seeth that it must lie down in the grave. If they could carry their riches with them and enjoy them after death, they would do it no doubt: to leave it when you cannot keep it any longer, is not thank-worthy. So the glutton, and drunkard, and whore-monger, and the proud must all leave their pleasure at the grave. But do you serve God or the flesh with your riches while you have them? And do you use them to help or to hinder your salvation? Deceive not yourselves, for God is not mocked, Gal. vi. 7.

VI. Yet many are falsely accused of covetousness upon such grounds as these: 1. Because they possess much and are rich: for the poor take the rich for worldlings. But God giveth not to all alike: he putteth ten talents into the hands of one servant, and but one into another's: and to whom men commit much, of them will they require the more.⁴ Therefore, to be intrusted with more than others is no sin, unless they betray that trust.

2. Others are accused as covetous, because they satisfy not the covetous desires of those they deal with, or that expect much from them, and because they give not where it is not their duty, but their sin to give. Thus the buyer saith the seller is covetous; and the seller saith the buyer is covetous, because they answer not their covetous desires. An idle beggar will accuse you of uncharitableness, because you maintain him not in sinful idleness. The proud look you should help to maintain their pride. The drunkard, and riotous, and gamblers expect their parents should maintain their sin. No man that hath any thing, shall scape the censure of being covetous, as long as there is another in the world that coveteth that which he hath: selfishness looketh to no rules but their own desires.

3. Others are judged covetous, because they give not that which they have not to give. Those that know not another's estate, will pass conjectures at it; and if their handsome apparel or deportment, or the common fame, do make men think them richer than they are, then they are accounted covetous, because their bounty answereth not men's expectations.

4. Others are thought covetous, because they are laborious in their callings, and thrifty, and saving, not willing that any thing be lost. But all this is their duty: if they were lords or princes, idleness and wastefulness would be their sin. God would have all men labour in their several callings, that are able: and Christ himself said, when he had fed many thousands by miracle, yet "Gather up the fragments that remain, that nothing be lost." The question is, How they use that which they labour so hard for, and save so sparingly. If they use it for God, and charitable uses, there is no man taketh a righter course. He is the best servant for God, that will be laborious and sparing, that he may be able to do good.

5. Others are thought covetous, because, to avoid hypocrisy, they give in secret, and keep their works of charity from the knowledge of men. These shall have their reward from God: and his wrath shall be the reward of their presumptuous censures.

6. Others are thought covetous, because they lawfully and peaceably seek their right, and let not the

unjust and covetous wrong them at their pleasure. It is true, we must let go our right, whenever the recovering of it will do more hurt to others than it will do us good. But yet the laws are not made in vain: nor must we encourage men in covetousness, thievery, and deceit, by letting them do what they list: nor must we be careless of our Master's talents; if he intrust us with them, we must not let every one take them from us to serve his lusts with.

Direct. II. Seriously consider of your everlasting state, and how much greater things than riches you have to mind. Behold by faith the endless joys which you may have with God, and the endless misery which worldlings must undergo in hell. There is no true cure for an earthly mind, but by showing it the far greater matters to be minded: by acquainting it better with its own concerns; and with the greater miseries than poverty or want, which we have to escape; and the greater good than worldly plenty, which we have to seek. It is want of faith that makes men worldlings: they see not what is in another world: they say their creed, but do not heartily believe the day of judgment, the resurrection of the body, and the life everlasting. There is not a man of them all, but, if he had one sight of heaven and hell, would set lighter by the world than ever he did before; and would turn his covetous care and toil to a speedy and diligent care of his salvation. If he heard the joyful praises of the saints, and the woeful lamentations of the damned, but one day or hour, he would think ever after that he had greater matters to mind than the scraping together a heap of wealth. Remember, man, that thou hast another world to live in; and a far longer life to make provision for; and that thou must be in heaven or hell for ever. This is true, whether thou believe it or not: and thou hast no time but this to make all thy preparation in: and as thou believest, and livest, and labourest now, it must go with thee to all eternity. These are matters worthy of thy care. Canst thou have while to make such a pudder here in the dust, and care and labour for a thing of nought, while thou hast such things as these to care for, and a work of such transcendent consequence to do? Can a man that understands what heaven and hell are, find room for any needless matters, or time for so much unnecessary work? The providing for thy salvation is a thing that God hath made thy own work, much more than the providing for the flesh. When he speaks of thy body, he saith, "Take no thought for your life, what you shall eat or drink, nor for your body, what you shall put on:—for your Father knoweth that ye have need of all these things," Matt. vi. 25, 32. "Be careful for nothing," Phil. iv. 6. "Cast all your care upon him, for he careth for you," 1 Pet. v. 7. But when he speaks of your salvation, he bids you "work it out with fear and trembling," Phil. ii. 12; and "give diligence to make your calling and election sure," 2 Pet. i. 10; and "strive to enter in at the strait gate," Matt. vii. 13; Luke xiii. 24. "Labour not for the meat that perisheth, but for that which endureth to everlasting life," John vi. 27. That is, "Seek first the kingdom of God and his righteousness, and all these things shall be added to you," Matt. vi. 33. Look up to heaven, man, and remember that there is thy home, and there are thy hopes, or else thou art a man undone for ever; and therefore it is for that that thou must care and labour. Believe unfeignedly that thou must dwell for ever in

⁴ Luke xii. 48; xvi. 9, 10; Matt. xxv.; 2 Cor. viii. 14, 15.

⁵ Nullius rei eget qui virtutum dives est: quarum indigentia vere miseros, ac proinde misericordie egentissimos facit. Petrarch. Dial. 44. li. 2.

⁶ Dis maxime propinquus qui minimis eget. Socrat. in Laert.

heaven or hell, as thou makest thy preparation here, and consider of this as becometh a man, and then be a worldling and covetous if thou canst: riches will seem dust and chaff to thee, if thou believe and consider thy everlasting state. Write upon the doors of thy shop and chamber, I must be in heaven or hell for ever; or, This is the time on which my endless life dependeth; and methinks every time thou redest it, thou shouldst feel thy covetousness stabbed at the heart. O blinded mortals! that love, like worms, to dwell in earth! Would God but give you an eye of faith, to foresee your end, and where you must dwell to all eternity, what a change would it make upon your earthly minds! Either faith or sense will be your guides. Nothing but reason sanctified by faith can govern sense. Remember that thou art not a beast, that hath no life to live but this: thou hast a reasonable, immortal soul, that was made by God for higher things, even for God himself, to admire him, love him, serve him, and enjoy him. If an angel were to dwell awhile in flesh, should he turn an earthworm, and forget his higher life of glory? Thou art like to an incarnate angel; and mayst be equal with the angels, when thou art freed from this sinful flesh, Luke xx. 36. O beg of God a heavenly light, and a heavenly mind, and look often into the word of God, which tells thee where thou must be for ever; and worldliness will vanish away in shame.

Direct. III. Remember how short a time thou must keep and enjoy the wealth which thou hast gotten. How quickly thou must be stripped of all! Canst thou keep it when thou hast it? Canst thou make a covenant with death, that it shall not call away thy soul? Thou knowest beforehand that thou art of short continuance, and the world is but thy inn or passage; and that a narrow grave for thy flesh to rot in, is all that thou canst keep of thy largest possessions, save what thou layest up in heaven, by laying it out in obedience to God. How short is life! How quickly gone! Thou art almost dead and gone already! What are a few days or a few years more? And wilt thou make so much ado for so short a life? and so careful a provision for so short a stay? Yes, how uncertain is thy time, as well as short! Thou canst not say what world thou shalt be in to-morrow. Remember, man, that Thou must die! Thou must die! Thou must quickly die! Thou knowest not how soon! Breathe yet a few breaths more, and thou art gone! And yet canst thou be covetous, and drown thy soul with earthly cares? Dost thou soberly read thy Saviour's warning, Luke xii. 19—21? Is it not spoken as to thee? "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is every one that layeth up riches for himself, and is not rich towards God." If thou be rich to-day, and be in another world to-morrow, had not poverty been as good? Distracted soul! dost thou make so great a matter of it, whether thou have much or little for so short a time? and takest no more care, either where thou shalt be, or what thou shalt have to all eternity? Dost thou say, thou wilt cast this care on God? I tell thee, he will make thee care thyself, and care again before he will save thee. And why canst thou not cast the care of smaller matters on him, when he commandeth thee? Is it any great matter whether thou be rich or poor, that art going so fast unto another world, where these are things of no signification? Tell me, if thou wert sure that thou must

die to-morrow, (yea, or the next month or year,) wouldst thou not be more indifferent whether thou be rich or poor, and look more after greater things? Then thou wouldst be of the apostle's mind, 2 Cor. iv. 18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." Our eye of faith should be so fixed on invisible, eternal things, that we should scarce have leisure or mind to look at or once regard the things that are visible and temporal. A man that is going to execution scarce looks at all the bustle or business that is done in streets and shops as he passeth by; because these little concern him in his departing case. And how little do the wealth and honours of the world concern a soul that is going into another world, and knows not but it may be this night! Then keep thy wealth, or take it with thee, if thou canst.

Direct. IV. Labour to feel thy greatest wants, which worldly wealth will not supply. Thou hast sinned against God, and money will not buy thy pardon. Thou hast incurred his displeasure, and money will not reconcile him to thee. Thou art condemned to everlasting misery by the law, and money will not pay thy ransom. Thou art dead in sin, and polluted, and captivated by the flesh, and money will sooner increase thy bondage than deliver thee. Thy conscience is ready to tear thy heart for thy wilful folly and contempt of grace, and money will not bribe it to be quiet. Judas brought back his money, and hanged himself, when conscience was but once awakened. Money will not enlighten a blinded mind, nor soften a hard heart, nor humble a proud heart, nor justify a guilty soul. It will not keep off a fever or consumption, nor ease the gout, or stone, or tooth-ach. It will not keep off ghastly death, but die thou must, if thou have all the world! Look up to God, and remember that thou art wholly in his hands; and think whether he will love or favour thee for thy wealth. Look unto the day of judgment, and think whether money will there bring thee off, or the rich speed better than the poor.

Direct. V. Be often with those that are sick and dying, and mark what all their riches will do for them, and what esteems they have then of the world; and mark how it useth all at last. Then you shall see that it forsaketh all men in the hour of their greatest necessity and distress; when they would cry to friends, and wealth, and honour, if they had any hopes, If ever you will help me, let it be now; if ever you will do any thing for me, O save me from death, and the wrath of God! But, alas! such cries would be all in vain! Then, oh then! one drop of mercy, one spark of grace, the smallest well-grounded hope of heaven, would be worth more than the empire of Cæsar or Alexander! Is not this true, sinner? Dost thou not know it to be true? And yet wilt thou cheat and betray thy soul? Is not that best now, which will be best then? And is not that of little value now, which will be then so little set by? Dost thou not think that men are wiser then than now? Wilt thou do so much, and pay so dear for that, which will do thee no more good, and which thou wilt set no more by when thou hast it? Dost thou not all the world cry out at last of the deceitfulness of riches, and the vanity of pleasure and prosperity on earth, and the perniciousness of all worldly cares? And doth not thy conscience tell thee, that when thou comest to die, thou art like

quo minus vite restat, eo plus viatici querere? Cicero in Cat. Maj.

¹ Prov. xi. 4, "Riches profit not in the day of wrath."

² Jer. xvii. 11; Jam. v. 1—3.

* 1 Cor. vii. 31.

¹ Remember Gehazi, Achan, Judas, Ananias and Sapphira, Demetrius, Demas. Jer. vi. 13; viii. 10. Maxime vituperanda est avaritia senilis. Quid enim absurdius quam

to have the same thoughts thyself? And yet wilt thou not be warned in time? Then all the content and pleasure of thy plenty and prosperity will be past: and when it is past it is nothing. And wilt thou venture on everlasting woe, and cast away everlasting joy, for that which is to-day a dream and shadow, and to-morrow, or very shortly, will be nothing? The poorest then will be equal with thee. And will honest poverty, or over-loved wealth, be sweeter at the last? How glad then wouldst thou be, to have been without thy wealth, so thou mightst have been without the sin and guilt. How glad then wouldst thou be to die the death of the poorest saint! Do you think that poverty, or riches, are liker to make a man loth to die? or are usually more troublesome to the conscience of a dying man? O look to the end, and live as you die, and set most by that, and seek that now, which you know you shall set most by at last when full experience hath made you wiser!

Direct. VI. Remember that riches do make it much harder for a man to be saved; and the love of this world is the commonest cause of men's damnation. This is certainly true, for all that poverty also hath its temptations; and for all that the poor are far more numerous than the rich. For even the poor may be undone by the love of that wealth and plenty which they never get; and those may perish for over-loving the world, that yet never prospered in the world. And if thou believe Christ, the point is out of controversy: for he saith, Luke xviii. 24—27, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men, are possible with God." So Luke vi. 24, 25, "But woe unto you that are rich! for ye have received your consolation: woe unto you that are full! for ye shall hunger." Make but sense of these and many such like texts, and you can gather no less than this from them, that riches make the way to heaven much harder, and the salvation of the rich to be more difficult and rare, proportionably, than of other men. And Paul saith, 1 Cor. i. 26, "Not many wise men after the flesh, not many mighty, not many noble are called." And the lovers of riches, though they are poor, must remember that it is said, "That the love of money is the root of all evil," 1 Tim. vi. 10. And, "Love not the world, nor the things that are in the world: for if any man love the world, the love of the Father is not in him," 1 John ii. 15. Do you believe that here lieth the danger of your souls? and yet can you so love, and choose, and seek it? Would you have your salvation more difficult, and doubtful, and impossible with men? You had rather choose to live where few die young, than where most die young; and where sicknesses are rare, than where they are common. If you were sick, you had rather have the physician, and medicines, and diet which cure most, than those which few are cured by. If the country were beset with thieves, you had rather go the way that most escape in, than that few escape in. And yet, so it may but please your flesh, you will choose that way to heaven, that fewest escape in; and you will

choose that state of life, which will make your salvation to be most hard and doubtful. Doth your conscience say that is wisely done? I know that if God put riches into your hand, by your birth, or his blessing on your honest labours, you must not cast away your Master's talents, because he is austere; but by a holy improvement of them, you may further his service and your salvation. But this is no reason why you should over-love them, or desire and seek so great a danger. Believe Christ heartily, and it will quench your love of riches.

Direct. VII. Remember that the more you have, the more you have to give account for. And if the day of judgment be dreadful to you, you should not make it more dreadful by greatingen your own accounts. If you desired riches but for the service of your Lord, and have used them for him, and can truly give in this account, that you laid them not out for the needless pleasure or pride of the flesh, but to furnish yourselves, and families, and others, for his service, and as near as you could, employ them according to his will, and for his use, then you may expect the reward of good and faithful servants; but if you desired and used them for the pride and pleasure of yourselves while you lived, and your posterity or kindred when you are dead, dropping some inconsiderable crumbs for God, you will then find that Mammon was an unprofitable master, and godliness, with content, would have been greater gain.*

Direct. VIII. Remember how dear it costeth men, thus to hinder their salvation, and greaten their danger and accounts. What a deal of precious time is lost upon the world, by the lovers of it, which might have been improved to the getting of wisdom and grace, and making their calling and election sure! If you had believed that the gain of holy wisdom had been so much better than the gaining of gold, as Solomon saith, Prov. iii. 14, you would have laid out much of that time in labouring to understand the Scriptures, and preparing for your endless life. How many unnecessary thoughts have you cast away upon the world, which might better have been laid out on your greater concerns! How many cares, and vexations, and passions doth it cost men, to overload themselves with worldly provisions! Like a foolish traveller, who having a day's journey to go, doth spend all the day in gathering together a load of meat, and clothes, and money, more than he can carry, for fear of wanting by the way: or like a foolish runner, that hath a race to run for his life, and spends the time in which he should be running, in gathering a burden of pretended necessities. You have all the while God's work to do, and your souls to mind, and judgment to prepare for, and you are tiring and vexing yourselves for unnecessary things, as if it were the top of your ambition to be able to say, in hell, that you died rich. 1 Tim. vi. 6—10, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred (or been seduced) from the faith, and pierced

* Chilon in Laert. p. 43. Damnum potius quam turpe lucrum eligendum; nam id semel tantum dolori esse, hoc semper.

* Socrates dixit, Opes et nobilitates, non solum nihil in se habere honestatis, verum et omne malum ex eis oboriri. Laert. in Socrat.

* Prov. iii. 14; 1 Tim. vi. 5, 6.

* Lege Petrarchæ lepidam historiam de avaro filio et liberali patre. Dial. 13. li. 2.

* Saith Plutarch. de tranquillit. anim. Alexander wept because he was not lord of the world; when Crates, having but a wallet and a threadbare cloak, spent his whole life in mirth and joy, as if it had been a continual festival holiday.

themselves through with many sorrows." Piercing sorrows here, and damnation hereafter, are a very dear price to give for money.⁹ For saith Christ himself, "What shall it profit a man to gain all the world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark viii. 36, 37; that is, What money or price will recover it, if for the love of gain he lose it? Prov. xv. 27, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live." Do you not know that a godly man contented with his daily bread, hath a far sweeter and quieter life and death than a self-troubling worldling? You may easily perceive it. Prov. xv. 16, "Better is little with the fear of the Lord, than great treasure and trouble therewith."

Direct. IX. Look much on the life of Christ on earth, and see how strangely he condemneth worldliness by his example. Did he choose to be a prince or lord, or to have great possessions, lands, or money, or sumptuous buildings, or gallant attendance, and plentiful provisions? His housing you may read of, Matt. viii. 20; Luke ix. 58, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." His clothing you may read of at his crucifying, when they parted it. As for money, he was fain to send Peter to a fish for some to pay their tribute. If Christ did scrape and care for riches, then so do thou: if he thought it the happiest life, do thou think so too. But if he contemned it, do thou condemn it: if his whole life was directed to give thee the most perfect example of the contempt of all the prosperity of this world, then learn of his example, if thou take him for thy Saviour, and if thou love thyself. "Though he was rich, yet for our sakes he became poor, that you through his poverty might be rich," 2 Cor. viii. 9.

Direct. X. Think on the example of the primitive christians, even the best of Christ's servants, and see how it condemneth worldliness. They that by miracle in the name of Christ could give limbs to the lame, yet tell him, "Silver and gold have we none," Acts iii. 6. Those that had possessions sold them, and laid the money at the apostles' feet, and they had all things common, to show that faith overcometh the world, by contemning it, and subjecting it to charity, and devoting it entirely to God. Read whether the apostles did live in sumptuous houses, with great attendance, and worldly plenty and prosperity? And so of the rest.¹

Direct. XI. Remember to what ends all worldly things were made and given you, and what a happy advantage you may make of them by renouncing them, as they would be provision for your lusts, and by devoting yourselves and them to God.² The use of their sweetness is, to draw your souls to taste by faith the heavenly sweetness. They are the looking-glass of souls in flesh, that are not yet admitted to see these things spiritual face to face. They are the provender of our bodies; our travelling furniture and helps; our inns, and solacing company in the way; they are some of God's love-tokens, some of the lesser pieces of his coin, and bear his image and superscription. They are drops from the rivers of the eternal pleasures; to tell the mind by the way of the senses how good the Donor is, and how amiable; and what higher delights there are for souls; and to point us to the better things which these foretell. They are messengers from heaven, to testify

our Father's care and love, and to bespeak our thankfulness, love, and duty; and to bear witness against sin, and bind us faster to obedience. They are the first volume of the word of God; the first book that man was set to read, to acquaint him fully with his Maker. As the word which we read and hear is the chariot of the Spirit, by which it maketh its access to the soul; so the delights of sight, and taste, and smell, and touch, and hearing, were appointed as an ordinary way for the speedy access of heavenly love and sweetness to the heart, that upon the first perception of the goodness and sweetness of the creature, there might presently be transmitted by a due progression, a deep impression of the goodness of God upon the soul; that the creatures, being the letters of God's book, which are seen by our eye, the sense (even the love of our great Creator) might presently be perceived by the mind: and no letter might once be looked upon but for the sense; no creature ever seen, or tasted, or heard, or felt in any delectable quality, without a sense of the love of God; that as the touch of the hand upon the strings of the lute do cause the melody, so God's touch by his mercies upon our hearts, might presently tune them into love, and gratitude, and praise. They are the tools by which we must do much of our Master's work. They are means by which we may refresh our brethren, and express our love to one another, and our love to our Lord and Master in his servants. They are our Master's stock, which we must trade with, by the improvement of which, no less than the reward of endless happiness may be attained. These are the uses to which God gives us outward mercies. Love them thus, and delight in them, and use them thus, and spare not; yea, seek them thus, and be thankful for them. But when the creatures are given for so excellent a use, will you debase them all by making them only the fuel of your lusts, and the provisions for your flesh? And will you love them, and dote upon them in these base respects; while you utterly neglect their noblest use? You are just like children that cry for books, and can never have enow; but it is only to play with them because they are fine; but when they are set to learn and read them, they cry as much because they love it not: or like one that should spend his life and labour in getting the finest clothes, to dress his dogs and horses with, but himself goes naked and will not wear them.³

Direct. XII. Remember that God hath promised to provide for you, and that you shall want nothing that is good for you, if you will live above these worldly things, and seek first his kingdom, and the righteousness thereof. And cannot you trust his promise? If you truly believe that he is God, and that he is true, and that his particular providence extendeth to the very numbering of your hairs,⁴ you will sure trust him, rather than trust to your own forecast and industry. Do you think his provision is not better for you than your own? All your own care cannot keep you alive an hour, nor can prosper any of your labours, if you provoke him to blast them. And if you are not content with his provisions, nor submit yourselves to the disposal of his love and wisdom, you disoblige God, and provoke him to leave you to the fruits of your own care and diligence: and then you will find that it had been your wiser way to have trusted God.

creator videtur. Paul. Scaliger in Ep. Cath. l. 14. Thess. 123. p. 689.

¹ Even Dionysius the tyrant was bountiful to philosophers. To Plato he gave above fourscore talents, Laert. in Platone, and much to Aristippus and many more, and he offered much to many philosophers that refused it. And so did Cræsus.

² Matt. x. 30; Luke xii. 7.

⁹ Psal. xxxvii. 16; Prov. xvi. 8.

¹ Chrysostom saith, his enemies charged him with many crimes, but never with covetousness or wantonness. And so it was with Christ and his enemies.

² Et sicut in patria Deus est speculum in quo relucent creaturæ; sic è converso in via, creaturæ sunt speculum quo

Direct. XIII. Think often on the dreadful importance and effects of the love of riches, or a worldly mind.* 1. It is a most certain sign of a state of death and misery, where it hath the upper hand. It is the departing of the heart from God to creatures. See the malignity of it before. Good men have been overtaken with heinous sins; but it is hard to find where Scripture calleth any of them covetous. A heart secretly cleaving most to this present world and its prosperity, is the very killing sin of every hypocrite, yea, and of all ungodly men. 2. Worldliness makes the word unprofitable; and keepeth men from believing and repenting, and coming home to God, and minding seriously the everlasting world. What so much hindereth the conversion of sinners, as the love and cares of earthly things? They cannot serve God and mammon: their treasure and hearts cannot chiefly be both in heaven and earth! They will not yield to the terms of Christ that love this world: they will not forsake all for a treasure in heaven. In a word, as you heard, the love of money is the root of all evil, and the love of the Father is not in the lovers of the world.¹ 3. It destroyeth holy meditation and conference, and turneth the thoughts to worldly things: and it corrupteth prayer, and maketh it but a means to serve the flesh, and therefore maketh it odious to God. 4. It is the great hinderance of men's necessary preparation for death and judgment, and stealeth away their hearts and time till it is too late. 5. It is the great cause of contentions even among the nearest relations; and the cause of the wars and calamities of nations; and of the woeful divisions and persecutions of the church; when a worldly generation think that their worldly interest doth engage them, against self-denying and spiritual principles, practices, and persons. 6. It is the great cause of all the injustice, and oppression, and cruelty that rageth in the world. They would do as they would be done by, were it not for the love of money. It maketh men perfidious and false to all their friends and engagements: no vows to God, nor obligations to men, will hold a lover of the world.² The world is his god, and his worldly interest is his rule and law. 7. It is the great destroyer of charity and good works. No more is done for God and the poor, because the love of the world forbids it. 8. It disordereth and

profaneth families; and betrayeth the souls of children and servants to the devil. It turneth out prayer, and reading the Scripture, and good books, and all serious speeches of the life to come, because their hearts are taken up with the world, and they have no relish of any thing but the provisions of their flesh. Even the Lord's own day cannot be reserved for holy works, nor a duty performed, but the world is interposing, or diverting the mind. 9. It tempteth men to sin against their knowledge, and to forsake the truth, and fit themselves to the rising side, and save their bodies and estates, whatever become of their souls. It is the very price that the devil gives for souls! With this he bought the soul of Judas, who went to the Pharisees, with a "What will you give me, and I will deliver him to you." With this he attempted Christ himself, Matt. iv. 9, "All these will I give thee, if thou wilt fall down and worship me." It is the cause of apostasy and unfaithfulness to God.³ And it is the price that sinners sell their God, their conscience, and their salvation for. 10. It depriveth the soul of holy communion with God, and comfort from him, and of all foretaste of the life to come, and finally of heaven itself.⁴ For as the love of the world keepeth out the love of God and heaven, it must needs keep out the hopes and comforts which should arise from holy love. It would do much to cure the love of money, and of the world, if you knew how pernicious a sin it is.⁵

Direct. XIV. Remember how base a sin it is, and how dishonourable and debasing to the mind of man. If earth be baser than heaven, and money than God, then an earthly mind is baser than a heavenly mind. As the serpent's feeding on the dust is a baser life than that of angels, that are employed in admiring, and obeying, and praising the Most Holy God.

Direct. XV. Call yourselves to a daily reckoning, how you lay out all that God committeth to your trust; and try whether it be so as you would hear of it at judgment. If you did but use to sit in judgment daily upon yourselves, as those that believe the judgment of God, it would make you more careful to use well what you have, than to get more; and it would quench your thirst after plenty and prosperity, when you perceived you must give so strict an account of it. The flesh itself will less desire it, when it finds it may not have the use of it.⁶

* Look upon the face of the calamitous world, and inquire into the causes of all the oppressions, rapines, cruelties, and inhumanity which have made men so like to devils: look into the corrupted, lacerated churches, and inquire into the cause of their contentions, divisions, usurpations, malignity, and cruelty against each other: and you will find that pride and worldliness are the causes of all. When men of a proud and worldly mind have by fraud, and friendship, and simony usurped the pastorship of the churches, according to their minds and ends, they turn it into a malignant domination, and the carnal, worldly part of the church, is the great enemy and persecutor of the spiritual part; and the fleshly hypocrite, as Cain against Abel, is filled with envy against the serious believer, even out of the bitter displeasure of his mind, that his deceitful sacrifice is less respected. What covetousness hath done to the advancement of the pretended holy catholic church of Rome, I will give you now, but in the words of an abbot and chronicler of their own, Abbas Urspergens. Chron. p. 321. Vix remansit aliquis episcopatus, sive dignitas ecclesiastica, vel etiam parochialis ecclesia, quæ non fierit litigiosa, et Romam deduceretur ipsa causa, sed non manu vacua. Gaude mater nostra Roma, quoniam aperiantur cataractæ thesaurorum in terra, ut ad te confluant rivi et aggeres nummorum in magna copia. Lætare super iniquitate filiorum hominum; quoniam in recompensationem tantorum malorum, datur tibi pretium. Jocundare super adjudicte tua discordia; quid erupit de puteo infernalis abyssi, ut accumulentur tibi multa pecuniarum præmia. Habes quod semper sististi; de canticum, quia per malitiam hominum non per tuam religionem, orbem vicisti. Ad te trahit homines, non ipso-

rum devotio, aut pura conscientia, sed scelerum multiplicium perpetratio, et litum decisio, pretio comparata.

Fortun. Galindas speaking of pope Paul the fifth, his love to the Jesuits for helping him to money, saith, Adeo præstat acquirendarum pecuniarum quam animarum studiosum et peritum esse, apud illos, qui cum animarum Christi sanguine redemptarum, in se curam receperint, vel quid anima sit nesciunt, vel non pluris animam hominis quam piscis faciunt: quod credo suum officium Piscatum quandam esse aliquando per strepitum inaudierint: quibus propterea gravior fuerit, qui animam auri cum Paracelo, socii animam Saxonie Electoris invenisse nuntiet. Arcan. Jaci. Jeau, p. 46.

Lege ibid. instruct. secret. de Jesuitarum praxi.

Et Joh. Sarisbur. lib. vii. c. 21. de Monach. Potentiores et ditiores favore vel mercede recepta facilius (absolutione) exonerant, et peccatis alienis humeros supponentes, jubent abire in tunicas et vestes pullas, quicquid illi se commississe deplorant—Si eis obloqueris, religionis inimicus, et veritatis diceris impugnator.

¹ Matt. vi. 24; xiii. 22; Luke xvi. 13, 14; xiv. 33; xviii. 22, 23; Matt. vi. 19—21; 1 Tim. vi. 6—8; 1 John ii. 15; Prov. xxviii. 9; xxviii. 8; James i. 3; Prov. xxviii. 20, "He that maketh haste to be rich shall not be innocent."

² Jam. v. 1—5; 1 John iii. 17.

³ 2 Tim. iv. 10.

⁴ 1 Tim. vi. 17—19.

⁵ Christ's sheep-mark is plainest on the sheep that are shorn. When the fleece growth long the mark wears out.

⁶ Pecunia apud eum nunquam mansisse probatur, nisi forte tali hora offeratur, quando sol diei explicans cursum, nocturnis tenebris daret locum. Victor. Ut. de Eugen. Episc.

Direct. XVI. When you find your covetousness most eager and dangerous, resolve most to cross it, and give more to pious or charitable uses than at another time. For a man hath reason to fly furthest from that sin, which he is most in danger of. And the acts tend to the increase of the habit. Obeying your covetousness doth increase it: and so the contrary acts, and the disobeying and displeasing it, do destroy it. This course will bring your covetousness into a despair of attaining its desire; and so will make it sit down and give over the pursuit. It is an open protesting against every covetous desire; and an effectual kind of repenting; and a wise and honest disarming sin, and turning its motions against itself, to its own destruction. Use it thus oft, and covetousness will think it wisdom to be quiet.

Direct. XVII. Above all take heed that you think not of reconciling God and mammon, and mixing heaven and earth to be your felicity, and of dreaming that you may keep heaven for a reserve at last, when the world hath been loved as your best, so long as you could keep it. Nothing so much defendeth worldliness, as a cheating hope, that you have it but in a subdued, pardoned degree; and that you are not worldlings when you are. And nothing so much supports this hope, as because you confess that heaven only must be your last refuge, and full felicity, and therefore you do something for it on the bye. But is not the world more loved, more sought, more delighted in, and faster held? Hath it not more of your hearts, your delight, desire, and industry? If you cannot let go all for heaven, and forsake all this world for a treasure above, you cannot be Christ's true disciples, Luke xiv. 26, 27, 30, 33.

Direct. XVIII. If ever you would overcome the love of the world, your great care must be to mortify the flesh; for the world is desired but as its provision. A mortified man hath no need of that which is a sensualist's felicity. Quench your hydropical, feverish thirst, and then you will not make such a stir for drink. Cure the disease which enrageth your appetite; and that is the safest and cheapest way of satisfying it. Then you will be thankful to God, when you look on other men's wealth and gallantry, that you need not these things. And you will think what a trouble and burden, and interruption of your better work and comfort it would be to you, to have so much land, and so many servants, and goods, and business, and persons to mind, as rich men have. And how much better you can enjoy God and yourself in a more retired, quiet state of life. But of this more in the next part.

Did men but know how much of an ungodly, damnable state doth consist in the love of the world; and how much it is the enemy of souls; and how much of our religion consisteth in the contempt and conquest of it; and what is the meaning of their renouncing the world in their baptismal covenant; and how many millions the love of the world will damn for ever; they would not make such a stir for nothing, and spend all their days in providing for their perishing flesh; nor think them happiest that are richest; nor "boast themselves of their heart's desire, and bless the covetous whom the Lord abhorreth," Psal. x. 3. They would not think that so small a sin which christians should not so much as "name," but in detestation, Eph. v. 3; when God hath resolved that the "covetous shall not inherit the kingdom of God," 1 Cor. vi. 10; Eph. v. 5; and

Cath. Plato compareth our life to a game at tables. We may wish for a good throw, but whatever it be, we must play it as well as we can. Plutarch. de Tranquil. Anim.

* Socrates, Sæpe cum eorum quæ publice vendebantur multitudinem intueretur, secum ista volvebat, Quam multis

a christian must not so much as eat with them, 1 Cor. v. 11. Did Christ say in vain, "Take heed and beware of covetousness," Luke xii. 15. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil," Hab. ii. 9. Oh what deserving servants hath the world, that will serve it so diligently, so constantly, and at so dear a rate, when they beforehand know, that besides a little transitory, deluding pleasure, it will pay them with nothing but everlasting shame! Oh wonderful deceiving power, of such an empty shadow, or rather wonderful folly of mankind! that when so many ages have been deceived before us, and almost every one at death confesseth it did but deceive them, so many still should be deceived, and take no warning by such a world of examples! I conclude with Heb. xiii. 5, "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

PART VII.

Directions against the Master Sin; Sensuality, Flesh-pleasing, or Voluptuousness.

I SHALL be the shorter on this also, because I have spoken so much already in my "Treatise of Self-denial." Before we come to more particular directions, it is needful that we discern the nature and evil of the sin which we speak against. I shall therefore, 1. Tell you what is meant by "flesh" here. And 2. What flesh-pleasing it is that is unlawful, and what sensuality is. 3. Wherein the malignity of this sin consisteth. 4. I shall answer some objections. 5. I shall show you the signs of it. 6. The counterfeits of the contrary. 7. And the false signs, which make some accused wrongfully, by themselves or others.

1. Because you may find in writings between the protestants and papists, that it is become a controversy, whether by "flesh," in Scripture, (where this sin is mentioned,) be meant the body itself, or the soul so far as it is unregenerate, I shall briefly first resolve this question. When we speak of the unregenerate part, we mean not that the soul hath two parts, whereof one is regenerate, and the other unregenerate: but as the purblind eye hath both light and darkness on the same subject, so is it with the soul which is regenerate but in part, that is, in an imperfect degree: and by the unregenerate part is meant, the whole soul, so far as it is unregenerate. The word "flesh," in its primary signification, is taken for that part of the body, as such, without respect to sin; and next for the whole body, as distinct from the soul. But in respect to sin and duty, it is taken, 1. Sometimes for the sensitive appetite, not as sinful in itself, but as desiring that which God hath obliged reason to deny. 2. More frequently, for this sensitive appetite, as inordinate, and so sinful in its own desires. 3. Most frequently, for both the inordinate sensitive appetite itself, and the rational powers, so far as they are corrupted by it, and sinfully disposed to obey it, or to follow, inordinately, sensual things. But then the name is primarily taken for the sensual appetite itself, (as diseased,)

ipse non egeo? Laert. in Socr. Pecuniam perdidisti? Bene, si te illa non perdidit: quod jam multis possessoribus suis fecit. Gaudet tibi ablatum unde infici posses, teque illam inter pericula transivisse. Petrarch. l. ii. dial. 13.

and but by participation for the rational powers. For the understanding of which, you must consider, 1. That the appetite itself might innocently (even in innocency) desire a forbidden object; when it was not the appetite that was forbidden, but the desire of the will, or the actual taking it. That a man in a fever doth thirst for more than he may lawfully drink, is not of itself a sin; but to desire it by practical volition, or to drink it, is a sin; for it is these that God forbids, and not the thirst, which is not in our power to extinguish. That Adam had an appetite to the forbidden fruit was not his sin; but that his will obeyed his appetite, and his mouth did eat. For the appetite and sensitive nature are of God, and are in nature antecedent to the law. God made us men before he gave us laws; and the law commandeth us not to alter ourselves from what he made us, or any thing else which is naturally out of our power. But it is the sin of the will and executive powers, to do that evil which consisteth in obeying an innocent appetite. The appetite is necessary, and not free; and therefore God doth not direct his commands or prohibitions to it directly, but to the reason and free-will. 2. But since man's fall, the appetite itself is corrupted and become inordinate, that is, more impetuous, violent, and unruly than it was in the state of innocency, by the unhappy distempers that have befallen the body itself. For we find now by experience, that a man that useth himself to sweet and wholesome temperance, hath no such impetuous strivings of his appetite against his reason (if he be healthful) as those have that are either diseased, or used to obey their appetites. And if use and health make so great alteration, we have cause to think that the depravation of nature by the fall did more. 3. This inordinate appetite is sin, by participation; so far as the appetite may be said to be free by participation, though not in itself; because it is the appetite of a rational, free agent: for though sin be first in the will in its true form, yet it is not the will only that is the subject of it, (though primarily it be,) but the whole man, so far as his acts are voluntary: for the will hath the command of the other faculties; and they are voluntary acts which the will either commands, or doth not forbid when it can and ought. To lie is a voluntary sin of the man, and the tongue partaketh of the guilt. The will might have kept out that sin, which caused a disorder in the appetite. If a drunkard or a glutton provoke a venereous, inordinate appetite in himself, that lust is his sin, because it is voluntarily provoked. 4. Yet such additions of inordinacy, as men stir up in any appetite, by their own actual sins and customs, are more aggravated and dangerous to the soul, than that measure of distemper which is merely the fruit of original sin. 5. This inordinateness of the sensitive appetite, with the mere privation of rectitude in the mind and will, is enough to cause man's actual sin. For if the horses be headstrong, the mere weakness, sleepiness, negligence, or absence of the coachman is enough to concur to the overthrow of the coach: so if the reason and will had no positive inclinations to evil or sensual objects, yet if they have not so much light and love to higher things as will restrain the sensual appetite, it hath positive inclination enough in itself to forbidden things to ruin the soul by actual sin. 6. Yet, though it be a great controversy among divines, I conceive that in the rational powers themselves, there are positive, habitual, inordinate inclinations to sensual, forbidden things. For as actually it is certain the reason of the proud and covetous do contrive, and oft approve the sin, and the will embrace it; so these are done so constantly in a continued stream of ac-

tion by the whole man, that it seems apparent that the same faculties which run out in such strong and constant action, are themselves the subjects of much of the inclining, positive habits: and if it be so in additional, acquired sin, it is like it was so in original sin. 7. Though sin be formally subjected first in the will, yet materially it is first in the sensitive appetite (at least this sin of flesh-pleasing or sensuality is). The flesh or sensitive part is the first desirer, though it be sin no further than it is voluntary. 8. All this set together telleth you further, that the word "flesh" signifieth the sensual inclinations of the whole man; but first and principally, the corrupted sensual appetite; and the mind and will's (whether privative or positive) concurrence, but secondarily, and as falling in with sense. The appetite, 1. Preventeth reason. 2. And resisteth reason. 3. And at last corrupteth and enticeth reason and will, to be its servants and purveyors.

And that the name "flesh" doth primarily signify the sensitive appetite itself, is evident in the very notation of the name. Why else should the habits or vices of the rational powers be called "flesh" any more than "spirit," or any thing else? If it were only in respect of their object, they should be called "the world" also, because that is their object. It is a certain rule, that That faculty is most predominant in man, whose object is made his chiefest end. Sensitive delights being made the felicity and end of the unsanctified, it followeth that the sensitive faculties are predominant; which being called "flesh," (by a nearer trope,) the mind from it receives the denomination. The Scriptures also show this plainly: I remember not any one place in the Old Testament where there is any probability that the word "flesh" should signify only the rational soul as unrenewed. Matt. xvi. 17, "Flesh and blood hath not revealed this unto thee;" that is, mortal man hath not revealed it. Matt. xxvi. 41, "The spirit is willing, but the flesh is weak;" that is, your bodies are weak, and resist the willingness of your souls: for sinful habits are not here called weak. John iii. 6, "That which is born of the flesh is flesh;" that is, man by natural generation can beget but natural man, called "flesh" from the visible part; and not the spiritual life, which nature is now destitute of. Rom. vii. 25, "With my flesh I serve the law of sin;" that is, with my sensitive powers, and my mind so far is captivated thereto. Rom. viii. 1, 5, flesh and spirit are oft opposed: "They that are of the flesh, mind the things of the flesh," &c.; that is, they in whom the sensitive interest and appetite are predominant: for it is called "the body" here, as well as "the flesh," ver. 10, 11, 13. The mind is here included; but it is as serving the flesh and its interest. Gal. v. 16, 17, 19, flesh and spirit are in the same manner opposed. And 2 Pet. ii. 18, the lusts of the flesh are in this sense mentioned. And Eph. ii. 3; Rom. vii. 18; xiii. 14; 1 Cor. v. 5; 1 Pet. ii. 11; in which there is mention of "fleshly lusts, which fight against the spirit," and "fleshly wisdom, making provision for the flesh," &c. And Col. ii. 18, there is indeed the name of a fleshly mind, which is but a mind deceived and subservient to the flesh; so that the flesh itself, or sensitive interest and appetite, are first signified in all or most places, and in some the mind, as subservient thereto.

It is of the greater consequence that this be rightly understood, lest you be tempted to imitate the libertines, who think the flesh or sensitive part is capable of no moral good or evil, and therefore, all its actions being indifferent, we may be indifferent about them, and look only to the superior powers: and others, that think that the Scripture by "flesh" meaneth only

the rational soul as unrenewed, do thereupon cherish the flesh itself, and pamper it, and feed its unruly lusts, and never do any thing to tame the body; but pray daily that God would destroy the flesh within them, that is, their sinful habits of reason and will, while they cherish the cause, or neglect a chief part of the cure. And on the contrary, some papists that look only at the body as their enemy, are much in fastings, and bodily exercises, while they neglect the mortifying of their carnal minds.

II. How far flesh-pleasing is a sin, I shall distinctly open to you in these propositions: 1. The pleasing or displeasing of the sensitive appetite in itself considered, is neither sin nor duty, good nor evil; but as commanded or forbidden by some law of God; which is not absolutely done.

2. To please the flesh by things forbidden is undoubtedly a sin, and so it is to displease it too. Therefore this is not all that is here meant, that the matter that pleaseth it must not be things forbidden.

3. To overvalue the pleasing of the flesh is a sin; and to prefer it before the pleasing of God, and the holy preparations for heaven, is the state of carnality and ungodliness, and the common cause of the damnation of souls. The delight of the flesh or senses is a natural good; and the natural desire of it in itself (as is said) is neither vice nor virtue: but when this little natural good is preferred before the greater spiritual, moral, or eternal good, this is the sin of carnal minds, which is threatened with death, Rom. viii. 1, 5—8, 13.

4. To buy the pleasing of the flesh at too dear a rate, as the loss of time, or with care and trouble, above its worth, and to be too much set on making provisions to please it, doth show that it is overvalued, and is the sin forbidden, Rom. xiii. 14.

5. When any desire of the flesh is inordinate, immoderate, or irregular for matter, or manner, quantity, quality, or season, it is a sin to please that inordinate desire.

6. When pleasing the flesh doth too much pamper it, and cherish filthy lusts, or any other sin, and is not necessary on some other account, as doing greater good, it is a sin. But if life require it, lust must be subdued by other means.

7. When pleasing the flesh doth hurt it, by impairing health, and so making the body less fit for duty, it is a sin. And so almost all intemperance tendeth to breed diseases; and God commandeth temperance even for the body's good.

8. When unnecessary flesh-pleasing hindereth any duty of piety, justice, charity, or self-preservation, in thought, affection, word, or deed, it is sinful.

9. If any pleasing of the flesh can be imagined to have no tendency directly or indirectly to any moral good or evil, it is not the object of a moral choosing or refusing; but like the winking of the eye, which falls not under deliberation, it is not within the compass of morality.

10. Every pleasing of the flesh, which is capable of being referred to a higher end, and is not so re-

ferred and used, is a sin. And there is scarce any thing, which is eligible, which a vacant, waking man should deliberate on, but should be referred to a higher end; even to the glory of God, and our salvation; by cheering us up to love and thankfulness, and strengthening or fitting us some way for some duty.⁵ This is apparently a sin, (1.) Because else flesh-pleasing is made our ultimate end, and the flesh an idol, if ever we desire it only for itself (when it may be referred to a higher end). For though the sensitive appetite of itself hath no intended end, yet whatsoever the will desireth is either as an end, or as a means. That which is not desired as a means to some higher end, is desired as our ultimate end itself (in that act). But God only is man's lawful, ultimate end. (2.) Because it is against an express command, 1 Cor. x. 31, "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." (3.) Because else we shall take God's creatures in vain, and cast them away in waste. (4.) And we shall lose our own benefit to which the creature or pleasure should be improved. (5.) And we shall silence reason, when it should direct; and we shall suspend the government of the will, and give the government (so long) to the flesh or brutish appetite: for that faculty ruleth, whose object is our end. These reasons clearly prove it a sin to terminate our desires in any act of flesh-pleasing as our end, and look no higher, when it is a matter of moral choice and deliberation.

11. But the sin here is not simply that the flesh is pleased, but that the duty of referring it to a higher end is omitted: so that it is a sin of omission (unless we proceed to refer better things as a means to it).

12. The intending of God's glory or our spiritual good, cannot be distinctly and sensibly re-acted in every particular pleasure we take, or bit we eat, or thing we use; but a sincere, habitual intention well laid at first in the heart, will serve to the right use of many particular means. As a man purposeth at his first setting out to what place he meaneth to go, and afterward goeth on, though at every step he think not sensibly of his end; so he that devoteth himself unto God, and in general designeth all to his glory, and the furtherance of his duty and salvation, will carry on small particulars to that end, by a secret, unobserved action of the soul, performed at the same time with other actions, which only are observed. He that intendeth but his health in eating and drinking, is not remembering his health at every bit and cup; and yet hath such a habit of care and caution, as will unobservedly keep him in his way, and help him to fit the means unto the end. As the accustomed hand of a musician can play a lesson on his lute, while he thinks of something else; so can a resolved christian faithfully do such accustomed things as eating, and drinking, and clothing him, and labouring in his calling, to the good ends which he (first actually, and still habitually) resolved on, without a distinct remembrance and observable intention of that end.

13. The body must be kept in that condition (as far as we can) that is fittest for the service of the

⁵ Si organum inhabitanti animo sufficiens fuerit, satis est virtum. Corpus namque propter animi servitium fecisse naturam, nemo tam corporis servus est, qui nesciat. Id si proprio munere fungitur, quid accuset, seu quid amplius requiras? Petrarch. li. ii. dial. 2. Veres corporis sunt vires carceris, ut Petrarch. li. i. dial. 5. What mean you to make your prison so strong? said Pluto to one that over-pampered his flesh. Mars. Ficin. in Vita Plat.

⁶ He is a good christian, that remotely and ultimately referreth all the creatures unto God, and eateth, and drinketh, &c. more to fit him for God's service, than to please the flesh. But it is much more than this which the creature was appointed for; even for a present communication of the sense

of the goodness of God unto the heart. As the musician that toucheth but the keys of his harpsichord or organ, causeth that sweet, harmonious sound, which we hear from the strings that are touched within; so God ordained the order, beauty, sweetness, &c. of the creature, to touch the sense with such a pleasure, as should suddenly touch the inward sense with an answerable delight in God, who is the giver of the life of every creature. But, alas! where is the christian that doth thus eat and drink, and thus take pleasure in all his mercies? When contrarily our hearts are commonly so diverted from God by the creature, that so much delight as we find in it, so much we lose of our delight in God, yea, of our regard and remembrance of him.

soul: as you keep your horse, neither so pampered as to be unruly, nor yet so low as to disable him for travel; but all that health and strength which makes it not unruly, maketh it the more serviceable. It is not the life of the body, but the health and the cheerfulness, which maketh it fit for duty. And so much pleasing of the flesh as tendeth but to its health and cheerfulness, is a duty, where it can be done without greater hurt the other way. A heavy body is but a dull and heavy servant to the mind; yea, a great impediment to the soul in duty, and a great temptation to many sins; as sickly and melancholy persons, and many dull and phlegmatic people, know by sad experience. It is as great a duty to help the body to its due alacrity and fitness for service, as it is to tame it, and bring it under by fasting and sackcloth, when it is proud or lustful.^a And they that think fasting on certain days, in a formal manner, is acceptable to God, when the state of the body is not helped, but rather hurt and hindered by it, as if it were a thing required for itself, do mistakingly offer a sacrifice to God, which he requireth not; and take him to be an enemy to man, that desireth his pain and grief, when it tendeth not to his good. A mower that hath a good scythe will do more in a day, than another that hath a bad one can do in two: every workman knoweth the benefit of having his tools in order; and every traveller knows the difference between a cheerful and a tired horse; and they that have tried health and sickness, know what a help it is in every work of God, to have a healthful body, and cheerful spirits, and an alacrity and promptitude to obey the mind. When the sights of prospects, and beauteous buildings, and fields, and countries, or the use of walks, or gardens, do tend to raise the soul to holy contemplation, to admire the Creator, and to think of the glory of the life to come (as Bernard used his pleasant walks); this delight is lawful, if not a duty, where it may be had. So when music doth cheer the mind, and fit it for thanks and praise to God: and when the rest of the body, and the use of your best apparel, and moderate feasting, on the Lord's day, and other days of thanksgiving, do promote the spiritual service of the day, they are good and profitable; but to those that are more hindered by fulness, even abstinence on such days is best. So that the use of the body must be judged of as it is a means or an expression of the good or evil of the mind.

14. Sometimes the present time must be most regarded herein, and sometimes the future. For when some great sin, or judgment, or other reason calls us to a fast, when it becomes needful to the ends of that present day, we must do it, though the body were so weak that it would be somewhat the worse afterward; so be it that the good which we may expect by it that day, be greater than the good which it is like to deprive us of afterward: otherwise the after-loss, if greater, is more to be avoided.

15. Many things do remotely fit us for our main end, which, nearly and directly, seem to have no tendency to it; as those that are only to furnish us with natural strength, and vigour, and alacrity, or to prevent impediments. As a traveller's hood and cloak, and other carriage, seem rather to be hinderances to his speed; but yet are necessary for preventing the cold and wet, which else might hinder him more. Yea, a possible, uncertain danger or impediment, if great, may be prevented with a certain small impediment. So it is meet that our bodies be

kept in that health and alacrity, which is ordinarily necessary to our duty; and in eating and drinking, and lawful recreations, it is not only the next or present duty, which we prepare for, but for the duty which may be very distant.

16. Ordinarily it is safest to be more fearful of excess of fleshly pleasure, than of defect. For ordinarily we are all very prone to an excess, and also the excess is usually more dangerous. When excess is the damnation of all, or most that ever perish, and defect is but the trouble and hinderance, but never, or rarely, the damnation of any, it is easy then to see on which side we should be most fearful, cautious, and vigilant.

17. Yet excessive scrupulousness may be a greater sin, and a greater hinderance in the work of God, than some small excesses of flesh-pleasing, which are committed through ignorance or inadvertency. When an honest heart which preferreth God before the flesh, and is willing to please him though it displease the flesh, shall yet mistake in some small particulars, or commit some daily errors of infirmity or heedlessness, it is a far less hinderance to the main work of religion, than if that man should daily perplex his mind with scruples about every bit he eats, whether it be not too pleasing or too much; and about every word he speaks, and every step he goes, as many poor, tempted, melancholy persons do; thereby disabling themselves, not only to love, and praise, and thankfulness, but even all considerable service.

In sum, All pleasing of the senses or flesh, which is lawful, must have these qualifications: 1. God's glory must be the ultimate end. 2. The matter must be lawful, and not forbidden. 3. Therefore it must not be to the hinderance of duty. 4. Nor to the drawing of us to sin. 5. Nor to the hurt of our health. 6. Nor too highly valued, nor too dearly bought. 7. The measure must be moderate. Where any of these are wanting, it is sin: and where flesh-pleasing is habitually in the bent of heart and life preferred before the pleasing of God, it proves the soul in captivity to the flesh, and in a damnable condition.

III. I am next to show you the evil or malignity of predominant flesh-pleasing: for if the greatness of the sin were known, it would contribute much to the cure. And, 1. Understand that it is the sin of sins; the end of all sin, and therefore the very sum and life of all. All the evil wicked men commit, is ultimately to please the flesh: the love of flesh-pleasing is the cause of all. Pride, and covetousness, and whoredom, and wantonness, and gluttony, and drunkenness, and all the rest, are but either the immediate works of sensuality and flesh-pleasing, or the distant service of it, by laying in provision for it. And all the malicious enmity and opposition to God and godliness is from hence, because they cross the interest and desires of the flesh: the final cause is it for which men invent and use all the means that tend to it. Therefore all other sin being nothing but the means for the pleasing of our fleshly appetites and fancies, it is evident that flesh-pleasing is the common cause of them all; and is to all other sin as the spring is to the watch, or the poise to the clock; the weight which giveth them all their motion. Cure this sin and you have taken off the poise, and cured all the positive sins of the soul: though the privative sins would be still uncured, if

^a Yet it is true which Petrarch saith, li. 2. dial. 3. *Vale-tudo infirma, Comes injucunda est, sed fidelis, quæ te crebro vellicet, iter signet, et conditionis admonet: Optimum in periculis monitor fidus.* Et li. 1. dial. 3. *Multis periculosa*

et pestilens sanitas est, qui tutius ægrotassent. Nusquam pejus quam in sano corpore, æger animus habitat. Et dial. 4. *Quamvis mala, quamvis pessima ægritudo videatur, op-tabile malum tamen, quod mali remedium sit majoris.*

there were no more done ; because that which makes the clock stand still, is not enough to make it go right. But, indeed, nothing but the love of pleasing God, can truly cure the love of flesh-pleasing : and such a cure is the cure of every sin, both positive and privative, active and defective.

2. Flesh-pleasing is the grand idolatry of the world ; and the flesh the greatest idol that ever was set up against God. Therefore Paul saith of sensual worldlings, that "their belly is their god," and thence it is that they "mind earthly things," and "glory in their shame, and are enemies to the cross of Christ," that is, to sufferings for Christ, and the doctrine and duties which would cause their sufferings. That is a man's god which he taketh for his chief good, and loveth best, and trusteth in most, and is most desirous to please : and this is the flesh to every sensualist. He "loveth pleasure more than God," 2 Tim. iii. 2, 4. He "savoureth" or "minded" the "things of the flesh," and "liveth" to it, and "walketh after it," Rom. viii. 1, 5—8, 13. He "maketh provision for it to satisfy its appetite or lusts," Rom. xiii. 14. He "soweth to the flesh," Gal. vi. 8 ; and fulfilleth his lust, when it "lusteth against the Spirit," Gal. v. 16, 17. And thus, while concupiscence or sensuality hath dominion, sin is said to have dominion over them, and they are servants to it, Rom. vi. 14, 20. For "to whom men yield themselves servants to obey, his servants they are whom they serve or obey," Rom. vi. 16. It is not bowing the knee and praying to another, that is the chief idolatry. As loving, and pleasing, and obeying, and trusting, and seeking, and delighting in him, are the chiefest parts of the service of God, which he preferreth before a thousand sacrifices or compliments ; so loving the flesh, and pleasing it, and obeying it, and trusting in it, and seeking and delighting in its pleasures, are the chief service of the flesh ; and more than if you offered sacrifice to it, and therefore is the grand idolatry. And so the flesh is the chief enemy of God, which hath the chiefest love and service which are due to him, and robs him of the hearts of all mankind that are carnal and unsanctified. All the Baals, and Jupiters, and Apollos, and other idols of the world set together, have not so much of the love and service due to God, as the flesh alone hath. If other things be idolized by the sensualist, it is but as they subserve his flesh, and therefore they are made but inferior idols. He may idolize his wealth, and idolize men in power and worldly greatness ; but it is but as they can help or hurt his flesh : this hath his heart. By the interest of the flesh, he judgeth of his condition ; by this he judgeth of his friends ; by this he chooseth his actions or refuseth them ; and by this he measureth the words and actions of all others. He takes all for good which pleaseth his flesh, and all for bad that is against his pleasure.

3. The flesh is not only the common idol, but the most devouring idol in all the world. It hath not, as subservient, flattered idols have, only a knee and compliment, or now and then a sacrifice or ceremony, but it hath the heart, the tongue, the body to serve it ; the whole estate, the service of friends, the use of wit and utmost diligence ; in a word, it hath all. It is loved and served by the sensualist, as God should be loved and served by his own, even "with all the heart, and soul, and might ;" they "honour it with their substance, and the firstfruits of their increase." It is as faithfully served as Christ requireth to be of his disciples : men will part with father, and mother, and brother, and sister, and nearest friends, and all that is against it, for the pleasing of their flesh. Nay, Christ required men

to part with no greater matter for him than transitory, earthly things, which they must shortly part with whether they will or no ; but they do for the flesh ten thousand thousandfold more than ever they were required to do for Christ. They forsake God for it. They forsake Christ, and heaven, and their salvation for it. They forsake all the solid comforts of this life, and all the joys of the life to come for it. They sell all that they have, and lay down the price at its feet ; yea, more than all they have, even all their hopes of what they might have to all eternity. They suffer a martyrdom in the flames of hell for ever, for their flesh. All the pains they take is for it. All the wrong they do to others, and all the stir and ruins they make in the world, is for it. And all the time they spend is for it : and had they a thousand years more to live, they would spend it accordingly. If any thing seem excepted for God, it is but the bones, or crumbs, or leavings of the flesh ; or rather, it is nothing : for God hath not indeed the hours which he seems to have ; he hath but a few fair words and compliments, when the flesh hath their hearts in the midst of their hypocritical worship, and on his holy day ; and they serve him but as the Indians serve the devil, that he may serve their turns, and do them no hurt.

4. How base an idol is the flesh ! If all the dejection used by Elijah and the prophets against the heathenish idolatry be due, is not as much due against the idolatry of all the sensual ? Is it so great a madness to serve an idol of silver, or gold, or stone, or wood ? what better is it to serve an idol of flesh and blood ; a paunch of guts ; that is full of filth and excrements within, and the skin itself, the cleanest part, is ashamed to be uncovered ? We may say to the carnal worldling, as Elijah to the Baalists, and more ; "Call upon your God in the hour of your distress : cry aloud ; perhaps he is asleep, or he is blowing his nose, or vomiting, or purging : certainly he will be shortly rotting in the grave, more loathsome than the dirt or dung upon the earth." And is this a god to sacrifice all that we can get to ? and to give all our time, and care, and labour, and our souls and all to ? O judge of this idolatry, as God will make you judge at last !

5. And here next consider how impious and horrid an abasement it is of the eternal God, to prefer so vile a thing before him ! And whether every ungodly, sensual man, be not a constant, practical blasphemer ? What dost thou but say continually by thy practice, This dunghill, nasty flesh, is to be preferred before God ; to be more loved, and obeyed, and served ? It deserveth more of my time than he : it is more worthy of my delight and love. God will be judge, (and judge in righteousness ere long,) whether this be not the daily language of thy life, though thy tongue be taught some better manners. And whether this be blasphemy, judge thyself. Whether thou judge God or the flesh more worthy to be pleased, and which thou thinkest it better to please, ask thy own heart, when cards, and dice, and eating, and drinking, and gallantry, and idleness, and greatness, and abundance, do all seem so sweet unto thee, in comparison of thy thoughts of God, and his holy word and service ! and when morning and night, and whenever thou art alone, those thoughts can run out with unweariedness or pleasure, upon these provisions for thy flesh, which thou canst hardly force to look up unto God, a quarter of an hour, though with unwillingness.

6. Think also what a contempt of heaven it is, to prefer the pleasing of the flesh before it. There are but two ends which all men aim at ; the pleasing of the flesh on earth, or the enjoying of God in heaven

(unless any be deluded to think that he shall have a sensual life hereafter too, as well as here). And these two stand one against the other. And he that sets up one, doth renounce (or as good as renounce) the other. "If ye sow to the flesh, of the flesh ye shall reap corruption; but if ye sow to the Spirit, of the Spirit ye shall reap everlasting life," Gal. vi. 8. Your wealth, and honour, and sports, and pleasures, and appetites are put in the scales against heaven, and all the joys and hopes hereafter; (to say you hope to have them both, is the cheat of infidelity, that believes not God; and is not heaven most basely esteemed of by those that prefer so base a thing before it?)

7. Remember that flesh-pleasing is a great contempt and treachery against the soul. It is a great contempt of an immortal soul, to prefer its corruptible flesh before it, and to make its servant to become its master, and to ride on horseback, while it goes, as it were, on foot. Is the flesh worthy of so much time, and cost, and care, and so much ado as is made for it in the world, and is not a never-dying soul worth more? Nay, it is a betraying of the soul: you set up its enemy before it; and put its safety into an enemy's hands; and you cast away all its joys and hopes for the gratifying of the flesh. Might it not complain of your cruelty, and say, Must my endless happiness be sold to purchase so short a pleasure for your flesh? Must I be undone for ever, and lie in hell, that it may be satisfied for a little time? But why talk I of the soul's complaint? Alas! it is itself that it must complain of! for it is its own doing! It hath its choice: the flesh can but tempt it, and not constrain it: God hath put the chief power and government into its hands; if it will sell its own eternal hopes, to pamper worm's meat, it must speed accordingly. You would not think very honourably of that man's wit or honesty, who would sell the patrimony of all his children, and all his friends that trusted him therewith, and after sell their persons into slavery, and all this to purchase him a delicious feast, with sports and gallantry for a day! And is he wiser or better that selleth (in effect) the inheritance of his soul, and betrayeth it to hell and devils for ever, and all this to purchase the fleshly pleasure of so short a life?

8. Remember what a beastly life it is to be a sensualist. It is an unmaning of yourselves. Sensual pleasures are brutish pleasures; beasts have them as well as men. We have the higher faculty of reason, to subdue and rule the beastly part. And reason is the man; and hath a higher kind of felicity to delight in. Do you think that man is made for no higher matters than a beast? and that you have not a more noble object for your delight than your swine or dog hath, who have the pleasure of meat, and lust, and play, and ease, and fancy, as well as you? Certainly where sensual pleasures are preferred before the higher pleasures of the soul, that man becomes a beast, or worse, subjecting his reason to his brutish part.

9. Think what an inconsiderable, pitiful felicity it is that fleshly persons choose; how small and short, as well as sordid. Oh how quickly will the game be ended! and the delights of boiling lust be gone! How quickly will the drink be past their throats, and their delicate dishes be turned into filth! How short is the sport and laughter of the fool! And how quickly will that face be the index of a pained body, or a grieved, self-tormenting mind! It is but a few days till all their stately greatness will be levelled; and the most adorned, pampered flesh will have no more to show of all the pleasure which

was so dearly bought, than a Lazarus, or the most mortified saint. A few days will turn their pleasure into anguish, and their jollity into groans, and their ostentation into lamentation, and all their glory into shame. As every moment puts an end to all the pleasures of their lives that are past, and they are now to them as if they had never been; so the last moment is at hand, which will end the little that remains. And then the sinner will with groans confess, that he hath made a miserable choice, and that he might have had a more durable pleasure if he had been wise. When the skull is cast up with the spade, to make room for a successor, you may see the hole where all the meat and drink went in, and the hideous seat of that face, which sometime was the discovery of wantonness, pride, and scorn; but you will see no signs of mirth or pleasure.

10. Lastly, consider that there is scarce a sin in the world more unexcusable than this. The flesh-pleaser seeth the end of all his sensual delights, in the faces of the sick, and in the corpses that are daily carried to the earth, and in the graves, and bones, and dust of those that sometime had as merry a life as he. His reason can say, All this is gone with them, and is as if it had never been; and so it will shortly be with me. He knoweth that all the pleasure of his life past is now of no value to himself. His warnings are constant, close, and sensible; and therefore he hath the greater sin.

IV. *Object. I.* What hurt is it to God, or any one else, that I please my flesh? I will not believe that a thing so harmless will displease him. *Ans.* Merely as it is pleasure, it hath no hurt in it: but as it is inordinate or immoderate pleasure; or as it is over-loved, and preferred before God and your salvation; or as it is greater than your delight in God; or as it wants its proper end, and is loved merely for itself, and not used as a means to higher things; and as it is made a hinderance to the soul, and to spiritual pleasure, and the service of God; and as it is the brutish delight of an ungoverned, rebellious appetite, that mastereth reason, and is not under obedience to God. Though sin can do God no hurt, it can do you hurt, and it can do him wrong. I think I have showed you what hurt and poison is in it already. It is the very rebellion of corrupted nature; the turning of all things upside down; the taking down God, and heaven, and reason, and destroying the use of all the creatures, and setting up flesh-pleasing instead of all, and making a brute your god and governor. And do you ask what harm there is in this? So will your child do, when he desireth any play, or pleasure; and the sick, when they desire to please their appetite. But your father, and physician, and reason, and not brutish appetite, must be judge.

Object. II. But I feel it is natural to me, and therefore can be no sin. *Ans.* 1. The inordinate, violent, unruly appetite is no otherwise natural to you, than as a leprosy is to a leprous generation. And will you love your disease, because it is natural? It is no otherwise natural, than it is to be malicious, and revengeful, and to disobey your governors, and abuse your neighbours; and yet I think they will not judge you innocent, for rebellion or abuse, because it is natural to you. 2. Though the appetite be natural, is not reason to rule it as natural to you? And is not the subjection of the appetite to reason natural? If it be not, you have lost the nature of man, and are metamorphosed into the nature of a beast. God gave you a higher nature to govern your appetite and lower nature: and though reason cannot take away your appetite, it can rule it, and

The plea of flesh-pleasers.

keep you from fulfilling it, in any thing or measure that is unmeet.

Object. III. But it appeareth by the case of Eve, that the appetite was the same in innocency; therefore it is no sin. *Ans.* You must not forget the difference between, 1. The appetite itself. 2. The violence and unruly disposition of the appetite. 3. And the actual obeying and pleasing of the appetite. The first (the appetite itself) was in innocency, and is yet no sin. But the other two (the violence of it, and the obeying it) were not in innocency, and are both sinful.

Object. IV. But why would God give innocent man an appetite that must be crossed by reason? and that desired that which reason must forbid? *Ans.* The sensitive nature is in order of generation before the rational: and reason and God's laws do not make sense to be no sense. You may as well ask, why God would make beasts, which must be restrained and ruled by men; and therefore have a desire to that which man must restrain them from? You do but ask, Why God made us men and not angels? Why he placed our souls in flesh? He oweth you no account of his creation. But you may see it is meet that obedience should have some trial by difficulties and opposition; before it have its commendation and reward. He gave you a body that was subject to the soul, as the horse unto the rider; and you should admire his wisdom, and thank him for the governing power of reason; and not murmur at him, because the horse will not go as well without the guidance of the rider, or because he maketh you not able to go as fast and as well on foot. So much for the sensualist's objections.

V. The signs of a flesh-pleaser or sensualist are these (which may be gathered from what is said already): 1. When a man in desire to please his appetite, referreth it not (actually or habitually) to a higher end, viz. the fitting himself to the service of God; but sticketh only in the delight. 2. When he looks more desirously and industriously after the prosperity of his body, than of his soul. 3. When he will not part with or forbear his pleasures, when God forbiddeth them, or when they hurt his soul, or when the necessities of his soul do call him more loudly another way; but he must have his delight whatever it cost him, and is so set upon it, that he cannot deny it to himself. 4. When the pleasures of his flesh exceed his delights in God, and his holy word and ways, and the forethoughts of endless pleasure; and this not only in the passion, but in the estimation, choice, and prosecution. When he had rather be at a play, or feast, or gaming, or getting good bargains or profits in the world, than to live in the life of faith, and love, a holy and heavenly conversation. 5. When men set their minds to contrive and study to make provision for the pleasures of the flesh; and this is first and sweetest in their thoughts. 6. When they had rather talk, or hear, or read of fleshly pleasures, than of spiritual and heavenly delights. 7. When they love the company of merry sensualists, better than the communion of saints, in which they may be exercised in the praises of their Maker. 8. When they account that the best calling, and condition, and place for them to live in, where they have the pleasure of the flesh, where they have ease, and fare well, and want nothing for the body, rather than that where they have far better help and provision for the soul, though the flesh be pinched for it. 9. When he will be at more cost to please his flesh, than to please God. 10. When he will believe or like no doctrine but libertinism, and hateth mortification as too strict preciseness. By these, and such

other signs, sensuality may easily be known; yea, by the main bent of the life.

VI. Many flesh-pleasers flatter themselves with better titles, being deceived by such means as these: Counterfeits of mortification.

1. Because they are against the doctrine of libertinism, and hold as strict opinions as any. But flesh-pleasing may stand with the doctrine of mortification, and the strictest opinions, as long as they are not put in practice.

2. Because they live not in any gross, disgraced vice. They go not to stage-plays, or unseasonably to alehouses or taverns; they are not drunken, nor gamesters, nor spend their hours in unnecessary recreations or pastimes; they are no fornicators, nor wallow in wealth. But the flesh may be pleased and served in a way that hath no disgrace accompanying it in the world. May not a man make his ease, or his prosperity, or the pleasing of his appetite, without any infamous excesses, to be as much his felicity and highest end, and that which practically he taketh for his best, as well as if he did it in a shameful way? Is not many a man a gluttonous flesh-pleaser, that maketh his delight the highest end of all his eating and drinking; and pleaseth his appetite without any restraint, but what his health and reputation put upon him, though he eat not till he vomit or be sick? Even the flesh itself may forbid a sensualist to be drunk, or to eat till he be sick; for sickness and shame are displeasing to the flesh. Many a man covereth a life of sensuality, not only with a seeming temperance, unproved of men, but also with a seeming strictness and austerity. But conscience might tell them, where they have their good things, Luke xvi. 25.

3. Some think they are no sensual flesh-pleasers, because they live in constant misery, in poverty and want, labouring hard for their daily bread; and therefore they hope that they are the Lazaruses that have their sufferings here. But is not all this against thy will? Wouldst thou not fare as well as the rich, and live as idly, and take thy pleasure, if thou hadst as much as they? What thou wouldst do, that thou dost in God's account. It is thy will that thou shalt be judged by. A thief doth not become a true man when the prison or stocks do hinder him from stealing, but when a changed heart doth hinder him.

4. Others think that they are no flesh-pleasers, because their wealth, and places, and degrees of honour allow them to live high in diet and delights. It is like the rich man, Luke xvi. who was "clothed with purple and fine linen, and fared sumptuously every day," did live upon his own, and as he thought agreeably to his rank and place; and the fool, Luke xii. 19, 20, that said, "Soul, take thine ease, eat, drink, and be merry," did intend to please himself but with his own, which God had given him as a blessing on his land and labour. But no man's riches allow him to be voluptuous. The commands of taming and mortifying the flesh, and not living after it, nor making provision for it, to satisfy its lusts, belong as much to the rich as to the poor. Though you are not to live in the same garb with the poor, you are as much bound to mortification and self-denial as the poorest. If you are richer than others, you have more to serve God with, but not more than others to serve the flesh with. If poverty deny them any thing which might better enable their bodies or minds to serve God, you may so far go beyond them, and use with thankfulness the mercies given you; but you must no more be flesh-pleasers than they.

5. And some deceive themselves by interposing sometimes a formal fast, as the fleshly Pharisee, that

"fasted twice a week," Luke xviii. 12, and then they think that they are no sensualists. I speak not of the popish fasting with fish and delicacies (this is not so much as a show of mortification). But what if you really fast as oft as the Pharisees did, and quarrel with Christ's disciples for not fasting? Matt. ix. 14, 15. Will not a sensualist do as much as this, if his physician require it for his health? If the scope of your lives be fleshly, it is not the interruption of a formal fast that will acquit you; which perhaps doth but quicken your appetite to the next meal.

VII. Yet many are wrongfully taken by others (if not by themselves) to be sensual, by such mistakes as these:

1. Because they live not as meanly and scantily as the poor, who want things necessary or helpful to their duty. But by that rule I must not be well, because other men are sick; or I must not go apace, because the lame can go but slowly! If poor men have bad horses, I may ride on the best I can get, to despatch my business, and redeem my time, so I prefer not costly, useless ostentation, before true serviceableness. 2. Others are accused as sensual, because the weakness of their bodies requireth a more tender usage, and diet, than healthful men's: some bodies are unfitter for duty if they fast; and some are useless through sickness and infirmities, if they be not used with very great care. And it is as truly a duty to cherish a weak body to enable it for God's service, as to tame an unruly, lustful body, and keep it from offending him. 3. Some melancholy, conscientious persons are still accusing themselves, through mere scrupulosity; questioning almost all they eat, or drink, or wear, or do, whether it be not too much or too pleasing. But it is a cheerful sobriety that God requireth, which neither pampereth the body, nor yet disableth or hindereth it from its duty; and not an unprofitable, wrangling scrupulosity.

Direct. I. The first and grand direction against flesh-pleasing is, that you be sure, by a serious, living faith, to see the better things with God, and to be heartily taken up in minding, loving, seeking, and securing them. All the other directions are but subservient to this. For certainly man's soul will not be idle, being a living, active principle: and it is as certain, that it will not act but upon some end, or for some end. And there are no other ends to take us up, but either the things temporal or eternal. And therefore there is no true cure for a sensual love of temporal things, but to turn the heart to things eternal. Believingly think first of the certainty, greatness, and eternity of the joys above; and then think that these may more certainly be yours, than any worldly riches or delights, if you do not contemptuously reject them. And then think that this is the time in which you must make sure of them, and win them, if ever you will possess them; and that you are sent into the world of purpose on this business. And then think with yourselves, how fleshly pleasures are the only competitors with the everlasting pleasures; and that, if ever you lose them, it will be by over-loving these transitory things; and that one half of your work for your salvation lieth in killing your affections to all below, that they may be alive to God alone. And lastly, think how much higher and sweeter pleasures, even in this life, the godly do enjoy than you; and you are losing them while you prefer these sordid pleasures. Do you think that a true believer hath not a more excellent delight in his forethoughts of his immortal blessedness with Christ, and in the assurance of the love of God, and communion with him in his holy

service, than you, or any sensualist, hath in fleshly pleasures? Sober and serious meditation on these things, will turn the mind to the true delights.

Direct. II. Be acquainted with the range of sensual desires, and follow them, and watch them in all their extravagances. Otherwise, while you are stopping one gap, they will be running out at many more. I have given you many instances in my "Treatise of Self-denial." I will here briefly set some before your eyes.

1. Watch your appetites as to meat and drink, both quantity and quality. Gluttony is a common, unobserved sin: the flesh no way enslaves men more than by the appetite; as we see in drunkards and gluttons, that can no more forbear than one that thirsteth in a burning fever.

2. Take heed of the lust of uncleanness, and all degrees of it, and approaches to it; especially immodest embraces and behaviour.

3. Take heed of ribald, filthy talk, and love songs, and of such incensing snares.

4. Take heed of too much sleep and idleness.

5. Take heed of taking too much delight in your riches, and lands, your buildings, and delectable conveniences.

6. Take heed lest honours, or worldly greatness, or men's applause, become your too great pleasure.

7. And lest you grow to make it your delight, to think on such things when you are alone, or talk idly of them in company with others.

8. And take heed lest the success and prosperity of your affairs do too much please you, as him, Luke xii. 20.

9. Take not up any inordinate pleasure in your children, relations, or nearest friends.

10. Take heed of a delight in vain, unprofitable, sinful company.

11. Or in fineness of apparel, to set you out to the eyes of others.

12. Take heed of a delight in romances, play-books, feigned stories, useless news, which corrupt the mind, and waste your time.

13. Take heed of a delight in any recreations which are excessive, needless, devouring time, discomposing the mind, enticing to further sin, hindering any duty, especially our delight in God. They are miserable souls that can delight themselves in no more safe or profitable things, than cards, and dice, and stage-plays, and immodest dancings.

Direct. III. Next to the universal remedy mentioned in the first direction, see that you have the particular remedies still at hand, which your own particular way of flesh-pleasing doth most require. And let not the love of your vanity prejudice you against a just information, but impartially consider of the disease and the remedy. Of the particulars anon.

Direct. IV. Remember still that God would give you more pleasure, and not less; and that he will give you as much of the delights of sense as is truly good for you, so you will take them in their place, in subordination to your heavenly delights. And is not this to increase and multiply your pleasure? Are not health, and friends, and food, and convenient habitation, much sweeter as the fruit of the love of God, and the foretastes of everlasting mercies, and as our helps to heaven, and as the means to spiritual comfort, than of themselves alone? All your mercies are from God: he would take none from you, but sanctify them, and give you more.

Direct. V. See that reason keep up its authority, as the governor of sense and appetite. And so take an account, whatever the appetite would have, of the ends and reasons of the thing, and to what it

doth conduce. Take nothing and do nothing merely because the sense or appetite would have it; but because you have reasons so to do, and to gratify the appetite. Else you will deal as brutes, if reason be laid by (in human acts).

Direct. VI. Go to the grave, and see there the end of fleshly pleasure, and what is all that it will do for you at the last. One would think it should cure the mad desire of plenty and pleasure, to see where all our wealth, and mirth, and sport, and pleasure must be buried at last.

Direct. VII. Lastly, be still sensible that flesh is the grand enemy of your souls, and flesh-pleasing the greatest hinderance of your salvation. The devil's enmity and the world's are both but subordinate to this of the flesh: for its pleasure is the end, and the world's and Satan's temptations are both but the means to attain it. Besides the malignity opened before, consider,

1. How contrary a voluptuous life is to the blessed example of our Lord, and of his servant Paul, and all the apostles! Paul tamed his body and brought it into subjection, lest, having preached to others, himself should be a cast-away, 1 Cor. ix. 27. And all that are Christ's have crucified the flesh, with the affections and lusts thereof, Gal. v. 24. This was signified in the ancient manner of baptizing, (and so is still by baptism itself,) when they went over head in the water and then rose out of it, to signify that they were dead and buried with Christ, Rom. vi. 3, 4, and rose with him to newness of life. This is called our being "baptized into his death;" and seems the plain sense of 1 Cor. xv. 29, of being "baptized for the dead;" that is, "for dead" to show that we are dead to the world, and must die in the world, but shall rise again to the kingdom of Christ, both of grace and glory.

2. Sensuality sheweth that there is no true belief of the life to come, and proveth, so far as it prevaileth, the absence of all grace.

3. It is a homebred, continual traitor to the soul; a continual tempter, and nurse of all sin; the great withdrawer of the heart from God; and the common cause of apostasy itself: it still fighteth against the Spirit, Gal. v. 17; and is seeking advantage from all our liberties, Gal. v. 13; 2 Pet. ii. 10.

4. It turneth all our outward mercies into sin, and strengtheneth itself against God by his own benefits.

5. It is the great cause of our afflictions; for God will not spare that idol which is set up against him: flesh rebelleth, and flesh shall suffer.

6. And when it hath brought affliction, it is most impatient under it, and maketh it seem intolerable. A flesh-pleaser thinks he is undone, when affliction depriveth him of his pleasure.

7. Lastly, it exceedingly unfitteth men for death; for then flesh must be cast into the dust, and all its pleasure be at an end. Oh doleful day to those that had their good things here, and their portion in this life! when all is gone that ever they valued and sought; and all the true felicity lost, which they brutishly contemned! If you would joyfully then bear the dissolution and ruin of your flesh, oh master it, and mortify it now. Seek not the ease and pleasure of a little walking, breathing clay, when you should be seeking and foretasting the everlasting pleasure. Here lieth your danger and your work. Strive more against your own flesh, than against all your enemies in earth and hell: if you be saved from this, you are saved from them all. Christ suffered in the flesh, to tell you that it is not pampering, but suffering, that your flesh must expect, if you will reign with him.

CHAPTER V.

FURTHER SUBORDINATE DIRECTIONS, FOR THE NEXT GREAT DUTIES OF RELIGION; NECESSARY TO THE RIGHT PERFORMANCE OF THE FORMER.*

Directions for redeeming or well improving Time.

TIME being man's opportunity for all those works for which he liveth, and which his Creator doth expect from him, and on which his endless life dependeth, the redeeming or well improving of it must needs be of most high importance to him; and therefore it is well made by holy Paul the great mark to distinguish the wise from fools; Eph. v. 15, 16, "See then that you walk circumspectly, not as fools, but as wise, redeeming the time;" so Col. iv. 5. I shall therefore give you special directions for it, when I have first opened the nature of the duty to you, and told you what is meant by time, and what by redeeming it.

Time, in its most common acceptation, is taken generally for all that space of this present life which is our opportunity for all the works of life, and the measure of them. Time is often taken more strictly, for some special opportunity which is fitted to a special work, which we call the season or the fittest time: in both these senses time must be redeemed.

As every work hath its season which must be taken, Eccles. in. 1; so have the greatest works assigned us for God and our souls, some special seasons besides our common time. 1. Some times God hath fitted by nature for his service. So the time of youth, and health, and strength is specially fitted for holy works. 2. Some time is made specially fit by God's institution; as the Lord's day above all other days. 3. Some time is made fit by governors' appointment: as the hour of public meeting for God's worship; and lecture days; and the hour for family worship, which every master of a family may appoint to his own household. 4. Some time is made fit by the temper of men's bodies: the morning hours are the best to most, and to some rather the evening; and to all, the time when the body is freest from pain and disabling weaknesses. 5. Some time is made fit by the course of our necessary, natural, or civil business; as the day is fitter than the sleeping time of the night, and as that hour is the fittest wherein our other employments will least disturb us. 6. Some time is made fit by a special shower of mercy, public or private; as when we dwell in godly families, among the most exemplary, helpful company, under the most lively, excellent means, the faithfullest pastors, the profitabest teachers, the best masters or parents, and with faithful friends. 7. Some time is made fit by particular acts of Providence: as a funeral sermon at the death of any near us; as the presence of some able minister or private christian, whose company we cannot ordinarily have; or a special leisure, as the eunuch had to read the Scripture in his chariot, Acts viii. 8. And some time is made specially fit, by the special workings of God's Spirit upon the heart; when he more than ordinarily illuminateth, teacheth, quickeneth, softeneth, humbleth, comforteth, exciteth, or confirmeth. As time in general, so specially these seasons, must be particularly improved for their several works: we must take the wind and tide while we may have

* See the directions how to spend every day, part ii. chap. 17.

it, and be sure to strike while the iron is hot. 9. And some time is made fit by others' necessities, and the call of God: as it is the time to relieve the poor when they ask, or when they are most in want; or to help our neighbour, when it will do him most good; to visit the sick, the imprisoned, and afflicted, in the needful season, Matt. xxv. Thus are the godly like trees planted by the river side, which bring forth fruit in their season, Psal. i. 3. So to speak in season to the ignorant and ungodly for their conversion, or to the sorrowful for their consolation, Isa. 1. 4. 10. Our own necessity also maketh our seasons: so the time of age and sickness is made by necessity the season of our special repentance and preparation for death and judgment. 11. The present time is commonly made our season, through the uncertainty of a fitter, or of any more. Prov. iii. 27, 28, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee." Eccles. xi. 2, "Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Prov. xxvii. 1, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Gal. vi. 10, "As we have therefore opportunity, let us do good to all men, especially to them who are of the household of faith." These are our special seasons.

To redeem time supposeth, 1. What redeeming time supposeth. That we know what we have to do with time, and on what we ought to lay it out; and of how great worth the things are for which we must redeem it. 2. That we highly value time in order to this necessary work. 3. That we are sensible of the greatness of our sin and loss, in our negligent or wilful losing so much as we have done already. 4. That we know the particular season of each duty. 5. And that we set less by all that which we must part with in our redeeming time, than we do by time itself, and its due ends: or else we will not make the bargain.

And as these five things are presupposed, so these following are contained in our redeeming time. 1. To redeem time is to see that we cast none of it away in vain; but use every minute of it as a most precious thing, and spend it wholly in the way of duty. 2. That we be not only doing good, but doing the best and greatest good which we are able and have a call to do. 3. That we do not only the best things, but do them in the best manner and in the greatest measure, and do as much good as possibly we can. 4. That we watch for special opportunities. 5. That we presently take them when they fall, and improve them when we take them. 6. That we part with all that is to be parted with, to save our time. 7. And that we forecast the preventing of impediments, and the removal of our clogs, and the obtaining of all the helps to expedition and success in duty. This is the true redeeming of our time.

The ends and uses which time must be redeemed for are these: 1. In general, and ultimately, it must be all for God. Though not all employed directly upon God, in meditating of him, or praying to him; yet all must be laid out for him, immediately or mediately: that is, either in serving him, or in preparing for his service; in mowing, or in whetting; in travelling, or in baiting to fit us for travel. And so our time of sleep, and feeding, and needful recreation is laid out for God. 2. Time must be redeemed, especially for works of public benefit; for the church and state; for the souls of many; especially

by magistrates and ministers, who have special charge and opportunity; who "must spend and be spent" for the people's sakes, though rewarded with ingratitude and contempt, 2 Cor. xii. 14, 15. 3. For your own souls, and your everlasting life: for speedy conversion without delay, if you be yet unconverted; for the killing of every soul-endangering sin without delay; for the exercise and increase of young and unconfirmed grace, and the growth of knowledge; for the making sure our calling and election; and for the storing up provisions of faith, and hope, and love, and comfort against the hour of suffering and of death.

4. We must redeem time for the souls of every particular person, that we have opportunity to do good to; especially for children, and servants, and others whom God hath committed to our trust. 5. For the welfare of our own bodies, that they may be serviceable to our souls. 6. And lastly, for the bodily welfare of others. And this is the order in which those works lie, for which and in which our time must be redeemed.

The price that time must be re- From what and at what price it must be redeemed. deemed with, is, 1. Above all, by our utmost diligence: that we be still doing, and put forth all our strength, and run as for our lives; and whatever our hand shall find to do, that we do it with our might, remembering that there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go, Eccl. ix. 10. Our sluggish ease is an easy price to be parted with for precious time. To redeem it, is not to call back time past; nor to stop time in its hasty passage; nor to procure a long life on earth: but to save it, as it passeth, from being devoured and lost, by sluggishness and sin. 2. Time must be redeemed from the hands, and by the loss of sinful pleasures, sports, and revellings, and all that is of itself or by accident unlawful; from wantonness, and licentiousness, and vanity. Both these are set together, Rom. xiii. 11-14, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." 3. Time must be redeemed from things indifferent and lawful at another time, when things necessary do require it. He that should save men's lives, or quench a fire in his house, or provide for his family, or do his master's work, will not be excused if he neglect it, by saying, that he was about an indifferent or a lawful business. Natural rest and sleep must be parted with for time, when necessary things require it. Paul preached till midnight being to depart on the morrow, Acts xx. 7. The lamenting church calling out for prayer saith, "Arise, cry out in the night: in the beginning of the watches pour out thy heart like water before the face of the Lord," Lam. ii. 19. Cleanthes' lamp must be used by such, whose sun-light must be otherwise employed. 4. Time must be redeemed from worldly business and commodity, when matters of greater weight and commodity do require it. Trades, and plough, and profit must stand by, when God calls us (by necessity or otherwise) to greater things. Martha should not so much as trouble herself in providing meat for Christ and his followers to eat, when Christ is offering her food for her soul, and she should with Mary have been hearing at his feet, Luke x. 42. Worldlings are

thus called by him, Isa. lv. 1—3, "Ho every one that thirsteth, come ye to the waters. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." 5. Time must be redeemed from smaller duties, which in their season must be done, as being no duties, when they hinder greater duty which should then take place. It is a duty in its time and place to show respect to neighbours and superiors, and to those about us, and to look to our family affairs; but not when we should be at prayer, to God, or when a minister should be preaching, or at his necessary studies. Private prayer and meditation, and visiting the sick, are duties; but not when we should be at church, or about any greater duty which they hinder.

T'it. 1. The Directions contemplative for redeeming Time.

Direct. I. Still keep upon thy heart, by faith and consideration, the lively sense of the greatness and absolute necessity of that work, which must command thy time; remembering who setteth thee on work, and on what a work he sets thee, and on what terms, and what will be the end. It is God that calleth thee to labour; and wilt thou stand still or be doing other things, when God expecteth duty from thee? Moses must go to Pharaoh when God bids him go; Jonah must go to Nineveh when God bids him go; yea, Abraham must go to sacrifice his son when God bids him go. And may you go about your fleshly pleasures, when God commandeth you to his service? He hath appointed you a work that is worth your time and all your labour; to know him, and serve him, and obey him, and to seek everlasting life! How diligently should so excellent a work be done! and so blessed and glorious a Master be served! especially considering the unutterable importance of our diligence! we are in the race appointed us by our Maker, and are to run for an immortal crown. It is heaven that must be now won or lost: and have we time to spare in such a race? We are fighting against the enemies of our salvation; the question is now to be resolved, whether the flesh, the world, and the devil, or we, shall win the day, and have the victory. And heaven or hell must be the issue of our warfare: and have we time to spare in the midst of such a fight? when our very loss of time is no small part of the enemy's conquest? Our most wise, omnipotent Creator hath been pleased to make this present life to be the trying preparation for another, resolving that it shall go with us all for ever, according to our preparations here: and can we play and loiter away our time, that have such a work as this to do? O miserable, senseless souls! do you believe indeed the life everlasting, and that all your lives are given you now, to resolve the question whether you must be in heaven or hell for ever? Do you believe this? Again I ask you, do you believe this? I beseech you, ask your consciences over and over, whether you do indeed believe it? Can you believe it, and yet have time to spare? What! find time to play away, and game away, and idle and prate away, and yet believe that this very time is given you to prepare for life eternal? and that salvation or damnation lieth on the race which now, even now, you have to run? Is not such a man a monster of stupidity? If you were asleep, or mad, it were the more excusable to be so senseless: but to do thus awake, and in your wits! Oh where are the brains of those men, and of what metal are their hardened hearts made, that can idle and play away that time, that little time, that only time, which is given them for the everlasting saving of their souls! Verily,

sirs, if sin had not turned the ungodly part of the world into a bedlam, where it is no wonder to see a man out of his wits, people would run out with wonder into the streets to see such a monster as this, as they do to see mad-men in the country where they are rare; and they would call to one another, Come and see a man, that can trifle and sport away his time, as he is going to eternity, and is ready to enter into another world! Come and see a man that hath but a few days to win or lose his soul for ever in, and is playing it away at cards or dice, or wasting it in doing nothing! Come and see a man that hath hours to spare, and cast away upon trifles, with heaven and hell before his eyes. For thy soul's sake, consider and tell thyself, if thy estate in the world did lie upon the spending of this day or week, or if thy life lay on it, so that thou must live or die, or be poor or rich, sick or well, as thou spendest it, wouldst thou then waste it in dressings, or compliment, or play? and wouldst thou find any to spare upon impertinent triflings? Or rather wouldst thou not be up betimes, and about thy business, and turn by thy games, and thy diverting company, and disappoint thy idle visitors, and let them find that thou art not to be spoken with, nor at leisure to do nothing, but wilt rather seem uncivil and morose, than be undone! And wouldst thou do thus for a transitory prosperity or life, and doth not life eternal require much more? Will thy weighty business in the world resolve thee, to put by thy friends, thy play-fellows and sports, and to shake off thy idleness? and should not the business of thy salvation do it? I would desire no more to confute the distracted time-wasters, when they are disputing for their idle sports and vanities, and asking, what harm is in cards, and dice, and stage-plays, or tedious feasts or complimenting, adorning idleness, than if I could help them to one sight of heaven and hell, and make them well know what greater business they have to do, which is staying for them while they sleep or play. If I were just now in disputing the case with an idle lady, or a sensual belly-slave or gamester, and he were asking me scornfully, what hurt is in all this? if one did but knock at his door and tell him, the king is at the door and calls for you, it would make him to cast away his game and his dispute: or if the house were on fire, or a child fallen into the fire or water, or thieves breaking in upon them, it would make the ladies cast by the other lace or riband? Or if there were but a good bargain or a lordship to be got, they could be up and going, though sports and game and gaudery were cast off: and yet the foresight of heaven and hell, though one of them is even at the door, will not do as much with them; because heaven is as nothing to an unbeliever, or an inconsiderate, senseless wretch; and as it is nothing to them when it should move them, it shall be nothing to them when they would enjoy it. Say not, recreation must be used in its season: I know that necessary whetting is no letting: but God and thy own conscience shall tell thee shortly, whether thy recreations, feasting, long dressings, and idleness, were a necessary whetting or refreshment of thy body, to fit it for that work which thou wast born and livest for; or whether they were the pastimes of a voluptuous, fleshly brute, that lived in these pleasures for the love of pleasure. Verily, if I looked but on this one unreasonable sin of time-wasting, it would help me to understand the meaning of Luke xv. 17, *Ἐὰν ταῦτο ἐλθὼν*, that the prodigal is said to come to himself; and that conversion is the bringing a man to his wits.

Direct. II. Be not a stranger to the condition of thy own soul, but look home till thou art acquainted what state it is in, and what it is in danger of, and

what it wanteth, and how far thou art behindhand in thy provisions for immortality: and then be an idle time-waster if thou canst. Could I but go down with thee into that dungeon heart of thine, and show thee by the light of truth what is there; could I but let in one convincing beam from heaven, which might fully show thee what a condition thou art in, and what thou hast to do with thy remaining time; I should have no need to dispute thee out of thy childish fooleries, nor to bid thee be up and doing for thy soul, any more than to bid thee stir if a bear were at thy back, or the house in a flame about thy ears. Alas, our ordinary time-wasters are such, as are yet unconverted, carnal wretches, and are all the while in the power of the devil, who is the chief master of the sport, and the greatest gainer. They are such as are utter strangers to the regenerating, sanctifying work of the Holy Ghost; and are yet unjustified, and under the guilt of all their sins, and certain to be with devils in hell for ever, if they die thus before they are converted! (This is true, sinner, and thou wilt shortly find it so, by grace or vengeance, though thy blind and hardened heart now rise against the mention of it!) And is this a case for a man to sit at cards and dice in, or to sport and swagger in? The Lord have mercy on thee, and open thy eyes before it is too late, or else thy conscience will tell thee for ever in another manner than I am telling thee now, that thou hadst need to have better improved thy time, and hadst greater things to have spent it in. What! for a man in thy case, in an unrenewed, unsanctified, unpardoned state, to be thus casting away that little time, which all his hopes lie on! and in which, if ever, he must be recovered, and saved! O Lord, have mercy on such senseless souls, and bring them to themselves before it be too late! I tell thee, man, an enlightened person, that understandeth what it is, and hath escaped it, would not for all the kingdoms of the world, be a week or a day in thy condition, for fear lest death cut off his hopes and shut him up in hell that very day. He durst not sleep quietly in thy condition a night, lest death should snatch him away to hell; and canst thou sport and play in it, and live securely in a sensual course? Oh what a thing is it to be hoodwinked in misery, and to be led asleep to hell! Who could persuade men to live thus awake, and go dancing to hell with their eyes open! Oh! if we should imagine a Peter or a Paul, or any of the blessed, to be again brought into such a case as one of these unsanctified sinners, and yet to know what now they know! What would they do? would they feast, and game, and play, and trifle away their time in it? or would they not rather suddenly bewail their former mispent time, and all their sins, and cry day and night to God for mercy, and fly to Christ, and spend all their time in holiness and obedience to God! Alas, poor sinner, do but look into thy heart, and see there what thou hast yet to do (of greater weight than trimming and playing): I almost tremble to think and write what a case thou art in, and what thou hast to do, while thou livest as if thou hadst time to spare! If thou know not, I will tell thee, and the Lord make thee know it: thou hast a hardened heart to be yet softened; and an unbelieving heart to be brought to a lively, powerful belief of the word of God and the unseen world: thou hast an unholy heart and life to be made holy, if ever thou wilt see the face of God, Heb. xii. 14; Matt. xviii. 3; John iii. 3, 5, 6. Thou hast a heart full of sins to be mortified and subdued: and an unreformed life to be reformed; (and what abundance of particulars do these generals contain!) Thou hast a pardon to procure through Jesus Christ, for all

the sins that ever thou didst commit, and all the duties which ever thou didst omit: thou hast an offended God to be reconciled to, and for thy estranged soul to know as thy Father in Jesus Christ! What abundance of Scripture truths hast thou to learn which thou art ignorant of! How many holy duties, as prayer, meditation, holy conference, &c. to learn which thou art unskilful in! and to perform when thou hast learned them! How many works of justice and charity to men's souls and bodies hast thou to do! How many needy ones to relieve as thou art able! and the sick to visit, and the naked to clothe, and the sad to comfort, and the ignorant to instruct, and the ungodly to exhort! Heb. iii. 13; x. 25; Eph. iv. 29. What abundance of duty hast thou to perform in thy relations! to parents or children, to husband or wife, as a master or a servant, and the rest! Thou little knowest what sufferings thou hast to prepare for. Thou hast faith, and love, and repentance, and patience, and all God's graces, to get and to exercise daily, and to increase. Thou hast thy accounts to prepare, and assurance of salvation to obtain, and death and judgment to prepare for. What thinks thy heart of all this work? Put it off as lightly as thou wilt, it is God himself that hath laid it on thee, and it must be done in time, or thou must be undone for ever! And yet it must not be thy toil, but thy delight: this is appointed thee for thy chiefest recreation. Look into the Scripture and into thy heart, and thou wilt find that all this is to be done. And dost thou think in thy conscience, that this is not greater business than thy gaudy dressings, thy idle visits, or thy needless sports? which is more worthy of thy time?

Direct. III. Remember how gainful the redeeming of time is, and how exceeding comfortable in the review! In merchandise, or any trading, in husbandry, or any gaining course, we use to say of a man that hath grown rich by it, that he hath made use of his time. But when heaven, and communion with God in the way, and a life of holy strength and comfort, and a death full of joy and hope is to be the gain, how cheerfully should time be redeemed for these! If it be pleasant for a man to find himself thrive and prosper in any rising or pleasing employment, how pleasant must it be continually to us, to find that in redeeming time the work of God and our souls do prosper! Look back now on the time that is past, and tell me which part is sweetest to thy thoughts? However it be now, I can tell thee, at death, it will be an unspeakable comfort, to look back on a well-spent life; and to be able to say in humble sincerity, My time was not cast away on worldliness, ambition, idleness, or fleshly vanities or pleasures; but spent in the sincere and laborious service of my God, and making my calling and election sure, and doing all the good to men's souls and bodies that I could do in the world: it was entirely devoted to God and his church, and the good of others and my soul. What a joy is it when, going out of the world, we can in our place and measure say with our blessed Lord and pattern, John xvii. 4, 5, "I have glorified thee on earth: I have finished the work which thou gavest me to do: and now, O Father, glorify me with thyself." Or as Paul, 2 Tim iv. 6-8, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give." And, 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, we have had our conversation

in the world." It is a great comfort in sickness to be able to say with Hezekiah, Isa. xxxviii. 3, "Remember now, O Lord, I beseech thee, how I have walked before thee, in truth and with a perfect heart, and have done that which is good in thy sight." Oh! time well spent is a precious cordial to a soul that is going to its final sentence, and is making up its last and general accounts: yea, the reviews of it will be joyful in heaven: which is given, though most freely by the covenant antecedently, yet as a reward by our most righteous Judge, when he comes to sentence men according to that covenant.

Direct. IV. Consider on the contrary how sad the review of ill-spent time is, and how you will wish you had spent it when it is gone. Hast thou now any comfort in looking back on thy despised hours? I will not so far wrong thy understanding, as to question whether thou know that thou must die. But thy sin alloweth me to ask thee, whether at thy dying hour it will be any comfort to thee to remember thy pastimes? And whether it will then better please thee, to find upon thy account, so many hours spent in doing good to others, and so many in prayer, and studying the Scriptures and thy heart, and in preparing for death and the life to come; so many in thy calling obediently managed in order to eternity? or to hear, so many hours spent in idleness, and so many in needless sports and plays, hawking and hunting, courting and wantonness; and so many in gathering and providing for the flesh, and so many in satisfying its greedy lusts? Which reckoning doth thy conscience think would be most comfortable to thee at the last? I put it to thy own conscience, if thou wert to die to-morrow, how thou wouldst spend this present day? Wouldst thou spend it in idleness and vain pastimes? Or if thou wert to die this day, where wouldst thou be found, and about what exercises? Hadst thou rather death found thee in a play-house, a gaming-house, an alehouse, in thy fleshly jollity and pleasure? or in a holy walking with thy God, and serious preparing for the life to come? Perhaps you will say, that, if you had but a day to live, you would lay by the labours of your calling, and yet that doth not prove them sinful. But, I answer, there is a great difference between an evil, and a small, unseasonable good. If death found thee in thy honest calling, holily managed, conscience would not trouble thee for it as a sin: and if thou rather choose to die in prayer, it is but to choose a greater duty in its season: but sure thou wouldst be loth on another account to be found in thy time-wasting pleasures! And conscience, if thou have a conscience, would make thee dread it as a sin. Thou wilt not wish at death that thou hadst never laboured in thy lawful calling, though thou wouldst be found in a more seasonable work; but thou wilt wish then, if thou understand thyself, that thou hadst never lost one minute's time, and never known those sinful vanities and temptations which did occasion it. O spend thy time as thou wouldst review it!

Direct. V. Go hear and mark how other men at death do set by time, and how they wish then that they had spent it. It is hardly possible for men in health, especially in prosperity and security, to imagine how precious time appeareth to an awakened, dying man! Ask them then whether life be too long, and men have any time to spare? Ask them then whether slugging or working, playing or praying, be the better spending of our time? Both good and bad, saints and sensualists, do use then to be high esteemers of time. Oh! then what would an ungodly, unprepared sinner give for some of the time which he used before as nothing worth! Then the most

holy servants of Christ are sensible how they sinned, in losing any of their time! Oh! then how earnestly do they wish, that they had made much of every minute! and they that did most for God and their souls, that they had done much more! Now if they were to pray over their prayers again, how earnestly would they beg! and how much more good would they do, if time and talents were restored! I knew familiarly a most holy, grave, and reverend divine, who was so affected with the words of a godly woman, who at her death did often and vehemently cry out, O call time again! O call time again! that the sense of it seemed to remain on his heart, and appear in his praying, preaching, and conversation to his death. Now you have time to cast away upon every nothing; but then you will say with David, Psal. lxxxix. 47, "Remember how short my time is." And as "Hagar sat down and wept when her water was spent," Gen. xxi. 15, 16; so then you will lament when time is gone, or just at an end, that you set no more by it while you had it! O sleepy sinner! thy heart cannot now conceive how thou wilt set by time, when thou hearest the physicians say, You are a dead man! and the divine say, You must prepare now for another world! When thy heart saith, All my days are gone: I must live on earth no more! All my preparing time is at an end! Now what is undone must be undone for ever! Oh that thou hadst now but the esteem of time, which thou wilt have then, or immediately after! Then, O pray for me, that God will recover me and try me once again! Oh then how I would spend my time! And is it not a most incongruous thing to see the same persons now idle and toy away their time, and perhaps think that they do no harm, who know that shortly they must cry to God, Oh for a little more time, Lord, to do the great work that is yet undone; a little more time to make sure of my salvation! May not God then tell you, you had time till you knew not what to do with it. You had so much time that you had many and many an hour to spare for idleness and vanity, and that which you were not ashamed to call pastime.

Direct. VI. Remember also that when judgment comes, God will call you to account, both for every hour of your mispent time, and for all the good which you should have done in all that time, and did it not. If you must give account for every idle word, then sure for every idle hour, Matt. xii. 36. And if we must be judged according to all the talents we have received, and the improvement of them required of us, then certainly for so precious a talent as our time, Matt. xxv. And how should that man spend his time that believeth he must give such account of all? Even to the most just and holy God, who will judge all men according to their works; and cause them all to reap as they have sowed. O spend your time as you would hear of it in judgment!

Direct. VII. Remember how much time you have lost already: and therefore if you are not impenitent, and insensible of your loss, it will provoke you to redeem with the greater diligence the remnant which mercy shall vouchsafe you. How much lost you in childhood, youth, and riper age! how much have you lost in ignorance! how much in negligence! how much in fleshly pleasure and vanity! how much in worldliness, and many other sins! Oh that you knew but what a loss it was, if it had been but one year, or week, or day! Do you think you have spent your time as you should have done; and as be seemed those that had such work to do? If not, do you repent of it, or do you not? If you do not, you have no hope to be forgiven. If you do repent, you will not sure go on to do the same. Who will believe that

he repents of gaming, revelling, or other idle loss of time, who doth so still while he professeth to repent? He that hath lost the beginning of the day, must go the faster in the end, if he will perform so great a journey. Can you remember the hours and years that you have mispent, in the follies of childhood, and the vanities of inconsiderate youth, and yet still trifle, and not be provoked by penitent shame and fear, to diligence? Have you not yet cast away enough of such a precious treasure, but you will also vilify the little which remains?

Direct. VIII. Remember the swift and constant motion of your neglected time. What haste it makes! and never stays! That which was here while you spake the last word, is gone before you can speak the next! Whatever you are doing, or saying, or thinking of, it is passing on without delay! It stayeth not while you sleep! Whether you remember, and observe it, and make use of it, or not, it glides away! It stayeth not your leisure! It hasteth as fast while you play, as while you work; while you sin, as when you repent! No monarch so potent as to command it a moment to attend his will! We have no more Joshuas to stop the sun. It is above the jurisdiction of the princes of the earth: it will not hear them if they command or request it to delay its haste but the smallest moment! Crowns and kingdoms would be no price, to hire it to loiter but while you draw another breath! Your lives are not like the clothes of the Israelites in the wilderness, that wax not old; but like the provisions of the Gibeonites, worn and wasted while you are passing but a little way! And is time so swift, and you so slow? Will you stand still and see it pass away, as if you had no use for it; no work to do; nor any account to give?

Direct. IX. Consider also, how unrecoverable time is when it is past. Take it now, or it is lost for ever. All the men on earth, with all their power, and all their wit, are not able to recall one minute that is gone! All the riches in this world cannot redeem it, by reversing one of those hours or moments, which you so prodigally cast away for nothing. If you would cry and call after it till you tear your hearts, it will not return. Many a thousand have tried this by sad experience, and have cried out too late, Oh that we had now that time again which we made so light of! But none of them did ever attain their wish! No more will you. Take it therefore while you have it. It is now as liberal to the poorest beggar as to the greatest prince! Time is as much yours as his. Though in your youth and folly you spend as out of the full heap, as if time would never have an end, you shall find it is not like the widow's oil, or the loaves and fishes, multiplied by a miracle; but the hour is at hand, when you will wish you had gathered the fragments and the smallest crumbs, that nothing of so precious a commodity had been lost; even the little minutes, which you thought you might neglect and be no losers. Try whether you can stop the present moment, or recall that which is gone by already, before you vilify or loiter away any more; lest you repent too late.

Direct. X. Think also how exceeding little time thou hast, and how near thou alway standest to eternity.^b Job vii. 1, "Is there not an appointed time to man upon earth? Are not his days also like the days of an hireling?" Job xiv. 1, 2, "Man that is born of a woman is of few days and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not." Job ix. 25, 26, "Now my days are swifter than a post: they

flee away: they see no good: they are passed away as the swift ships, as the eagle that hasteth to the prey." Oh, what is this inch of hasty time! How quickly will it all be gone! Look back on all the time that is past: if thou have lived threescore or fourscore years, what is it now? Doth it not seem as yesterday since thou wast a child? Do not days and nights wheel on apace? O man! how short is thy abode on earth! How small a time will leave thee in eternity! What a small and hasty moment will bring thee to the state in which thou must remain for ever! Every night is as the death or end of one of the few that are here allotted thee. How little a while is it till thy mortal sickness!—till thou must lie under languishing decays and pain!—till thy vital powers shall give up their office, and thy pulse shall cease, and thy soul shall take its silent, undiscerned flight, and leave thy body to be hid in darkness, and carried by thy friends to the common earth! How short a time is it betwixt this and the digging of thy grave!—betwixt thy pleasures in the flesh, and thy sad farewell, when thou must say of all thy pleasures, They are gone!—betwixt thy cares and businesses for this world, and thy entrance into another world, where all these vanities are of no esteem! How short is the time between thy sin, and thy account in judgment!—between the pleasure and the pain!—and between the patient holiness of the godly, and their full reward of endless joys! And can you spare any part of so short a life? Hath God allotted you so little time, and can you spare the devil any of that little? Is it not all little enough for so great a work, as is necessary to your safe and comfortable death? O remember, when sloth or pleasure would have any, how little you have in all!—and out of how small a stock you spend!—how little you have for the one thing necessary!—the providing for eternal life!—and how unseasonable it is to be playing away time, so near the entrance into the endless world!

Direct. XI. Remember also how uncertain that little time is, which you must have. As you know it will be short, so you know not how short. You never yet saw the day or hour, in which you were sure to see another. And is it a thing becoming the reason of a man, to slug or cast away that day or hour, which for aught he knows may be his last? You think that though you are not certain, yet you are likely to have more: but nothing that is hazardous should be admitted in a business of such moment. Yea, when the longest life is short; and when so frail a body, liable to so many hundred maladies and casualties, and so sinful a soul, do make it probable, as well as possible, that the thread of thy life should be cut off ere long, even much before thy natural period; when so many score at younger years do come to the grave, for one that arriveth at the ripeness of old age; is not then the uncertainty of thy time a great aggravation of the sinfulness of thy not redeeming it? If you were sure you had but one year to live, it would perhaps make you so wise, as to see that you had no time to spare. And yet do you waste it, when you know not that you shall live another day? Many a one is this week trifling away their time, who will be dead the next week; who yet would have spent it better if they had thought but to have died the next year. O man! what if death come before thou hast made thy necessary preparation? Where art thou then? When time is uncertain as well as short, hast thou not work enough of weight to spend it on? If Christ had set thee to attend and follow him in greatest holiness a non habitandi domum dedit. Cic. in Cat. Maj.

^b Ex ipsâ vitâ decedimus, tanquam ex hospitio, non tanquam ex domo: commorandi enim nobis natura diversorium

thousand years, shouldst thou not have gladly done it? And yet canst thou not hold out for so short a life? Canst thou not watch with him one hour? He himself was provoked by the nearness of his death, to a speedy despatch of the works of his life. And should not we? Matt. xxvi. 18, He sendeth to prepare his last communion-feast with his disciples, thus: "My time is at hand: I will keep the passover at thy house with my disciples." And Luke xxii. 15, "With desire have I desired to eat this passover with you before I suffer." So should you rather say, My time is short; my death is at hand; and therefore it concerneth me to live in the knowledge and communion of God, before I go hence into his presence; especially when, as Eccles. ix. 12, "Man knoweth not his time." Many thousands would have done better in their preparations, if they had known the period of their time. Matt. xxiv. 43, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up: therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Mark xiii. 33, "Take ye heed, watch and pray; for ye know not when the time is."

Direct. XII. Never forget what attendance thou hast whilst thou art idling or sinning away thy time; how the patience and mercy of God are staying for thee; and how sun and moon and all the creatures are all the while attending on thee. And must God stand by, while thou art yet a little longer abusing and offending him? Must God stay till thy cards, and dice, and pride, and worldly, unnecessary cares will dismiss thee, and spare thee for his service? Must he wait on the devil, the world, and the flesh, to take their leavings, and stay till they have done with thee? Canst thou marvel if he make thee pay for this? if he turn away, and leave thee to spend thy time in as much vanity and idleness as thou desirest? Must God and all his creatures wait on a careless sinner, while he is at his fleshly pleasures? Must life and time be continued to him, while he is doing nothing that is worthy of his life and time? "The long-suffering of God did wait on the disobedient in the days of Noah," 1 Pet. iii. 20; but how dear did they pay for the contempt of this forbearance!

Direct. XIII. Consider soberly of the ends for which thy life and time are given thee by God. God made not such a creature as man for nothing; he never gave thee an hour's time for nothing. The life and time of brutes and plants are given them to be serviceable to thee; but what is thine for? Dost thou think in thy conscience that any of thy time is given thee in vain? When thou art slugging, or idling, or playing it away, dost thou think in thy conscience that thou art wisely and honestly answering the ends of thy creation, and redemption, and hourly preservation? Dost thou think that God is so unwise, or disregarding of thy time and thee, as to give thee more than thou hast need of? Thou wilt blame thy tailor if he cut out more cloth than will make thy garments meet for thee, and agreeable to thy use: and thou wilt blame thy shoemaker, if he make thy shoes too big for thee: and dost thou think that God is so lavish of time, or so unskilful in his works of providence, as to cut thee out more time, than the work which he hath cut thee out requireth? He that will call thee to a reckoning for all, hath certainly given thee none in vain. If thou canst find an hour that thou hast nothing to do with, and must give no account for, let that be the hour of thy pastime. But if thou knewest thy need, thy danger, thy hopes, and thy work, thou

wouldst never dream of having time to spare. For my own part, I must tell thee, if thou have time to spare, thy case is very much different from mine. It is the daily trouble and burden of my mind, to see how slowly my work goes on, and how hastily my time; and how much I am like to leave undone which I would fain despatch! How great and important businesses are to be done, and how short that life is like to be, in which they must be done, if ever! Methinks if every day were as long as ten, it were not too long for the work which is every day before me, though not incumbent on me as my present duty, (for God requireth not impossibilities,) yet exceeding desirable to be done. It is the work that makes the time a mercy; the time is for the work. If my work were done, which the good of the church and my soul requireth, what cause had I to be glad of the ending of my time, and to say with Simeon, "Lord, now lettest thou thy servant depart in peace." Remember then that God never gave thee one minute to spend in vain; but thy very ease, and rest, and recreations must be but such and so much as fit thee for thy work; and as help it on, and do not hinder it. He redeemed and preserveth us, that we "might serve him in holiness and righteousness before him all the days of our lives," Luke i. 74, 75.

Direct. XIV. Remember still, that the time of this short, uncertain life is all that ever you shall have, for your preparation for your endless life. When this is spent, whether well or ill, you shall have no more. God will not try those with another life on earth, that have cast away and mispent this. There is no returning hither from the dead, to mend that which here you did amiss. What good you will do, must now be done; and what grace you would get, must now be got; and what preparation for eternity you will ever make, must now be made! 2 Cor. vi. 2, "Behold, now is the accepted time! Behold, now is the day of salvation." Heb. iii. 7, 13, "Wherefore, as the Holy Ghost saith, To-day if you will hear his voice, harden not your hearts. But exhort one another daily, while it is called to-day, lest any of you be hardened by the deceitfulness of sin." Have you but one life here to live, and will you lose that one, or any part of it? Your time is already measured out: the glass is turned upon you. Rev. x. 5, 6, "And the angel—lifted up his hand to heaven, and sware by him that liveth for ever and ever, that time should be no longer." Therefore "whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," Eccles. ix. 10. What then remaineth, but that "the time being short, and the fashion of these things passing away," you use the world as if you used it not, and redeem this time for your eternal happiness, 1 Cor. vii. 29.

Direct. XV. Remember still that sin and Satan will lose no time; and therefore it concerneth you to lose none. "The devil your adversary goeth about like a roaring lion, seeking whom he may devour," 1 Pet. v. 8. "Be sober" therefore and "vigilant to resist him," ver. 7, 9. If he be busy, and you be idle, if he be at work in spreading his nets, and laying his snares for you, and you be at play and do not mind him, it is easy to foretell you what will be the issue. If your enemies be fighting, while you sit still or sleep, it is easy to prognosticate who will have the victory. The weeds of corruption are continually growing; sin, like a constant spring, is still running; the world is still enticing; and the flesh

• See my book called "Now or Never"

is still inclining to its prohibited delights. None of these enemies will make a truce or a cessation with you, to sit as long as you sit still. So far are they from forbearing you, while you are idle, or gratifying the flesh, that even this is the fruit and evidence of their industry and success. Lose no time then, and admit of no interruptions of your work, till you can persuade your enemies to do the like.

Direct. XVI. Consider what a senseless contradiction it is of you, to over-love your lives, and yet to cast away your time. What is your time but the duration of your lives? You are loth to die, and loth your time should be at an end; and yet you can as prodigally cast it away, as if you were weary of it, or longed to be rid of it. Is it only the last hours that you are loth to lose? Are not the middle parts as precious, and to be spared and improved? Or is it only to have time, and not to use it, that you desire? No means are good for any thing, but to further the attainment of the end: it is not good to you, if it do you no good. To have food or raiment without any use of them, is as bad as not to have them. If you saw a man tremble with fear lest his purse be taken from him, and yet take out his money himself, and cast it away, or give it all for a straw or feather, what would you think of that man's wit? And do not you do the like and worse, when you are afraid lest death should end your time, and yet you yourselves will idle it away, and play it away, and give it for a little worldly pelf? But I know how it is with you: it is for the present pleasure of the flesh, and for the sweetness of life itself, that you value life, and are so loth to die, and not for any higher ends: but this is to be brutish, and to unman yourselves, and simply to vilify your lives, while you idolize them. Such mad contradictions sin infers. You make your life your ultimate end, and desire to live but for life itself, or the pleasures of life, and so you make it instead of God and heaven, which should be intended as your proper end: and yet while you refer it not to these higher ends, and use it but for the present pleasure, you vilify yourselves and it, as if man did differ from a dog or other brute, but in some poor degree of present pleasure.

Direct. XVII. Consider that in your loss of time, you lose all the mercies of that time. For time is pregnant with great, invaluable mercies. It is the cabinet that containeth the jewels. If you throw away the purse, you throw away the money that is in it. O what might you get in those precious hours which you cast away! How much better a treasure than money might you win! How much sweeter a pleasure than all your games and sports might you enjoy! You might be soliciting God for life eternal. You might be using and increasing grace. You might be viewing by faith the blessed place and company in which you may abide for ever. All this, and more, you are losing while you are losing time. You choose as a pleasure that heavy curse, Lev. xxvi. 20, "Your strength shall be spent in vain." Why do you not also take it for a pleasure, to cast away your gold or health? I tell you, a very little time is worth a great deal of gold and silver. You cast away a more precious commodity.

Direct. XVIII. Think seriously how Christ, and his apostles, and holiest servants in all ages spent their time. They spent it in praying, and preaching, and holy conference, and in doing good, and in the works of their outward callings in subserviency

to these: but not in cards, or dice, or dancing, or stage-plays, or pampering the flesh, nor in the pursuit of the profits and honours of the world. I read where Christ was "all night in praying," Luke vi. 12, but not where he spent an hour in playing. I know you will say, that you expect not to reach their degree of holiness. But let me remember you, that he is not sincere that desireth not to be perfect. And that he is graceless, who wilfully keepeth any beloved sin, which he had not rather be delivered from; and that wilfully refuseth any duty, and had not rather perform it as he ought. And that you are the more needy, though Christ, and his apostles, and servants, were the more holy. And that the poor have more need to beg, and work, and be sparing of what they have, than the rich. And therefore, if Christ and his holiest servants were sparing of their time, and spent it in works of holiness and obedience, have not you greater need to do so than they? Have not you more need to pray, and learn God's word, and prepare for death, than Christ and his apostles? Are you not more behindhand, as having lost much time? Let your wants instruct you.

Direct. XIX. Forget not that a spending time may come, when you will think all too little, that now you can provide, by the most diligent redeeming of your time. If a garrison expect a siege, so sharp and long as will spend up their provisions, they will prepare accordingly, that they perish not by famine. Temptations may be stronger, and then you will find that you should now have gathered strength to overcome them, and have bestirred you in the getting day, that you might be able to stand in the evil day, Eph. vi. 13. It is those that now loiter and lose their time, and gather not knowledge and strength of grace, who fall in trial: when sufferings for righteousness' sake, shall be as a siege to you, and when poverty, wrongs, provocations, sickness, and the face of death, shall be as a siege to you, then you will find all your faith, and hope, and love, and comfort to be too little; and then you will wish that you had now bestirred you, and laid in better provision, and "laid up a good foundation or treasure in store for the time to come," 1 Tim. vi. 19.

Direct. XX. Lastly, forget not how time is esteemed by the damned, whose time and hope are gone for ever; and how thou wilt value it thyself if thou sin thy soul into that woeful state. What thinkest thou would those miserable creatures now give (if they had it) but for one day's time, upon those terms of mercy which thou dost now enjoy?^a Would they sleep it away, or be at their games and merriments, while God is offering them Christ and grace? Dost thou think they set not a higher price on time and mercy, than sinners upon earth? Doth it not tear their very hearts for ever, to think how madly they consumed their lives, and wasted the only time that was given them to prepare for their salvation? Do those in hell now think them wise, that are idling or playing away their time on earth? Oh no! Their feeling and experience sufficiently confuteth all that time-wasters now plead for their sottish prodigality. I do not believe that thou canst at once believe the word of God, concerning the state of damned souls, and yet believe that thy idle and vain expense of time, would not vex thy conscience, and make thee even rage against thyself, if ever sin should bring thee thither! O then thou wouldest see, that thou hadst greater matters to have spent thy time in, and that it deserved a higher estimation and improvement. O man! beseech the Lord to prevent such a conviction, and give thee a heart to prize thy time before it is gone; and to know the worth of it, before thou know the want of it.

^a Mors iis terribilis est, quorum cum vita omnia extinguuntur. Cicero. Parad. 1.

Tit. 2. Directions contemplative for redeeming Opportunity.

Opportunity or season is the flower of time. All time is precious; but the season is most precious. The present time is the season to works of present necessity: and for others, they have all their particular seasons, which must not be let slip.*

Direct. I. Remember that it is the great difference between the happy saint and the unhappy world, that one is wise in time, and the other is wise too late. The godly know while knowledge will do good: the wicked know when knowledge will but torment them. All those that you see now so exceedingly contrary in their judgment to the godly, will be of the very same opinion shortly, when it will do them no good. Bear with their difference and contradiction, for it will be but a very little while. There is not one man that now is the furious enemy of holiness, but will confess ere long that holiness was best. Do they now despise it as tedious, fantastical hypocrisy? They will shortly know that it was but the cure of a distracted mind, and the necessary duty to God, which religion and right reason do command. Do they now say of sin, What harm is in it? They will shortly know that it is the poison of the soul, and worse than any misery or death. They will think more highly of the worth of Christ, of the necessity of all possible diligence for our souls, of the preciousness of time, of the wisdom of the godly, of the excellencies of heaven, and of the word of God and all holy means, than any of those do that are now reproached by them, for being of this mind. But what the better will they be for this? No more than Adam for knowing good and evil. No more than it will profit a man when he is dead, to know of what disease he died. No more than it will profit a man to know what is poison, when he hath taken it, and is past remedy. The thief will be wise at the gallows; and the spendthrift prodigal when all is gone. But they that will be safe and happy, must be wise in time. The godly know the worth of heaven, before it is lost; and the misery of damnation, before they feel it; and the necessity of a Saviour, while he is willing to be a Saviour to them; and the evil of sin, before it hath undone them; and the preciousness of time, before it is gone; and the worth of mercy, while mercy may be had; and the need of praying, while praying may prevail. They sleep not till the door is shut, and then knock and cry, Lord, open to us, as the foolish ones, Matt. xxv. They are not like the miserable world, that will not believe, till they come where devils believe and tremble; nor repent, till torment force them to repent. As ever you would escape the dear-bought experience of fools, be wise in time; and leave not conscience to answer all your cries, and moans, and fruitless wishes, with this doleful peal, Too late! too late! Do but know now by an effectual faith, what wicked men will know by feeling and experience, when it is too late, and you shall not perish. Do but live now as those enemies of holiness will wish that they had lived when it is too late, and you will be happy. Now God may be found: "Seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon," Isa. lv. 6, 7. Read but the doleful lamentation of Christ over Jerusalem, Luke xix. 41, 42; and then bethink you, what it is to neglect the season of

mercy and salvation: "He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes!"

Direct. II. Remember that the neglecting of the season is the frustrating and destroying of the work. When the season is past, the work cannot be done. If you sow not in the time of sowing, it will be in vain at another time. If you reap not, and gather not in harvest, it will be too late in winter to hope for fruit. If you stay till the tide is gone, or take not the wind that fits your turn, it may be in vain to attempt your voyage. All works cannot be done at all times: Christ himself saith, "I must work while it is day: the night cometh when no man can work," John ix. 4. Say not then, The next day may serve the turn: the next day is for another work; and you must do both.

Direct. III. Consider that if the work should not be impossible, yet it will be difficult out of season; when in its season it might be done with ease. How easily may you swim with the tide; and sail with the wind; and form the iron if you hammer it while it is hot! How easily may many a disease be cured, if it be taken in time, which afterwards is incurable! How easily may you bend a tender twig, and pluck up a plant, which will neither be plucked up nor boded when it is grown up to be a tree! When you complain of difficulties in religion, bethink you whether your loss of the fittest season, and acquainting yourselves no sooner with God, be not the cause?

Direct. IV. Consider that your work out of season is not so good or acceptable, if you could do it! "Every thing is beautiful in its season," Eccles. iii. 11. To speak a "word in season to the weary," is the skill of the faithful messengers of peace, Isa. l. 4. When out of season good may be turned into evil. Who will thank you for giving physic, or food, or clothing to the dead? or pitying the poor when it is too late? In time all this may be accepted.

Direct. V. Remember that if thou omit the season, thou art left to uncertainties both for time, and means, and grace. Lose this time, and for aught thou knowest thou loest all. Or if thou have time, it may be curst with barrenness, and never more may fruit grow on it. Preachers may be taken from thee; and gracious company may be taken from thee: helps and means may be turned into hindrances, and opposition, and strong temptations: and then you will find what it was to neglect the season! Or if you have the continuance of all helps and means, how know you that God will set in by his grace, and bless them to you, and move your hearts? He may resolve that if you resist him now, his Spirit shall strive with you no more. If while it is called to-day, you will harden your hearts, he may resolve to leave you to the hardness of Pharaoh, and to get himself a name upon you, and use you as vessels of wrath, prepared by your neglect and obstinacy for destruction.

Direct. VI. Bethink you how all the creatures keep their proper seasons, in the service which God hath appointed them for you. The sun riseth and setteth in its season, and keepeth its diary and annual course, and misseth not a minute. So do the celestial motions. You have day and night, and seed-time and harvest, summer and winter, spring and fall, and all exactly in their seasons. "Yea, the stork in the heavens knoweth her appointed time, and the turtle, and the crane, and the swal-

* See the many aggravations of sinful delay in my "Directions for Sound Conversion."

† Numb. ix. 2, 3, 7, 13; Exod. xiii. 10.

‡ Deut. xxviii. 12; Jer. v. 24; xxxiii. 20.

low observe the time of their coming : but my people know not the judgment of the Lord," Jer. viii. 7. Shall only man neglect his season ?

Direct. VII. Consider how you know and observe the season for your worldly labours, and should you not much more do so in greater things ? You will not plough when you should reap ; nor do the work of the summer in the winter. You will not lie in bed all day, and go about your business in the night. You will be inquisitive, that you may be skilful in the seasons, for your benefit or safety in the world ; and should you not much more be so for a better world ? " O ye hypocrites ! ye can discern the face of the sky, but can ye not discern the signs of the times ? " Matt. xvi. 3. As at harvest you look for the fruit of your land, so doth God in season expect fruit from you, Mark xii. 2 ; Luke xx. 10. The " godly " are " like a tree that is planted by the river's side, which bringeth forth its fruit in season," Psal. i. 3. Shall worldlings know their season, and shall not we ?

Direct. VIII. Consider how vigilant the wicked are to know and take their season to do evil. And how much more should we be so in doing good ! Seducers will take the opportunity to deceive. The thief and the adulterer will take the season of secrecy and darkness. The ambitious and covetous will take the season for profit and preferment. The malicious watch their seasons of revenge. And have we not more need and more encouragement than they ? Is it time for them to be building their own houses, and growing great by covetousness and oppression, and is it not time for you to be honouring God, and providing for endless life ?^a They " cannot sleep unless they do evil," Prov. iv. 16 ; and can you sleep securely while your time passeth away, and your work is undone ?

Direct. IX. Remember that the devil watcheth the season of temptation to destroy you. He prevaileth much by taking the time ; when he seeth you disarmed, forgetting God, in secure prosperity, fittest to hearken to his temptations. The same temptations out of season might not prevail. And will you let your enemy outdo you ?

Direct. X. Consider how earnest you are with God in your necessities and distress, not only to relieve and help you, but to do it speedily and in season.¹ You would rather have him prevent the season, than to let it pass. You are impatient till deliverance come, and can hardly stay the time till it be ripe. When you are in pain and sickness, you would be delivered speedily : you are ready to cry, " How long, Lord, how long ? " ^b And as David, " The time, yea, the set time is come," Psal. cii. 13. " Make no longer tarrying, O my God ! " Psal. xl. 17. It would not satisfy you if God should say, I will ease you of your pain the next year. Why then should you neglect the time of duty, and use so many delays with God ? He giveth you all your mercies in their season ; why then do you not in season give up yourselves to his love and service ? when you have his promise, that you shall " reap in due season if you do not faint," Gal. vi. 9.

Tü. 3. Directions practical for redeeming Time.

Direct. I. The first point in the art of redeeming time, is, to despatch first with greatest care and diligence the greatest works of absolute necessity, which must be done, or else we are undone for ever. First see that the great work of a sound conversion or sanctification be certainly wrought within you. Make sure of your saving interest in Christ : get

proof of your adoption and peace with God, and right to everlasting life. Be able to prove to your consciences from the word of God, and from your regenerate, heavenly hearts and lives, that your souls are justified and safe, and may comfortably receive the news of death, whenever it shall be sent to call you hence. And then, when you have done but so much of your work, you will incur no such loss of time, as will prove the loss of your souls or happiness. Though still there is much more work to do, for yourselves and others, yet when this much is soundly done, you have secured the main. If you lose the time in which you should be renewed by the Spirit of Christ, and in which you should lay up your treasure in heaven, you are lost for ever. Be sure therefore that you look first to this : and then if you lose but the time in which you might have grown rich or got preferment, your loss is tolerable ; you know the worst of it ; you may see to the end of it. Yea, if you lose the time in which you should increase in holiness, and edify others, the loss is grievous ; but yet it will not lose you heaven. Therefore, as Solomon directeth the husbandman, " Prepare thy work without and make it fit for thyself in the field ; and afterwards build thine house," Prov. xxiv. 27 ; so I advise you, to see first that the necessary work be done ; when that is done, and well done, you may go quietly and cheerfully about the rest : " Seek first the kingdom of God and his righteousness ; " oh what a deal is done when this is done !

Direct. II. Learn to understand well the degrees of duties, which is the greater and which the less, that when two seem to require your time at once, you may know which of them to prefer. Not only to know which is simply and in itself the greatest, but which is the greatest for you, and at that season, and as considered in all the circumstances. A great part of the art of redeeming time, consisteth in the wise discerning and performing of this ; to give pre- ceden- cy to the greatest duty. He loseth his time, who is getting a penny when he might get a pound ; who is visiting his neighbour, when he should be attending his prince ; who is weeding his garden, when he should be quenching a fire in his house, though he be doing that which in itself is good. So is he losing his time, who is preferring his body before his soul ; or man before God ; or indifferent things before necessary ; or private duties before public ; or less edifying before the more edifying ; or sacrifice before necessary mercy. The order of good works I have showed you before, chap. iii. direct. x. which you may peruse.

Direct. III. Be acquainted with the season of every duty, and the duty of each season ; and take them in their time. And thus one duty will help on another ; whereas misplacing them and disordering them, sets them one against another, and takes up your time with distracting difficulties, and loseth you in confusion. As he that takes the morning hour for prayer, or the fittest vacant hour, shall do it quietly, without the disturbance of his other affairs ; when if the season be omitted, you shall scarce at all perform it, or almost as ill as if you did it not at all : so is it in point of conscience, reproof, reading, hearing, meditating, and every duty. A wise and well-skilled christian should bring his matters into such order, that every ordinary duty should know his place, and all should be as the links of one chain which draw on one another ; or as the parts of a clock or other engine, which must be all conjunct, and each right placed. A workman that hath all his tools on a heap or out of place, spends much of

^a Hag. i. 2, 4.

¹ 1 Sam. xiii. 8, 9.

^b Psal. lxx. 5 ; Lev. xxvi. 4 ; Jer. v. 24.

the day in which he should be working in looking for his tools; when he that knoweth the place of every one, can presently take it, and lose no time. If my books be thrown together on a heap, I may spend half the day in looking for them when I should use them; but if they be set in order, and I know their places, it spares me that time. So is it in the right timing of our duties.

Direct. IV. Live continually as under the government of God; and keep conscience tender, and in the performance of its office; and always be ready to render an account to God and conscience of what you do. If you live as under the government of God, you will be still doing his work; you will be remembering his judgment; you will be trying your work whether it be such as he approveth: this will keep you from all time-wasting vanities. If you keep conscience tender, it will presently check and reprove you for your sin; and when you lose but a minute of time, it will tell you of the loss: whereas a "seared conscience" is "past feeling," and will give you over to "lasciviousness," Eph. iv. 19; 1 Tim. iv. 2; and will make but a jest at the loss of time; or at least will not effectually tell you either of the sin or loss. If you keep conscience to its office, it will ask you frequently, what you are doing? and try your works; it will take account of time when it is spent, and ask you, what have you been doing? and how you have spent every day and hour? And (as Seneca could say) "He will be the more careful what he doth, and how he spends the day, who looks to be called to a reckoning for it every night." This will make the foreseen day of judgment have such a continual awe upon you, as if you were presently going to it; while conscience, with respect to it, is continually forejudging you. Whereas they that have silenced or discarded conscience, are like school-boys that bolt their master out of doors, who do it with a design to spend the time in play, which they should have spent in learning: but the after-reckoning pays for all.

Rules to know what time must be spent in. Here, for the further direction of your consciences, I shall lay you down a few rules, for the right spending of your time. 1. Spend it in nothing (as a deliberate moral act) which is not truly, directly, or remotely an act of obedience to some law of God. (Of mere natural acts, which are no objects of moral choice, I speak not.) 2. Spend it in nothing which you know must be repented of. 3. Spend it in nothing which you dare not, or may not warrantably pray for a blessing on from God. 4. Spend it in nothing which you would not review at the hour of death, by an awakened, well-informed mind. 5. Spend it in nothing which you would not hear of in the day of judgment. 6. Spend it in nothing which you cannot safely and comfortably be found doing, if death should surprise you in the act. 7. Spend it in nothing which flesh-pleasing persuadeth you to, against your consciences, or with a secret grudge or doubting of your consciences. 8. Spend it in nothing which hath not some tendency, directly or remotely, to your ultimate end, the pleasing of God, and the enjoying him in love for ever. 9. Spend it in nothing which tendeth to do more hurt than good; that would do a great hurt to yourself or others, under pretence of doing some little good, which perhaps may better be done another way. 10. Lastly, Spend it in nothing which is but a smaller good, when a greater should be done.

Direct. V. Do your best to settle yourselves where there are the greatest helps and smallest hinderances to the redeeming of your time. And labour more to accommodate your habitation, condition, and em-

ployments to the great ends of your life and time, than to your worldly honour, ease, or wealth. Live where is best trading for the soul: you may get more by God's ordinary blessing in one year, in a godly family, or in fruitful company, and under an able, godly minister, than in many years in a barren soil, among the ignorant, dead-hearted, or profane, where we must say, as David, "I held my peace even from good, while the wicked was before me," Psal. xxxix. 1, 2. And when we must do all the good we do through much opposition; and meet with great disadvantages and difficulties, which may quickly stop such dull and backward hearts as ours. If you will prefer your profit before your souls in the choice of your condition, and will plunge yourselves into distracting business and company, your time will run in a wrong, unprofitable channel.

Direct. VI. Contrive beforehand, with the best of your skill, for the preventing of impediments, and for the most successful performance of your work. If you leave all to the very time of doing, you will have many hinderances rise before you, and make you lose your time, which prudent forecast might have prevented. As for the improving of the Lord's day, if you do not beforehand so order your business, that all things may give place to holy duties, you will meet with so many disturbances and temptations, as will lose you much of your time and benefit: so for family duties, and secret duties, and meditation, and studies, and the works of your callings; if you do not forecast what hinderance is like to meet you, that you may prevent it before the time, you must lose much time, and suffer much disappointment.

Direct. VII. Endure patiently some smaller inconvenience and loss, for the avoiding of greater, and for the redeeming of time for greater duties: and let little things be resolutely cast out of your way, when they would draw out your time by insensible degrees. The devil would cunningly steal that from you by drops, which he cannot get you to cast away profusely at once; he that will not spend prodigally by the pounds, may run out by not regarding pence. You shall have the pretences of decency, and seemliness, and civility, and good manners, and avoiding offence, and censure, and of some necessity too, to draw out your precious time from you by little and little; and if you are so easy as to yield, it will almost all be wasted by this temptation. As if you be ministers of Christ, whose time must be spent in your studies, and pulpits, and in conference with your people, and visiting them, and watching over them; and it is your daily groans that time is short and work is long, and that you are forced to omit so many needful studies, and pass by so many needy souls, for want of time; yet if you look not well about you, and will not bear some censure and offence, you shall lose even the rest of the time, which now you do improve. Your friends about you will be tempting and telling you, O this friend must needs be visited, and the other friend must be civilly treated; you must not shake them off so quickly; they look for more of your time and company: you are much obliged to them; they will say you are uncivil and morose. Such a scholar comes to be acquainted with you; and he will take it ill, and misrepresent you to others, if you allow him not time for some familiar discourse. It is one that never was with you before, and never took up any of your time: and so saith the next and the next as well as he. Such a one visited you, and you must needs visit him again. There is this journey or that which must needs be gone; and this business and that which must needs be done. Yea, one's very

family occasions will steal away all his time, if he watch not narrowly: we shall have this servant to talk to, and the other to hear, and our relations to respect, and abundance of little things to mind, so little as not to be named by themselves, about meat, and drink, and clothes, and dressing, and house, and goods, and servants, and work, and tradesmen, and messengers, and marketing, and payments, and cattle, and a hundred things not to be reckoned up, that will every one take up a little of your time; and those littles set together will be all. As the covetous usurer, that to purchase a place of honour, agreed for a month to give a penny to every one that asked him; which being quickly noised abroad in the city, there came so many for their pence, as took all that he had, and made him quit his place of honour, because he had nothing left to maintain it. So perhaps you are an eminent, much valued minister; and this draweth upon you such a multitude of acquaintance, every one expecting a little of your time, that among them all, they leave you almost none for your studies; whereby not only your conscience is wounded, but your parts are quenched, and your work is starved and poorly done, and so your admirers themselves begin to set as light by you as by others, for that which is the effect of their own importunity. And as in our yearly expenses of our money, there goeth near as much in little matters, not to be named by themselves, and incidental, unexpected charges, of which no account can be given beforehand, as doth in food, and raiment, and the ordinary charges which we foreknow and reckon upon; just so it will be with your precious time, if you be not very thrifty and resolute, and look not well to it: you will have such abundance of little matters, scarce fit to be named, which will every one require a little, and one begin where the other endeth, that you will find in the review, when time is gone, that Satan was too cunning for you, and cheated you by drawing you into seeming necessities. This is the grand reason why marriage and house-keeping are so greatly inconvenient to a pastor of the church, that can avoid them; because they bring upon him such abundance of these little diversions, which cannot be foreseen. In this case a conscientious man (in what calling soever) must be resolute: and when he hath endeavoured with reason to satisfy expectants, and put by diversions, if that will not serve he must neglect them, and cast them off, and break away, though he lose by it in his estate, or his repute, or his peace itself, and though he be censured for it to be imprudent, uncivil, morose, or neglective of his friends. God must be pleased, whoever be displeased: we must satisfy our minds with his alone approbation, instead of all: time must be spared, whatever be lost or wasted; and the great things must be done, whatever become of the less: though where both may be done, and the lesser hinder not the greater, and rob us not of time from necessary things, there we must have a care of both.

Direct. VIII. Labour to go always furnished and well provided for the performance of every duty which may occur. As he that will not lose his time in preaching, must be well provided; so he that will not lose his time in solitariness, must be always furnished with matter for profitable meditation; and he that would redeem his time in company, must be always furnished with matter for profitable discourse: he that is full will be ready to pour out to others, and not be silent and lose his time for want of matter, or skill, or zeal; for in all these three your provision doth consist.

¹ Acts vi. 5; Matt. vii. 17; Luke vi. 45; Matt. xii. 34.

An ignorant, empty person wants matter for his thoughts and words; an imprudent person wants skill to use it; a careless, cold, indifferent person, wants life to set his faculties on motion, and oil and poise to set the wheels of his soul and body a-going. Be-think you in the morning what company you are like to meet, and what occasions of duty you are like to have; and provide yourselves accordingly before you go, with matter and resolution. Besides the general preparative of habitual knowledge, charity, and zeal, which is the chief, you should also have your particular preparations for the duties of each day.¹ A workman that is strong and healthful, and hath all his tools in readiness and order, will do more in a day, than a sick man, or one that wanteth tools, or keeps them dull and unfit for use, will do in many. Psal. xxxvii. 30, 31, "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment;" and no wonder, when "The law of his God is in his heart: none of his steps shall slide." "Out of the abundance of the heart the mouth speaketh: a good man out of the good treasure of his heart, bringeth forth good things," Matt. xii. 34, 35. "Every scribe which is instructed to the kingdom of heaven, is like a man that is an householder, that bringeth forth out of his treasure things new and old," Matt. xiii. 52.

Direct. IX. Promise not long life to yourselves, but live as those that are always uncertain of another day, and certain to be shortly gone from hence. The groundless expectation of long life, is a very great hinderance to the redeeming of our time. Men will spend prodigally out of a full purse, who would be sparing if they knew they had but a little, or were like to come to want themselves. Young people, and healthful people, are under the greatest temptation to the loss of time. They are apt to think that they have time enough before them, and that though it is possible that they may die quickly, yet it is more likely that they shall live long: and so, putting the day of death far from them, they want all those awakenings, which the face of death doth bring to them that still expect it; and therefore want the wisdom, zeal, and diligence which are necessary to the redemption of their time. Pray therefore as Psal. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Dream not of rest and plenty for many years, when you have no promise to live till the next morning, Luke xii. 19, 20. When they perceive death is at hand and time is near an end, almost all men seem highly to esteem of time, and promise to spend it better if God would but try them once again. Do you therefore continually perceive that death is even at hand, and time near an end, and then it will make you continually more wise than death maketh the most; and to redeem your time as others purpose to redeem it when it is too late.

Direct. X. Sanctify all to God that you have and do, and let Holiness to the Lord be written upon all; whether you eat or drink, let it be intended and ordered ultimately to his glory. Make all your civil relations, possessions, and employments thus holy; designing them to the service and pleasing of God, and to the everlasting good of yourselves or others, and mixing holy meditation and prayer with them all in season.^m And thus we are bid to "pray continually," and "in all things give thanks,"¹ 1 Theas. v. 17, 18. And "in all things to make known our requests to God, in prayer, supplication, and giving of thanks," Phil. iv. 6. And "all things are sanctified by the word and prayer." This sacred alchymy,

^m 1 Cor. x. 31; Zech. xiv. 20, 21; Rom. vi. 19, 22; Luke i. 75; 1 Tim. v. 5; iv. 5; 2 Tim. ii. 21.

that turneth all our conversation, and possessions, and actions into holy, is an excellent part of the art of redeeming time.

Direct. XI. Lastly, be acquainted with the great thieves that rob men of their time, and with the devil's methods in enticing them to lose it, and live in continual watchfulness against them. It is a more necessary thriftiness to be sparing and saving of your time, than of your money. It more concerneth you to keep a continual watch against the things which would rob you of your time, than against those thieves that would break your house, and rob you by the highway. Those persons that would tempt you to the loss of time, are to be taken as your enemies, and avoided. I shall here recite the names of these thieves, and time-wasters, that you may detest them, and save your time and souls from their deceits.

Tit. 4. The Thieves or Time-wasters to be watchfully avoided.

Thief I. One of the greatest time-wasting sins is idleness, or sloth. The slothful see their time pass away, and their work undone, and can hear of the necessity of redeeming it, and yet they have not hearts to stir. When they are convinced that duty must be done, they are still delaying, and putting it off from day to day, and saying still, I will do it to-morrow, or hereafter. To-morrow is still the sluggard's working day; and to-day is his idle day. He spendeth his time in fruitless wishes: he lieth in bed, or sitteth idly, and wisheth, Would this were labouring: he feasteth his flesh, and wisheth that this were fasting: he followeth his sports and pleasures, and wisheth that this were prayer, and a mortified life: he lets his heart run after lust, or pride, or covetousness, and wisheth that this were heavenly-mindedness, and a laying up a treasure above. Thus the "soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat," Prov. xiii. 4. Prov. xxi. 25, "The desire of the slothful killeth him; for his hands refuse to labour." Every little opposition or difficulty will put him by a duty. Prov. xx. 4, "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. xxii. 13, "The slothful man saith, There is a lion without, I shall be slain in the streets." Prov. xxvi. 14—16, "As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth." And at last his sloth depraves his reason, and bribeth it to plead the cause of his negligence. "The sluggard is wiser in his own conceit, than seven men that can render a reason." Time will slide on, and duty will be undone, and your souls undone, if impious slothfulness be predominant. Prov. xv. 19, "The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain." You seem still to go through so many difficulties, that you will never make a successful journey of it. Yea, when he is in duty, the slothful is still losing time. He prayeth as if he prayed not, and laboureth as if he laboured not; as if the fruit of holiness passed away as hastily as worldly pleasures. He is as slow as a snail; and rids so little ground, and doth so little work, and so poorly resisteth opposition, that he makes little of it, and all is but next to sitting still and doing nothing. It is a sad thing that men should not only lose their time in sinful pleasures; but they must lose it also in reading, and hearing, and praying, by doing all in a heartless drowsiness! Thus "he also that is slothful in his work, is brother to him that is a great waster," Prov. xviii. 9. If he "begin in the Spirit," and for a spurt seem to be

earnest, he flags, and tireth, and "endeth in the flesh." Prov. xii. 27, "The slothful roasteth not that which he took in hunting; but the substance of a diligent man is precious." If he see and confess a vice, he hath not a heart to rise against it, and resolutely resist it, and use the means by which it must be overcome. Prov. xxiv. 30—34, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man." Shake off then this unmanly sluggishness: remember that you run for the immortal crown; and therefore see that you lose no time, and look not at the things that are behind; "that is, do not cast an eye, or lend an ear to any person or thing that would call you back, or stop you: heaven is before you. Judg. xviii. 9, "We have seen the land, and behold it is very good; and are ye still? be not slothful to go and to enter, and possess the land" (as the five Danite spies said to their brethren). Abhor a sluggish habit of mind: go cheerfully about what you have to do; and do it diligently, and with your might. Even about your lawful, worldly business, it is a time-wasting sin to be slothful. If you are servants or labourers, you rob your masters and those that hire you; who hired you to work, and not to be idle. Whatever you are, you rob God of your service, and yourselves of your precious time, and all that you might get therein. It is they that are lazy in their callings, that can find no time for holy duties. Ply your business the rest of the day, and you may the better redeem some time for prayer and reading Scripture. Work hard on the week days, and you may the better spend the Lord's day entirely for your souls. Idle persons (servants or others) do cast themselves behindhand in their work, and then say, they have no time to pray or read the Scripture. Sloth robbeth multitudes of a great part of their lives. Prov. xix. 15, "Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger." You cannot say, "No man hath hired you," when you are asked, "Why stand you idle?" Matt. xx. 3, 6. See how sharply Paul reproveth idleness, 2 Thess. iii. determining that "they that will not work should not eat;" and that they be avoided, as unfit for christian society. And 1 Tim. v. 13, he sharply rebuketh some women that "learn to be idle, wandering about from house to house." And Rom. xii. 11, "Not slothful in business, but fervent in spirit, serving the Lord." A painful, diligent person is still redeeming time, while he doth that which is good; and a slothful person is always losing it.

Thief II. The second thief or time-waster is excess of sleep. Necessity cureth most of the poor of this; but many of the rich are guilty of it. If you ask me, What is excess? I answer, All that is more than is needful to our health and business. So much as is necessary to these, I reprehend not. And therefore the infirm may take more than the healthful; and the old more than the young: and those that find that an hour's sleep more will not hinder them, but further them in their work, so that they shall do the more, and not the less, as being unfit without it, may use it as a means to the after-improvement of their time. But when sluggish persons spend hours in bed, which neither their health nor labours need, merely out of a swinish love of sleep;

"Phil. iii. 11—14.

yea, when they will have no work to do, or calling to employ them, but what shall give place to their sleepy disease, and think they may sleep longer than is necessary, because they are rich and can afford it, and have no necessary business to call them up; these think they may consume their precious time, and sin more, and wrong their souls more, because God hath given them more than others. As if their servant should plead that he may sleep more than others, because he hath more wages than others. Oh did these drowsy wretches know what work they have to do for God, and their poor souls, and those about them, it would quickly awake them, and make them stir. Did they but know how earnestly they will shortly wish, that they had all those hours to spend again, they would spend them better now than in drowsiness. Did they but know what a woeful account it will be, when they must be answerable for all their time, to say, we spent so many hours every week or morning in excess of sleep, they would be roused from their sty, and find some better use for their time, which will be sweeter in the review, when time is ended, and must be no more.

Thief III. The next thief or time-waster is inordinate adorning of the body. The poor may thank God that they are free also from the temptations to this, and can quickly dress them and go about their business; but many ladies and gallants are so guilty of this vice, that I wonder conscience is so patient with them.* O poor neglected, undressed souls! O filthy consciences, never cleansed from your pollutions by the Spirit or blood of Christ! Have you not better use for precious hours, than to be washing, and pinning, and dressing, and curling, and spotting, and powdering, till ten or eleven o'clock in the morning, when honest labourers have done one half of their day's work? While you are in health, were not six o'clock in the morning a fitter hour for you to be dressed, that you might draw near to the most holy God in holy prayer, and read his word, and set your souls, and then your families, in order for the duties of the following day? I do not say that you may go no neater than poor labouring people, or that you may bestow no more time than they in dressing you: but I say, that for your souls, and in your callings, you are bound by God to be as diligent as they; and have no more time given you to lose than they, and that you should spend as little of it in neatifying you as you can, and be sensible that else the loss is your own: and that abundance of precious hours which your pride consumeth, will lie heavy one day upon your consciences; and then you shall confess, I say, you shall confess it with aching hearts, that the duties you owed to God and man, and the care of your souls, and of your families, should have been preferred before your appearing neat and spruce to men. If you have but a journey to go, you can rise earlier and be sooner dressed; but for the good of your souls, and the redeeming of your precious time, you cannot. Oh that God would but show you what greater work you have to do with those precious hours! and how it will cut your hearts to think of them at last! If you lay but hopelessly sick of a consumption, you would be cured it is like of this proud disease, and bestow less of your time in adorning the flesh, which is hastening to the grave and rottenness! And cannot you now see how time and life consume? and what cause you have, with all your care and diligence, to use it better before it is gone? I know they that are so much worse than childish, as prodigally to cast away so many hours

in making themselves fine for the sight of men, and be not ashamed to come forth and show their sin to others, will scarce want words to excuse their crime, and prove it lawful, be they sense or nonsense. But conscience itself shall answer all, when time is gone, and make you wish you had been wiser. You know not, ladies and gallants, how precious a thing time is: you little feel what a price yourselves will set upon it at the last: you little consider what you have to do with it: you see not how it hasteth, and how near you stand to vast eternity! You little know how despised time will look a awakened conscience in the face! or what it is to be found unready to die! I know you lay not to heart these things; for if you did, you could not, I say, you could not so lightly cast away your time. If all were true that you say, that indeed your place and honour requireth, that your precious morning hours be thus spent, I profess to you, I should pity you more than galley-slaves, and I would bless me from such a place and honour, and make haste into the course and company of the poor, and think them happy that may better spend their time. But indeed your excuses are frivolous and untrue, and do but show that pride hath prevailed to captivate your reason to its service. For we know lords and ladies, as great as the rest of you, (though alas, too few,) that can be quickly up and dressed, and spend their early hours in prayer and adorning their souls, and can be content to come forth in a plain and incurious attire; and yet are so far from being derided, or thought the worse by any whose judgment is much to be regarded, that they are taken justly for the honour of their order: and if it were not that some few such keep up the honour of your rank, I will not tell you how little in point of morality it would be honoured.

Thief IV. Another time-wasting thief is unnecessary pomp and curiosity in retinue, attendance, house furniture, provision and entertainments, together with excess of compliment and ceremony, and servitude to the humours and expectations of time-wasters.^b I crowd them all together, because they are all but wheels of the same engine, to avoid prolixity. Here also I must prevent the cavils of the guilty, by telling you that I reprove not all that in the rich, which I would reprove if it were in the poor: I intend not to level them, and judge them by the same measure. The rich are not so happy as to be so free as the poor, either from the temptation, or the seeming necessity and obligation: let others pity the poor; I will pity the rich, who seem to be pinched with harder necessities than the poor; even this seeming necessity of wasting their precious time in compliment, curiosity, and pomp, which the happy poor may spend in the honest labours of their callings; wherein they may at once be profitable to the commonwealth, and maintain themselves, and meditate or confer of holy things. But yet I must say, that the rich shall give an account of time, and shall pay dear for that which unnecessary excesses do devour: and that instead of envying the state and curiosity of others, and seeking to excel or equal them to avoid their obloquy, they should contract and bring down all customs of excess, and show their high esteem of time, and detestation of time-wasting curiosity; and imitate the most sober, grave, and holy; and be a pattern to others of employing time in needful, great, and manly things; I say, manly, for so childish is this vice, that men of gravity and business do abhor it: and usually men of vanity that are guilty of it, lay it all on the women, as if they

* *Nosti mores mulierum: Dum moliantur, dum comuntur, anus est. Terent.*

^b *Nihil mihi magis quam pompa displicet; non solum quia*

were ashamed of it, or it were below them. What abundance of precious time is spent in unnecessary state of attendance, and provisions! What abundance, under pretence of cleanliness and neatness, is spent in needless curiosity about rooms, and furniture, and accommodations, and matters of mere pride, vain-glory, and ostentation, covered with the honest name of decency! What abundance is wasted in entertainments, and unnecessary visits, compliments, ceremony, and servitude to the humours of men of vanity! I speak not for nastiness, uncleanness, and uncomeliness: I speak not for a cynical morosity or unsociableness. When conscience is awakened, and you come to yourselves, and approaching death shall better acquaint you with the worth of time, you will see a mean between these two; and you will wish you had most feared the time-wasting prodigal extreme.^a Methinks you should freely give me leave to say, that though Martha had a better excuse than you, and was cumbered about many things for the entertainment of such a guest as Christ himself, (with all his followers,) who looked for no curiosity, yet Mary is more approved of by Christ, who neglected all this, to redeem the time for the good of her soul, by sitting at his feet to hear his word: she chose the better part, which shall not be taken from her. Remember, I pray you, that one thing is necessary: I hope I may have leave to tell you, that if by you or your servants, God, and your souls, and prayer, and reading the Scriptures, and the profitable labours of an honest calling, be all or any of them neglected, while you or they are neatifying this room, or washing out that little spot, or setting straight the other wrinkle, or are taken up with feminine trifling, proud curiosities, this is preferring of dust before gold, of the least before the greatest things: and to say, that decency is commendable, is no excuse for neglecting God, your souls, or family, or leaving undone any one greater work, which you or your servants might have been doing that while; I say, any work that is greater all things considered. Oh that you and your families would but live, as those that see how fast death cometh! how fast time goeth! and what you have to do! and what your unready souls yet want! This is all that I desire of you: and then I warrant you, it would save you many a precious hour, and cut short your works of curiosity, and deliver you from your slavery to pride and the esteem of vain time-wasters.

Thief V. Another time-wasting sin is needless and tedious feasting, gluttony, and tippling: which being of the same litter, I set together.^b I speak not against moderate, seasonable, and charitable feasts: but alas, in this luxurious, sensual age, how commonly do men sit two hours at a feast, and spend two more in attending it before and after, and not improving the time in any pious or profitable discourse: yea, the rich spend an hour ordinarily in a common meal, while every meal is a feast indeed; and they fare as their predecessor, Luke xvi. deliciously or sumptuously every day. Happy are the poor, that are free also from this temptation. You spend not so much time in the daily addresses of your souls to God, and reading his word, and taking an account of the affairs of conscience, and preparing for death, as you do in stuffing your guts, perhaps at one meal. And in taverns and alehouses among the pots, how much time is wasted by rich

and poor! O remember, while you are eating and drinking, what a corruptible piece of flesh you are feeding and serving; and how quickly those mouths will be filled with dust! and that a soul that is posting so fast unto eternity, should find no time to spare for vanity; and that you have important work enough to do, which if performed, will afford you a sweeter and a longer feast.

Thief VI. Another time-wasting sin is idle talk. What abundance of precious time doth this consume! Harken to most men's discourse when they are sitting together, or working together, or travelling together, and you shall hear how little of it is any better than silence: and if not better it is worse. So full are those persons of vanity who are empty, even to silence, of any thing that is good, that they can find and feed a discourse of nothing, many hours and days together; and as they think, with such fecundity and floridness of style, as deserveth acceptance if not applause. I have marvelled oft at some wordy preachers, with how little matter they can handsomely fill up an hour! But one would wonder more to hear people fill up, not an hour, but a great part of their day, and of their lives, and that without any study at all, and without any holy and substantial subject, with words, which if you should write them all down and peruse them, you would find that the sum and conclusion of them is nothing! How self-applaudingly and pleasingly they can extempore talk idly and of nothing a great part of their lives! I have heard many of them marvel at a poor unlearned christian, that can pray extempore many hours together in very good order and well-composed words. But are they not more to be marvelled at, that can very handsomely talk of nothing ten times as long, with greater copiousness, and without repetitions, and that extempore, when they have not that variety of great commanding subjects to be the matter of their speech? I tell you, when time must be reviewed, the consumption of so much in idle talk, will appear to have been no such venial sin, as empty, careless sinners now imagine.

Thief VII. Another thief which by the aforesaid means would steal your time, is vain and sinful company. Among whom a spiritual physician that goeth to cure them, or a holy person that is full and resolute to bear down vain discourse, I confess may well employ his time, when he is cast upon it, or called to it. But to dwell with such, or choose them as our familiars, or causelessly or for complacency keep among them, will unavoidably lose abundance of your time. If you would do good, they will hinder you; if you will speak of good, they will divert you, or reproach you, or wrangle and cavil with you, or some way or other stop your mouths. They will by a stream of vain discourse, either bear down, and carry you on with them, or fill your ears, and interrupt and hinder the very thoughts of your minds by which you desire to profit yourselves, when they will not let you be profitable to others.

Thief VIII. Another notorious time-wasting thief, is needless, inordinate sports and games, which are commonly stigmatized by the offenders themselves, with the infamous name of pastimes, and masked with the deceitful title of recreations; such as are cards and dice, and stage-plays, and dancings, and revellings, and excesses in the most lawful sports, especially in hunting, and hawking, and bowling.^c

^a *Nimia omnia nimium exhibent negotium.*

^b Abundance of little things that have all their conveniences have all their inconveniences also, and take up our time, and so would shut out greater things, if they be not cast aside themselves, and would become great sins by such a consumption of our time, Luke x. 42.

^c *Convivia, quæ dicuntur (cum sint commensationes modestæ et bonis moribus inimicæ) semper mihi displicuerunt; laboriosum, et inutile ratus vocare et vocari, &c. Idem.*

^d *Laertius saith of Solon, that Theopim tragedias agere et docere prohibuit, inutilem eas falsiloquentiam vocans.*

&c. Whether all these are lawful or unlawful of themselves, is nothing to the present question; but I am sure that the precious hours which they take up, might have been improved to the saving of many a thousand souls, that by the loss of time are now undone and past recovery. Except malicious enemies of godliness, I scarce know a wretcheder sort of people on the earth, and more to be lamented, than those fleshly persons, who, through the love of sensual pleasure, do waste many hours day after day in plays and gaming and voluptuous courses; while their miserable souls are dead in sin, enslaved to their fleshly lusts, unreconciled to God, and find no delight in him, or in his service, and cannot make a recreation of any heavenly work. How will it torment these unhappy souls, to think how they played away those hours, in which they might have been pleasing God, and preventing misery, and laying up a treasure in heaven! And to think that they sold that precious time for a little fleshly sport, in which they should have been working out their salvation, and making their calling and election sure. But I have more to say to these anon.

Thief IX. Another time-wasting thief is excess of worldly cares and business. These do not only, as some more disgraced sins, pollute the soul with deep stains in a little time, and then recede; but they dwell upon the mind, and keep possession, and keep out good: they take up the greatest part of the lives of those that are guilty of them. The world is first in the morning in their thoughts, and last at night, and almost all the day: the world will not give them leave to entertain any sober, fixed thoughts of the world to come; nor to do the work which all works should give place to. The world devoureth all the time almost that God and their souls should have: it will not give them leave to pray, or read, or meditate, or discourse of holy things: even when they seem to be praying, or hearing the word of God, the world is in their thoughts; and as it is said, Ezek. xxxii. 31, "They come unto thee as the people cometh; and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love; but their heart goeth after their covetousness." In most families there is almost no talk nor doings but all for the world: these also will know, that they had greater works for their precious time, which should have always had the precedence of the world.

Thief X. Another time-waster is vain ungoverned and sinful thoughts. When men are wearied with vain works and sports, they continue unwearied in vain thoughts; when they want company for vain discourse and games, they can waste the time in idle, or lustful, or ambitious, or covetous thoughts alone without any company. In the very night time while they wake, and as they travel by the way, yea, while they seem to be serving God, they will be wasting the time in useless thoughts: so that this devourer a greater proportion of precious time, than any of the former. When time must be reckoned for, what abundance will be found upon most men's accounts, as spent in idle, sinful thoughts! O watch this thief; and remember, though you may think that a vain thought is but a little sin, yet time is not a little or contemptible commodity, nor to be cast away on so little a thing as idle thoughts; and to vilify thus so choice a treasure is not a little sin; and that it is not a little work that you have to do in the time which you thus waste. And a daily course of idle thoughts doth waste so great a measure of time, that this aggravation maketh it more heinous than many sins of greater infamy. But of this more in the next part.

Thief XI. Another dangerous time-wasting sin is the reading of vain books, play-books, romances, and feigned histories; and also unprofitable studies, undertaken but for vain-glory, or the pleasing of a carnal or curious mind. Of this I have spoken in my book of "Self-denial." I speak not here how pernicious this vice is by corrupting the fancy and affections, and breeding a diseased appetite, and putting you out of relish to necessary things. But be-think you before you spend another hour in any such books, whether you can comfortably give an account of it unto God; and how precious the time is, which you are wasting on such childish toys. You think the reading of such things is lawful; but is it lawful to lose your precious time? You say that your petty studies are desirable and laudable; but the neglect of far greater necessary things is not laudable. I discourage no man from labouring to know all that God hath any way revealed to be known; but I say as Seneca, We are ignorant of things necessary, because we learn things superfluous and unnecessary. Art is long and life is short: and he that hath not time for all, should make sure of the greatest matters; and if he be ignorant of any thing, let it be of that which the love of God, and our own and other men's salvation, and the public good, do least require, and can best spare. It is a pitiful thing to see a man waste his time in criticising, or growing wise in the less necessary sciences and arts, while he is yet a slave of pride or worldliness, and hath an unrenewed soul, and hath not learned the mysteries necessary to his own salvation. But yet these studies are laudable in their season. But the fanatic studies of those that would pry into unrevealed things, and the lascivious employment of those that read love-books, and play-books, and vain stories, will one day appear to have been but an unwise expense of time, for those that had so much better and more needful work to do with it. I think there are few of those that plead for it, that would be found with such books in their hands at death, or will then find any pleasure in the remembrance of them.

Thief XII. But the master-thief that robs men of their time is an unsanctified, ungodly heart; for this loseth time whatever men are doing: because they never truly intend the glory of God; and having not a right principle or a right end, their whole course is hell-wards; and whatever they do, they are not working out their salvation: and therefore they are still losing their time, as to themselves, however God may use the time and gifts of some of them, as a mercy to others. Therefore a new and holy heart, with a heavenly intention and design of life, is the great thing necessary to all that will savingly redeem their time.

Tit. 5. On whom this Duty of Redeeming Time is principally incumbent.

Though the redeeming of time be a duty of grand importance and necessity to all, yet all these sorts following have special obligations to it.

Sort I. Those that are in the youth and vigour of their time. Nature is not yet so much corrupted in you, as in old accustomed sinners; your hearts are not so much hardened; sin is not so deeply rooted and confirmed; Satan hath not triumphed in so many victories; you are not yet plunged so deep as others, into worldly encumbrances and cares; your understanding, memory, and strength are in their vigour and do not yet fail you: and who should go fastest, or work hardest, but he that hath the greatest strength? You may now get more by diligence in a day, than hereafter you can get in many. How

few prove good scholars, or wise men, that begin not to learn till they are old! "Flee youthful lusts," therefore, 2 Tim. ii. 22. "Remember your Creator in the days of your youth," Eccles. xii. 1. If you be now trained up in the way you should go, you will not depart from it when you are old, Prov. xxii. 6. Oh that you could but know what an unspeakable advantage, and benefit, and comfort it is, to come to a ripe age with the provisions and furniture of that wisdom, and holiness, and acquaintance with God, which should be attained in your youth! and what a misery it is to be then to learn that which you should have been many years before in practising, and to be then to begin to live when you must make an end! much more to be cast to hell, if death should find you unready in your youth! or to be forsaken of God to a hardened age! Happy they that, with Timothy and Obadiah, do learn the Scripture and fear God in their childhood, and from their youth, 1 Kings xviii. 12; 2 Tim. iii. 15.

Sort II. Necessity maketh it incumbent on the weak, and sick, and aged, in a special manner to redeem their time. If they will not make much of it that are sure to have but a little; and if they will trifle and loiter it away, that know they are near their journey's end, and ready to give up their accounts, they are unexcusable above all others. A thief or murderer will pray and speak good words when he is going out of the world. Well may it be said to you, as Paul doth, Rom. xiii. 11, 12, "Now is it high time to awake out of sleep," when your salvation or damnation is so near! It is high time for that man to look about him, and prepare his soul, and lose no time, that is so speedily to appear before the most holy God, and be used for ever as he has lived here.

Sort III. It is specially incumbent on them to redeem the time, who have loitered and mispent much time already. If conscience tell you that you have lost your youth in ignorance and vanity, and much of your age in negligence and worldliness, it is a double crime in you, if you redeem not diligently the time that is left. The just care of your salvation requireth it, unless you are willing to be damned. Ingenuity and duty to God requireth it; unless you will defy him, and resolve to abuse and despise him to the utmost, and spend all the time against him which he shall give you. The nature of true repentance requireth it; unless you will know none but the repentance of the damned; and begin to repent the mispending of your time, when it is gone, and all is too late.

Sort IV. It is specially their duty to redeem the time, who are scant of time through poverty, service, or restraint. If poor people that must labour all the day, will not redeem the Lord's day, and those few hours which they have, they will then have no time at all for things spiritual: servants that be not masters of their time, and are held close to their work, had need to be very diligent in redeeming those few hours which are allowed them for higher things.

Sort V. Those that enjoy any special helps either public or private must be specially careful to improve them and redeem the time. Do you live under a convincing, powerful ministry? O improve it and redeem the time; for you know not how soon they may be taken from you, or you from them. Do you live with godly relations, parents, husband, wife, masters in a godly family, or with godly fellow-servants, friends, or neighbours? Redeem the time: get somewhat by them every day: you know not how short this season will be. Do you live where you have books and leisure? Redeem the time: this also may not be long. Had not Joshua been horribly

unexcusable if he would have loitered when God made the sun stand still, while he pursued his enemies? O loiter not you, while the sun of mercy, patience, means, and helps do all attend you.

Sort VI. Those must especially redeem the time who are ignorant, or graceless, or weak in grace, and have strong corruptions, and little or no assurance of salvation, and are unready to die, and have yet all or most of their work to do: if these loiter, they are doubly to blame. Sure the time past of your lives may suffice to have loitered and done evil, 1 Pet. iv. 3. Hath not the devil had too much already? Will ye stand "all the day idle," Matt. xx. 6. Look home and see what you have yet to do; how much you want to a safe and comfortable death! "Sow to yourselves in righteousness: reap in mercy: break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you," Hos. x. 12.

Sort VII. It much concerneth them to redeem the time, who are in any office, or have any opportunity of doing any special or public good; especially magistrates and ministers of Christ. Your life will not be long: your office will not be long: O bestir you against sin and Satan, and for Christ and holiness, while you may: God will try you but a time. Let Obadiah hide and feed the prophets when he is called to it, and while he may, that God may hide him, and not think to shift off duty, and save himself to a better time. Saith Mordecai to Esther, "Think not with thyself that thou shalt escape in the king's house more than all the Jews: for if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Esther ix. 13, 14. Are you ministers? O preach the gospel while you may: redeem the time: all times are your season: so great a work, and the worth of souls, commandeth you to do it "in season and out of season," 2 Tim. iv. 2. A man that is to save many others from drowning, or to quench a fire in the city, is unexcusable above all men, if he redeem not time, by his greatest diligence and speed.

Sort VIII. Lastly, it is especially incumbent on them to redeem the time, who, being recovered from sickness, or saved from any danger, are under the obligation both of special mercy and special promises of their own; who have promised God in the time of sickness or distress, that if he would but spare them and try them once again, they would amend their lives, and live more holily, and spend their time more carefully and diligently for their souls, and show all about them the truth of their repentance, by the greatness of their change, and an exemplary life. Oh it is a most dangerous, terrible thing to return to security, sloth, and sin, and break such promises to God! Such are often given over to woeful hard-heartedness or despair; for God will not be mocked with delusory words.

Thus I have opened this great duty of redeeming time the more largely, because it is of unspeakable importance; and my soul is frequently amazed with admiration, that the sluggish world can so insensibly and impenitently go on in wasting precious time, so near eternity, and in so needy and dangerous a case. Though, I bless my God, that I have not wholly lost my time, but have long lived in a sense of the odiousness of that sin, yet I wonder at myself that such overpowering motives compel me not to make continual haste, and to be still at work with all my might, in a case of everlasting consequence.

* 1 Pet. iv. 3.

* Eph. ii. 2.

CHAPTER VI.

DIRECTIONS FOR THE GOVERNMENT OF THE THOUGHTS.

I HAVE showed you, in my "Treatise of Walking with God," how much man's thoughts are regarded by God, and should be regarded by himself; and what agents and instruments they are of very much good or evil: this therefore I shall suppose and not repeat; but only direct you in the governing of them. The work having three parts, they must have several directions. 1. For the avoiding of evil thoughts. 2. For the exercise of good thoughts. 3. For the improvement of good thoughts, that they may be effectual.

Tit. 1. Directions against Evil and Idle Thoughts.

Direct. I. Know which are evil thoughts, and retain such an odious character of them continually on your minds, as may provoke you still to meet them with abhorrence. Evil thoughts are such as these: All thoughts against the being, or attributes, or relations, or honour, or works of God: atheistical and blasphemous, idolatrous and unbelieving thoughts: all thoughts that tend to disobedience or opposition to the will or word of God; and all that savour of unthankfulness, or want of love to God; or of discontent and distrust, or want of the fear of God, or that tend to any of these: also sinful, selfish, covetous, proud studies; to make a mere trade of the ministry for gain; to be able to overtalk others; searching into unrevealed, forbidden things; inordinate curiosity, and hasty conceitedness of your own opinions about God's decrees, or obscure prophecies, prodigies, providence, mentioned before about pride of our understandings.

All thoughts against any particular word, or truth, or precept of God, or against any particular duty; against any part of the worship and ordinances of God; that tend to unreverent neglect of the name, or holy day of God: all impious thoughts against public duty, or family duty, or secret duty; and all that would hinder or mar any one duty: all thoughts of dishonour, contempt, neglect, or disobedience to the authority of higher powers set over us by God, either magistrates, pastors, parents, masters, or any other superiors. All thoughts of pride, self-exalting ambition, self-seeking covetousness: voluptuous, sensual thoughts, proceeding from or tending to the corrupt, inordinate pleasures of the flesh: thoughts which are unjust, and tend to the hurt and wrong of others: envious, malicious, reproachful, injurious, contemptuous, wrathful, revengeful thoughts: lustful, wanton, filthy thoughts: drunken, gluttonous, fleshly thoughts: inordinate, careful, fearful, anxious, vexatious, discomposing thoughts: presumptuous, and secure, despairing, and dejecting thoughts: slothful, delaying, negligent, and discouraging thoughts: uncharitable, cruel, false, censorious, unmerciful thoughts; and idle, unprofitable thoughts. Hate all these as the devil's spawn.

Direct. II. Be not insensible what a great deal of duty or sin are in the thoughts, and of how dangerous a signification and consequence a course of evil thoughts is to your souls. They show what a man is, as much as his words or actions do: "For as he thinketh in his heart, so is he," Prov. xxiii. 7. A good man or evil is denominated by the good or evil treasure of the heart, though known to men but by the fruits. Oh the vile and numerous sins that are committed in men's thoughts, and proceed from men's thoughts! O the precious time that is lost, in idle,

and other sinful thoughts! Oh the good that is hindered hereby both in heart and life! But of this having spoken in the treatise afore-mentioned, I proceed.

Direct. III. Above all be sure that you cleanse the fountain, and destroy those sinful inclinations of the heart, from which your evil thoughts proceed. In vain else will you strive to stop the streams: or if you should stop them, that very heart itself will be loathsome in the eyes of God. Are your thoughts all upon the world, either coveting, or caring, or grieving for what you want, or pleasing yourselves with what you have or hope for? Get down your deceived estimation of the world; cast it under your feet, and out of your heart; and count all, with Paul, but as loss and dung, for the excellent knowledge of God in Christ: for till the world be dead in you, your worldly thoughts will not be dead; but all will stand still when once this poise is taken off; crucify it, and this breath and pulse will cease. So if your thoughts do run upon matter of preference, or honour, disgrace, or contempt, or if you are pleased with your own pre-eminence or applause; mortify your pride, and beg of God a humble, self-denying, contrite heart. For till pride be dead, you will never be quiet for it; but it will stir up swarms of self-exalting and yet self-vexing thoughts, which make you hateful in the eyes of God. So if your thoughts be running out upon your back and belly, what you shall eat or drink, or how to please your appetite or sense; mortify the flesh, and subdue its desires, and master your appetite, and bring them into full obedience unto reason, and get a habit of temperance; or else your thoughts will be still upon your guts and throats: for they will obey the ruling power; and a violent passion and desire doth so powerfully move them, that it is hard for the reason and will to rule them. So if your thoughts are wanton and filthy, you must cleanse that unclean and lustful heart, and get Christ to cast out the unclean spirit, and become chaste within, before you will keep out your unchaste cogitations. So if you have confusion and vanity in your thoughts, you must get a well furnished and well composed mind and heart, before you will well cure the malady of your thoughts.

Direct. IV. Keep at a sufficient distance from those tempting objects, which are the fuel and incentives of your evil thoughts. Can you expect that the drunkard should rule his thoughts, whilst he is in the alehouse or tavern, and seeth the drink? or that the glutton should rule his thoughts, while the pleasing dish is in his sight? or that the lustful person should keep chaste his thoughts, in the presence of his enamouring toy? or that the wrathful person rule his thoughts, among contentious, passionate words? or that the proud person rule his thoughts, in the midst of honour and applause? Away with this fuel, fly from this infectious air, if you would be safe.

Direct. V. At least make a covenant with your senses, and keep them in obedience, if you will have obedient thoughts. For all know by experience how potently the senses move the thoughts. Job saith, "I made a covenant with my eyes, why then should I think upon a maid." Mark how the covenant with his eyes is made the means to rule his thoughts. Pray with David, "Turn away my eyes from beholding vanity," Psal. cxix. 37. Keep a guard upon your eyes, and ears, and taste, and touch, if you will keep a guard upon your thoughts. Let not that come into these outer parts, which you desire should go no further. Open not the door to them, if you would not let them in.

Direct. VI. Remember how near kin the thought is to the deed; and what a tendency it hath to it.

Let Christ himself tell you, Matt. v. 22, 28, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." A malicious thought and a malicious deed are from the same spring, and have the same nature: only the deed is the riper serpent, and can sting another; when the thought is as the younger serpent, that hath only the venomous nature in itself. A lustful thought is from the same defiled puddle, as actual filthiness: and the thought is but the passage to the action: it is but the same sin in its minority, tending to maturity.

Direct. VII. Keep out, or quickly cast out, all inordinate passions: for passions do violently press the thoughts, and forcibly carry them away. If anger, or grief, or fear, or any carnal love, or joy, or pleasure be admitted, they will command your thoughts to run out upon their several objects. And when you rebuke your thoughts, and call them in, they will not hear you, till you get them out of the crowd and noise of passion. As in the heat of civil wars no government is well exercised in a kingdom; and as violent storms disable the mariners to govern the ship, and save it and themselves; so passions are too stormy a region for the thoughts to be well governed in. Till your souls be reduced to a calm condition, your thoughts will be tumultuating, and hurried that way that the tempests drive them. Till these wars be ended, your thoughts will be licentious, and partakers in the rebellion.

Direct. VIII. Keep your souls in a constant and careful obedience unto God. Observe his law; be continually sensible that you are under his government, and awed by his authority. Man judgeth not your thoughts: if you are subject to man only, your thoughts must be ungoverned: but the heart is the first object of God's government, and that which he principally regardeth. His laws extend to all your thoughts; and therefore if you know what obedience to God is, you must know what the obedience of your thoughts to him is; for he that obeyeth God as God, will obey him in one thing as well as another, and will obey him as the governor and judge of thoughts. The powerful, searching word of Christ is a "discerner of the thoughts and intentions of the heart, and as a two-edged sword is sharp and quick," and will "pierce" and "cut" as deep as the very "soul and spirit," Heb. iv. 12, 13. "It casteth down every imagination, and bringeth into captivity every thought to the obedience of Christ," 2 Cor. x. 5. Therefore David saith to God, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," Psal. cxxxix. 23, 24. And you find God's laws and reproofs extending to the thoughts: Isa. lix. 7, "Their thoughts are thoughts of iniquity." The fool's heart-atheism is rebuked, Psal. xiv. 1. He reproveth a rebellious people, for "walking in a way that is not good, after their own thoughts," Isa. lxv. 2. See how Christ openeth the heart, Matt. xv. 9. He chargeth them, Deut. xv. 9, "to beware that there be not a thought in their wicked hearts," against the mercy which they must show to the poor. Psal. xlix. 11, he detecteth the "inward thought" of the worldling, that "their houses shall continue for ever." Prov. xxiv. 9, he saith, "The thought of foolishness is sin." The old world was condemned because the "imagination of their hearts were only evil continually," Gen. vi. 5. And when God calleth a sinner to conversion, he saith, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him

return unto the Lord, and he will have mercy upon him," Isa. lv. 6, 7. You see then if you are subject to God, your thoughts must be obedient.

Direct. IX. Remember God's continual presence; that all your thoughts are in his sight. He seeth every filthy thought, and every covetous, and proud, and ambitious thought, and every uncharitable, malicious thought. If you be not atheists, the remembrance of this will somewhat check and control your thoughts, that God beholdeth them. "He understandeth" your "thoughts afar off," Psal. cxxxix. 2. "Doth not he that pondereth the heart consider it," Prov. xxiv. 12. "Wherefore think ye evil in your hearts?" saith Christ, Matt. ix. 4.

Direct. X. Bethink you seriously what a government you would keep upon your thoughts, if they were but written on your foreheads, or seen by all that see you, yea, or but open to some person whom you reverence. Oh how ashamed would you then be, that men should see your filthy thoughts, your malicious thoughts, your covetous and deceiving thoughts! And is not the eye of God ten thousand times more to be revered and regarded? And is not man your god, if you are awed more by man than by God, and if the eye of man can do more to restrain you?

Direct. XI. Keep tender your consciences, that they may not be regardless or insensible of the smallest sin. A tender conscience feareth evil and idle thoughts; and will smart in the penitent review of thoughts; but a seared conscience feeleth nothing, except some grievous, crying sins. A tender conscience obeyeth that precept, Prov. xxx. 32, "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thy hand upon thy mouth."

Direct. XII. Cast out vain and sinful thoughts in the beginning, before they settle themselves and make a dwelling of thy heart. They are easiest and safest resisted in the entrance. Thy heart will give them rooting and grow familiar with them, if they make any stay. Besides, it shows the greater sin, because there is the less resistance, and the more consent. If the will were against them, it would not let them alone so long. Yea, and their continuance tendeth to your ruin; it is like the continuance of poison in your bowels, or fire in your thatch, or a spy in an army: as long as they stay they are working toward your greater mischief. If these flies stay long they will blow and multiply; they will make their nests, and breed their young, and you will quickly have a swarm of sins.

Direct. XIII. Take heed lest any practical error corrupt your understandings; or lest you be engaged in any ill design: for these will command your thoughts into a course of sinful attendance and service to their ends. He that erreth and thinks his sin is his virtue or his duty, will indulge the thoughts of it without control; yea, he will drive on his mind to such cogitations; and steal from the authority and word of God, the motives and incentives of his sin. As false prophets speak against God in the name of God, and against his word as by the pretended authority of his word; so an erring mind will fetch its arguments from God and from the Scripture, for those sinful thoughts which are against God and Scripture. And if evil thoughts will so hardly be kept out when we plead the authority of God and his word against them, and do the best we can to hinder them; how will they prevail when you plead the authority of God and the sacred Scriptures for them, and take it to be your duty to kindle and promote them! For instance; all the sinful thoughts by which the Romish clergy are contriving the support of their kingdom of darkness in the world, and the continuance of their tyranny in the

church, are but the products of their error, which tells them that all this should be done, as pleasing to God, and profitable to the church. All the bloody thoughts of persecutors, against the church and holy ways of Christ, have been cherished by this erroneous thought. John xvi. 23, "The time cometh that whoever killeth you, will think that he doth God service; and these things they will do unto you, because they have not known the Father nor me." All Paul's bloody contrivances and practices against the church did come from this. Acts xxvi. 9, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: which thing I also did." All the scornful and reproachful thoughts and speeches of many of the ungodly against a holy life, are hence: 1 Pet. iv. 4, "They think it strange that you run not with them to excess of riot, speaking evil of you." The vain babbling of hypocrites, who cheat their souls with idle lip-labour, instead of the spiritual service from the heart, and the sacrifice of fools, who offer God some outward thing, while they deny him their hearts and holy obedience, do proceed from this, that "they think to be heard for their much babbling," Matt. vi. 7, "and they consider not that they do evil," Eccl. v. 1. All the self-flattery and presumption of the ungodly, and consequently all their ungodly lives, are much from their erroneous thoughts: "He that thinketh he is something when he is nothing, deceiveth himself," Gal. vi. 3. O come into the light, and forsake your darkness! for sinful thoughts are like hobgoblins and hags, that fly from the light; and like worms and serpents, that creep into holes, and crawl and gender in the dark.

Direct. XIV. Remember what an opening of thoughts there will be, when you come into the light, either here by conviction, or at the furthest at the day of judgment. Then you will be ashamed to see what filth and vanity you entertained; and with what dross and rubbish you stuffed your minds. When the light comes in, what abundance of things will you see to your astonishment, in the dungeon of your hearts, which now you take no notice of! Remember, that all your hidden thoughts must one day be brought into the open light. Say not that this is a thing impossible, because they are so numerous: for God who seeth them all at once, and causeth his sun to illuminate so many millions at once, can make you see them all at once, and yet distinctly, and see the shame and filthiness of every one of them.

Direct. XV. When you find that some thoughts of sin and vanity are following you still, for all that you can do, you must not therefore plunge your souls into so much solicitousness, fear, and trouble, as may discourage and distract your mind; but wait on God in the complacential and obediencial way of cure. It is the tempter's method to keep sinners utterly careless of their thoughts, and senseless of any sin that is in them, as long as he can; and when that hope faileth him, he will labour to make a humble, obedient soul so sensible of the sin of his thoughts, and so careful about them, as to confound him, and cast him into melancholy, discouragement, and despair; and then he will have no command of his thoughts at all; but they will be as much un-governed another way, and feed continually upon terror. The end of this temptation is to distract you and confound you. The pretence of the tempter will be contrary to his end: for while he driveth you

with terrors to think of nothing else but what you have been or are thinking on, and to make your own thoughts the only or principal matter of your thoughts, he will confound you, and make you undisciplined to all good, and unable to govern your thoughts at all. But if you principally study the excellencies of God and godliness, and take the course which tends to make religion pleasant to you, and withal keep up an awful obedience to God, this complacential obedience will best prevail.

Direct. XVI. Therefore deliver up your hearts to Christ in love and duty, and consecrate your thoughts entirely to his service, and keep them still exercised on him, or in his work: and this will most effectually cure them of vanity and sin.^a If you have a friend that you love entirely, you will not feed swine in the room that must entertain him; you will not leave it nasty and unclean; you will not leave it common to every dirty, unsuitable companion, to intrude at pleasure and disturb your friend. So love and pleasure will be readily and composedly careful, to keep clean the heart, and shut out vain and filthy thoughts, and say, This room is for a better guest; nothing shall come here which my Lord abhorreth: is he willing so wonderfully to condescend, as to take up so mean a habitation, and shall I straiten him, or offend him, by letting in his noisome enemies? Will he dwell in my heart, and shall I suffer thoughts of pride, or lust, or malice, to dwell with him, or to enter in? Are these fit companions for the Spirit of grace? Do I delight to grieve him? I know as soon as ever they come in, he will either resist them till he drive them out again, or he will go out himself. And shall I drive away so dear a Friend, for the love of a filthy, pernicious enemy? Or do I delight in war? Would I have a continual combat in my heart? Shall I put the Spirit of Christ to fight for his habitation, against such an ignominious foe? Indeed there is no true cure for sinful, vain, unprofitable thoughts, but by the contrary; by calling up the thoughts unto their proper work, and finding them more profitable employment: and this is by consecrating the heart and them entirely to the love and service of him, that hath by the wonders of his love, and by the strange design of his purchase and merits, so well deserved them. Let Christ come in, and deliver him the key, and pray him to keep thy heart as his own, and he will cast out buyers and sellers from his temple, and will not suffer his house of prayer to be a den of thieves. But if you receive Christ with reserves, and keep up designs for the world and flesh, marvel not if Christ will be no partners with them, but leave all to those guests, which you would not leave for him.

Tit. 2. Directions to furnish the Mind with Good Thoughts.^b

To have the mind well furnished with matter for holy and profitable thoughts, is necessary to all that have the use of reason, though not to all alike. But I shall here present you only with such materials as are necessary to a holy life, and to be used in our daily walk with God; and not meddle with such as are proper to pastors, magistrates, or other special callings, though I may give some general directions also for students in the end of this.

Direct. I. Understand well your own interest and great concerns, Our own interest and end. and be well resolved what you live for, and what is your true felicity and end; and then

^a Sicut ignis in aqua durare non potest, ita neque turpis cogitatio in Dei amante: quoniam omnis qui Dei amator est, etiam laboris amans est: ceterum labor voluntarius, naturaliter voluptati inimicus existit. Marcus Erem.

^b See the directions for prayer, hearing, reading, and the sacrament. Part ii.

this will command your thoughts to serve it. The end is it that the means are all chosen for, and used for. A man's estimation directeth his intention and designs; and his intention and designs command his thoughts. These will certainly have the first and chiefest, the most serious, and practical, and effectual thoughts; though some by-thoughts may run out another way: as the miller will be sure to keep so much water as is necessary to grind his grist, though he may let that run by which he thinks he hath no need of; as you gather in all your corn and fruit for yourselves at harvest, though perhaps you will leave some scatterings which you do not value much, for any that will to gather; so whatever a man taketh for his ultimate end and true felicity, will have the store and stream of his cogitations, though he may scatter some few upon other things, when he thinks he may do it without any detriment to his main design. As a traveller's face is ordinarily towards his journey's end, though so far as he thinks it doth not stop him, he may look behind him, or on each side; so our main end will in the main carry on our thoughts. And therefore unholy souls, that know not practically any higher end than the prosperity and pleasure of the flesh, and the plenty and honour of the world, cannot possibly exercise any holy government over their thoughts; but their minds and consciences are defiled, and their thoughts made carnal as is their end. Nor is there any possibility of curing their vicious, wicked thoughts, and of ordering them acceptably to God, but by curing their worldly, carnal minds, and causing them to change their designs and ends. And this must be by understanding what is their interest. Know well but what it is that is most necessary for you, and best for you, and it will change your hearts, and save your souls. Know this, and your thoughts will never want matter to be employed on; nor will they be suffered to wander much abroad. Therefore it is that the expectation of death, and the thought of coming presently to judgment, do use more effectually to supply the mind with the wisest and most useful thoughts, than the learnedst book or ordinary means can. That which tells a man best what he hath to do, doth best tell him what he hath to think on. But the approach of death, and the appearance of eternity, doth best tell a dull and fleshly sinner what he hath to do; this tells, and tells him roundly, that he must presently search his heart and life, and judge himself as one that is going to the final judgment; and that it is high time for him to look out for the remedy for his sin and misery, &c.; and therefore it will command his thoughts this way. Ask any lawyer, physician, or tradesman, what commands his thoughts; and you will find that his interest, and his ends, and work command them. Know what it is to have an immortal soul, that must live in joy or woe for ever, and what it is to be always so near to the irreversible, determining sentence, and what it is to have this short uncertain time, and no more, to make our preparation in, and then it is easy to foretell which way your thoughts will go. A man that knoweth his house is on fire, will be thinking how to quench it; a man that knoweth he is entering into a mortal sickness, will be thinking how to cure it. There is no better way to have your thoughts both furnished and acted aright, than to know your interest, and right end.

Direct. II. Know God aright, and behold him by the eye of an effectual faith, and you shall never want matter for holy thoughts. His greatness and continual presence with you may command your thoughts, and awe them, and keep them from masterless vagaries. His

wisdom will find them continual employment, upon the various, excellent, and delectable subjects of his natural and supernatural revelation; but no where so much as upon himself. In God thou mayest find matter for thy cogitations and affections, most high and excellent, delighting the mind with a continual suavity, affording still fresh delights, though thou meditate on him a thousand years, or to all eternity. Thou mayest better say, that the ocean hath not water enough for thee to swim in, or that the earth hath not room enough for thee to tread upon, than that there is not matter enough in God, for thy longest meditations, and most delighting, satisfying thoughts. The blessed angels and saints in heaven, will find enough in God alone to employ their minds to all eternity. Oh horrid darkness and atheism that yet remaineth on our hearts! that we should want matter for our thoughts, to keep them from feeding upon air or filth! or want matter for our delight, to keep our minds from begging it at the creature's door, or hungering for the husks that feed the swine! when we have the infinite God, omnipotent, omniscient, most good and bountiful, our life, and hope, and happiness, to think on with delight.

Direct. III: If you have but an eye of faith, to see the things of the unseen world, as revealed in the sacred word, you cannot want matter to employ your thoughts. Scripture is the glass in which you may see the other world. There you may see the Ancient of Days, the Eternal Majesty shining in his glory, for the felicitating of holy, glorified spirits. There you may see the human nature advanced above angels, and enjoying the highest glory next to the uncreated Majesty; and Christ reigning as the King of all the world, and all the angels of God obeying, honouring, and worshipping him. You may see him sending his angels on his gracious messages, to the lowest members of his body, the little ones of his flock on earth; you may see him interceding for all his saints, and procuring their peace and entertainment with the Father; and preparing for their reception when they pass into those mansions, and welcoming them one by one as they pass hence. There you may see the glorious, celestial society attending, admiring, extolling, worshipping, the Great Creator, the Gracious Redeemer, and the Eternal Spirit, with uncessant, glorious, and harmonious praise; you may see them burning in the delicious flames of holy love, drawn out by the vision of the face of God, and by the streams of love which he continually poureth out upon them; you may see the magnetic attraction of the uncreated love, and the felicitating closure of the attracted love of holy spirits, thus united unto God by Christ, and feasting everlastingly upon him; you may see the ravishments of joy, and the unspeakable pleasures, which all these blessed spirits have in this transporting sight, and love, and praise. You may see the ecstasies of joy which possess the souls of those that are newly passed from the body, and escaped the sins and miseries of this world, and find there such sudden ravishing entertainment, unspeakable beyond their former expectations, conceivings, or belief. You may see there with what wonder, what pity, what loathing and detestation, those holy, glorified souls look down upon earth, on the negligence, contempt, sensuality, and profaneness of the dreaming and distracted world! You may see there what you shall be for ever, if you be the holy ones of Christ, and where you must dwell, and what you must do, and what you shall enjoy. All this you may so know by sound believing, as to be carried to it as sincerely as if your eyes had seen it, Heb.

The world to come.

xi. 1; 2 Cor. v. 7. And yet can your thoughts be idle, or carnal, or worldly and sinful, for want of work? Are your meditations dry and barren for want of matter to employ them? Doth the fire of love or other holy affections go out for want of fuel to feed it? Are not heaven and eternity spacious enough for your minds to expatiate in? Is not such a world as that sufficient for you to study, with fresh and delectable variety of discoveries from day to day? or that which is more delightful than variety? Would you have more matter, or higher and more excellent matter, or sweeter and more pleasant matter, or matter which doth nearer concern yourselves? Get that faith which all that shall be saved live by, which makes things absent as operative (in some measure) as if they were present, and that which will be as if it now were, and that which is unseen as if it were now open to your eyes; and then your thoughts will want neither matter to work upon, nor altogether an actuating excitation.

If this were not enough, I might tell you what faith can see also in hell, which is not unworthy of your serious thoughts.* What work is there? what direful complaints and lamentations? what self-tormentings, and what sense of God's displeasure, and for what? But I will wholly pass this by, that you may see there is delightful work enough for your thoughts, and that I set you no unpleasant task.

Direct. IV. Get but the love of God well kindled in your heart, and it will find employment, even the most high and sweet employment, for your thoughts. Yourselves shall be the judges, whether your love doth not for the most part rule your thoughts, assigning them their work, and directing them when, and how long to think on it. See but how a lustful lover is carried after a beloved, silly piece of flesh! Their thoughts will so easily and so constantly run after it, that they need no spur! Mark in what a stream it carrieth them! how it feedeth and quickeneth their invention, and elevateth an ordinary fancy into a poetical and passionate strain! What abundance of matter can a lover find, in the narrow compass of a dirty corpse, for his thoughts to work on night and day! And will not the love of God then much more fill and feast your thoughts? How easily can the love of money find matter for the thoughts of the worldling from one year to another? It is easy to think of any thing which you love. Oh what a happy spring of meditation, is a rooted, predominant love of God! Love him strongly, and you cannot forget him. You will then see him in every thing that meets you; and hear him in every one that speaketh to you: if you miss him, or have offended him, you will think on him with grief; if you taste of his love, you will think of him with delight; if you have but hope, you will think of him with desire, and your minds will be taken up in seeking him, and in understanding and using the means by which you may come to enjoy him. Love is ingenious, and full, and quick, and active, and resolute; it is valiant, and patient, and exceeding industrious, and delighteth to encounter difficulties, and to appear in labours, and to show itself in advantageous sufferings; and therefore it maketh the mind in which it reigneth exceeding busy, and findeth the thoughts a world of work. If God be not in all the thoughts of the ungodly, Psal. x. 4, it is because he is not in his heart. He may be "nigh their mouths," but he is "far from their reins," Jer. xii. 2. Do those men believe them-

* See in my tract on Heb. xi. 1, called "The Life of Faith."

selves, or would they be believed by any one that is wise, who say they love God above all, and yet neither think of him, nor love to think of him; but are unwearied in thinking of their wealth, and honours, and the pleasures of their flesh? "Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you," Psal. l. 22.

Direct. V. Soundly understand the wonderful mystery of man's redemption, and know Jesus Christ, and you need not want employment for your thoughts. For "in him are hid all the treasures of wisdom and knowledge," Col. ii. 3. "He is the power of God, and the wisdom of God," 1 Cor. i. 24. If the study of Aristotle, Plato, Plotinus, and their numerous followers and commentators, can find work for the thoughts of men that would know the works of God, or would be accounted good philosophers, even for many years together, or a great part of their lives, what work then may a christian find for his thoughts in Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30. "For it pleased the Father that in him should all fulness dwell," Col. i. 19. And therefore in him there is fulness of matter for our meditations. As Paul "determined to know nothing" (or make ostentation of no other knowledge) "but Christ crucified," 1 Cor. ii. 2; so if your thoughts had nothing to work upon many years together, but Christ crucified, they need not stand still a moment for want of most suitable and delightful matter. The mystery of the incarnation alone, may find you work to search and admire many ages! But if thence you proceed to that world of wonderful matter which you may find in his doctrine, miracles, example, sufferings, temptations, victories, resurrection, ascension; and in his kingly, prophetic, and priestly offices; and in all the benefits which he hath purchased for his flock; oh, what full and pleasant work is here for the daily thoughts of a believer! The soul may dwell here with continual delight, till it say with Paul, Gal. ii. 20, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Therefore daily "bow your knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth; and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," Eph. iii. 14—19.

Direct. VI. Search the holy Scriptures, and acquaint yourselves well with the oracles of God, which are able to make you wise unto salvation, and you will find abundant matter for your thoughts. If you cannot find work enough for your minds, among all those heights and depths, those excellencies and difficulties, it is because you never understood them, or never set your hearts to search them. What mysterious doctrines, how sublime and heavenly, are there for you to meditate on as long as you live! What a perfect law, a system of precepts most spiritual and pure! What terrible threatenings against offenders are there to be matter of your meditations. What wonderful histories of love and mercy! What holy examples! What a treasury of precious promises, on which lieth our hope of life eternal!

Jesus Christ and all the work of redemption.

The holy Scriptures.

What full and free expressions of grace! What a joyful act of pardon and oblivion to penitent, believing sinners! In a word, the character of our inheritance, and the law which we must be governed and judged by, are there before us for our daily meditation! David, that had much less of it than we, saith, "O how love I thy law! it is my meditation all the day," Psal. cxix. 97. And God said to Joshua, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein," Josh. i. 8. And Moses commanded the Israelites, that "these words should be in their hearts, and that they teach them diligently to their children, and talk of them when they sat in their houses, and when they walked by the way, and when they lay down, and when they rose up, and to write them on the posts of their houses, and on their gates," &c. that they might be sure to remember them, Deut. vi. 7.

Direct. VII. Know thyself well as thou art the work of God, and in thyself thou wilt find abundant matter for thy meditations. There thou hast the natural image of God to meditate on and admire; even the noble faculties of thy understanding and free will, and executive power. And thou hast his moral or spiritual image to meditate on, if thou be not unregenerate: even thy holy wisdom, will, and power, or thy holy light, and love, and power with promptitude for holy practice; and all in the unity of holy life.⁴ And there thou hast his relative image to meditate on; even thy being, 1. The lord or owner. 2. The ruler. 3. The benefactor to the inferior creatures, and their end. Oh the world of mysteries which thou carriest continually about thee in that little room. What abundance of wonders are in thy body, which is fearfully and wonderfully made! And the greater wonders in thy soul. Thou art thyself the clearest glass that God is to be seen in under heaven, as thou art a man and a saint! And therefore the worthiest matter for thy own meditations (except that holy word, which is thy rule, and the holy church, which is but a coalition of many such). What a shame is it, that almost all men do live and die such strangers to themselves, as to be utterly unacquainted with the innumerable excellencies and mysteries, which God hath laid up in them; and yet to let their thoughts run out upon vanities and toys, and complain of their barrenness, and want of matter, to feed their better meditations.

Direct. VIII. Be not a stranger to the many sins, and wants, and weaknesses of thy soul, and thou never needest to be empty of matter for thy meditations. And though these thoughts be not the sweetest, yet thy own folly hath made them necessary. If thou be dangerously sick, or but painfully sore, thou canst scarce forget it: if poverty afflict thee with pinching wants, thy thoughts are taken up with cares and trouble day and night. If another wrong thee, thou canst easily think on it. And hast thou so often wronged thy God and Saviour, and so unkindly vilified his mercy, and so unthankfully set light by saving grace, and so presumptuously and securely ventured on his wrath, and yet dost thou find a scarcity of matter for thy meditations? Hast thou all the sins of thy youth and ignorance to think on, and all the sins of thy rashness and sensuality, and of thy negligence and sloth, and of thy worldliness and selfishness, ambition and pride, thy passions and thy omissions, and all thy sin-

ful thoughts and words, and yet art thou scant of matter for thy thoughts? Dost thou carry about thee such a body of death? so much selfishness, pride, worldliness, and carnality; so much ignorance, unbelief, averseness to God, and backwardness to all that is spiritual and holy; so much passion, and readiness to sin; and yet dost thou not find enough to think on? Look over the sins of all thy life: see them in all their aggravations; as they have been committed against knowledge, or means and helps, against mercies and judgments, and thy own vows or promises; in prosperity and under affliction itself, in secret and with others; in thy general and particular calling, and in all thy relations; in every place, and time, and condition that thou hast lived in; thy sins against God directly, and thy injuries or neglects of man: sins against holy duties, and sins in holy duties; in prayer, hearing, reading, sacraments, meditation, conference, reproofs, and receiving of reproofs from others: thy negligent preparations for death and judgment; the strangeness of thy soul to God and heaven.⁵—Is not here work enough for thy meditations? certainly if thou think so, it is because thy heart never felt the bitterness of sin, nor was ever yet acquainted with true repentance; but the time is yet to come, that light must show thee what sin is, and what thou art, and what thou hast done, and how full thy heart is of the serpent's brood, and that thy sin must find thee out! Dost thou not know that thy sins are as the sands of the shore, or as the hairs upon thy head for number? and that every sin hath deadly poison in it, and malignant enmity to God and holiness; and yet are they not enough to keep thy thoughts from being idle? Judge by their language whether it be so with penitents: Psal. li. 2, 3, "Wash me thoroughly from my wickedness, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me." Psal. xl. 12, "For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me." Psal. cxix. 57, "I thought on my ways, and turned my feet unto thy testimonies." True repentance is thus described: Ezek. xxxvi. 31, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your own iniquities, and for your abominations." Yea, God's forgiving and forgetting your sins, must not make you forget them. Ezek. xvi. 60—63, "I will establish to thee an everlasting covenant; then shalt thou remember thy ways and be ashamed. And I will establish my covenant with thee; that thou mayst remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God of hosts."

Direct. IX. Be not a stranger to the methods, and subtleties, and diligence of Satan, in his temptations to undo thy soul, and thou wilt find matter enough to keep thy thoughts from idleness. He is thinking how to deceive thee and destroy thee; and doth it not concern thee to think how to defeat him and escape and save thyself? If the hare run not as fast as the dog, he is like to die for it. Oh that thy eyes were but opened to see the snares that are laid for thee in thy nature, in thy temperature and passions, in thy interests, thy relations, thy friends and acquaintance, and ordinary company; in thy business acquaintance with conscience, and read over its books, and it will furnish your thoughts with humbling matter.

⁴ See my book of the Mischiefs of Self-ignorance.
⁵ Thus evil may be made the object and occasion of good: it is good to meditate on evil to hate it, and avoid it. Keep

Satan's temptations.

nesses, and possessions, thy house, and goods, and lands, and cattle, and tenants, and servants, and all that thou treadest with, or hast to do with; in thine apparel and recreations; in thy meat and drink, and sleep, and ease, in prosperity and adversity; in men's good thoughts, or bad thoughts of thee; in their praise and dispraise; in their benefits and their wrongs; their favour and their falling out; in their pleasing or displeasing thee; in thy thinking and in thy speaking, and in every thing that thou hast to do with! Didst thou but see all these temptations, and also see to what they tend, and whither they would bring thee, thou wouldst find matter to cure the idleness or impertinences of thy thoughts.

Direct. X. The world and every creature in it, which thou daily seest, and which revealeth to thee the great Creator, might be enough to keep thy thoughts from idleness. If sun, and moon, and stars; if heaven and earth, and all therein, be not enough to employ thy thoughts, let thy idleness have some excuse. I know thou wilt say, that it is upon some of these things that thou dost employ them: yea, but dost thou not first destroy, and mortify, and make nonsense of that on which thou meditatest? Dost thou not first separate it from God, who is the life, and glory, and end, and meaning of every creature? Thou killest it, and turnest out the soul, and thinkest only on the corpse; or on the creature made another thing as food for thy sensual desires! As the kite thinketh on the birds and chickens, to devour them to satisfy her greedy appetite; thus you can think of all God's works, so far as they accommodate your flesh. But the world is God's book, which he set man at first to read; and every creature is a letter, or syllable, or word, or sentence, more or less, declaring the name and will of God. There you may behold his wonderful almightiness, his unsearchable wisdom, his unmeasurable goodness, mercy, and compassions; and his singular regard of the sons of men! Though the ungodly, proud, and carnal wits do but play with, and study the shape, and comeliness, and order of the letters, syllables, and words, without understanding the sense and end; yet those that with holy and illuminated minds come thither to behold the footsteps of the great, and wise, and bountiful Creator, may find not only matter to employ, but to profit and delight their thoughts; they may be rapt up by the things that are seen, into the sacred admirations, reverence, love, and praise of the glorious Maker of all, who is unseen: and thus to the sanctified all things will be sanctified; and the study of common things will be to them divine and holy.

Direct. XI. Be not a stranger to, or neglectful disregarder of, the wonders of providence in God's administrations in the world, and thou wilt find store of matter for thy thoughts. The dreadfulfulness of judgments, the delightfulness of mercies, the mysteriousness of all, will be matter of daily search and admiration to thee. Think of the strange preservations of the church; of a people hated by all the world! how such a flock of lambs is kept in safety, among so many ravenous wolves. Think of God's sharp afflictions of his offending people; of his severe consuming judgments exercised sometimes upon the wicked, when he means to set up here and there a monument of his justice, for the warning of presumptuous sinners. Go see how the wicked are deceived by befooling pleasures, and how the prosperity of fools destroyeth them, Prov. i. 32; how they flourish to-day as a green bay-tree, Psal.

xxxvii. 35; or as the flower of the field; and then go into the sanctuary and see their end, how to-morrow they are cut down and withered, and the place of their abode doth know them no more. Go see how God delighteth to abase the proud, and to "scatter them in the imagination of their hearts; to put down the mighty from their seats, and to exalt them of low degree; to fill the hungry with good things, and to send the rich empty away," Luke i. 51—53. "How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom," Dan. iv. 3. "He ruleth in the kingdom of men, and giveth it to whomsoever he will," ver. 26, 32. "For wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; he knoweth what is in darkness, and the light dwelleth with him," Dan. ii. 20—22. "The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hand," Psal. ix. 16. Mark how the upright are afflicted daily, and how the feet of violence trample on them; and yet how they rejoice, and adhere to that God who doth afflict them, and pity and pray for their miserable persecutors and oppressors; and how "all things do work together for their good," Rom. viii. 28. "Wonderful are all the works of God, sought out of them that have pleasure therein," Psal. cxi. 2. The histories of former ages, and the observation of the present, may show thee a world of matter for thy thought!

Direct. XII. Understand all the lineaments and beauty of God's image upon a holy soul, the excellency and use of every grace, and the harmony of all; and thou wilt have store of profitable matter for thy thoughts. Know the nature of every grace, and the place and order of it, and the office, use, and exercise of it; and the means and motives, the opposites, dangers, and preservatives of it: know it as God's image, and see and love thy Maker, and Redeemer, and Regenerator in it: know how God loveth it, and how useful it is to our serving and honouring him in the world; and how deformed and vile a thing the soul is, that is without it: know well what faith is; what wisdom and prudence are; what repentance, and humility, and mortification are; what hope, and fear, and desire, and obedience, and meekness, and temperance, and sobriety, and chastity, and contentation, and justice, and self-denial are; especially know the nature and force of love to God, and to his servants, and to neighbours, and to enemies: know what a holy resignation and devotedness to God are; and what are watchfulness, diligence, zeal, fortitude, and perseverance, patience, submission, and peace: know what the worth, and use, the helps, and hinderances of all these are, and then your thoughts will not be idle.

Direct. XIII. If thou be not a stranger to the Spirit of grace, or a neglecter of his daily motions, and persuasions, and operations on thy heart, the attendance and improvement of them will keep thy thoughts from rusty idleness and a vagrant course. It is not a small matter to be daily entertaining so noble a guest, and daily observing the offers and motions of so great a Benefactor; and daily receiving the gifts of so bountiful a Lord, and daily accepting his necessary helps; and daily obeying the saving precepts of so great and beneficent a God. If you know how insufficient you are without him, to will or to do, to

¹ Psal. cv. 22; See Psal. civ. cv. cvi. cvii. cxii. cxxiv.

cxlv. cxlvvi. cxlv. cxlvii. cxlviii. cxlix.

perform, or to think, or purpose any good, and that all your sufficiency is of him.* If you knew that it is the great skill and diligence requisite in all that will sail successively to the desired land of rest, to know the winds of the Spirit's helps, and to set all your sails to the right improvement of them, and to bestir you while such gales continue, you would find greater work than wandering for your thoughts.

All our duty to God and man.

Direct. XIV. Be not ignorant or neglective of that frame and course of holy duty to God and man, in which all your lives should be employed; and you cannot want matter to employ your thoughts upon. Your pulse, and breath, and natural motions, will hold on whether you think of them or not; but so will not moral, holy motion, for that must be rational and voluntary. You have all the powers of soul and body, to exercise either upon God or for God. You must know him, fear him, love him, obey him, trust him, worship him, pray to him, praise him, give thanks to him, bewail your sins, and hear his word, and reverently use his name and day. And is not the understanding and learning how to do all this, and the seasonable, serious practice of it all, sufficient to keep the thoughts from idleness? Oh what a deal of work doth a serious christian find for his thoughts, about some one of these! about praying aright, or hearing, or receiving the sacrament of Christ's body and blood aright! But besides all these, what a deal of duty have you to perform, to magistrates, pastors, parents, masters, and other superiors; to subjects, people, children, servants, and other inferiors; to every neighbour, for his soul, his body, his estate, and name; and to do to all as you would be done by. And besides all this, how much have you to do directly for yourselves; for your souls, and bodies, and families, and estates! against your ignorance, infidelity, pride, selfishness, sensuality, worldliness, passion, sloth, intemperance, cowardice, lust, uncharitableness, &c. Is not here matter for your thoughts?

All our particular mercies.

Direct. XV. Overlook not that life full of particular mercies, which God hath bestowed on yourselves, and you will find pleasant and profitable matter for your thoughts. To spare me the labour of repeating them, look back to chap. iii. *direct. xiv.* Think of that mercy which brought you into the world, and chose your parents, your place, and your condition; which brought you up, and bore with you patiently in all your sins, and closely warned you of every danger: which seasonably afflicted you, and seasonably delivered you, and heard your prayers in many a distress: which hath yet kept the worst of you from death and hell; and hath regenerated, justified, adopted, and sanctified those that he hath fitted for eternal life. How many sins he hath forgiven! How many he hath in part subdued! How many and suitable helps he hath vouchsafed you! From how many enemies he hath saved you! How oft he hath delighted you by his word and grace! What comforts you have had in his servants and ordinances, in your relations and callings! His mercies are innumerable, and yet do your meditations want matter to supply them? If I should but recite the words of David in many thankful psalms, you would think mercy found his thoughts employment.

The account at judgment.

Direct. XVI. Foresee that exact and righteous judgment, which shortly you have to undergo; and it will do much to find you employment for your thoughts. A man that must give an account to God of all that

he hath done, both good and evil, and knoweth not how soon, for aught he knows before to-morrow, methinks should find himself something better than vanity to think on! Is it nothing to be ready for so great a day? To have your justification ready? your accounts made up? your consciences cleansed and quieted on good grounds? To know what answer to make for yourselves against the accuser? To be clear and sure that you are indeed regenerate, and have a part in Christ, and are washed in his blood, and reconciled to God, and shall not prove hypocrites and self-deceivers in that trying day! when it is a sentence that must finally decide the question, whether we shall be saved or damned; and must determine us to heaven or hell for ever; and you have so short and uncertain a time for your preparation: will not this administer matter to your thoughts? If you were going to a judgment for your lives, or all your estates, you would think it sufficient to provide you matter for your thoughts by the way. How much more this final, dreadful judgment!

Direct. XVII. If all this will not serve the turn, it is strange if God Our afflictions.

call not home your thoughts, by sharp afflictions: and methinks the improvement of them, and the removal of them, should find some employment for your thoughts. It is time then to "search and try your ways, and turn again unto the Lord," Lam. iii. 4. To find out the Achan that troubleth your peace, and know the voice of the rod, and what God is angry at, and what it is that he calleth you to mind! To know what root it is that beareth these bitter fruits; and how they may be sanctified to make you conformable to Christ, and "partakers of his holiness," Heb. xii. 10. Besides the exercise of holy patience and submission, there is a great deal of work to be done in sufferings; to exercise faith, to honour God, and the good cause of our suffering, and to humble ourselves for the evil cause, and to get the benefit. And if you will not meditate of the duty, you shall meditate of the pain, whether you will or not; and say, as Lam. iii. 17—20, "I forgot prosperity: and I said, My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall: my soul hath them still in remembrance, and is humbled in me." Put not God to remember you by his spur, and help your meditations by so sharp a means! "Therefore did he consume their days in vanity, and their years in trouble: when he slew them, then they sought him, and they returned and inquired early after God: and they remembered that God was their rock, and the high God their Redeemer," Psal. lxxviii. 33—35.

Direct. XVIII. Be diligent in your callings, and spend no time in idleness, and perform your labours with The business of your callings. holy minds, to the glory of God, and in obedience to his commands, and then your thoughts will have the less leisure and liberty for vanity or idleness. Employments of the body will employ the thoughts: they that have much to do have much to think on; for they must do it prudently, and skilfully, and carefully, that they may do it successfully; and therefore must think how to do it. And the urgency and necessity of business will almost necessitate the thoughts, and so carry them on and find them work (though some employments more than others). And let none think that these thoughts are bad or vain because they are about worldly things; for if our labours themselves be not bad or vain, then neither are those thoughts which are needful to the well-doing of our work. Nor let any worldling please

* Phil. ii. 13; 2 Cor. iii. 5; xii. 9.

himself with this, and say, My thoughts are taken up about my calling; for his calling itself is perverted by him, and made a carnal work to carnal ends, when it should be sanctified. That the thoughts about your labours may be good, 1. Your labours themselves must be good, performed in obedience to God, and for the good of others, and to his glory. 2. Your labours and thoughts must keep their bounds, and the higher things must be still preferred, and sought, and thought on in the first place. And your labours must so far employ your thoughts as is needful to the well-doing of them; but better things must be thought on, in such labours as leave a vacancy to the thoughts. But diligence in your calling is a very great help to keep out sinful thoughts, and to furnish us with thoughts which in their place are good.

All ordinances and means of grace.

Direct. XIX. You have all God's spiritual helps and holy ordinances to feed your meditations, and to quicken them, which should be used when your minds grow dull or barren. When your minds are empty, and you cannot pump up plentiful matter for holy thoughts, the reading of a seasonable book, or conference with a full experienced christian, will furnish you with matter: so will the hearing of a profitable sermon: and sometimes prayer will do more than meditation. And weak-headed persons, of small knowledge and shallow memories, must fetch the matter of their meditations thus more frequently from reading and conference than others need to do: as they can hold but little at a time, so they must go the offer; as he that goeth to the water with a spoon or a dish, must go often than they that go with a more capacious vessel. Others can carry a storehouse of meditation still about them; but persons of very small knowledge and memory, must have their meditations fed by others, as infants by the spoon. Therefore a little and often is the best way, both for their reading or hearing, and for their holy thoughts. How great a mercy is it, that weak christians have such store of helps; that when their heads are empty, they have books and friends that are not empty, from whence they may fetch help as they want it; and that their hearts are not empty of the love of God, which inclineth them to do more, than their parts enable them to do.

The miserable sinful world.

Direct. XX. If all these do not sufficiently furnish your meditations, look through the world, and see what a multitude of miserable souls do call for your compassion and daily prayers for their relief. Think on the many nations that lie in the darkness of idolatry and infidelity! It is not past the sixth part of the world that are christians of any sort. The other five parts are heathens, and Mahometans, and some few Jews. And of this sixth part, it is but a small part that are reformed from popery, and such corruptions as the eastern and southern christians also are too much defiled with. And in the reformed churches, how common are profaneness and worldliness, and how few are acquainted with the power of godliness! What abundance of ignorant and ungodly persons are there, who hate the power and practice of that religion, which they profess themselves they hope to be saved by (as if they hoped to be saved for hating, persecuting, and disobeying it). And among those that seem more serious and obedient, how many are hypocrites! And how many are possessed with pride and self-conceitdness, which break forth into unruliness, contentions, and uncharitableness, factions, and divisions in the church! How many christians are ignorant, passionate, weak, unprofitable, and too many scandalous! And how few are judicious, prudent, heavenly, charitable, peaceable, humble,

meek, laborious, and fruitful, who set themselves wholly to be good and to do good! And of these few, how few are there that are not exercised under heavy afflictions from God, or cruel persecutions from ungodly men! What tyranny is exercised by the Turk without, and the pope within, upon the sincerest followers of Christ! Set all this together, and tell me whether thy compassionate thoughts or thy prayers do need to go out for want of fuel or matter to feed upon from day to day?

Tit. 3. Directions how to make good Thoughts effectual: or, General Directions for Meditation.

Here some directions are preparatory, and some about the work itself.

Direct. I. Be sure that reason maintain its authority in the command and government of your thoughts; and that they be not left masterless to fancy, and passion, and objects, to carry them which way they please. Diseased, melancholy, and crazed persons have almost no power over their own thoughts. They cannot command them to what they would have them exercised about, nor call them off from any thing they run out upon; but they are like an unruly horse, that hath a weak rider, or hath cast the rider; or like a masterless dog, that will not go or come at your command. Whereas our thoughts should be at the direction of our reason, and the command of the will, to go and come off as soon as they are bid. As you see a student can rule his thoughts all day; he can appoint them what they shall meditate on, and in what order, and how long; so can a lawyer, a physician, and all sorts of men about the matters of their arts and callings. And so it should be with a christian about the matters of his soul. All rules of direction are to little purpose with them, whose reason hath lost its power in governing their thoughts. If I tell a man that is deeply melancholy, Thus and thus you must order your thoughts, he will tell me that he cannot; his thoughts are not in his power. If you would give never so much he is not able to forbear thinking of that which is his disturbance, nor to command his thoughts to that which you direct him, nor to think, but as he doth, even as his disease and trouble moveth him. And what good will precepts do to such? Grace, and doctrine, and exhortation work by reason and the commanding will. If a holy person could manage his practical, heart-raising meditations, but as orderly, and constantly, and easily as a carnal, covetous preacher can manage his thoughts in studying the same things, for carnal ends, (to make a gain of them or to win applause,) how happily would our work go on! And is it not sad to think that carnal ends should do so much more than spiritual, about the same things?

Direct. II. Carefully avoid the disease of melancholy; for that dethroneth reason, and disableth it to rule the thoughts. Distraction wholly disableth; but melancholy disableth only in part, according to the measure of its prevalence; and therefore leaveth some room for advice.

Direct. III. Take heed of sloth and negligence of the will, whereby the directions of reason will be unexecuted, for want of resolution and command; and so every temptation will carry away the thoughts. A lazy coachman will let the horses go which way they list, because he will not strive with them; and will break his neck to save his labour. If, when you feel unclean or worldly thoughts invade your minds, you will not give your wills the alarm, and rise up against them, and resolutely command them out; you will be like a lazy person that lieth in bed while he seeth thieves robbing his

house, and will let all go rather than he will rise and make resistance (a sign that he hath no great riches to lose, or else he would stir for it). And if you see your duty, on what your thoughts should be employed, and will not resolutely call them up, and command them to their work, you will be like a slug-gard that will let all his servants lie in bed, as well as he, because he will not speak to call them. You see by daily experience, that a man's thoughts are much in the power of his will, and made to obey it. If money and honour, or the delight of knowing, can cause a wicked preacher to command his own thoughts on good things, as aforesaid; you may command yours to the same things, if you will but as resolutely exercise your authority over them.

Direct. IV. Use not your thoughts to take their liberty and be ungoverned; for use will make them headstrong, and not regard the voice of reason; and it will make reason careless and remiss. Use and custom have great power on our minds; where we use to go, our path is plain; but where there is no use, there is no way. Where the water useth to run there is a channel. It is hard ruling those that are used to be unruly. If use will do so much with the tongue, (as we find in some that use to curse, and swear, and speak vainly, and in others that use to speak soberly and religiously; in some that by use can speak well in conference, preaching or praying many hours together, when others that use it not can do almost nothing that way,) why may it not much prevail with the thoughts?

Direct. V. Take heed lest the senses and appetite grow too strong, and master reason; for if they do, they will at once dispossess it of the government of the thoughts, and will brutishly usurp the power themselves. As, when a rebellious army deposeth a king, they do not only cast off the yoke of subjection themselves, but dissolve the government as to all other subjects, and usually usurp it themselves, and make themselves governors. If once you be servants to your fleshly appetites and sense, your thoughts will have other work to do, and another way to go, when you call them to holy and necessary things; especially when the enticing objects are at hand. You may as well expect a clod to ascend like fire, or a swine to delight in temperance, as a glut-ton, or drunkard, or fornicator, to delight in holy contemplation. Reason and flesh cannot both be the governors.

Direct. VI. Keep under passions, that they de-pose not reason from the government of your thoughts. I told you before how they cause evil thoughts; and as much will they hinder good. Four passions are especial enemies to meditation: 1. Anger. 2. Perplexing grief. 3. Disturbing fear. 4. But above all, excess of pleasure in any worldly, fleshly thing. Who can think that the mind is fit for holy contemplation, when it flames with wrath, or is distracted with grief and care, or trembleth with fear, or is drunk with pleasure? Grief and fear are the most harmless of the four; yet all hinder reason from governing the thoughts.

Direct. VII. Evil habits are another great hin-derance of reason's command over our thoughts; labour therefore diligently for the cure of this dis-ease. Though habits do not necessitate, they strong-ly incline; and when every good thought must go against a strong and constant inclination, it will weary reason to drive on the soul, and you can ex-pect but small success.

Direct. VIII. Urgent and oppressing business doth almost necessitate the thoughts; therefore avoid as much as you can such urgencies, when you would be free for meditation. Let your thoughts

have as little diverting matter as may be, at those times when you would have them entire and free for God.

Direct. IX. Crowds and ill company are no friends to meditation; choose therefore the quietness of solitude when you would do much in this. As it is ill studying in a crowd, and unseasonable before a multitude to be at secret prayer (except some short ejaculations); so is it as unmeet a season for holy meditation. The mind that is fixedly employed with God, or about things spiritual, had need of all possible freedom and peace, to retire into itself, and ab-stract itself from alien things, and seriously intend its greater work.

Direct. X. Above all, take heed of sinful interests and designs; for these are the garrison of Satan, and must be battered down before any holy cogita-tions can take place. He that is set upon a design of rising, or of growing rich, hath something else to do than to entertain those sober thoughts of things eternal, which are destructive of his carnal design.

Direct. XI. The impediments of reason's autho-rity being thus removed, distinguish between your occasional and your stated, ordinary course of thoughts. And as your hands have their ordinary, stated course of labour, and every day hath its em-ployment which you fore-expect, so let your thoughts know where is their proper channel, and their every day's work; and let holy prudence appoint out pro-portionable time and service for them. What a life will that man live, that hath no known course of la-bour, but only such as he is accidentally called to! His work must needs be uncertain, various, unprofit-able, and uncomfortable, and next to none. And he that hath not a stated course of employment for his thoughts, will have them to do him little service. Con-sider first how much of the day is usually to be spent in common business; and then consider, whether it be such as taketh up your thoughts as well as your hands, or such as leaveth your thoughts at liberty: as a lawyer, a physician, a merchant, and most tradesmen, must employ their thoughts to the well-doing of their work; and these must be the more desirous of a seasonable, vacant hour for meditation, because their thoughts must be otherwise employed all the rest of the day. But a weaver, a tailor, and some other tradesmen, and day-labourers, may do their work well, and yet have their thoughts free for better things a great part of the day; these must contrive an ordinary way of employment for their thoughts, when their work doth not require them; and they need no other time for meditation. The rest must entertain some short, occasional medita-tions, intermixed with their business; but they can-not then have time for more solemn meditation (which differeth from the other, as a set prayer from a short ejaculation; or a sermon from an occasional short discourse). They that have more time for their thoughts, must beforehand prudently consider, how much time it is best to spend in meditation, for the increase of knowledge, and how much for the exercise of holy affections, and on what subject, and in what order; and so to know their ordinary work.

Direct. XII. Lay yourselves under the urgency of necessity, and the power of those motives which should most effectually engage your thoughts. In the aforesaid instance, what is it that makes a wicked preacher that he can study divine things orderly from year to year, but that he is still under the power of his carnal motives, profit and honour, and some delight? And if you will put yourselves ha-bitually and stably also under the sense and power of your far greater motives, as always perceiving how much it doth concern you, for yourselves, and

others, and the honour of God; this would be a constant poise and spring, which being duly wound up, would keep the wheels in equal motion.

Direct. XIII. Thus you must make the service of your Master, and the saving of yourselves and others, your business in the world, which you follow daily as your ordinary calling, and then it will carry on your thoughts. Whereas he that serveth God but on the by, with some occasional service, will think on him or his work but on the by, with some occasional thoughts. A close and diligent course of holy living, is the best help to keep a constant, profitable course of holy thinking.

Direct. XIV. The chief point of skill and holy wisdom, for this and other religious duties, is, to take that course which tends to make religion pleasant, and to draw your souls to delight in God, and to take heed of that which would make all grievous to you. It will be easy and sweet to think of that which you take pleasure in. But if Satan can make all irksome and unpleasant to you, your thoughts will avoid it as you do a carrion when you stop your nose and haste away. Psal. civ. 34, saith the psalmist, "My meditation of him shall be sweet; I will be glad in the Lord."

Directions about the work itself.

Direct. I. As you must never be unfurnished of holy store, so you must prudently make choice of your particular subject. As the choice of a fit text is half a good sermon; so the choice of the fittest matter for you is much of a good meditation. Which requireth some good acquaintance both with the truth, and with yourselves.

Direct. II. To this end you must know in their several degrees, what subjects are in themselves most excellent to be meditated on. As the first and highest is the most blessed God himself, and the glorious person of our Redeemer, and the New Jerusalem or heaven of glory, where he is revealed to his saints. And then, the blessed society which there enjoyeth him, and the holy vision, love, and joy, by which he is enjoyed. And next is the wonderful work of man's redemption, and the covenant of grace, and the sanctifying operations of the Holy Ghost, and all the graces that make up God's image on the soul. And then is the state and privileges of the church, which is the body of Christ, for whom all this is done and prepared. And next is the work of the gospel, by which this church is gathered, edified, and saved. And then, the matter of our own salvation, and our state of grace, and way to life. And then, the salvation of others. And then, the common, public good, in temporal respects. And then, our personal, bodily welfare. And next, the bodily welfare of our neighbours. And lastly, those things that do but remotely tend to these. This is the order of desirableness and worth, which will tell you what should have estimative precedence in your thoughts and prayers.

Direct. III. You must also know what subject is then most seasonable for your thoughts, and refuse even an unseasonable good. For good may be used by unseasonableness to do hurt. It may be thrust in by the tempter, on purpose to divert you from some greater good, or to mar some other duty in hand; so he will oft put in some good meditation to turn you from a better, or in the midst of sermon or prayer: or if he see you out of temper to perform a duty of meditation, or that you have no leisure, without neglecting your more proper work, he will then drive you on, that by the issue he may discourage and hurt you, and make the duty unprofitable

and grievous to you, and make you more averse to it afterwards. Untimely duty may be no duty, but a sin, which is covered with the material good. As the Pharisees' sabbath-rest was, when mercy called them to violate it.

Direct. IV. Examine well, and determine of the end and use of your meditations, before you set upon them, and then labour to fit them to that special end. The end is first in the intention, and from the love of it the means are chosen and used. If it be knowledge that you are to increase, it is evidence of truth, with the matter to be known, in a convincing, scientific way, that you must meditate on. If it be divine belief that is to be increased or exercised, it is divine revelations, both matter, and evidence of credibility, which you have to meditate on. If you would excite the fear of God, you have his greatness, and terribleness, his justice, and threatenings to meditate on. If you would excite the love of God, you have his goodness, mercy, Christ, and promises to meditate on. If you would prepare for death and judgment, you have your hearts to try, your lives to repent of, your graces to discover, and revive, and exercise, and your soul's diseases to feel, and the remedies to apply: so whenever you mean to make any thing of a set meditation, determine first of the end, and by it of the means.

Direct. V. Clear up the truth of things to your minds as you can, before you take much pains to work them on your affections, lest you find after that you did but misinform yourselves, and bestow all your labour in vain, to make deluding images on your minds, and bring your affections to bow before them. As many have done by espousing errors, who have laid out their zeal upon them many years together, and made them the reason of hatred, and contention, and bitter censurings of opposing brethren; and have made parties, and divisions, and disturbances in the church for them, and after so many years' zealous sinning, have found them to be but like Michal's image, a man of straw instead of David; and that they made all this filthy pudder but in a dream.

Direct. VI. Next labour to perceive the weight of every thing you think on, be it good or evil: and to that end be sure, that God and eternity be taken in, in every meditation, and all things judged of as they stand related to God, and to your eternal state; which only can give you the true estimate and sense of good and evil: there will still the life, and soul, and power be wanting in your most excellent meditations, further than God is in them, and they are divine. When you meditate on any Scripture truth, think of it as a beam from the Eternal Light, indited by the Holy Ghost, to lead men by obedience to felicity. Behold it with reverence, as a letter or message sent from heaven, and as a thing of grand importance to your souls. When you meditate of any grace, think on it as a part of the image of God, implanted and actuated by the Holy Ghost, to advance the soul into communion with God, and prepare it for him. When you meditate on any duty, remember who commandeth it, and whom you are chiefly to respect in your obedience; and what will be the end of obeying or disobeying. When you meditate on any sin, remember that it is the defacing or privation of God's image, and the rebel that riseth up against him in all his attributes, to depose him from the government of the soul and of the world; and foresee the end to which it tendeth. Take in God, if you would feel life and power in all that you meditate on.

Direct. VII. Let your ordinary meditations be on the great and necessary things; and think less fre-

quently on the less necessary matters. Meditation is but a means to a further end: it is to work some good upon the soul: use therefore those subjects which are most powerful and fit to work it. Great truths will do great works upon the heart. They are usually the surest and most past controversy and doubt. There is more weight, and substance, and power in one article of the creed, or one petition of the Lord's prayer, or one commandment of the decalogue, to benefit the soul, than in abundance of the controverted opinions which men have troubled themselves and others with in all ages; as one purse of gold will buy more than a great quantity of farthings. Meditating on great and weighty truths, makes great and weighty christians. And meditating inordinately on light and controverted opinions, makes light, opinionative, contentious professors. Little things may have their time and place, but it must be but little time and the last place; except when God maketh any little thing to be the matter of our lawful calling and employment (as all the common matters of the world are little); and then they may have a larger proportion of our time, though still they must have the lowest place in our estimation and in our hearts.

Direct. VIII. Whenever you are called to meditate on any smaller truth or thing, see that you take it not as separated from the greater, but still behold it as connexed to them, and planted and growing in them, and receiving their life and beauty from them; so that you may still preserve the life and interest of the greatest matters in your hearts, and may not mortify the least, and turn it into a deceit or idol. We are to climb upwards, and not to descend downwards: and therefore we begin at the body of the tree, and so pass up to the few and greatest boughs; and thence to the smaller numerous branches, which as they are hard to be discerned, numbered, and remembered, so are they not all strong enough to bear us; but are fitted rather to be looked on, than trodden and rested on. But if you take them not as growing from the greater boughs, but cut them off, they lose their life, and beauty, and fruitfulness. If all the controversies in the church had been managed with due honour and preservation of holiness, charity, unity, peace, and greater truths; and if all the circumstantialia in religion had been ordered with a salvo, and due regard, and just subserviency to the power and spirituality of holy worship, the christian world would have had more life, and strength, and fruitfulness, and less imagery, unholy, ludicrous compliment, and hypocrisy.

Direct. IX. Let the end and order of your meditations be first for the settling of your judgments, and next for the resolving and settling of your wills, and thirdly, for the reforming and bettering of your lives; and, but in the fourth place, after all these, for the raising of your holy passions or lively feeling; which must have but its proper room and place. But indeed where some of these are done already, they may be supposed, and we may proceed to that which is yet to do. As if you know what is sin and duty, but do it not, your meditation must be, not to make you know what you knew not, but first to consider well of what you know, and set the powerful truth before you; and then labour hereby to bring your wills to a fixed resolution of obedience. But if it be a truth whose principal use is on the will and affections, (as to draw up the heart to the love of God, by the meditating on his attractive excellencies,) then the most pains must there be taken. Of which see chap. iii. *direct. xi.*

Direct. X. Turn your cogitations often into soliloquies; methodically and earnestly preaching to your

own hearts, as you would do on that subject to others if it were to save their souls. ^a As this will keep you in order, from rambling and running out, and will also find you continual matter, (for method is a wonderful help both to invention, memory, and delight,) so it will bring things soonest to your affections: and earnest pleading of convincing reasons with our own hearts, is a powerful way to make the fire burn, and to kindle desire, fear, love, hatred, repentings, shame, sorrow, joy, resolution, or any good effect. Convictions, upbraidings, expostulations, reprehensions, and self-persuasions may be very powerful; when a dull way of bare thinking is but like a dull way of preaching, without any lively application, which little stirs the hearers. Learn purposely of the liveliest books you read, and of the best and liveliest preachers you hear, to preach to your hearts, and use it orderly, and you will find it a most powerful way of meditating.

Direct. XI. Turn your meditations often into ejaculatory prayers and addresses unto God; for that will keep you reverent, serious, and awake, and make all the more powerful, because the more divine. When you meditate on sin, turn sometimes to God, by penitent lamentation, and say, Lord, what a wretch and rebel was I to entertain such an enemy of thine in my heart! and for nothing to offend thee and violate thy laws! O pardon, O cleanse me, O strengthen me! Conquer and cast out this odious enemy of thee and me. So when you are seeking to excite or exercise any grace, send up a fervent request to God to show his love and power upon thy dead and sluggish heart, and to be the principal agent in a work which is so much his own. Prayer is a most holy duty, in which the soul hath so nearly to do with God, that if there be any holy seriousness in the heart, it will be thus excited: a dull and wandering mind will bear some reverence to God; and therefore interest him in all.

Direct. XII. Let every meditation be undertaken in a humble sense of thy own insufficiency, with a believing dependence on thy Head and Saviour, to guide and quicken thee by his Holy Spirit, and to cover the infirmities of thy holiest thoughts. Whatever good is written upon our hearts, must be "written by the Spirit of the living God:" and this "trust we must have through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God," 2 Cor. iii. 3-5. How heavily will all go on, or rather how certainly shall we labour in vain, and cast off all, if Christ cast us off, and leave us to ourselves! Think not that your life and strength are radically in yourselves: go to him by renewed acts of faith, by whom you must be quickened.

Direct. XIII. Let not your holy thoughts be so seldom as to keep you strange to the matter of your meditations, nor so short as to be gone before you have made any thing of it. Now and then a cursory thought will not acquaint the soul with God, nor bring it to a habit and temperament of holiness. Whereas that which you think on frequently and seriously, as your business and delight, will become the nutriment and nature of your souls; as the air which we daily breathe in, and the food which we daily live upon, do to our bodies. And you will find that as use will breed skill and strength, so it will cause such acquaintance and familiarity, as will very much tend to the fruit and comfort of the work. Whereas they that only cast now and then a look at God and holiness, or are seldom and short in holy thoughts, do lose so quickly the little which they get, that it makes no great alteration on them.

^a Of this see the fourth part of my "Saints' Rest" more fully.

Direct. XIV. Yet do not overdo in point of violence or length; but carry on the work sincerely according to the abilities of your minds and bodies; lest going beyond your strength, you craze your brains, and discompose your minds, and disable yourselves to do any thing at all. Though we cannot estimatively love God too much, yet is it possible to think of him with too much passion, or too long at once; because it may be more than the spirits and brain can bear; and if once they be overstrained, if they break not, like a lute-string screwed too high, they will be like a leg that is out of joint, that can pain you, but not bear you. While the soul rideth on so lame or dull a horse as the body is, it must not go the pace which it desireth, but which the body can bear; or else it may quickly be dismounted, or like one that rideth on a tired horse. It is not the horse that goeth at first with chafing heat and violence, which will travel best; but you must put on in the pace that you are able to hold out. You little know how lamentable and distressed a case you will be in, or how great an advantage the tempter hath, if once he do but tire you by overdoing!

Direct. XV. Choose not unnecessarily or ordinarily the bitterest or most unpleasant subjects for your meditation, lest you make it grow a burden to you; but dwell most on the sweet, delightful thoughts of the infinite love of God revealed by Christ, and the eternal glory purchased by him, and the wonderful helps and mercies in the way. As it is the gospel which Christ's ministers must preach to others, so it is the gospel which in your meditations you must preach most to yourselves. It is love and pleasure which you must principally endeavour to excite: and you must do it by contemplating amiableness and felicity, the objects of love and pleasure. For the thoughts of terror, and wrath, and misery, are unfit to stir up these: though to the unconverted, dull, secure, presumptuous, or sensual sinner, such thoughts are very necessary to awake him, and prepare him for the thoughts of love and peace. It is the principal part of this art, to keep off loathing and averseness, and to keep up readiness and delight.

Direct. XVI. When you are in company, let out the fruit of your secret meditations, in holy, edifying discourse. Gather not for yourselves only, but that you may communicate to others. The "good scribe instructed to the kingdom of God," must "bring forth out of his treasure things new and old," Matt. xiii. 52. That is good which doth good. God is communicative; and the best men are likeliest to him: nay, a fluent discourse sometimes is a great instructor to ourselves, and bringeth those things into our minds with clearness, which long meditation would not have done. For one thing leadeth in another; and in a warm discourse the spirits are excited, and the understanding and memory are engaged to a close attention; so that just in the speaking, we have oftentimes such a sudden appearance of some truth, which before we took no notice of, that we find it is no small addition to our knowledge, which comes in this way. As some find that vocal prayer doth more excite them, and keep the mind from wandering, than mere mental prayer doth; so free discourse is but a vocal meditation. And what man's thoughts are not more guilty of disorder, vagaries, and interruptions, than his discourse is?

Direct. XVII. Obey all that God revealeth to you in your meditations, and turn them all into faithful practice; and make not thinking the end of thinking. Else you will but do as the ungodly and disobedient in their prayers, who offer to God the "sacrifice of fools, and consider not that they do evil,"

Eccl. v. 1, 2. Away with the sin, and do the duty, on which you think.

Direct. XVIII. Think not that the same measure of contemplation and striving with their own affections, is necessary to all; but that an obediential, active life may be as acceptable to God, when he calleth men to it, as a more contemplative life. This leadeth me necessarily to give you some directions about the difference of these ways.

Tit. 4. The Difference between a contemplative Life, and an obedient, active Life, with Directions concerning them.

This task will be best performed by answering those questions which here need a solution.

Quest. I. What is a contemplative life? and what is an active, obediential life? What is a contemplative life.

Ans. Every active christian is bound to somewhat of contemplation; and all contemplative persons are bound to obedience to God, and to so much of action as may answer their abilities and opportunities. But yet some are much more called to the one, and some to the other; and we denominate from that which is most eminent and the chief. We call that a contemplative life, when a man's state and calling alloweth and requireth him to make the exercises of his mind on things sublime and holy, and the affecting of his heart with them to be his principal business, which taketh up the most of his time. And we call that an active, obediential life, when a man's state and calling requireth him to spend the chief part of his time in some external labour or vocation, tending to the good of ourselves and others. As artificers, tradesmen, husbandmen, labourers, physicians, lawyers, pastors and preachers of the gospel, soldiers and magistrates, all live an active life, which should be a life of obedience to God. Though among these, some have much more time for contemplation than others. And some few there are that are exempt from both these, and are called to live a passive, obediential life; that is, such a life in which their obedient bearing of the cross, and patient suffering, and submission to the chastising or trying will of God, is the most eminent and principal service they can do him, above contemplation or action.

Quest. II. Must every man do his best to cast off all worldly and external labours, and to retire himself to a contemplative life as the most excellent?

Ans. No: no man should do so without a special necessity or call; for there are general precepts on all that are able, that we live to the benefit of others, and prefer the common good, and as we have opportunity do good to all men, and love our neighbours as ourselves, and do as we would be done by, (which will put us upon much action), and that we labour before we eat.¹ And for a man unnecessarily to cast off all the service of his life, in which he may be profitable to others, is a burying or hiding his master's talents, and a neglect of charity, and a sinning greatly against the law of love. As we have bodies, so they must have their work, as well as our souls.

Quest. III. Is a life of contemplation then lawful to any man? and to whom?

Ans. It is lawful, and a duty, Who are called to a contemplative life. and a great mercy to some, to live almost wholly, yea altogether, in contemplation and prayer, and such holy exercises. And that in these cases following: 1. In case that age hath disabled a man to be serviceable to others by an active life: and when a man hath already spent his days and strength in doing all the good he

¹ Gal. vi. 10; 2 Thess. iii.

can; and being now disabled, hath special reason to improve the rest of his (decrepid) age, in more than ordinary preparations for his death, and in holy communion with God. 2. So also when we are disabled by sickness. 3. And when imprisonment restraineth us from an active life, or profiting others. 4. And when persecution forceth christians to retire into solitudes and deserts, to reserve themselves for better times and places; or when prudence telleth them, that their prayers in solitude may do more good, than at that time their martyrdom were like to do. 5. When a student is preparing himself for the ministry, or other active life, to which a contemplative life is the way. 6. When poverty, or wars, or the rage of enemies disableth a man from all public converse, and driveth him into solitude by unavoidable necessity. 7. When the number of those that are fit for action is so sufficient, and the parts of the person are so insufficient, and so the need and use of them in an active life so small, that, all things considered, holy, impartial prudence telleth him, that the good which he could do to others, by an active life, is not like to countervail the losses which he should himself receive, and the good which his very example of a holy and heavenly life might do, and his occasional counsels, and precepts, and resolutions, to those who come to him for advice, being drawn by the estimation of his holy life: in this case, it is lawful to give up oneself to a contemplative life; for that which maketh most to his own good and to others, is past doubt lawful and a duty. "Anna departed not from the temple, but served God with fasting and prayer night and day," Luke ii. 36, 37.^a Whether the meaning be, that she strictly kept the hours of prayer in the temple, and the fasting twice a week, or frequently, or whether she took up her habitation in the houses of some of the officers of the temple, devoting herself to the service of the temple; it is plain that either way she did something besides praying and fasting; even as the widows under the gospel who were also to "continue in prayer and supplication night and day," 1 Tim. v. 5, and yet were employed in the service of the church, in overseeing the younger, and teaching them to be sober, &c. Tit. ii. 4, which is an active life. But however Anna's practice be expounded, if this much that I have granted would please the monastics, we would not differ with them.

Quest. IV. How far are those in an active life to use contemplation?

How far contemplation is necessary. *Ans.* With very great difference.

1. According to the difference of their callings in the world, and the offices in which they are ordinarily to serve God. 2. And according to the difference of their abilities and fitness for contemplation or for action. 3. According to the difference of their particular opportunities. 4. According to the difference of the necessities of others which may require their help. 5. And of their own necessities of action or contemplation. Which I shall more particularly determine in certain rules.

1. Every christian must use so much contemplation, as is necessary to the loving of God above all, and to the worshipping of him in spirit and in truth, and to a heavenly mind and conversation, and to his due preparation for death and judgment, and to the referring all his common works to the glory and pleasing of God, that "Holiness to the Lord" may be written upon all, and all that he hath may be sanctified, or devoted with himself to God.

2. The calling of a minister of the gospel, is so perfectly mixed of contemplation and action, (though

^a See Dr. Hammond on the place, and on 1 Tim. v. and on Tit. ii.

action denominate it, as being the end and chief,) yet he must be excellent in both. If they be not excellent in contemplation, they will not be meet to stand so much nearer to God than the people do; and to sanctify him when they draw near him, and glorify him before all the people: nor will they be fit for the opening of the heavenly mysteries, and working that on the people's hearts which never was on their own. And if they be not excellent in an active life, they will betray the people's souls, and never go through that painful diligence, and preaching in season, and out of season, publicly, and from house to house, day and night with tears, which Paul commandeth them, Acts xx.; and Epist. Tim.

3. The work of a magistrate, a lawyer, a physician, and such like, is principally in doing good in their several callings, which must not be neglected for contemplation. Yet so, that all these, and all others, must allow God's service and holy thoughts their due place, in the beginning, and middle, and end of all their actions. As magistrates must read and meditate, day and night, in the word of God, John i. 8, 10. So the eunuch, Cornelius, &c. Acts viii. and x.

4. Some persons in the same calling, whose callings are not so urgent on them, by any necessities of themselves or others, and who may have more vacant time, must gladly take it for the good of their souls, in the use of contemplation, and other holy duties. And others that are under greater necessities, urgencies, obligations, or cannot be spared from the service of others, (as physicians, lawyers, &c.) must be less in contemplation, and prefer the greatest good.

5. Public necessities or service may with some be so great as to dispense with all secret duty both of prayer and contemplation (except short mental ejaculations) for some days together. So in wars it oft falls out that necessity forbiddeth all set or solemn holy service for many days together (even on the Lord's day). So a physician may sometimes be tied to so close attendance on his patients, as will not allow him time for a set prayer. So sometimes a preacher may be so taken up in preaching, and exhorting, and resolving people's weighty doubts, that they shall scarce have time for secret duties, for some days together (though such happy impediments are rare). In these cases to do the lesser is a sin, when the greater is neglected.

6. Servants, who are not masters of their time, must be faithful in employing it to their masters' service, and take none for holy duty from that part which they should work in; but rather from their rest so far as they are able; intermixing meditations with their labours when they can: but redeeming such time as is allowed them, the more diligently, because their opportunities are so rare and short.

7. The Lord's day, (excepting works of necessity,) and such vacancies as hinder not other work, (as when they travel on the way, or work, or wake in the night, &c.) are every man's own time, which he is not to alienate to another's service, but to reserve and use for the service of God, and for his soul, in holy duties.

8. Some persons cannot bear much contemplation, especially melancholy and weak-headed people; and such must serve God so much the more in other duties which they are able for; and must not tire out and distract themselves, with striving to do that which they are not able to undergo. But others feel no inconvenience by it at all, as I can speak by my own experience: my weakness and decay of spirits inclining me most to a dulness of mind, I find that the most exciting serious studies and contem-

plations, in the greatest solitude, are so far from hurting me by any abatement of health, or hilarity, or serenity of mind, that they seem rather a help to all. Those that can thus bear long solitude and contemplation, ought to be the more exercised in it, except when greater duties must take place. But to melancholy persons it is to be avoided as a hurt.

9. To the same persons, sometimes their own necessities require contemplation most, and sometimes action; and so that which is at one time a duty, may at another time be none.

10. A mere sinful backwardness is not to be indulged. A diseased disability (such as comes from melancholy, weak-headedness, or decay of memory) must be endured, and not too much accused; when Christ excused worse in his disciples, saying, "The spirit is willing, but the flesh is weak." But a sinful backwardness in cases of absolute necessity, is not at all to be endured, but striven against with all your power, whatever it cost you: as to bring yourselves to so much serious consideration, as is necessary to your repentance and unfeigned faith, and godly conversation, this must be done whatever follow; though the devil persuade you that it will make you melancholy or mad; for without it, you are far worse than mad.

11. The most desirable life, to those that have their choice, is that which joineth together contemplation and action; so as there shall be convenient leisure for the most high and serious contemplation, and this improved to fit us for the most great and profitable action. And such is the life of a faithful minister of Christ: and therefore no sort of men on earth are more obliged to thankfulness than they.

12. Servants, and poor men, and diseased men, and others, that are called off from much contemplation, and employed in a life of obedient action, yea, or suffering, by the providence of God, and not by their own sinful choice, must understand, that their labour and patience is the way of their acceptable attendance upon God, in the expense of most part of their time. And though it is madness in those that hope God will accept of their labours, instead of true faith and repentance, and a godly life; (for these must go together, and hinder not each other;) yet, instead of such further contemplations as are not necessary to the being of a godly life, a true christian may believe that his obedient labours and sufferings shall be accepted. If you set one servant to cast up an account, and another to sweep your chimney or channels, you will not accept the former, and reject the latter, for the difference of their works; but you will rather think that he hath most merited your acceptance, who yielded without grudging to the basest service. And doubtless it is an aggravation of acceptable obedience, when we readily and willingly serve God in the lowest, meanest work. He is too fine to serve him, who saith, I will serve thee in the magistracy or ministry, but not at plough or cart, or any such drudgery.¹ And if thou be but in God's way, he can make thy very obedience a state of greater holiness and safety, than if thou hadst spent all that time in the study of holy things, as you see many ungodly ministers do all their lifetime, and are never the better for it. It is not the quality of the work, but God's blessing, that makes it do you good. Nor is he most beloved of God, who hath rolled over the greatest number of good thoughts

in his mind, or of good words in his mouth, no, nor he that hath stirred up the strongest passions hereabouts; but he that loveth God and heaven best, and hateth sin most, and whose will is most confirmed for holiness of life. He that goeth about his labour in obedience to God, may have as much comfort as another that is meditating or praying. But neither labour nor prayer is matter of comfort to an ungodly, carnal heart.

Yea, if decay of memory or natural ability take you off both action and contemplation, you may have as much acceptance, and solid comfort, in a patient bearing of the cross, and an obedient, cheerful submission to the holy will of God.

Tit. 5. Directions to the Melancholy about their Thoughts.

It is so easy and ordinary a thing for some weak-headed persons, to cast themselves into melancholy, by over-straining either their thoughts or their affections, and the case of such is so exceeding lamentable, that I think it requisite to give such some particular directions by themselves.² And the rather because I see some persons that are unacquainted with the nature of this and other diseases, exceedingly abuse the name of God, and bring the profession of religion into scorn, by imputing all the effects and speeches of such melancholy persons to some great and notable operations of the Spirit of God, and thence draw observations of the methods and workings of God upon the soul, and of the nature of the legal workings of the spirit of bondage. (As some other such have divulged the prophecies, the possessions and dispossessioning of hysterical women, as I have read, especially in the writings of the friars.) I do not call those melancholy, who are rationally sorrowful for sin, and sensible of their misery, and solicitous about their recovery and salvation, though it be with as great seriousness as the faculties can bear; as long as they have sound reason, and the imagination, fantasy, or thinking faculty is not crazed or diseased: but by melancholy I mean this diseased craziness, hurt, or error of the imagination, and consequently of the understanding, which is known by these following signs (which yet are not all in every melancholy persons).³

1. They are commonly exceeding fearful, causelessly or beyond what there is cause for: every thing which they hear or see is ready to increase their fears, especially if fear was the first cause, as ordinarily it is. 2. Their fantasy most erreth in aggravating their sin, or dangers, or unhappiness: every ordinary infirmity they are ready to speak of with amazement, as a heinous sin; and every possible danger they take for probable, and every probable one for certain; and every little danger for a great one; and every calamity for an utter undoing. 3. They are still addicted to excess of sadness: some weeping they know not why, and some thinking it ought to be so: and if they should smile or speak merrily, their hearts smite them for it, as if they had done amiss. 4. They place most of their religion in sorrowing and austerities to the flesh. 5. They are continual self-accusers, turning all manner of accusation against themselves, which they hear, or read, or see, or think of: quarrelling with themselves for every thing they do, as a contentious person doth with others. 6. They are still apprehending them-

¹ Petrarch speaking of his intimacy and esteem with kings and princes, addeth, Multos tamen eorum quos valde amabam effugi: tantus mihi fuit insitus amor libertatis; ut cujus vel nomen ipsum libertati, vel illi esse contrarium videretur, omni studio declinarem. In Vita Sua.

² Read more after, part iii. against despair.

³ Stoici dicunt sapientem nunquam sanitate mentis excidere: incidere tamen aliquando in imaginationes absurdas propter atræ bilis redundantiam, sive ob delirationem non quidem deviatione rationis, verum ex imbecillitate naturæ. Laert. in Zenone.

selves forsaken of God, and are prone to despair : they are just like a man in a wilderness, forsaken of all his friends and comforts, forlorn and desolate : their continual thought is, I am undone, undone, undone ! 7. They are still thinking that the day of grace is past, and that it is now too late to repent or to find mercy. If you tell them of the tenor of the gospel, and offers of free pardon to every penitent believer, they cry out still, Too late, too late, my day is past ; not considering that every soul that truly repenteth in this life is certainly forgiven. 8. They are oft tempted to gather despairing thoughts from the doctrine of predestination, and to think that if God have reprobated them, or have not elected them, all that they can do, or that all the world can do, cannot save them ; and next they strongly conceit that they are not elected, and so that they are past help or hope : not knowing that God electeth not any man separately or simply to be saved, but conjunctly to believe, repent, and to be saved ; and so to the end and means together ; and that all that will repent and choose Christ and a holy life, are elected to salvation, because they are elected to the means and condition of salvation, which, if they persevere, they shall enjoy. To repent is the best way to prove that I am elected to repent. 9. They never read or hear of any miserable instance, but they are thinking that this is their case. If they hear of Cain, of Pharaoh given up to hardness of heart, or do but read that some are vessels of wrath fitted to destruction, or that they have eyes and see not, ears and hear not, hearts and understand not, they think, This is all spoken of me ; or, This is just my case. If they hear of any terrible example of God's judgments on any, they think it will be so with them. If any die suddenly, or a house be burnt, or any be distracted, or die in despair, they think it will be so with them. The reading of Spira's case causeth or increaseth melancholy in many ; the ignorant author having described a plain melancholy, contracted by the trouble of sinning against conscience, as if it were a damnable despair of a sound understanding. 10. And yet they think that never any one was as they are. I have had abundance in a few weeks with me, almost just in the same case, and yet every one say that never any one was as they. 11. They are utterly unable to rejoice in any thing ; they cannot apprehend, believe, or think of any thing that is comfortable to them. They read all the threatenings of the word with quick sense and application, but the promises they read over and over, without taking notice of them, as if they had not read them ; or else say, They do not belong to me : the greater the mercy of God is, and the riches of grace, the more miserable am I that have no part in them. They are like a man in continual pain or sickness, that cannot rejoice, because the feeling of his pain forbiddeth him. They look on husband, wife, friends, children, house, goods, and all without any comfort ; as one would do that is going to be executed for some crime. 12. Their consciences are quick in telling them of sin, and putting them upon any dejection as a duty ; but they are dead to all duties that tend to consolation ; as to thanksgiving for mercies, praises of God, meditating on his love, and grace, and Christ, and promises : put them never so hard on these, and they feel not their duty, nor make any conscience of it, but think it is a duty for others, but unsuitable to them. 13. They always say that they cannot believe, and therefore think they cannot be saved : because that commonly they mistake the nature of faith, and take it to be a believing that they themselves are forgiven and in favour with God, and shall be saved ; and because they cannot believe this, (which their disease

will not suffer them to believe,) therefore they think that they are no believers : whereas saving faith is nothing but such a belief that the gospel is true, and Christ is the Saviour to be trusted with our souls, as causeth our wills to consent that he be ours and that we be his, and so to subscribe the covenant of grace. Yet while they thus consent, and would give a world to be sure that Christ was theirs, and to be perfectly holy, yet they think they believe not, because they believe not that he will forgive or save them. 14. They are still displeased and discontented with themselves ; just as a peevish, froward person is apt to be with others : see one that is hard to be pleased, and is finding fault with every thing that he sees or hears, and offended at every one that comes in his way, and suspicious of every body that he sees whispering ; and just so is a melancholy person against himself ; suspecting, and displeased and finding fault with all. 15. They are much addicted to solitariness, and weary of company for the most part. 16. They are given up to fixed musings, and long, poring thoughts to little purpose : so that deep musings and thinkings are their chief employments, and much of their disease. 17. They are much averse to the labours of their callings, and given to idleness ; either to lie in bed, or sit thinking unprofitably by themselves. 18. Their thoughts are most upon themselves, like the millstones that grind on themselves, when they have no grist : so one thought begets another : their thoughts are taken up about their thoughts : when they have been thinking irregularly, they think again what they have been thinking on : they meditate not much on God, (unless on his wrath,) nor heaven, nor Christ, nor the state of the church, nor any thing without them (ordinarily) ; but all their thoughts are contracted and turned inwards on themselves : self-troubling is the sum of their thoughts and lives. 19. Their thoughts are all perplexed like ravelled yarn or silk ; or like a man in a maze, or wilderness, or that hath lost himself and his way in the night : he is poring and groping about, and can make little of any thing, but is bewildered, and moidered, and entangled the more ; full of doubts and difficulties, out of which he cannot find the way. 20. He is endless in his scruples : afraid lest he sin in every word he speaketh, and in every thought, and every look, and every meal he eateth, and all the clothes he weareth : and if he think to amend them, he is still scrupling his supposed amendments : he dare neither travel, nor stay at home, neither speak, nor be silent ; but he is scrupling all ; as if he were wholly composed of self-perplexing scruples. 21. Hence it comes to pass that he is greatly addicted to superstition ; to make many laws to himself that God never made him ; and to insnare himself with needless vows, and resolutions, and hurtful austerities ; " touch not, taste not, handle not ;" and to place his religion much in such outward, self-imposed tasks ; to spend so many hours in this or that act of devotion ; to wear such clothes, and forbear other that are finer ; to forbear all diet that pleaseth the appetite, with much of the like. A great deal of the perfection of popish devotion proceeded from melancholy, though their government come from pride and covetousness. 22. They have lost the power of governing their thoughts by reason ; so that if you convince them that they should cast out their self-perplexing, unprofitable thoughts, and turn their thoughts to other subjects, or be vacant, they are not able to obey you : they seem to be under a necessity or constraint ; they cannot cast out their troublesome thoughts ; they cannot turn away their minds ; they cannot think of love and

• Col. ii. 18-23.

mercy; they can think of nothing but what they do think of, any more than a man in the tooth-ach can forbear to think of his pain. 23. They usually grow hence to a disability to any private prayer or meditation; their thoughts are presently cast all into a confusion, when they should pray or meditate; they scatter abroad a hundred ways; and they cannot keep them upon any thing: for this is the very point of their disease; a distempered, confused fantasy, with a weak reason which cannot govern it. Sometimes terror driveth them from prayer; they dare not hope, and therefore dare not pray: and usually they dare not receive the Lord's supper; here they are fearfulest of all; and if they do receive it, they are cast down with terrors, fearing that they have taken their own damnation, by receiving unworthily. 24. Hence they grow to a great averseness to all holy duty: fear and despair make them go to prayer, hearing, reading, as a bear to the stake; and then they think they are haters of God and godliness, imputing the effects of their disease to their souls; when yet at the same time, those of them that are godly, would rather be freed from all their sins, and be perfectly holy, than have all the riches or honour in the world. 25. They are usually so taken up with busy and earnest thoughts, (which being all perplexed, do but strive with themselves, and contradict one another,) that they feel it just as if something were speaking within them, and all their own violent thoughts were the pleadings and impulse of some other; and therefore they are wont to impute all their fantasies, either to some extraordinary actings of the devil, or to some extraordinary motions of the Spirit of God: and they are used to express themselves in such words as these, *It was set upon my heart, or it was said to me, that I must do thus and thus; and then it was said, I must not do this or that; and I was told I must do so or so.* And they think that their own imagination is something talking in them, and saying to them all that they are thinking. 26. When melancholy groweth strong, they are almost always troubled with hideous, blasphemous temptations, against God, or Christ, or the Scripture, and against the immortality of the soul; which cometh partly from their own fears, which make them think most (against their will) of that which they are most afraid of thinking: as the spirits and blood will have recourse to the part that is hurt. The very pain of their fears doth draw their thoughts to what they fear. As he that is over-desirous to sleep, and afraid lest he shall not sleep, is sure to wake, because his fears and desires keep him waking: so do the fears and desires of the melancholy cross themselves. And withal, the malice of the devil plainly here interposeth, and taketh advantage by this disease, to tempt and trouble them, and to show his hatred to God, and Christ, and Scripture, and to them. For as he can much easier tempt a choleric person to anger, than another, and a phlegmatic, fleshly person to sloth, and a sanguine or hot-tempered person to lust, and wantonness; so also a melancholy person to thoughts of blasphemy, infidelity, and despair. And oftentimes they feel a vehement urgency, as if something within them urged them to speak such or such a blasphemous or foolish word; and they can have no rest unless they yield in this, and other such cases, to what they are urged to. And some are ready to yield in a temptation to be quiet: and when they have done, they are tempted utterly to despair because they have committed so great a sin: and when the devil hath got this advantage of them, he is still setting it before them. 27. Hereupon they are further tempted to think they have committed the sin against the Holy Ghost; not understanding what that sin is, but fearing it is theirs,

because it is a fearful sin: at least they think they shall not be forgiven; not considering that a temptation is one thing, and a sin another; and that no man hath less cause to fear being condemned for his sin, than he that is least willing of it, and most hateth it. And no man can be less willing of any sin, than these poor souls are of the hideous, blasphemous thoughts which they complain of. 28. Hereupon some of them grow to think that they are possessed of devils: and if it do but enter into their fantasy how possessed persons used to act, the very strength of imagination will make them do so too: so that I have known those that would swear, and curse, and blaspheme, and imitate an inward alien voice, thinking themselves that it was the devil in them that did all this. But these that go so far are but few. 29. Some of them that are near distraction, verily think that they hear voices, and see lights and apparitions, that the curtains are opened on them, that something meets them, and saith this or that to them, when all is but the error of a crazed brain and sick imagination. 30. Many of them are weary of their lives, through the constant, tiring perplexities of their minds; and yet afraid of dying: some of them resolutely famish themselves: some are strongly tempted to murder themselves, and they are haunted with the temptation so restlessly, that they can go no whither but they feel as if somewhat within them put them on, and said, *Do it, do it*; so that many poor creatures yield, and make away with themselves. 31. Many of them are restlessly vexed with fears of want, and poverty, and misery to their families; and of imprisonment or banishment; and lest somebody will kill them; and every one that they see whisper, they think is plotting to take away their lives. 32. Some of them lay a law upon themselves that they will not speak, and so live long in resolute silence. 33. All of them are intractable, and stiff in their own conceits, and hardly persuaded out of them, be they never so irrational. 34. Few of them are the better for any reason, conviction, or counsel that is given them: if it seem to satisfy, and quiet, and rejoice them at the present, to-morrow they are as bad again: it being the nature of their disease, to think as they do think; and their thoughts are not cured while the disease is uncured. 35. Yet in all this distemper, few of them will believe that they are melancholy; but abhor to hear men tell them so, and say it is but the rational sense of their unhappiness, and the forsakings and heavy wrath of God. And therefore they are hardly persuaded to take any physic or use any means for the cure of their bodies, saying that they are well, and being confident that it is only their souls that are distressed.

This is the miserable case of these poor people, greatly to be pitied, and not to be despised by any. I have spoken nothing but what I have often seen and known. And let none despise such, for men of all sorts do fall into this misery; learned and unlearned, high and low, good and bad, yea, some that have lived in greatest jollity and sensuality, when God hath made them feel their folly.

The causes of it are, 1. Most commonly some worldly loss, or cross, or grief, or care, which made too deep an impression on them. 2. Sometimes excess of fear upon any common occasion of danger. 3. Sometimes over-hard and unintermitted studies, or thoughts, which screw up and rack the fantasy too much. 4. Sometimes too deep fears, or too constant, and serious, and passionate thoughts and cares about the danger of the soul. 5. The great preparatives to it, (which are indeed the principal cause,) are a weak head, and reason, joined with strong passion, which are oftentimes found in women, and those to

whom it is natural. 6. And in some it is brought in by some heinous sin, the sight of which they cannot bear, when conscience is but once awakened.

When this disease is gone very far, directions to the persons themselves are vain, because they have not reason and free-will to practise them; but it is their friends about them that must have the directions. But because with the most of them, and at first, there is some power of reason left, I give directions for the use of such.

Direct. 1. See that no error in religion be the cause of your distress: especially understand well the covenant of grace, and the riches of mercy manifested in Christ. Among others, it will be useful to you to understand these following truths.

Special truths to be known for preventing causeless troubles.

1. That our thoughts of the infinite goodness of God, should bear proportion with our thoughts concerning his infinite power and wisdom.

2. That the mercy of God hath provided for all mankind so sufficient a Saviour, that no sinner shall perish for want of a sufficient satisfaction made for his sins by Christ, nor is it made the condition of any man's salvation or pardon, that he satisfy for his own sins.

3. That Christ hath in his gospel covenant (which is an act of oblivion) made over himself with pardon and salvation, to all that will penitently and believingly accept the offer. And that none perish that hear the gospel, but the final, obstinate refusers of Christ and life.

4. That he that so far believeth the truth of the gospel, as to consent to the covenant of grace, even that God the Father be his Lord and reconciled Father, and Christ his Saviour, and the Holy Ghost his Sanctifier, hath true, saving faith, and right to the blessing of the covenant.

5. That the day of grace is so far commensurate or equal to our lifetime, that whosoever truly repenteth and consenteth to the covenant of grace, before his death, is certainly pardoned, and in a state of life: and that it is every man's duty so to do, that pardon may be theirs.

6. That Satan's temptations are none of our sins, but only our yielding to them.

7. That the effects of natural sickness or diseasedness, are not (in themselves) sins.

8. That those are the smallest sins (formally) and least like to condemn us, which we are most unwilling of, and are least in love or liking of.

9. That no sin shall condemn us which we hate more than love, and which we had rather leave and be delivered from than keep: for this is true repentance.

10. That he is truly sanctified who had rather be perfect in holiness of heart and life, in loving God, and living by faith, than to have the greatest pleasures, riches, or honours of the world; taking in the means also by which both are attained.

11. That he who hath this grace and desire may know that he is elect; and the making of our calling sure by our consenting to the holy covenant, is the making of our election sure.

12. That the same thing which is a great duty to others, may be no duty to one, who by bodily distemper (as fevers, phrensies, melancholy) is unable to perform it.

Direct. II. Take heed of worldly cares, and sorrows, and discontents. Set not so much by earthly things, as to enable them to disquiet you; but learn to cast your cares on God. You can have less peace in any affliction which cometh by such a carnal, sinful means. It is much more safe to be distracted with cares for heaven than for earth.

Direct. III. Meditation is no duty at all for a melancholy person, except some few that are able to bear a diverting meditation, which must be of something furthest from the matter which troubleth them; or except it be short meditations like ejaculatory prayers. A set and serious meditation will but confound you, and disturb you, and disable you to other duties. If a man have a broken leg, he must not go on it till it is knit, lest all the body fare the worse. It is your thinking faculty, or your imagination, which is the broken, pained part; and therefore you must not use it about the things that trouble you. Perhaps you will say, That this is to be profane, and forget God and your soul, and let the tempter have his will. But I answer, No; it is but to forbear that which you cannot do at present, that by doing other things which you can do, you may come again to do this which you now cannot do: it is but to forbear attempting that, which will but make you less able to do all other duties. And at the present, you may conduct the affairs of your soul by holy reason. I persuade you not from repenting or believing, but from set, and long, and deep meditations, which will but hurt you.

Direct. IV. Be not too long in any secret duty which you find you are not able to bear. Prayer itself, when you are unable, must be performed but as you can; short confessions and requests to God must serve instead of longer secret prayers, when you are unable to do more. If sickness may excuse a man for being short, where nature will not hold out, the case is the same here, in the sickness of the brain and spirits. God hath appointed no means to do you hurt.

Direct. V. Where you find yourselves unable for a secret duty, struggle not too hard with yourselves, but go that pace that you are able to go quietly. For as every striving doth not enable you, but vex you, and make duty wearisome to you, and disable you more, by increasing your disease: like an ox that draweth unquietly, and a horse that chafeth himself, that quickly tireth. Preserve your willingness to duty, and avoid that which makes it grievous to you. As to a sick stomach, it is not eating much, but digesting well, that tends to health; and little must be eaten when much cannot be digested; so it is here in case of your meditations and secret prayers.

Direct. VI. Be most in those duties which you are best able to bear; which, with most, is prayer, with others hearing, and good discourse. As a sick man whose stomach is against other meats, must eat of that which he can eat of. And God hath provided variety of means, that one may do the work, when the other are wanting. Do not misunderstand me; in cases of absolute necessity, I say again, you must strive to do it whatever come of it. If you are backward to believe, to repent, to love God and your neighbour, to live soberly, righteously, and godly, to pray at all; here you must strive, and not excuse it by any backwardness; for it is that which must needs be done, or you are lost. But a man that cannot read may be saved without his reading; and a man in prison or sickness may be saved without hearing the word, and without the church communion of saints: and so a man disabled by melancholy, may be saved by shorter thoughts and ejaculations, without set and long meditations and secret prayers; and other duties which he is able for will supply the want of these. Even as nature hath provided two eyes, and two ears, and two nostrils, and two reins, and lungs, that when one is stopped or faulty, the other may supply its wants for a time; so it is here.

Direct. VII. Avoid all unnecessary solitariness, and be as much as possible in honest, cheerful com-

pany. You have need of others, and are not sufficient for yourselves; and God will use and honour others, as his hands, to deliver us his blessings. Solitariness is to those that are fit for it, an excellent season for meditation and converse with God and with our hearts; but to you, it is the season of temptation and danger. If Satan tempted Christ himself, when he had him fasting and solitary in a wilderness; much more will he take this as his opportunity against you. Solitude is the season of musings and thoughtfulness, which are the things which you must fly from, if you will not be deprived of all.

Direct. VIII. When blasphemous or disturbing thoughts look in, or fruitless musings, presently meet them, and use that authority of reason which is left you, to cast them and command them out. If you have not lost it, reason and the will have a command over the thoughts as well as over the tongue, or hands, or feet. And as you would be ashamed to run up and down, or fight with your hands, and say, I cannot help it; or to let your tongue run all day, and say, I cannot stop it; so should you be ashamed to let your thoughts run at random, or on hurtful things, and say, I cannot help it. Do you do the best you can to help it? Cannot you bid them be gone? Cannot you turn your thoughts to something else? Or cannot you rouse up yourself, and shake them off? Some by casting a little cold water in their own faces, or bidding another do it, can rouse themselves from melancholy musings as from sleep. Or cannot you get out of the room, and set yourself about some business which will divert you? You might do more than you do, if you were but willing, and know how much it is your duty.

Direct. IX. When you do think of any holy things, let it be of the best things; of God, and grace, and Christ, and heaven; or of your brethren, or the church: and carry all your meditations outward; but be sure you pore not on yourselves, and spend not your thoughts upon your thoughts. As we have need to call the thoughts of careless sinners inwards, and turn them from the creature and sin, upon themselves; so we have need to call the thoughts of self-perplexing, melancholy persons outwards; for it is their disease to be still grinding upon themselves. Remember that it is a far higher, nobler, and sweeter work to think of God, and Christ, and heaven, than of such worms as we ourselves are. When we go up to God, we go to love, and light, and liberty; but when we look down into ourselves, we look into a dungeon, a prison, a wilderness, a place of darkness, horror, filthiness, misery, and confusion. Therefore, though such thoughts be needful, so far as without them our repentance and due watchfulness cannot be maintained, yet they are grievous, ignoble, yea, and barren, in comparison of our thoughts of God. When you are poring on your hearts, to search whether the love of God be there or no, it were wiser to be thinking of the infinite amiableness of God; and that will cause it, whether it were there before or not. So instead of poring on your hearts, to know whether they are set on heaven, lift up your thoughts to heaven, and think of its glory, and that will raise them thither, and give you and show you that which you were searching for. Bestow that time in planting holy desires in the garden of your hearts, which you bestow in routing and puzzling yourselves in searching whether it be there already. We are such dark, confused things, that the sight of ourselves is enough to raise a loathing and a horror in our minds, and make them melancholy; but in God and glory there is nothing to discourage our thoughts, but all to delight them, if Satan do not misrepresent him to us.

Direct. X. Overlook not the miracle of love which God hath showed us in the wonderful incarnation, office, life, death, resurrection, ascension, and reign of our Redeemer; but steep your thoughts most in these wonders of mercy, proposed by God to be the chief matter of your thoughts. You should in reason lay out many thoughts of Christ and grace, for one that you lay out on your sin and misery. God requireth you to see your sin and misery, but so much as tendeth to magnify the remedy, and cause you to accept it. Never think of sin and hell alone; but as the way to the thoughts of Christ and grace. This is the duty even of the worst. Are your sins ever before you? Why is not pardoning grace in Christ before you? Is hell open before you? Why is not the Redeemer also before you? Do you say, Because that sin and hell are yours, but Christ, and holiness, and heaven, are none of yours? I answer you, It is then because you will have it so: if you would not have it so, it is not so. God hath set life first before you, and not only death. He hath put Christ, and holiness, and heaven in his end of the balance; and the devil puts the pleasure of sin for a season in the other end. That which you choose unfeignedly is yours; for God hath given you your choice. Nothing is truer than that God hath so far made over Christ and life to all that hear the gospel, that nothing but their final obstinate refusal can condemn them: 'Christ and life are brought to the will and choice of all, though all have not wills to accept and choose him. And if you would not have Christ, and life, and holiness, what would you rather have? and why complain you?

Direct. XI. Think and speak as much of the mercy which you have received, as of the sin you have committed; and of the mercy which is offered you, as of what you want. You dare not say that the mercy you have received, is no more worthy to be remembered and mentioned, than all your sins. Shall God do so much for you, and shall it be overlooked, extenuated, and made nothing of? as if his mercies had been a bare bone, or barren wilderness, which would yield no sustenance to your thoughts. Be not guilty of so great unthankfulness. Thoughts of love and mercy would breed love and sweetness in the soul; while thoughts of sin and wrath only breed averseness, terror, bitterness, perplexity, and drive away the heart from God.

Direct. XII. Tie yourselves daily to spend as great a part of your time in your prayers, in the confessing of mercy received, as in confessing sin committed; and in the praises of God, as in the lamenting of your own miseries. You dare not deny but this is your duty, if you understand your duty; thanksgiving and praise are greater duties than confessing sin and misery. Resolve then that they shall have the largest share of time. If you will but do this much, (which you can do if you will,) it will in time take off the bitterness of your spirits; and the very frequent mention of sweeter things, will sweeten your minds, and change their temperature and habit, as change of diet changeth the temperature of the body. I beseech you, resolve, and try this course. If you cannot mention mercy so thankfully as you would, nor mention God's excellencies so holily and praisefully as you would, yet do what you can, and mention them as you are able. You may command your time, (what shall have the greatest share in prayer,) though not your affections; you will find the benefit very great, if you will but do this.

Direct. XIII. Overvalue not the passionate part of duty, but know that judgment, will, and practice,
p John iii. 16; 1 John v. 10—12; Rev. xxii. 17; John v. 40.

a high esteem of God and holiness, a resolved choice, and a sincere endeavour, are the life of grace and duty, when feeling passions are but lower, uncertain things. You know not what you do, when you lay so much on the passionate part; nor when you strive so much for deep and transporting apprehensions; these are not the great things, nor essentials of holiness. Too much of this feeling may distract you. God knoweth how much you are able to bear. Passionate feelings depend much upon nature. Some persons are more sensible than others; a little thing goeth deep with some: the wisest and weightiest persons are usually least passionate; and the weakest hardly moderate their passions. God is not an object of sense, and therefore more fit for the understanding and will, than the passions, to work upon. That is the holiest soul which is most inclined to God, and resolved for him, and conformed to his will; and not that which is affected with the deepest griefs, and fears, and joys, and other such transporting passions; though it were best, if even holy passions could be raised at the will's command, in that measure which fitteth us best for duty. But I have known many complain for want of deeper feeling, who if their feeling (as they called their passion) had been more, it might have distracted them. I had rather be that christian that loathes himself for sin, resolveth against it, and forsaketh it, though he cannot weep for it; than one of those that can weep to-day, and sin again to-morrow, and whose sinful passions are quickly stirred, as well as their better passions.

Direct. XIV. Make not too great a matter of your own thoughts; and take not too much notice of them; but if Satan cast in molesting thoughts, if you cannot cast them out, set light by them, and take less notice of them. Making a great matter of every thought that is cast into your mind, will keep those thoughts in your mind the longer. For that which we are most sensible of, we most think on; and that which we least regard, we least remember. If you would never be rid of them, the way is to be still noting them, and making too great a matter of them. These troublesome thoughts are like troublesome scolds, that if you regard them, and answer them, will never have done with you; but if you let them talk, and take no notice of them, nor make any answer to them, they will be weary and give over. The devil's design is to vex and disquiet you; and if he see you will not be vexed and disquieted, he will give over attempting it. I know you will say, Should I be so ungodly as to make light of such sinful thoughts? I answer, Make not so light of them as to be indifferent what thoughts are in your mind, nor so as to take the small sin to be none; but make so light of them as not to take them for greater nor more dangerous sins than they are; and so light of them as not to take distinct, particular notice of them, nor to disquiet yourselves about them; for if you do, you will have no room in your thoughts for Christ and heaven, and that which should take up your thoughts; but the devil will rejoice to see how he employeth you in thinking over your own thoughts, or rather his temptations; and that he can employ you all the day in hearkening to all that he will say to you, and in thinking of his motions instead of thinking on the works of God. There are none of God's servants without irregularities and sin of thoughts, which they must daily ask forgiveness of, and rejoice to think that they have a sufficient Saviour and remedy, and that sin shall but occasion the magnifying of grace; but if they should excessively observe and be troubled at every unwarrantable thought, it would be a snare to take them

off almost all their greater duties. Would you like it in your servant, if he should stop in observing and troubling himself about every ordinary imperfection in his work, instead of going on to do it?

Direct. XV. Remember that it is no sin to be tempted, but only to yield to the temptation; and that Christ himself was carried about and tempted blasphemously by the devil, even to fall down and worship him; and yet he made these temptations but an advantage to the glory of his victory. Take not the devil's sin to be yours. Are your temptations more horrid and odious than Christ's were? What if the devil had carried you to the pinnacle of the temple as he did Christ? Would you not have thought that God had forsaken you, and given you up to the power of Satan? But you will say, that you yield to the temptation, and so did not Christ. I answer, It cannot be expected that sinful man should bear a temptation as innocently as Christ did? Satan found nothing in Christ to comply with him; but in us he findeth a sinful nature! Wax will receive an impression when marble will not. But it is not every sinful taint that is a consent to the sin to which we are tempted.

Direct. XVI. Consider how far you are from loving, delighting in, or being loth to leave these sinful thoughts; and that no sin condemneth, but that which is so loved and delighted in, as that you had rather keep than leave it. Would you not fain be delivered from all these horrid thoughts and sins? Could you not be willing to live in disgrace, or want, or banishment, so you might but be free from sin? If so, why doubt you of the pardon of it? Can you have any surer sign of repentance, or that your sin is not a reigning, unpardoned sin, than that it is not loved and desired by you? The less will, the less sin, and the more will, the more sin. The covetous man loveth his money, and the fornicator loveth his lust, and the proud man loveth his honour, and the drunkard loveth his cups, and the glutton loveth to satisfy his appetite; and so love these that they will not leave them. But do you love your disturbing, confused, or blasphemous thoughts? Are you not so weary of them, as to be even weary of your lives because of them? would you not be glad and thankful never to be troubled with them more? And yet do you doubt of pardon?

Direct. XVII. Charge not your souls any deeper than there is cause with the effects of your disease. Indeed remotely a man that in distraction thinks or speaks amiss, may be said to be faulty, so far as his sin did cause his disease; but directly and of itself, the involuntary effects of sickness are no sin. Melancholy is a mere disease in the spirits and imagination, though you feel no sickness; and it is as natural for a melancholy person to be hurried and molested with doubts, and fears, and despairing thoughts, and blasphemous temptations, as it is for a man to talk idly in a fever when his understanding faileth; or to think of and desire drink, when his fever kindleth vehement thirst. And how much would you have a man in a fever accuse himself for such a thirst, or such thoughts, desire, or talk? If you had those hideous thoughts in your dreams, which you have when you are awake, would you think them unpardoned sins, or rather unavoidable infirmities? why your distemper makes them to be to you but almost as dreams.

Direct. XVIII. Be sure that you keep yourself constantly employed (as far as your strength will bear) in the diligent labours of a lawful calling; and spend none of your precious time in idleness. Idleness is the tide-time of the tempter: when you are idle, you invite the devil to come and vex you.

Then you can have while to hearken to him, and think on all that he will put into your minds, and then to think over all those thoughts again! When you have nothing else to do, the devil will find you such work. Then you must sit still and muse; and your thoughts must be stirring in the mud of your own distempers, as children lie paddling in the dirt. And idleness is a sin, which God will not favour. He hath commanded you to "labour six days, and in the sweat of your brows to eat your bread; and he that will not labour is unworthy to eat," 2 Thess. iii. Remember that time is precious, and doth haste away, and God hath given you none in vain. Therefore, as you are troubled for other sins, make conscience of this sin, and waste not one quarter of an hour's time in your idle, unprofitable musings. It is just with God to make your sin itself to be your punishment, and your own idle thoughts to chastise you daily, when you will not get up and go about your lawful business. Nor will pretences of prayer, or any devotion, excuse your idleness, for it is against the law of God. Above all that I have said to you, let me entreat you therefore to obey this one direction. I have known despairing, melancholy persons cured by setting themselves resolutely and diligently about their callings (and changing air and company, and riding abroad.) If you will sit musing in a corner, and sin against God by idleness and loss of time, and increase your own miseries withal, rather than you will rouse up yourself, and ply your business, your calamity is just. Say not, that you have little or nothing to do; for God hath made it the duty of all, be they never so rich, to labour in such employment as is suitable to their place and strength.

Direct. XIX. Do but mark well how much the devil gets by keeping you in sad, despondent thoughts; and then you may easily see that it cannot be your duty, nor best for you, which is so gainful and pleasing to the devil. By keeping you in these self-perplexing doubts and fears, he robs God of the thanks and praise which you owe him for all his mercies. These highest duties you cast aside, as if they did not belong to you. You give not God the honour of his most miraculous mercy, in our redemption; nor do you study, or relish, or admire, or magnify the riches of grace in Jesus Christ! You have poor, low thoughts of the infinite love of God, and are unfit to judge of it or perceive it, being like a choleric stomach, which puts a continual bitterness in the mouth, which hinders it from tasting any sweetness in their meat. It hereby unfitteth you for the love of God, and more inclineth you to hate him, or fly from him as an enemy, while the devil representeth him to you as one that hateth you; it loseth your time; it depriveth you of all your willingness to duty, and delight in duty, and maketh all God's service a burden and vexation to you. It is very contrary to the spirit of adoption, and to the whole frame of evangelical worship and obedience. And will you, under pretence of being more humbled, and sorrowful, and sensible, thus gratify Satan, and wrong God and yourselves.

Direct. XX. Trust not to your own judgment, in your melancholy state, either as to the condition of your souls, or the choice and conduct of your thoughts or ways; but commit yourselves to the judgment and direction of some experienced, faithful guide. You are no fit judges of your own condition, nor of the way of your duty, in this dark, distempered condition that you are in. Either your mind and imagination is well or ill: if it be well, why complain you of all those disturbances, and confusions, and disability to meditate and pray? If it be

ill, why will you be so self-conceited as to think yourselves able to judge of yourselves, with such a distempered fantasy of mind? It is one of the worst things in melancholy persons, that commonly they are most wise in their own eyes, and stiff in their own conceits, when their brains are sickest, and their understanding weakest; and that they are confident, and unruly, and unpersuadable, as if they were proud of those pitiful understandings, and thought nobody knows so well as they. Oh! say they, you know not my case! Am not I liker to know your case, who have seen so many score in that case, than you are that never knew it in any but yourself? A man that stands by may better know the case of a man that is in a dream, than he can know his own. You say that others feel not what you feel! no more doth the physician feel what a man in a fever, or falling-sickness, or distraction feelth; and yet by the report of what you say you feel, and by what he seeth, he far better knoweth your disease, the nature and the cure of it, than you that feel it. Therefore as a wise man, when he is sick, will trust himself, under God, to the direction of his physician and the help of his friends about him, and not lie wrangling against their help and counsel, and wilfully refuse it, because they advise him contrary to his feeling; so will you do, if you are wise; trust yourself with some fit director; and despise not his judgment either about your state, or about your duty. You think you are lost, and there is no hope: hear what he saith that is now fitter to judge. Set not your weak wit too wilfully against him. Do you think he is so foolish as to mistake? should not humility make you rather think so of yourself? Be advised by him about the matter of your thoughts, the manner and length of your secret duties, and all your scruples that you need advice in. Will you answer me this one question? Do you know any body that is wiser than yourself? and fitter to judge of your condition and advise you? If you say, no; how proud are you of such a crazed wit! If you say, yea; then believe and trust that person, and resolve to follow his direction. And I would ask you, were you not once of another judgment concerning yourself? If so, then were you not as sound and able to judge, and liker to be in the right than you are now.

Direct. XXI. My last advice is, to look out for the cure of your disease, and commit yourself to the care of your physician, and obey him; and do not as most melancholy persons do, that will not believe that physic will do them good, but that it is only their soul that is afflicted; for it is the spirits, imagination, and passions, that are diseased, and so the soul is like an eye that looketh through a coloured glass, and thinks all things are of the same colour as the glass is. I have seen abundance cured by physic; and till the body be cured, the mind will hardly ever be cured, but the clearest reasons will be all in vain.

Tit. 6. Directions for young Students, for the most profitable ordering of their studying Thoughts.

Direct. I. Let it be your first and most serious study to make sure that you are regenerate, and sanctified by the Holy Ghost, and justified by faith in Christ, and love God above all, as your reconciled Father, and so have right to the heavenly inheritance.

For, 1. You are nearest to yourselves, and your everlasting happiness is your nearest and your highest interest: what will it profit you to know all the world, and to lose your own souls? to know as much as devils, and be for ever miserable with devils?

2. It is a most doleful employment to be all day at work in Satan's chains! to sit studying God and the holy Scriptures, while you are in the power of the devil, and have hearts that are at enmity to the holiness of that God and that Scripture which you are studying! It is a most preposterous and incongruous course of study, if you first study not your own deliverance. And if you knew your case, and saw your chains, your trembling would disturb your studies.

3. Till you are renewed you study in the dark, and without that internal sight and sense, by which the life, and spirit, and kernel of all that you study must be known. All that the Scripture saith of the darkness of a state of sin, and of the illumination of the Spirit, and of the marvellous light of regenerate souls, and of the natural man's not receiving the things of the Spirit, and of the carnal mind that is enmity against God, and is not subject to his law, nor can be;^a all these and such other passages are not insignificant, but most considerable truths from the Spirit of truth. You have only that light that will show you the shell, and the dead letter, but not the soul, and quickening sense, of any practical holy truth. As the eye knoweth meat which we never tasted, or as a mere grammarian, or logician, readeth a law book, or physic book, (who gather nothing out of them that will save a man's estate or life,) so will you prosecute all your studies.

4. You are like to have but ill success in your studies, when the devil is your master, who hateth both you, and the holy things which you are studying. He will blind you, and pervert you, and possess your minds with false conceits, and put diverting, sensual thoughts into you, and will keep your own souls from being ever the better for it all.

5. You will want the true end of all right studies, and set up wrong ends; and therefore whatever be the matter of your studies, you are still out of your way, and know nothing rightly, because you know it not as a means to the true end. (But of this anon.)

Direct. II. When you have first laid this foundation, and have the true principle and end of all right studies, be sure that you intend this end in all, even the everlasting sight and love of God, and the promoting his glory, and pleasing his holy will; and that you never meddle with any studies separated from this end, but as means thereto, and as animated thereby.

If every step in your journey is but loss of time and labour, which is not directed to your journey's end; and if all that you have to mind or do in the world, be only about your end or the means; and all creatures and actions can have no other moral goodness, than to be the means of God your ultimate end; then you may easily see, that whenever you leave out God as the end of any of your studies, you are but sinning, or doting; for in those studies there can be no moral good, though they may tend to your knowledge of natural good and evil. And when you think you grow wise and learned men, and can dispute and talk of many things, which make to your renown, while your "wills consent not to the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness; you are proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, supposing that gain is godliness: from such turn away," 1 Tim. vi. 3—6. As there is no knowledge but from

God, so it is not knowledge but dotage if it lead not unto God.

Direct. III. See therefore that you choose all your studies according to their tendency to God your end, and use them still under the notion of means, and that you estimate your knowledge by this end, and judge yourselves to know no more indeed, than you know of God and for God: and so let practical divinity be the soul of all your studies.

Therefore, when life is too short for the studies of all things which we desire to know, make sure of the chief things, and prefer those studies which make most to your end; spend not your time on things unprofitable to this end; and spend not your first and chiefest time on things unnecessary to it; for the near connexion to God the end, is it that ennobleth the matter of your studies. All true knowledge leads to God; but not all alike: the nearest to him is the best.^c

Direct. IV. Remember that the chief part of your growth in knowledge, is not in knowing many smaller things, of no necessity; but in a growing downwards in a clearer insight into the foundation of the christian faith, and in taking better rooting than you had at your first believing; and in growing upward into a greater knowledge of God, and into a greater love of him, and heavenly-mindedness, and then in growing up to greater skill, and ability, and readiness to do him service in the world.

Know as much as 'you can know of the works of God, and of the languages and customs of the world; but still remember, that to know God in Christ better, is the growth which you must daily study: and when you know them most, you have still much more need to know better these great things which you know already, than to know more things which you never knew. The roots of faith may still increase, and the branches and fruits of love may be still greater and sweeter! As long as you live, you may still know better the reasons of your religion, (though not better reasons,) and you may know better how to use your knowledge. And whatever you know, let it be that you may be led up to know God more, or love him more, or serve him better.

Direct. V. With fear and detestation watch and resolve against all carnal, worldly ends; and see that your hearts be not captivated by your fleshly interest; nor grow to a high esteem of the pleasures, or profits, or honours of this world, nor to relish any fleshly accommodations, as very pleasant and desirable: but that you take up with God and the hopes of glory as your satisfying portion, and follow Christ as cross-bearers, denying yourselves, and dead to the world, and resolved and prepared to forsake all for his sake.

These are words that you can easily say yourselves; but these are things that are so hardly learned, that many of the most learned and reverend perish for want of being better acquainted with them (and I shall never take that man to be wisely learned, that hath not learned to escape damnation). Christ's cross is to be learned before your alphabet. To impose the cross is quickly learned, but to learn to bear it is the difficulty. To lay the cross on others is to be the followers of Pilate; but to bear it when it is laid on us, is to be the followers of Christ. If you grow corrupted with a love of honour, and riches, and preferment, and come to the study of divinity with a fleshly, worldly mind and end, you will but serve Satan while you seem to be seeking after God, and damn your souls among the doctrines and means

^a Acts xxvi. 18; Eph. i. 18, 19; Col. i. 13; 1 Pet. ii. 9; Rom. vii. 7; 1 Cor. ii. 14, 15.

^c Nos autem nec subito cœpimus philosophari, nec medio-

crem a primo tempore ætatis in eo studio operam curamque consumpimus, et cum minime videbamur tum maxime philosophabamur. Cicero de Nat. Deor. page 5.

of salvation, and go to God: for materials to chain you faster to the devil, and steal a nail from divinity to fasten your ears unto his door. And you little know how Judas's gain will gripe and torment the awakened conscience! and how the rust will witness against you, and how it will eat your flesh as fire, James v. 3.

Direct. VI. Digest all that you know, and turn it into holy habits, and expect that success first on yourselves, which if you were to preach you would expect in others. Remembering that knowing is not the end of knowing; but it is as eating to the body, where health, and strength, and service are the end.*

Every truth of God is his candle which he sets up for you to work by; it is as food that is for life and action. You lose all the knowledge which ends in knowing. To fill your head and common-place book is not all that you have to do. But to fortify, and quicken, and inflame your hearts. Good habits are the best provision for a preacher. The habits of mind are better than the best library. But if the habits of heavenly love, and life in the heart, do not concur, the heart and life of a preacher and a scholar are wanting still, for all your knowledge. Study Paul's words, 1 Cor. viii. 1, "Knowledge puffeth up, but charity edifieth." If he had said that knowledge edifieth others, and charity saveth ourselves, he would have said nothing that is strange. But even as to edification charity hath the precedence.

Direct. VII. Yea, see that you excel the unlearned as much in holiness as you do in knowledge: unless you will persuade them that your knowledge is a useless, worthless thing; and unless you would be judged as unprofitable servants.

Every degree of knowledge is for a further degree of holiness: ten talents must be improved to ten more. They that know and do not, are beaten with many stripes. The devil's scholars look on the godly that are unlearned with hatred and disdain, and preach to their discouragement and disgrace, and strive to set and keep true godliness in the stocks. But Christ's ministers love holiness wherever they see it, and are ashamed to think that the unlearned should be more holy and heavenly than they; and strive to go beyond them as much in the use and ends of knowledge, as in knowledge itself; and with Austin lament, that while the unlearned take heaven by violence, the learned are thrust out into hell, as thinking it is their part to know and teach, and other men's to practise.

Direct. VIII. Cast not away a moment of your precious time in idleness, or impertinencies; but follow your work diligently, and with all your might.

I mean not that you should overdo, and overthrow your brains and bodies, nor forbear such sober exercise as is most necessary to your health; for a sick body is an ill companion for a student, and much more a crazed brain. But time-wasters are lovers of pleasure or idleness, more than of knowledge and holiness: and wisdom falleth not into idle, sluggish, dreaming souls. If you think it not worth your painfulest and closest studies, you must take up with idle ignorance, and go abroad with swelling tides and empty brains, as the deceivers and the scourgers of the church.

Direct. IX. Keep up a delight in all your studies, and carry them on not in an unwilling weariness; and, if it be not by notable error in matter or method, gratify your delight with such things as you are best pleased with, though they bring some smaller inconvenience; because else your weariness may bring much more.

I know that a delight in sin and vanity is not to be gratified; and force must be used with a backward mind in case of necessity and weight. But if it be but in the variety of subjects, and the choice of pleasing studies which are profitable, though simply some other might be fitter, something is to be yielded to delight. But especially the heart must be got to a delight in holy things: and then, time will be improved; the memory will be helped; much will be done; and you will persevere; and it will preserve the mind from temptations to needless recreations, and from the deadly plague of youthful lusts, when your daily labour is a greater pleasure to you.

Direct. X. Get some judicious man to draw you up the titles of a threefold common-place book: one part for definitions, axioms, and necessary doctrines; another part for what is useful for ornament and oratory; and another for references as a common index to all the books of that science which you read: for memory will not serve for all.

Ordinarily students have not judgment enough to form their own common-place books till they are old in studies, and have read most of the authors which they would remember; and therefore the young must here have a judicious helper. And when they have done, injudiciousness will be apt to fill it with less necessary things, and to make an unmeet choice of matter, if they have not care and an instructor.

Direct. XI. Highly esteem a just method in divinity, and in all your studies; and labour to get an accurate scheme or skeleton, where at once you may see every part in its proper place. But remember that if it be not sound, it will be a snare; and one error in your scheme or method will be apt to introduce abundance more.¹

It is a poor and pitiful kind of knowledge, to know many loose parcels, and broken members of truth, without knowing the whole, or the place and the relation which they have to the rest. To know letters and not syllables, or syllables and not words, or words and not sentences, or sentences and not the scope of the discourse, are all but an unprofitable knowledge. He knoweth no science rightly that hath not anatomized it, and carrieth not a true scheme or method of it in his mind. But among the many that are extant, to commend any one to you which I most esteem, or take to be without error, is more than I dare do.

Direct. XII. Still keep the primitive, fundamental verities in your mind, and see every other truth which you learn as springing out of them, and receiving their life and nourishment from them: and still keep in your minds a clear distinction between the truths of several degrees, both of necessity, and certainty, always reducing the less necessary to the more necessary, and the less certain to the more certain, and not contrarily.²

If God had made all points of faith, or Scripture revelation, of equal necessity, our baptism would not only have mentioned our belief in the Father, the Son, and the Holy Ghost; nor should we ever have seen the ancient creed, nor the ten commandments. And if all points were of equal evidence, and plainness, and certainty to us, we should not have some so much controverted above others: "Some things" in Scripture are "hard to be understood," but not "all things," 2 Pet. iii. 16. To pretend that any truth is more necessary than it is, doth tend to uncharitableness and contention: and to say that any is less necessary than it is, doth tend to the neglect of it,

* *Primum contemplativæ sapientiæ rudimentum est meditari, condiscere, et loquitari dedicere.* Paul. Scalig. *Thes.* p. 739.

¹ Since the writing of this, I have begun a *Methodis Theologiae*.

² Read well Vincentius Lirinensis.

and to the danger of souls. To pretend any point to be more plain and certain than it is, doth but show our pride and ignorance. But to set up uncertain and unnecessary points, and make a religion of them, and reduce things certain or necessary to them, this is the method of turbulent heretics.

Direct. XIII. Take nothing as universally necessary in religion, which was not so taken in the days of the apostles, and primitive church; and take that for the safest way to heaven which the apostles went who certainly are there: value the apostolical purity, simplicity, charity, and unity; and follow not them that by being wise and pious overmuch, corrupt our sacred pattern by their additions, and fill the church with uncharitableness and strife.

If it were not a thing too evident that dominion and riches go for religion with them, and gain for godliness, and honour and money instead of argument, it would be a most stupendous wonder that so many learned men should be found among christians in the world, to hinder the peace and unity of the church, as do it vehemently and implacably in the church of Rome; when so easy a thing, and so reasonable, would unite almost all the christian world, as is the requiring no more as necessary to our union, than what was made necessary in the days of the apostles, and the obtruding nothing as necessary to salvation, which the apostles and primitive church were saved without. This easy, reasonable thing, which no man hath any thing of seeming sense and weight to speak against, would end all the ruining differences among christians.

Direct. XIV. Be desirous to know all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of; and pry not into unrevealed things; and much less make them the matter of any uncharitable strife.

Abundance of contentious volumes between the Dominicans, and Jesuits, and many others, are stuffed with bold inquiries, wranglings, or determinations of unsearchable mysteries, utterly unknown to those that voluminously debate them, and never revealed in the word or works of God. Keep off with reverence from concealed mysteries. Talk not as boldly of the divine influx, and the priority, posteriority, dependence or reason of God's decrees, as if you were talking of your common affairs. Come with great reverence when you are called of God to search into those high and holy truths, which he hath revealed. But pretend not to know that which is not to be known. For you will but discover your ignorance and arrogance, and know never the more, when you have doted about questions never so long.

Direct. XV. Avoid both extremes, of them that study no more but to know what others have written and held before them, and of them that little regarded the discoveries of others. Learn all of your teachers and authors that they can teach you; but make all your own, and see things in their proper evidence; and improve their discoveries by the utmost of your diligence; abhorring a proud desire of singularity, or to seem wiser than you are.

Most students through slothfulness look no further for knowledge than into their books; and their learning lieth but in knowing what others have written, or said, or held before them; especially where the least differing from the judgment of the party which is uppermost or in reputation, doth tend to hazard a man's honour, or preferments, there men think it dangerous to seem to know more than is commonly known; and therefore think it needless to study to know it. Men are backward to take much pains to know that which tendeth to their ruin to be known, but doth them no harm while they can but

keep themselves ignorant of it: which makes the opposed truth have so few entertainers or students among the papists, or any that persecute or reproach it. And others discerning this extreme, do run into the contrary; and under pretence of the loveliness of truth, and the need of liberty of judging, do think the edifying way is first to pull down all that others have built before them, and little regard the judgment of their predecessors, but think they must take nothing on trust from others, but begin all from the very ground themselves. And usually their pride makes them so little regard the most approved authors, that they have not patience to read them till they thoroughly understand them; but reject that which is received, before they understand it, merely because it was the received way: and while they say, that nothing must be taken upon trust, they presently take upon trust themselves that very opinion, and with it the other opinions of those novelists that teach them this. And believing what such say in disgrace of others, withal they believe what they hold in opposition to those that they have disgraced. But it is easy to see how sad a case mankind were in, if every man must be a fabricator of all his knowledge himself, and posterity should be never the better for the discoveries of their ancestors; and the greatest labours of the wisest men, and their highest attainments, must be no profit to any but themselves. Why do they use a teacher, if they must do all themselves? If they believe not their tutors, and take nothing on trust, it seems they must know every truth before they will learn it: and what difference is there between believing a tutor and an author? And is not that more credible which upon long experience is approved by many nations and ages, than that which is recommended to you but by one or few? These students should have made themselves an alphabet or grammar, and not have taken the common ones on trust. It is easier to add to other men's inventions, than to begin and carry on all ourselves. By their course of study, the world would never grow wiser; but every age and person be still beginning, and none proceed beyond their rudiments.

Direct. XVI. Be sure you make choice of meet teachers and companions for your studies and your lives; that they be such as will assist you in the holy practice of what you know, as well as in your knowledge: and shun as a plague the familiarity, 1. Of sensual, idle, brutish persons. 2. And of carnal, ambitious ones, who know no higher end than preferment and applause. 3. And of proud, heretical, contentious wits, whose wisdom and religion are nothing but censuring, reproaching, and vilifying them that are wiser and better than themselves.

Bad company is the common ruin of both: their own sensuality is easily stirred up by the temptations of the sensual; and their consciences overcome by the examples of other men's voluptuous lives. It imboldeneth them to sin, to see others sin before them; as cowards themselves are drawn on in an army to run upon the face of death, by seeing others do it, and to avoid the reproach of cowardice; and the noise of mirth and ranting language, are the drums and trumpets of the devils, by which their ears are kept from hearing the cries of wounded, dying men, the lamentations of those that have found the error of that way. And there is in corrupted nature so strong an inclination to the prosperity and vain-glory of the world, that makes them quickly take the bait, especially when the devil doth offer it them by a fit instrument, which shall not deter them, as it would do if he had offered it them himself. It is a pleasant thing to flesh and blood to be

rich and great, and generally applauded; and a grievous thing to be poor, and despised, and afflicted.* The rawness also and unsettledness of youth, who want well furnished understandings and experience, is a great advantage to heretics and deceivers, who still sweep many such away, wherever they come and have but opportunity. Children are "easily tossed up and down, and carried to and fro with every wind of doctrine, by the cunning sleight and subtlety of them that lie in wait to deceive," Eph. iv. 14. Deceivers have their methods; and methods are the common instruments of deceit, which are not easily detected by the unexperienced. On the contrary, the benefit of wise, and staid, and sober, and peaceable, meek, humble, holy, heavenly companions, is exceeding great, especially to youth! Such will lead them in safe paths, and be still preserving them, and promoting the most necessary parts of knowledge, and quickening them to holy practice, which is the end of all.

Direct. XVII. In all your studies be jealous of both extremes; and distinctly discern which are the extremes, that you run not into one while you avoid the other. And be especially careful, that you imagine not co-ordinates or subordinates to be opposites; and throw not away every truth, which you cannot presently place rightly in the frame, and see it fall in agreeably with the rest; for a further insight into true method (attained but by very few) may reconcile you to that which now offendeth you. What God hath joined together, be sure that you never put asunder; though yet you cannot find their proper places.†

There is scarce any error more common among students, than supposing those truths to be inconsistent, which indeed have a necessary dependence on each other; and a casting truth away as error, because they cannot reconcile it to some other truth. And there is nothing so much causeth this, as want of a true method. But that hath no method considerable, or after much curious labour hath fallen upon a false method, or a method that in any one considerable point is out of joint, will deal thus by many certain truths: as an ignorant person that is to set all the scattered parts of a clock or watch together, if he misplace one, will be unable rightly to place all the rest; and then, when he finds that they fit not the place which he thinks they must be in, he casteth them away, and thinks they are not the right, and is searching for or maketh something else to fit that place. False method rejecteth many a truth.

And, unless it be in loving God, or other acts of the superior faculties, about their ultimate end and highest object, there is scarce any thing in mortality but hath its extremes. And where they are not discerned, they are seldom well avoided. And usually narrow-sighted persons are fearful only of one extreme, and see no danger but on one side; and therefore are easily carried, by avoiding that, into the contrary.

I think it not unprofitable to instance in several particular cautions, that you imitate not them that put asunder what God hath conjoined, and cast not away truth as oft as you are puzzled in the right placing or methodizing it.

Instance I. The first and second causes are conjoined in their operations, and therefore must not be put asunder. If the way of influx, concurrence, or co-operation be dark and unsearchable to you, do not deny that it is, because you see not how it is. The honour of the first and second cause also are conjoined, according to their several interests in the

effects: do not therefore imagine, that all the honour ascribed to the second cause is denied or taken away from the first; for then you understand not their order: otherwise you would see, that as the second causeth independence on the first, and insubordination to it, and hath no power but what is communicated by it, so it hath no honour but what is received from it; and that it is no less honour for the first cause to operate mediately by the second, than immediately by itself: and that there is no less of the power, wisdom, or goodness of God, in an effect produced by means and second causes, than in that which he produceth of himself only, without them: and that it is his goodness to communicate a power of good to his creatures, and the honour of working and causing under him: but he never loseth any thing by communicating, nor hath the less himself by giving to his creatures: for if all that honour that is given to the creature were taken injuriously from God, then God would never have made the world, nor made a saint; and then the worst creatures would least dishonour God: then he would not shine by the sun, but by himself immediately: and then he would never glorify either saint or angel. But on the contrary, it is God's honour to work by adapted means; and all their honour is truly his; as all the commendation of a clock or watch is given to the workman. And though God do not all so immediately, as to use no means or second causes; yet is he never the further from the effect, but, *immediatione virtutis et suppositi*, is himself as near as if he used none.

Instance II. The special providence of God, and his being the first universal cause, are conjunct with the culpability of sinners; and no man must put these asunder. Those that cannot see just how they are conjoined, may be sure that they are conjoined. It is no dishonour to an engineer that he can make a watch which shall go longer than he is moving it with his finger. Nor is it a dishonour to our Creator, that he can make a creature which can morally determine itself to an action as commanded or forbidden, without the predetermination of his Maker, though not without his universal concurrence necessary to action as action. If Adam could not do this through the natural impossibility of it, then the law was, that he should die the death if he did not overcome God, or do that which was naturally impossible; and this was the nature of his sin. Few dare say, that God cannot make a free, self-determining agent; and if he can, we shall easily prove that he hath; and the force of their opposition then is vanished.

Instance III. The omniscience of God, and his dominion, government, and decrees, are conjunct with the liberty and sin of man: yet these by many are put asunder: as if God must either be ignorant or be the author of sin! As if he made one poor, by decreeing to make another rich! As if he cannot be a perfect governor, unless he procure all his subjects perfectly to keep his laws! As if all the fault of those that break the law, were to be laid upon the maker of the law! As if all God's will *de debito* were not effective of its proper work, unless man fulfil it in the event! And as if it were possible for any creature to comprehend the way of the Creator's knowledge.

Instance IV. Many would separate nature and grace, which God the author of both conjoineth. When grace supposeth nature, and in her garden soweth all her seed, and exciteth and rectifieth all

* *Sana consultatio est ex eruditia; multarumque rerum peritia et experientia.* Plato in Laert.

† *Cum opiniones tam variae sint et inter se dissidentes, al-*

her powers; yet these men talk as if nature had been annihilated, or grace came to annihilate it, and not to cure it. As if the leprosy and disease of nature were nature itself! And as if natural good had been lost as much as moral good! As if man were not man till grace made him a man!

Instance V. Many separate the natural power of a sinner from his moral impotency, and his natural freedom of will from his moral servitude, as if they were inconsistent, when they are conjunct. As if the natural faculty might not consist with an evil disposition; or a natural power with an habitual unwillingness to exercise it aright. And as if a sinner were not still a man.

Instance VI. Many separate general and special grace and redemption, as inconsistent, when they are conjunct; when the general is the proper way and means of accomplishing the ends of the special grace, and is still supposed. As if God could not give more to some, if he give any thing to all. Or as if he gave nothing to all, if he give more to any. As if he could not deal equally and without difference with all as a legislator, and righteously with all as a judge, unless he deal equally and without difference with all as a benefactor, in the free distribution of his gifts. As if he were obliged to make every worm and beast a man, and every man a king, and every king an angel, and every clod a star, and every star a sun!

Instance VII. Many separate the glory of God and man's salvation, God and man, in assigning the ultimate end of man! As if a moral intention might not take in both! As if it were not *finis amantis*; and the end of a lover were not union in mutual love! As if love to God may not be for ever the final act, and God himself the final object: and as if, in this magnetic closure, though both may be called the end, yet there might not in the closing parties be an infinite disproportion, and only one be *finis ultimatæ ultimæ*.

Instance VIII. Yea, many would separate God from God, while they would separate God from heaven, and say that we must be content to be shut out of heaven for the love of God; when our heaven is the perfect love of God. And so they say in effect, that for the love of God we must be content to be shut out from the love of God.

Instance IX. Thus also the vulgar separate the mercy and the justice of God! As if God knew not better than man to whom his mercy should extend. And as if God be not merciful, if he will be a righteous governor, and unless he will suffer all the world to spit in his face and blaspheme him, and let his enemies go all unpunished.

Instance X. Thus many separate threatenings and promises, fear and love, a perfect law and a pardoning gospel. As if he that is a man, and hath both fear and love in his nature, must not make use of both for God and his salvation; and the lawgiver might not fit his laws to work on both. As if hell may not be feared, and heaven loved at once.

Instance XI. Thus hypocrites separate and conceal their seeming holiness and devotion to God from duties of justice and charity to men. As if they could serve God acceptably, and disobey him wilfully! Or as if they could love him whom they never saw, and not love his image in his works and children, whom they daily see. As if they could hate and persecute Christ in his little ones, or at least neglect him, and yet sincerely love him in himself.

Instance XII. Thus, by many, Scripture and tradition, divine faith and human faith, are commonly opposed. Because the papists have set tradition in

a wrong place, many cast it away because it fits not that place: when man's tradition and ministerial revelation, is necessary to make known and bring down God's revelation to us; and a subservient tradition is no disparagement to Scripture, though a supplemental tradition be; and man must be believed as man, though not as God; and he that will not believe man as man, shall scarce know what he hath to believe from God.

Instance XIII. Thus many separate the sufficiency of the law and rule from the usefulness of an officer, minister, and judge. As if the law must be imperfect, or else need no execution, and no judge for execution. Or as if the judge's execution were a supplement or addition to the law. As if the question, Who shall be the judge? did argue the law of insufficiency; and the promulgation and execution were not supposed.

Instance XIV. Thus also many separate the necessity of a public judge, from the lawfulness and necessity of a private judgment, or discerning in all the rational subjects. As if God and man did govern only brutes; or we could obey a law, and not judge it to be a law, and to be obeyed; and not understand the sense of it, and what it doth command us. As if fools and madmen were the only subjects. As if our learning of Christ as his disciples, and meditating day and night in his law, and searching for wisdom in his word, were a disobeying him as our King. As if it were a possible thing for subjects to obey, without a private judgment of discretion. Or as if there were any repugnancy between my judging what is the king's law, and his judging whether I am punishable for disobeying it. Or as if judging ourselves, contradicted our being judged of God.

Instance XV. So, many separate between the operation of the word and Spirit, the minister and Christ. As if the Spirit did not usually work by the word; and Christ did not preach to us by his ministers and ambassadors. And as if they might despise his messengers, and not be taken for despisers of himself. Or might throw away the dish and keep the milk.

Instance XVI. Thus many separate the special love of saints from the common love of man as man. As if they could not love a saint, unless they may hate an enemy, and despise all others, and deny them the love which is answerable to their natural goodness.

Instance XVII. Thus many separate universal or catholic union and communion from particular. And some understand no communion but the universal, and some none but the particular. Some say we separate from them as to catholic communion, if we hold not local, particular communion with them; yea, if we join not with them in every mode. As if I could be personally in ten thousand thousand congregations at once, or else did separate from them all. Or, as if I separated from all mankind, if I differed from all men in my visage or complexion. Or, as if I cannot be absent from many thousand churches, and yet honour them as true churches of Christ, and hold catholic communion with them in faith, hope, and love; yea, though I durst not join with them personally in worship, for fear of some sinful condition which they impose. Or, as if I need not be a member of any ordered worshipping congregation, because I have a catholic faith and love to all the christians in the world.

Instance XVIII. Thus are the outward and inward worship separated by many, who think that all which the body performeth is against the due spirituality; or that the spirituality is but fancy, and contrary to the form or outward part. As if the

heart and the knee may not fitly bow together; nor decency of order concur with Spirit and truth.

Instance XIX. Thus many separate faith and obedience; Paul's justification by faith, without the works of the law, from James's justification by works, and not by faith only, and Christ's justification by our words, Matt. xii. 47. And thus they separate free grace and justification from any necessary condition, and from the rewardableness of obedience (which the ancients called merit): but of this at large elsewhere.

Instance XX. And many separate prudence and zeal, meekness and resolution, the wisdom of the serpent and the innocency of the dove; yielding to no sin, and yet yielding in things lawful; maintaining our christian liberty, and yet becoming all things to all men, if by any means we may save some. These instances are enough, I will add no more.

Direct. XVIII. Take heed of falling into factions and parties in religion (be the party great or small, high or low, in honour or dishonour); and take heed lest you be infected with a factious, censorious, uncharitable, hurting zeal: for these are much contrary to the interest, will, and Spirit of Christ. Therefore among all your readings, deeply suck in the doctrine of charity and peace, and read much, reconciling, moderating authors; such as Dury, Hall, Davenant, Crocius, Bergius, Martinus, Amyraldus, Dalleus, Testardus, Calixtus, Hottonus, Junius, Pareus and Burroughs their Irenicons.

The reading of such books extinguisheth the consuming flame of that infernal, envious zeal described James iii.; and kindleth charity, and meekness, and mellowness, and moderation in the heart; and cureth those bloodshot eyes, which are unable till cured to discern the truth. It helpeth us to knowledge, and to that which is more edifying, and keepeth knowledge from puffing us up. And experience will tell you at long running, that among ancients and moderns, Greeks and Latins, papists and protestants, Lutherans and Calvinists, remonstrants and contra-remonstrants, prelatists, presbyterians, independents, &c., commonly the moderators are not only the best and most charitable, but the wisest, most judicious men.

Direct. XIX. With all your readings still join the reading of the Scriptures, and of the most holy and practical divines; not fantastical, enthusiastic counterfeits, Paracelsian divines; but those that lead you up by the solid doctrine of faith and love to true devotion, and heavenly-mindedness and conversation.

This must be your bread and drink, your daily and substantial food: without this you may soon be filled with air, that cannot nourish you, and prove in the end as sounding brass and tinkling cymbals. These will breed strength, and peace, and joy, and help you in your communion with God, and hopes of heaven, and so promote the end of all your studies. There is more life and sweetness in these, than in things that are more remote from God and heaven.

Direct. XX. Lastly, Do all as dying men: promise not yourselves long life, lest it tempt you to waste your time on things less necessary, and to loiter it away; or lest you lose the quickening benefit, which the sight of death and eternity would yield you in all your studies.

The nearer you apprehend yourselves to death and heaven, the greater help you have to be mortified and heavenly. This will make you serious, and keep up right intentions, and keep out wrong ones, and powerfully help you against temptations, that when you have studied to save others, you may not be cast-aways; nor be cheated by the devil with the shell, and leaves, and flowers, while you go without the saving fruit.

I have spoken the more on this subject of governing the thoughts, because it is so great and excellent a part of the work of man; and God doth so much regard the heart; and the Spirit of Christ and Satan so much strive for it; and grace is so much employed about it; and our happiness or misery, joy or sorrow, is greatly promoted by our thoughts. And more I would have said, but that in the third chapter, and in my "Treatise of the Divine Life," there is much said already. And for a method and directions for particular meditations, I have given it at large in the fourth part of the "Saints' Rest," from whence it may easily be taken, and applied to other subjects, as it is there to heaven. It is easy to write and read directions; but I fear lest slothfulness, through the difficulty of practice, will frustrate my directions to the most. But if any profit by them, my labour is not lost.

CHAPTER VII.

DIRECTIONS FOR THE GOVERNMENT OF THE PASSIONS.

THE passions are to be considered, 1. As in themselves, and the sin of them as respecting God and ourselves only: and so I am to speak of them here. 2. As they are a wrong to others, and a breach of the commandments which require love and duty towards our neighbour: and so I shall speak of them after.

Passions are not sinful in themselves, for God hath given them to us for his service; and there is none of them but may be sanctified and used for him. But they are sinful, 1. When they are misguided and placed on wrong objects. 2. When they darken reason, and delude the mind, and keep out truth, and seduce to error. 3. When they rebel against the government of the will, and trouble it, and hinder it in its choice or prosecution of good, or urge it violently to follow their brutish inclination. 4. When they are unseasonable. 5. Or immoderate and excessive in degree. 6. Or of too long continuance. 7. And when they tend to evil effects, as to unseemly speeches or actions, or to wrong another.

Passions are holy when they are devoted to God, and exercised upon him or for him. They are good when, 1. They have right objects; 2. And are guided by reason; 3. And are obedient to the well-guided will; 4. And quicken and awake the reason and the will to do their duty; 5. And tend to good effects, exciting all the other powers to their office; 6. And exceed not in degree, so as to disturb the brain or body.

Tit. 1. Directions against all sinful passions in general.

Direct. 1. Trust not to any present actual resistance, without any due, habitual mortification of passions, and fortification of the soul against them. Look most to the holy constitution of your mind and life, and then sinful passions will fall off, like scabs from a healthful body when the blood is purified.

No wonder if an unholy soul be a slave to passion, when the body is inclined to it: for such a one is under the power of selfishness, carnality, and worldliness; and from under the government of Christ and his Spirit; and wanteth that life of grace by which he should cure and subdue the corruptions of nature. The way for such a one to master passion,

is not to strive by natural, selfish principles and reasons, which are partial, poor, and weak; but to look first to the main, and to seek with speed and earnestness for a new and sanctified heart, and get God's image, and his Spirit, and renewing, quickening grace: this is the only effectual conqueror of nature. A dull and gentle disposition may seem without this to conquer that which never much assaulted it: (the trial of such persons being some other way); but none conquereth Satan indeed but the Spirit of Christ. And if you should be free from passion, and not be free from an unholy, carnal, worldly heart, you must perish at last, if you seemed the calmest persons upon earth. Begin therefore at the foundation, and see that the body of sin be mortified, and that the whole tree be rooted up which beareth these evil, bitter fruits; and that the holy, victorious new nature be within you; and then you will resist sin with light and life, which others still resist but as in their sleep.

Direct. II. More particularly, let your souls be still possessed with the fear of God, and live as in his family, under his eye and government, that his authority may be more powerful than temptations, and your holy converse with him may make him still more regarded by you than men or any creatures. And then this sun will put out the lesser lights, and the thunder of his voice will drown the whisperers that would provoke you, and the humming of those wasps which make you so impatient. God would make the creature nothing, and then it would do nothing to disturb you, or carry you into sin.

Direct. III. Dwell in the delightful love of God, and in the sweet contemplation of his love in Christ, and roll over his tender mercies in your thoughts, and let your conversation be with the holy ones in heaven, and your work be thanksgivings and praise to God: and this will habituate your souls to such a sweetness, and mellowness, and stability, as will resist sinful passion even as heat resisteth cold.

Direct. IV. Keep your consciences continually tender, and then they will check the first appearance of sinful passions, and will smart more with the sin than your passionate natures do with the provocation. A seared conscience, and a hardened, senseless heart, are to every sin, as a man that is fast asleep is to thieves; they may come in and do what they will, so they do not waken him. But a tender conscience is always awake.

Direct. V. Labour after wisdom, strength of reason, and a solid judgment; for passion is cherished by folly. Children are easily overthrown, and leaves are easily shaken with every little wind; when men keep their way, and rocks and mountains are not shaken. Women and children, and old, and weak, and sick people are usually most passionate. If a wise man should have a passionate nature, he hath that which can do much to control it: when folly is a weather-cock at the wind's command.

Direct. VI. See that the will be confirmed and resolute, and then it will soon command down passion. Men can do much against passion if they will. Nature hath set the will in the throne of the soul; it is the sinful connivance and negligence of the will, which is the guilty cause of all the rebellion; as the connivance of the commanders is the common cause of mutinies in an army.* The will either consenteth, or is remiss in its office, and in forbidding and repressing the rage of passion. When I say, you can do it if you will, you think this is not true, because you are willing, and yet passion yieldeth not to your will's command; but I mean not that

every kind of willingness will serve; it is not a sluggish wish that will do it; but if the will were resolute without any compliance, or connivance, or negligence in its proper office, no sinful passion could remain; for it is no further sin, than it is voluntary, either by the will's compliance, or omission and neglect. Therefore let most of your labour be to waken and confirm the will; and then it will command down passion.

Direct. VII. Labour after holy fortitude, courage, and magnanimity. Great minds are above all troubles, desires, or commotions about little things. A poor, base, low, and childish mind, is never quiet longer than it is rocked asleep or flattered.

Direct. VIII. Especially see that you want not self-denial, and that worldliness and fleshly-mindedness be thoroughly mortified; for sinful passion is the very breath and pulse of a selfish, fleshly, worldly mind. It is not more natural for dogs to fight about a bone, than for such to snarl and quarrel, or be in some distempered passion, about their selfish, carnal interest. Covetousness will not let the mind be quiet. It is as natural for a selfish man to be under the power of sinful passions, as for a man to shake that hath an ague, or to fear that is melancholy. Fleshly men have a canine appetite and feverish thirst continually upon them, after some flesh-pleasing toy or other.

Direct. IX. Keep a court of justice in your souls, and call yourselves daily to account, and let no passion escape without such a censure as is due. If reason and conscience thus exercise and maintain their authority, and passion be every day soundly rebuked, it will wither like a plant that is cropped as fast as it springeth.

Direct. X. Deliberate and foresee the end; examine whether passion tend to that which will be approvable when it is past. Looking to the end doth shame all sinful passions: they are blind, and moved only by things present; they cannot endure the sight of the time to come, nor to be examined whither they go, or where is their home.

Direct. XI. Keep a continual apprehension of the danger and odiousness of sinful passions, by knowing how full they are of the spawn of many other sins. See the evil of them in the effects. Mark what passion doth in others and yourselves; what abundance of evil thoughts, and words, and deeds do come from sinful passions!

Direct. XII. Observe the immediate troublesome effects, and the disorders of your soul, and so turn the fruit of passions against themselves. Mark how they discompose you, and disturb your reason, and make your minds like muddied waters, and breed a diseased unquietness in you, unfitting you for your works, and breaking your peace; so that you can neither know, nor use, nor enjoy yourselves.

Direct. XIII. Let death look your passions frequently in the face. It hath a mortifying virtue; and as it sheweth us the vanity of the creature, so it taketh down those passions, which creature interest and deceit have caused. It exciteth reason, and restoreth it to its dominion, and silenceth the rebellion of the senses. A man that is to die tomorrow, and knoweth it, would easilier repel to-day a temptation to lust, or covetousness, or drunkenness, or revenge, than at another time he could have done. One look into eternity will powerfully rebuke all carnal passions.

Direct. XIV. Remember still that God is present. Will you behave yourselves passionately before him, when the presence of your prince would calm you? Shall God and his holy angels see thee like a bedlam lay by thy reason and misbehave thyself?

* See Plutarch of Tranquillity of Mind.

Direct. XV. Have still some pertinent scripture ready to rebuke thy passions; that thou mayest say as Christ to Satan, "Thus it is written." Speak to it in the name and word of God; though the bare words will not charm these evil spirits, yet the authority will curb them. For this "word is quick and powerful, a discernor of the thoughts," Heb. iv. 12. "Mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ," 2 Cor. x. 4, 5.

Direct. XVI. Set Christ continually before you as your pattern, who calleth you to learn of him to be meek and lowly, Matt. xi. 29: who desired not the wealth or glory of the world; who loved his own that were in the world, but loved not the things of the world; who never was lifted up, or sinfully cast down; who never despised or envied man, nor ever feared man; who never was over merry or over sad; who being reviled, reviled not again; but was dumb as a lamb before the shearers.^b

Direct. XVII. Keep as far from all occasions of your passions as other duties will allow you; and contrive your affairs and occasions into as great an opposition as may be to the temptation. Run not into temptation, if you would be delivered from evil. Much might be done by a willing, prudent man, by the very ordering of his affairs. God and Satan work by means; let the means then be regarded.

Direct. XVIII. Have a due care of your bodies, that no distemper be cherished in them which causeth the distemper of the soul. Passions have a very dependence on the temperament of the body; and much of the cure of them lieth (when it is possible) in the body's emendation.

Direct. XIX. Turn all your passions into the right channel, and make them all holy, using them for God upon the greatest thing. This is the true cure; the bare restraint of them is but a palliate cure, like the easing of pain by a dose of opium. Cure the fear of man by the fear of God; and the love of the creature, by the love of God; and the cares for the body, by caring for the soul; and earthly, fleshly desires and delights, by spiritual desires and delights; and worldly sorrow, by profitable, godly sorrow.

Direct. XX. Control the effects, and frustrate your passions of what they would have; and that will ere long destroy the cause. Cross yourselves of the things which carnal love and desire would have; forbear the things which carnal mirth or anger would provoke you to, and the fire will go out for want of fuel. (Of which more in the particulars.)

Tit. 2. Directions against sinful Love of Creatures.

Love is the master passion of the soul, because it hath the chiefest object, even goodness which is the object of the will; and simple love is nothing but complacency, which is nothing but the simple volition of good; and it is a passionate volition or complacency which we call the passion of love.^c When this is good and when it is sinful I showed before; but yet because the one half of the cure here lieth in the conviction, and it is so hard a thing to make any lover perceive a sinfulness in his love, I shall first help you in the trial of your love, to show the sinfulness of it; when I have first named the objects of it.

Any creature which seemeth good to us, may possibly be the object of sinful love; as honour, greatness, authority, praises, money, houses, lands, cattle, meat, drink, sleep, apparel, sports, friends, relations,

^b 1 Pet. ii. 21-24; Isa. liii.

and life itself. As for lustful love, I shall speak of it anon.

Helps for discovering of sinful Love.

Direct. I. Make God's interest and his word the standard to judge of all affections by. That which is against the love of God, and would abate or hinder it, yea, which doth not directly or indirectly tend to further it, is certainly a sinful love; and so is all that is against his word. For the love of God is our final act upon our ultimate end, and therefore all that tends not to it, is a sin against our very end, and so against our nature and the use of our faculties.

Direct. II. Therefore whatever creature is loved ultimately for itself, and not for a higher end, even for God, his service, his honour, his relation to it, or his excellency appearing in it, is sinfully loved. For it is made our god when it is loved ultimately for itself.

Direct. III. Suspect all love to creatures which is very strong and violent, and easily kindled, and hardly moderated or quieted. Though you might think it is for some spiritual end or excellency, that you love any person or any thing, yet suspect it if it be so easy and strong; because that which is truly and purely spiritual is against corrupted nature, and comes from grace which is but weak: we find no such easiness to love God, and Scripture, and prayer, and holiness; nor are our affections so violent to these. It is well if all the fuel and blowing we can use will keep them alive. It is two to one that the flesh and the devil have put in some of their fuel or gunpowder, if it be fierce.

Direct. IV. Suspect all that love which selfishness and fleshly interest have a hand in. Is it some bodily pleasure and delight that you love so much? Or is it a good book or other help for your soul? We are so much apter to exceed and sin in carnal, fleshly-mindedness, than in loving what is good for our souls, that there we should be much more suspicious. If it be violent and for the body, it is ten to one there is sin in it.

Direct. V. Suspect all that love to creatures which your reason can give no good account of, nor show you a justifiable cause. If you love one place or person much more than others, and know not why, but love them because you cannot choose, this is much to be suspected: though God may sometimes kindle a secret love between friends, from an unexpressible unity or similitude of minds, beyond what reason will undertake to justify, yet this is rare, and commonly fancy, or folly, or carnality is the cause: however, it is more to be suspected and tried, than rational love.

Direct. VI. Suspect all that fervent love to any creature which is hasty before sufficient trial; for commonly both persons and things have the best side outward, and seem better at the first appearance than they prove. Not but that a moderate love may be taken up upon the first appearance of any excellency, especially spiritual; but so as to allow for a possibility of being deceived, and finding more faultiness upon a fuller trial than we at first perceive. Have you dwelt in the house with the persons whom you so much admire? and have you tried them in their conversations? and seen them tried by crosses, losses, injuries, adversity, prosperity, or the offers of preferment or plenty in the world? you would little think what lurketh undiscovered in the hearts of many, that have excellent parts, till trial manifest it!

^c Solus Amor facit hominem bonum vel malum. Paul Scaliger. Thes. p. 721.

Direct. VII. Try your affections in prayer before God, whether they be such as you dare boldly pray God either to increase or continue and bless; and whether they be such as conscience hath no quarrel against. If they endure not this trial, be the more suspicious, and search more narrowly: the name and presence of God in prayer, doth much dispel the frauds of carnal reasonings. Yet persons who by melancholy are cast into diseased fears and scrupulosity, are incapable of this way of trial.

Direct. VIII. Consult with wise, impartial persons; and open your case to them without deceit, before affections have gone so far as to blind you, or leave you incapable of help. In this case, if in any case, the judgment of a stander-by that is faithful and impartial is usually to be preferred before your own. For we are too near ourselves; and judgment will be bribed and biassed even in the best and wisest persons.

Direct. IX. Yet cast not away all because you discover much excess or carnality in your affections; for frequently there is mixture both in the cause of love, and in the love itself of good and evil. And when you have but taken out all that was selfish, and carnal, and erroneous in the cause, the carnal, violent love will cease; but not all love: for still there will and must remain the moderate, rational, and holy love, which is proportioned to the creature's worth and merit, and is terminated ultimately on God: the separation being made, this part must be preserved.

Direct. X. Mere natural appetite in itself is neither morally good nor evil; but as it is well placed and ordered it is good, and as unrul'd or ill-rul'd it is evil.

Helps to mortify sinful Love.

Direct. I. The greatest of all means to cast out all sinful love, is to keep the soul in the love of God, Jude 21, wholly taken up in admiring him, serving him, praising him, and rejoicing in him: of which see chap. iii. direct. xi. We see that they that are taken up in the love and service of one person, are not apt to be taken much with any other.^d But it is not only by diversion, nor only by prepossessing and employing all our love, that the love of God doth cure sinful love; but besides these there is also a majesty in his objective presence which aweth the soul, and commandeth all things else to keep their distance; and there is an unspeakable splendour and excellency in him, which obscureth and annihilateth all things else (though they are more near, and clearly seen and known). And there is a celestial kind of sweetness in his love, which puts the soul that hath tasted it out of relish with transitory, inferior good. As he that hath conversed with wise and learned men, will no more admire the wit of fools. And as he that hath been employed in the government of a kingdom or the sublimest studies, will be no more in love with children's games, and paddling in the dirt.

Direct. II. The next help is to see that the creature deceived you not; and therefore that you be not rash and hasty; but stay while you come nearer it, and see it unclothed of borrowed or affected ornaments: and see it not only in the dress in which it appeareth abroad, which often covereth great deformities, but in its homely habit and night attire. Bring it to the light; and, if it may be, also see it when it hath endured the fire, which hath taken off

the paint and removed the dress.^e Most of your inordinate love to creatures is by mistake and rashness. The devil tricks them up and paints them, that you may fall in love with them; or else he showeth you only the outside of some common good, and hideth the emptiness or rottenness within. Come nearer therefore, and stay longer, and prevent your shame and disappointments. Is it not a shame to see you dote on that place, or office, or thing this year, which you are weary of before the next? Or to see two persons impatiently fond of each other till they are married, and then to live in strife as weary of each other? How few persons or things have been too violently loved, that were but sufficiently first tried!

Direct. III. The next great help is to destroy self-love (as carnal and inordinate); for this is the parent, life, and root of all other sinful love whatever. Why doth the worldling over-love his wealth, and the proud man his greatness and repute, and the sensualist his pleasures, but because they first over-love that flesh and self which all these are but the provision for. Why doth a dividing sectary over-value and over-love all the party or sect that are of his own opinion, but because he first over-valueth and over-loveth himself? Why do you love those above their worth who think highly of you, and are on your side, and use to praise you behind your back, or that do you a good turn, but because you first over-love yourselves? Why doth lustful love inflame you, or the love of meat, and drink, and sport, and bravery, carry you into such a gulf of sin, but that first you over-love your fleshly pleasure? What insnareth you in fondness to any person, but that you think they love you, or are suitable to your carnal end. See therefore that you mortify the flesh.

Direct. IV. Still remember how jealous God is of your love, and how much he is wronged when any creature encroacheth upon his right. 1. You are his own by creation; and did he give you love to lay out on others, and deny it to himself? 2. He daily and hourly maintaineth you; he giveth you every breath, and bit, and mercy that you live upon; and will you love the creature with his part of your love? 3. How dearly hath he bought your love in your redemption! 4. He hath adopted you, and brought you into the nearest relation to him, that you may love him. 5. He hath pardoned all your sins, and saved you from hell, (if you are his own,) that you may love him. 6. He hath promised you eternal glory with himself that you may love him. 7. His excellency best deserveth your love. 8. His creatures have nothing but from him, and were purposely sent to bespeak your love for him rather than for themselves. And yet after all this shall they encroach upon his part? If you say, it is not God's part that you give them, but their own; I tell you, all that love which you give the creature above its due, you take from God. But if it be such a love to the creature as exceedeth not its worth, and is intended ultimately for God, and maketh you not love him the less but the more, it is not it that I am speaking against, or persuading you to mortify.

Direct. V. Look on the worst of the creature with the best, and foresee what it will be when it withereth, and what it will appear to you at the last. I have applied this against worldliness before, chap. iv. part vi. and I shall afterwards apply it to the lustful love. Bring your beloved creature to the grave, and see it as it will appear at last, and much of the folly of your love will vanish.

^d Nuptial love maketh mankind; friendly love perfecteth it (much more divine love); but wanton love corrupteth and embaseth it. Lord Bacon, *Essay* 10.

^e Bias, in Laertio: Ita amandum quasi odio simus habi-

turi: plurimos enim esse malos. Quam tamen sententiam Cicero in Laelio sapiente dicit plane indignum. Amicos sequere quos non pudeat elegisse. Idem ibid.

^f See before, chap. iv. part vii.

Direct. VI. Understand well the most that it will do for you, and how short a time you must enjoy it, and flatter not yourselves with the hopes of a longer possession than you have reason to expect. If men considered for how short a time they must possess what they dote upon, it would somewhat cool their fond affections.

Direct. VII. Remember that too much love hath the present trouble of too much care, and the future trouble of too much grief, when you come to part with what you love. Nothing more creatheth care and grief to us, than inordinate love. You foreknow that you must part with it; and will you now be so glued to it that then it may tear your flesh and heart. Remember you caused all that yourselves.

Direct. VIII. Remember that you provoke God to deprive you of what you over-love, or to suffer it to grow unlovely to you. Many a man's horse that he over-loved hath broke his neck: and many a man's child that he over-loved hath died quickly, or lived to be his scourge and sorrow: and many a husband or wife that was over-loved, has been quickly snatched away, or proved a thorn, or a continual grief and misery.

Direct. IX. If there be no other means left, prudently and moderately imbitter to thyself the creature which thou art fond of: which may be done many ways, according to the nature of it. By the seldomer or more abstemious use of it: or by using it more to benefit than delight; or by mixing some mortifying, humbling exercises; or mixing some self-denying acts, and minding more the good of others, &c.

Direct. X. In the practice of all directions of this nature, there must abundance of difference be made between a carnal, voluptuous heart, that is hardly taken off from sensual love, and a mortified, melancholy, or over-scrupulous person, who is running into the contrary extreme, and is afraid of every bit they eat, or of all they possess, or wear, or use, and sometimes of their very children and relations, and ready to overrun their mercies, or neglect their duties, suspecting that all is too much loved. And it is a very hard thing for us so to write or preach to one party, but the other will misapply it to themselves, and make an ill use of it. All that we can write or say is too little to mortify the fleshly man's affections: and yet speak as cautiously as we can, the troubled soul will turn it into gall, to the increase of his trouble: and what we speak to his peace and settlement, though it prove too little and uneffectual, yet will be effectual to harden the misapplying sensualist in the sinful affections and liberty which he useth. Therefore it is best in such cases to have still a wise, experienced, faithful guide, to help you in the application in cases of difficulty and weight.

Tit. 3. Directions against sinful Desires and Discontent.

I shall say but little here of this subject, because I have already treated so largely of it, in my book of "Self-denial," and in that of "Crucifying the World;" and here before in chap. iv. part. vi. and vii. against worldliness and flesh-pleasing, and here against sinful love, which is the cause.*

* Read Mr. Burroughs's excellent treatise called "The Jewel of Contentment;" and that excellent tract of a heathen, Plutarch de "Tranquillitate Animi."

^b Mentem nullis imaginibus depictam habeat: nam si corde mundus et ab universis imaginibus liber esse cupit, nil penitus cum amore possidere, nulli homini per voluntarium affectum singulari familiaritate, nullius ipsi, adhærere debet. Omnis namque familiaritas aut conversatio pure propter Dei amorem non inita, variis imaginibus inficit et perturbat hominum mentes, cum non ex Deo, sed ex carne originem

How sinful desires may be known, you may gather from the discoveries of sinful love: as, 1. When you desire that which is forbidden you. 2. Or that which will do you no good, upon a misconception that it is better or more needful than it is. 3. Or when you desire it too eagerly, and must needs have it, or else you will be impatient or discontented, and cannot quietly be ruled and disposed of by God, but are murmuring at his providence and your lot. 4. Or when you desire it too hastily, and cannot stay God's time. 5. Or else too greedily as to the measure, being not content with God's allowance, but must needs have more than he thinks fit for you. 6. Or specially when your desires are perverse, preferring lesser things before greater; desiring bodily and transitory things more than the mercies for your souls which will be everlasting. 7. When you desire any thing ultimately and merely for the flesh, without referring it to God, it is a sin. Even your daily bread, and all your comforts, must be desired but as provender for your horse, that he may the better go his journey, even as provision for your bodies, to fit them to the better and more cheerful service of your souls and God. 8. Much more when your desires are for wicked ends, (as to serve your lust, or pride, or covetousness, or revenge,) they are wicked desires. 9. And when they are injurious to others.

Direct. I. Be well acquainted with your own condition, and consider what it is that you have most need of; and then you will find that you have so much grace and mercy to desire for your souls, without which you are lost for ever, and that you have a Christ to desire, and an endless life with God to desire, that it will quench all your thirst after the things below.^b This, if any thing, will make you wiser, when you see you have greater things to mind. A man that is in present danger of his life, will not be solicitous for pins or fool-gawds: and the hopes of a lordship or a kingdom will cure the desire of little things: a man that needeth a physician for the dropsy or consumption, will scarce long for children's balls or tops. And methinks a man that is going to heaven or hell, should have somewhat greater than worldly things to long for. Oh what a vain and doting thing is a carnal mind; that hath pardon, and grace, and Christ, and heaven, and God, to think of, and that with speed before it be too late; and can forget them all, or not regard them, and eagerly long for some little inconsiderable trifle; as if they said, I must needs taste of such a dish before I die; I must needs have such a house, or a child, or friend, before I go to another world! O study what need thy distressed soul hath of a Christ, and of peace with God, and preparation for eternity, and what need thy darkened mind hath of more knowledge, and thy dead and carnal heart of more life, and tenderness, and love to God, and communion with him; feel these as thou hast cause, and the eagerness of thy carnal desires will be gone.

Direct. II. Remember how much your carnal desires do aggravate the weakness of your spiritual desires, and make the sin more odious and unexcusable. Are you so eager for a husband, a wife, a child, for wealth, for preferment, or such things, while you are so cold and indifferent in your desires after God,

ducat. Quisquis in virum spiritualem et divinum proficere cupit, is, carnali vitâ penitus renunciata, Deo soli amore adhæreat eundemque interiori homine suo peculiariter possideat, quo habito mox omnis multiplicitas, omnes imagines, omnis inordinatus erga creaturas amor fortiter ab eo profligabuntur; Deo quippe per amorem intus possessore protinus ab universis homo imaginibus liberatur. Deus spiritus est, cujus imaginem nemo proprie exprimere aut effigiare potest. Thaulerius flor. p. 79, 80.

and grace, and glory? Your desires after these are not so earnest! They make you not so importunate and restless; they take not up your thoughts both day and night; they set you not so much on contrivances and endeavours: you can live as quietly without more grace, or assurance of salvation, or communion with God, as if you were indifferent in the business; but you must needs have that which you desire in the world, or there is no quiet with you. Do you consider what a horrible contempt of God, and grace, and heaven, is manifested by this? Either you are regenerate or unregenerate. If you are regenerate, all your instructions, and all your experience of the worth of spiritual things, and the vanity of things temporal, do make it a heinous sin in you to be now so eager for those things which you have so often called vanity, while you are so cold towards God, whose goodness you have had so great experience of. Do you know no better yet the difference between the creature and the Creator? Do you yet no better understand your necessities and interest, and what it is that you live upon, and must trust to for your everlasting blessedness and content? If you are unregenerate, (as all are that love any thing better than God,) what a madness is it for one that is condemned in law to endless torments, and shall be quickly there, if he be not regenerate and justified by Christ, to be thirsting so eagerly for this or that thing, or person, upon earth, when he should presently bestir him with all his might to save his soul from endless misery! How incongruous are these desires to the good and bad!

Direct. III. Let every sinful desire humble you, for the worldliness and fleshliness which it discovereth to be yet unmortified in you; and turn your desires to the mortifying of that flesh and concupiscence which is the cause. If you did not yet love the world, and the things that are in the world, you would not be so eager for them. If you were not too carnal, and did not mind too much the things of the flesh, you would not be so earnest for them as you are. It should be a grievous thing to your hearts to consider what worldliness and fleshliness this sheweth to be yet there. That you should set so much by the creature, as to be unable to bear the want of it; is this renouncing the world and flesh? The thing you need is not that which you much desire; but a better heart, to know the vanity of the creature, to be dead to the world, and to be able to bear the want or loss of any thing in it; and a fuller mortification of the flesh: mortifying and not satisfying it, is your work.

Direct. IV. Ask your hearts seriously whether God in Christ be enough for them, or not? If they say, no, they renounce him and all their hope of heaven; for no man takes God for his God that takes him not for his portion, and as enough for him: if they say, yea, then you have enough to stop the mouth of your fleshly desires, while your hearts confess that they have enough in God. Should that soul that hath a filial interest in God, and an inheritance in eternal life, be eager for any conveniences and contentments to the flesh? If God be not enough for you, you will never have enough. Turn to him more, and know him better, if you would have a satisfied mind.

Direct. V. Remember that every sinful desire is a rebelling of your wills against the will of God; and that it is his will that must govern and dispose of all, and your wills must be conformed to his; yea, that you must take pleasure and rest in the will of God. Reason the case with your hearts, and say, Who is it that is the governor of the world? and who is to rule me and dispose of my affairs? Is

it I or God? Whose will is it that must lead, and whose must follow? Whose will is better guided, God's or mine? Either it is his will that I shall have what I desire, or not; if it be, I need not be so eager, for I shall have it in his time and way; if it be not his will, is it fit for me to murmur and strive against him? Remember that your discontents and carnal desires are so many accusations brought in against God; as if you said, Thou hast not dealt well or wisely, or mercifully by me; I must have it better: I will not stand to thy will and government; I must have it as I will, and have the disposal of myself.

Direct. VI. Observe how your eager desires are condemned by yourselves in your daily prayers, or else they make your prayers themselves condemnable. If you pray that the will of God may be done, why do your wills rebel against it, and your desires contradict your prayers? And if you ask no more than your daily bread, why thirst you after more? But if you pray as you desire, Lord, let my will be done, and my selfish, carnal desire be fulfilled, for I must needs have this or that; then what an abominable prayer is this! Desire as you must pray.

Direct. VII. Remember what covenant you have made with God; that you renounced the world and the flesh, and took him for your Lord, and King, and Father, and yielded up yourselves as his own, as his subject, and as his child, to be disposed of, ruled, and provided for by him; and this covenant is essential not only to your christianity, but to your taking him for your God. And do you repent of it? or will you break it, and forfeit all the benefits of the covenant? If you will needs have the disposal of yourselves, you discharge God of his covenant and fatherly care for you; and then what will become of you, if he so forsake you?

Direct. VIII. Bethink you how unmeet you are to be the choosers of your own condition. You foresee not what that person, or thing, or place will prove to you, which you so eagerly desire: for aught you know it may be your undoing, or the greatest misery that ever befell you. Many a one hath cried with Rachel, "Give me children or else I die," Gen. xxx. 1, that have died by the wickedness and unkindness of their children. Many a one hath been violent in their desires of a husband or a wife, that afterwards have broken their hearts, or proved a greater affliction to them than any enemy they had in the world. Many a one hath been eager for riches, and prosperity, and preferment, that hath been insnared by them, to the damnation of his soul. Many a one hath been earnest for some office, dignity, or place of trust, which hath made it a great increaser of his sin and misery. And it is flesh and self that is the eager desirer of things that are against the will of God, and nothing is so blind and partial as self and flesh. You think not your child a competent judge of what is best for him, and make not his desires, but your own understanding, the guide and rule of your dealings with him, or disposals of him. And are you fitter choosers for yourselves in comparison of God, than your child is in comparison of you? Either you take God for your Father, or you do not. If you do not, call him not Father, and hope not for mercy and salvation from him: if you do, is he not wise and good enough to dispose of you, and to determine what is best for you, and to choose for you?

Direct. IX. Remember that it is one of the greatest plagues on this side hell, to be given up to our own desires, and that by your eagerness and discontents you provoke God thus to give you up. "So I gave them up to their own heart's lust, and they walked in their own counsels: Oh that my peo-

ple had hearkened to me!" &c. Psal. lxxxi. 12. "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts," &c. Rom. i. 24, 26. "For this cause God gave them up to vile affections," ver. 28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient," 2 Thess. ii. 10—12. God may give you that which you so eagerly desire, as he gave "Israel a king, even in his anger," Hos. xiii. 10, 11. Or as he gave the Israelites "their own desire, even flesh which he rained upon them as dust, and feathered fowls as the sand of the sea; they were not estranged from their lust: but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them," Psal. lxxviii. 27, 29—31. "They lusted exceedingly in the wilderness, and tempted God in the desert, and he gave them their request, but sent leanness into their souls," Psal. cvi. 14, 15. God may say, Follow your own lust, and if you are so eager, take that which you desire; take that person, that thing, that dignity which you are so earnest for; but take my curse and vengeance with it: never let it do you good, but be a snare and torment to you. "Let a fire come out of the bramble and devour you," Judg. ix. 15.

Direct. X. Take heed lest concupiscence and partiality entice you to justify your sinful desires and take them to be lawful. For if you do so, you will not repent of them, you will not confess them to God, nor beg pardon of them, nor beg help against them, nor use the means to extinguish them; but will cherish them, and be angry with all that are against them, and love those tempters best that encourage them: and how dangerous a case is this! And yet nothing is more ordinary among sinners, than to be blinded by their own affections, and think that they have sufficient reason to desire that which they do desire. And affection maketh them very witty and resolute to deceive themselves. It setteth them on studying all that can be said to defend their enemy, and put a deceitful gloss upon their cause. Try your desires well (as I before directed you). Q. 1. Is the thing that you desire a thing that God hath bid you desire, or promised in his word to give you, (as grace, Christ, and heaven)? If it be so, then desire it, and spare not; but if not so, Q. 2. Why then are you so eager for it when you should at most have but a submissive, conditional desire after it? Q. 3. Nay, is it not something which you are forbidden to desire? If so, dare you excuse it?

Direct. XI. Remember that concupiscence or sinful desire is the beginning of all sin of commission, and leadeth directly to the act. Theft, adultery, murder, fraud, contention, and all such mischiefs, begin in inordinate desires. For "every one is tempted, when he is drawn away of his own lust and enticed: then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death," James i. 14, 15. By "lust" is meant, any fleshly desire or will; therefore when the apostle forbiddeth gluttony and drunkenness, chambering and wantonness, strife and envying, he strikes at the root of all in this one word, "make no provision for the flesh to satisfy its lusts," (or wills,) Rom. xiii. 13, 14.

Direct. XII. Pull off the deceiving vizard, and see that which you so eagerly desire, as it is. What will it be to you at the last? It is now in its spring or summer; but see it in its fall and winter? It is now in its youth; but see it withered to skin and bone in its decrepid age. It is now in its clean and curious ornaments; but see it in its uncleanness and in its

homely dress: cure your deceit, and your desire is cured.

Direct. XIII. Promise not yourselves long life, but live as dying men, with your grave and winding-sheet always in your eye; and it will cure your thirst after the creature when you are sensible how short a time you must enjoy it, and especially how near you are unto eternity. This is the apostle's method, 1 Cor. vii. 29—31, "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world, as not abusing it (or as if they used it not): for the fashion of this world passeth away." So you will desire as if you desired not, when you perceive well how quickly the thing desired will pass away.

Direct. XIV. In all your desires, remember the account as well as the thing desired. Think not only what it is now at hand, but what account you must make to God of it; "for to whom men give or commit much, of them they require the more," Luke xii. 48. Will you thirst after more power, more honour, more wealth, when you remember that you have the more to give account of? Matt. xxv. Have you not enough to reckon for already, unless you had hearts to use it better?

Direct. XV. Keep yourselves to the holy use of all your mercies, and let not the flesh devour them, nor any inordinate appetite fare ever the better for them when you have them, and this will powerfully extinguish the inordinate desire itself. We are in little danger of being over eager after things spiritual and holy, for the honour of God; resolve therefore that all you have shall be thus sanctified to God, and used for him, and not at all to satisfy any inordinate desire of the flesh, and then the flesh will cease its suit, when it finds it fares never the better for it. You are able to do much in this way if you will. If you cannot presently suppress the desire, you may presently resolve to deny the flesh the thing desired, (as David would not drink the water though he longed for it, 2 Sam. xxiii. 15, 17,) and you may presently deny it the more of that you have. If you cannot forbear your thirst, you can forbear to drink; if you cannot forbear to be hungry, you can forbear to eat whatever is forbidden or unfit: if Eve must needs have an appetite to the forbidden fruit, yet she might have commanded her hands and teeth, and not have eaten it. If you cannot otherwise cool your desire of curious apparel, wear that which is somewhat homelier than else you would have worn, on purpose to rebuke and control that desire: if you cannot otherwise quench your covetous desires, give so much the more to the poor to cross that desire. You cannot say that the outward act is out of your power, if you be but willing.

Direct. XVI. When your desires are over eager, bethink you of the mercies which you have received already and do possess. Hath God done so much for you, and are you still calling for more, even of that which is unnecessary, when you should be giving thanks for what you have? This unthankful greediness is an odious sin. Think what you have already for soul and body, estate and friends; and will not all this quiet you, (even this with Christ and heaven,) unless you have the other lust or fancy satisfied, and unless God humour you in your sick desires?

Direct. XVII. Understand how little it will satisfy you, if God should give you all that you earnestly desire. When you have it, it will not quiet you, nor

answer your expectations. You think it will make you happy, and be exceeding sweet to you; but it deceiveth you, and you promise yourselves you know not what, and therefore desire you know not what. It would be to you but like a dreaming feast, which would leave you hungry in the morning, Isa. xxix. 8.

Direct. XVIII. Remember still that the greatest hurt that the creature can do thee, is in being overloved and desired, and it is never so dangerous to thee as when it seemeth most desirable. If you remembered this aright, you would be cast into the greatest fear and caution, when any thing below is presented very pleasing and desirable to you.

Direct. XIX. Consider that your desires do but make those wants a burden and misery to you which otherwise would be none. Thirst makes the want of drink a torment, which to another is no pain or trouble at all. The lustful wanton is ready to die for love of the desired mate which nobody else cares for, nor is ever the worse for being without. A proud ambitious Haman thinks himself undone if he be not honoured, and is vexed if he be but cast down into the mean condition of a farmer; when many thousand honest, contented men live merrily and quietly in as low a condition. It is men's own desires, and not their real wants, which do torment them.

Direct. XX. Remember that when you have done all, if God love you he will be the chooser, and will not grant your sick desires, but will correct you for them till they are cured. If your child cry for a knife, or for unwholesome meat, or any thing that would hurt him, you will quiet him with the rod if he give not over. And it is a sign some rod of God is near you, when you are sick for this, or that, or the other thing, and will not be quiet and content unless your fancy and concupiscence be humoured.

Tit. 4. Directions against Sinful Mirth and Pleasure.

Mirth is sinful, 1. When men rejoice in that which is evil; as in the hurt of others, or in men's sin, or in the sufferings of God's servants, or the afflictions of the church, or the success or prosperity of the enemies of Christ, or of any evil cause: this is one of the greatest sins in the world, and one of the greatest signs of wickedness, when wickedness is it that they rejoice in.¹ 2. When it is unreasonable, or in an unmeet subject: as to be merry in the time and place of mourning; to feast when we should fast; or for an unsanctified, miserable soul to be taken up with mirth, that is in the power of sin and Satan and near to hell. 3. Mirth is sinful when it tendeth to the committing of sin, or is managed by sin: as to make merry with lies and fables, and tempting, unnecessary, time-wasting dances, plays, or recreations; or with the slander or abuse of others; or with drunkenness, gluttony, or excess. 4. Mirth is sinful when it is a hinderance to our duty and unfitteth the soul for the exercise of that grace which is most suitable to its estate: as when it hindereth a sinner's conviction and humiliation, and resisteth the Spirit of God, and bawleth down the calls of grace, and the voice of conscience, that they cannot be heard: and when it banisheth all sober consideration about the matters that we should most regard, and will not give men leave to think with fixedness and sobriety, upon God and upon themselves, their sin and danger, upon death and judgment and the life to come: when it makes the soul more unfit to take reproof, to profit by a sermon, to call upon God. This drunken mirth

which shuts out reason, and silenceth conscience, and laughs at God, and jesteth at damnation, and doth but intoxicate the brain, and make men mad in the matters where they should most show their wisdom, I say, this mirth is the devil's sport, and the sinner's misery, and the wise man's pity: of which Solomon speaketh, Eccl. ii. 2, "I said of laughter, It is mad: and of mirth, What doth it?" Prov. xxvi. 18, 19, "As a mad-man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport?" Prov. x. 23, "It is as sport to a fool to do mischief." 5. But mirth is most horribly odious when it is blasphemous and profane: when incarnate devils do make themselves merry with jesting and mocking at Scripture, or at the judgments of God, or the duties of religion; or in horrid oaths and cursed speeches against the servants of the Lord.

Direct. I. First see that thou be a person fit for mirth,² and that thou be not a miserable slave of Satan, in an unregenerate, unholy, unjustified state! Thou wouldst scarce think the innocent games or sports were becoming a malefactor that must die to-morrow. An unregenerate, unholy person, is sure whenever he dieth such to be damned; if he believe not this, he must deny God or the gospel to be true. And he is not sure to live an hour. And he is sure that he shall die ere long. And now, if you have not fooled away your reason, tell me whether your reason can justify the mirth of such a man? Dost thou ask, what harm is it to be merry? None at all for one that hath cause to be merry, and rejoiceth in the Lord. But for a man to be merry in the way to hell, and that so near it; for a man to be merry before his soul be sanctified, and his sin be pardoned, or before he seeketh it with all his heart, this is harm; if folly and unbelief, and contempt of God and his dreadful justice, be any harm. O hearken to the calls of God; abhor thy sins, and set thy heart on heaven and holiness, and then God and conscience will allow thee to be merry. Get a renewed heart and life, and get the pardon of thy sins, and a title to heaven, and a readiness to die, and then there is reason and wisdom in thy mirth.³ Then thy mirth will be honourable and warrantable; better than the lame man's that was healed, Acts iii. 8, that went with Peter and John into the temple, "walking, and leaping, and praising God." But it is a most pitiful sight to see an ungodly, unregenerate sinner, to laugh, and sport, and play, and live merrily, as if he knew not what evil is near to him! It would draw tears from the eyes of a believer that knoweth him, and thinketh where he is like to dwell for ever. I remember the credible narrative of one that lived not far from me, that in his profaneness was wont to wish that he might see the devil; who at last appeared to him in his terror; and sometime he smiled on him; and the man was wont to say, that he never seemed so ugly and terrible as when he smiled (and the man was affrighted by it into a reformed life). So though a servant of the devil be never comely, yet he never seemeth so ghastly as when he is most merry in his misery.

Direct. II. Yet do not destroy nature by overmuch heaviness, under pretence that thou hast no right to be merry. For, 1. The very discovery of thy misery puts thee into the fairer hopes of mercy. 2. And many of God's children live long without assurance of their justification, and yet should not therefore

¹ Prov. xix. 10, "Delight is not seemly for a fool."

² Siquis est quem fletum mori deceat, ridere dedecuit vivere; cum instare, semperque supra verticem videret, unde mors fletum sciret. Rursum illum haud dubie fletus hic non longo sejunctus spatio sequebatur. Petrarch. dial. 119. li. 2.

³ Stoici dicunt severos esse sapientes, quod neque ipsi loquantur ad voluptatem, neque ab aliis ad voluptatem dicta admittant. Esse autem et alios severos, qui ad rationem acris vini severi dicantur; quo ad medicamenta, potius quam ad propinationem, utuntur. Laert. in Zenone.

cast away all joy. 3. And so much ease and quiet of mind must be kept up by the unsanctified themselves, as is necessary to preserve their natures, that they may have time continued, and may wait on God till they obtain his grace. Above all men, they have reason to value their lives, lest they die and be lost, before they be recovered. And therefore, as they must not famish themselves by forbearing meat or drink, so their sorrows must not be such as may destroy their bodies (of which more anon).

Direct. III. See that you first settle the peace of your souls upon solid grounds, and get such evidences of your special interest in Christ and heaven, as will rationally warrant you to rejoice; and then make it the business of your lives to rejoice and delight yourselves in God, and take this as the principal part of grace and godliness, and not as a small or indifferent thing; and so let all lawful, natural mirth be taken in, as animated and sanctified by this holy delight and joy; and know that this natural, sanctified mirth is not only lawful, but a duty exceeding congruous and comely for a thankful believer in his way to everlasting joy.

This is the true method of rejoicing. Though, as I said, so much quietness may be kept up by the unregenerate, as is needful to keep up life and health, and the gospel where it cometh is tidings of great joy to those that hear it; yet no man can live a truly comfortable, merry life, but in this method; but all his mirth, beside that which either supporteth nature, or meeteth mercy in his returning to God, will be justly chargeable with madness; and maketh him a more pitiful sight."

The first thing therefore to be done, is to lay the groundwork of true mirth. And this is done by unfeigned repenting, and turning to God by faith in Christ, and becoming new creatures, a sanctified, peculiar people, and being justified and adopted to be the children of God; and then by discerning (upon sober trial) the evidences and witness of all this in ourselves, that we may know that we have passed from death to life.

And though there are several degrees both of grace and of the discerning of it, some having but little holiness, and some but little discerning of it in themselves, yet the least may afford much comfort to the soul upon justifiable grounds, though not so much as the greater degrees of grace, and clearer discerning of it, may do.

The foundation being thus laid, it must be our next endeavour to build upon it a settled peace of conscience, and quietness of soul; for till we can attain to joy, it is a great mercy to have peace, and to be free from the accusations, fears, and griefs which belong to the unjustified; and peace must be the temper more ordinary than much joy, to be expected in this our frail condition.

Thirdly, Peace being thus settled, we must endeavour to rise up daily into joy, as our great duty and our great felicity on earth; it being frequently and earnestly commanded in the Scriptures, that we "rejoice in the Lord always," and "shout for joy, all that are upright in heart," *Psal. xxxiii. 1; Phil. iii. 1; iv. 4; Deut. xii. 12, 18; xxvii. 7.* Thus he that "proveth his own work," may have "rejoicing in himself," *Gal. vi. 4*, even in the testimony of his conscience, of his own "simplicity and godly sincerity," *2 Cor. i. 12*. And this all believers should maintain and actuate in themselves.

Fourthly, With this rejoicing in God, our lawful, natural mirth must be taken in, as subordinate or sanctified; that is, we must further our holy joy by

natural mirth and cheerfulness, and by the comforts of our bodies in God's lower mercies, promote the service and the comforts of our souls. And this is the right place for this mirth to come in, and this is the true method of rejoicing.

Direct. IV. Mark well the usefulness and tendency of all thy mirth: and if it be useful to fit thee for thy duty, and intended by thee to that end, (though you always observe not that intention at the time,) and if it tend to do thee good, or help thee to do good, without a greater hurt or danger, then cherish and promote it; but if it tend to carry thee away from God to any creature, and to unfit thy soul for the duties of thy place, and to carry thee into sin, then avoid it as thy hurt: still remembering that the necessary support of nature must not be avoided by good or bad. A christian that hath any acquaintance with himself, and with the work of holy watchfulness, may discern what his mirth is by the tendency and effects, and know whether it doth him good or harm.

Direct. V. Take heed that the flesh defile not your mirth, by dropping in any obscene or ribald talk, or by stirring up fleshly lust and sin. Which it will quickly do, if not well watched; and holy mirth and cheerfulness is very apt to degenerate on a sudden into sinful mirth.

Direct. VI. Consider what your mirth is like to prove to others as well as to yourselves. If it be like to stir up sin in others, or to be offensive to them, you must the more avoid it in their presence, or manage it with the greater caution: if it be needful to cheer up the drooping minds of those you converse with, or to remove their prejudice against a holy life, you must the more give place to it: for it is good or bad as it tendeth unto good or bad.

Direct. VII. Never leave out reason or godliness from any of your mirth. Abhor that mirth that maketh a man a fool, or playeth the fool: and take heed of that ungodliness which maketh a man merriest when he is furthest from God, like the horse or ox that leapeth and playeth for gladness when he is unyoked or loosed from his labour. Something of God and heaven should appear or be dropped into all our mirth, to sweeten and to sanctify it.

Direct. VIII. Watch your tongues in all your mirth; for they are very apt to take liberty then to sin. Mirth is to the tongue as holidays and play-days to idle scholars; who are glad of them as a time in which they think they have liberty to game, and fight, and do amiss.

Direct. IX. If a word break forth from yourselves or companions to the wrong of others in your mirth, as of backbiting, evil-speaking, jeering, scorning, defaming, (yea, though it be your enemy,) rebuke it, and cast it out, as dirt or dung that falleth into your dish or cup.

Direct. X. If profaneness intrude, and any make merry with jesting at Scripture, religion, or the slanders or scorns of godly persons, with a tendency to make religion odious or contemptible; if they are such as you may speak to, reprove them with reverend seriousness to their terror: if they are not, then show your abhorrence of it by turning your backs and quitting the place and company of such devilish enemies of God. Be not silent or seemingly-consenting witnesses of such odious mirth against your Maker.

Direct. XI. If the mirth of others in your company grow insipid, frothy, foolish, wanton, impious, or otherwise corrupt, drop in some holy salt to season it; and something that is serious and divine to awe it and repress it. As to remember them of God's presence, or to recite such a text as *Eph. v. 3, 4*, "But fornication and all uncleanness or covetousness, let it not be once named amongst you as becometh saints; neither filthiness, nor foolish talk-

"See my Sermon at Paul's called "Right Rejoicing." And here before, chap. iii. dir. xiii.

ing, nor jesting; which are not convenient: but rather giving of thanks."

Considerations to repress excessive mirth.

Direct. XII. If mirth grow immoderate and exceed in measure, and carry you away from God and duty by the very carnal pleasure of it, have always at hand these following considerations to repress it. 1. Remember that God is present; and levity is not comely in his sight. 2. Remember that death and judgment are at hand, when all this levity will be turned into seriousness. 3. Remember that your souls are yet under a great deal of sin, and wants, and danger, and you have a great deal of serious work to do. 4. Look on Jesus Christ, and remember what an example he gave you upon earth; whether he laughed, and played, and jested, and taught you immoderate or carnal mirth; and whether you live like the disciples of a crucified Christ. 5. Think on the ordinary way to heaven, described in Scripture; which is through many tribulations, afflictions, fastings, temptations, humiliations, sufferings, and mortifications; and think whether a wanton, jesting, playful life be like to this. 6. Think of the course of the ancient and excellent christians, who went to heaven through labour, and watchings, and fasting, and poverty, and cruel persecutions, and not through carnal mirth and sport. 7. Think of the many calamitous objects of sorrow that are now abroad in the world! of the millions of heathens and Mahometans, and other strangers or enemies to Christ! of the obstinate Jews; of the dark corrupted lamentable state of the Greek, Armenian, Ethiopian and Roman churches, where religion is so woefully obscured and dishonoured by ignorance, error, superstition, and profaneness: of the papal tyranny and usurpation; and of the divided state of all the churches, and the profaneness, and persecution, and uncharitableness, and contentions, and mutual reproaches and revilings, which make havoc for the devil among the members of Christ.

Tit. 5. Directions against sinful Hopes.

Hope is nothing but a desirous expectation; therefore the directions given before, against sinful love and desire, may suffice also against sinful hopes, save only for the expecting part. Hope is sinful, 1. When it is placed ultimately upon a forbidden object: as to hope for some evil to yourselves which you mistakenly think is good. To hope for felicity in the creature, or to hope for more from it than it can afford you. To hope for the hurt of other men; for the ruin of your enemies; for the hinderance of the gospel, and injury to the church of Christ." 2. When you hope for a good thing by evil means: as to hope to please God, or to come to heaven by persecuting his servants, or by ignorance, or superstition, or schism, or heresy, or any sin. 3. To hope ungroundedly for that from God which he never promised. 4. To hope deceitfully for that from God which he hath declared he will never give. All these are sinful hopes. But it is not these last that I shall here say much to, because I have said so much already of them in many other writings.

Direct. I. Hope for nothing from God against faith or without faith; that is, for nothing which he hath said he will not give, nor for any thing which he hath not promised to give, or given you some reason to expect. To hope for that which God hath told us he will not give, or that which is against the holiness and justice of God to give, this is but to hope that God will prove a liar, or unholy, or unjust,

* Doth any man doubt that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations, &c. but it would leave the minds of a number of

which are wicked and blaspheming hopes. Such are the hopes which abundance of ignorant and ungodly persons have; who hope to be saved without regeneration, and without true holiness of heart or life; and hope to be saved in their wilful impenitence and beloved sins: who hope that God forgiveth them those sins, which they hate not, nor will be persuaded to forsake: and hope that the saying over some words of prayer, or doing something which they call a good work, shall save them, though they have not the Spirit of Christ: or that hope to be saved, though they are unsanctified, because they are not so bad as some others, and live not in any notorious, disgraceful sin: all these believe the devil who tells them that an unholy person may be saved, and believe that the gospel is false which saith, "without holiness none shall see the Lord," Heb. xii. 14; and they hope that God will prove unholy, unjust, and false to save them, and yet this they call a hoping in God. Hope for that which God hath promised, and spare not; but not for that which he hath said he will not do, yea, protested cannot be, John iii. 3, 5.

Direct. II. When thou hopest for any evil to others, or thyself, remember what a monstrous thing it is to make evil the object of thy hope, and how those hopes are but thy hastening unto chosen misery, and contradict themselves. For thou hopest for it as good; and to be greedy for evil on supposition that it is good, doth show thy folly that wilt try no better the objects of thy hopes: like a sick man that longs and hopeth for that which if he take it will be his death. Thus sinners hope for the poisoned bait.

Direct. III. Understand how much of the root of worldliness consisteth in your worldly hopes. Poor worldlings have little in possession to delight in; but they keep up a hope of more within them. Many a covetous or ambitious wretch, that never reacheth that which he desireth, yet liveth upon the hopes of it: and hope is it that setteth and keepeth men at work in the service of the world, the flesh, and the devil; as divine hope doth set and keep men at work for heaven, for their souls, and for Jesus Christ. And many a hypocrite that loseth much upon the account of his religion, yet showeth his rottenness by keeping up his worldly hopes, and going no further than will stand with those.

Direct. IV. Hath not the world deceived all that have hoped in it unto this day? Consider what is become of them and of their hopes; what hath it done for them, and where hath it left them: and wilt thou place thy hopes in that which hath deceived so many generations of men already?

Direct. V. Remember that thy worldly hopes are a sin so fully coudemned by natural demonstration, that thou art utterly left without excuse. Thou art certain beforehand that thou must die; thou knowest how vain the world will be then to thee, and how little it can do for thee; and yet art thou hoping for more of the world!

Direct. VI. Consider that the world declareth its vanity in the very hopes of worldlings. In that it is still drawing them by hopes, and never giveth them satisfaction and content. Almost all the life of a worldling's pleasure is in his hopes. The very thing which he hopeth for, doth not prove so sweet to him in the possession, as it was in his hopes. A hoping and still hoping for that which they never shall attain, is the worldling's life.

Direct. VII. O turn your souls to those blessed hopes of life eternal, which are sent you from heaven by Jesus Christ, and set before you in the holy

men, poor shrunken things, full of melancholy and indisposition, and uncomfortable to themselves? Lord Bacon's Essay, of Lies.

Scriptures, and proclaimed to you by the messengers of grace. Doth God offer you sure, well-grounded hopes of living for ever in his joy and glory? And do you neglect them, and lie hoping for that felicity in the world which cannot be attained, and which will give no content when you have attained it? This is more foolish than to toil and impoverish yourselves in hope to find the philosopher's stone, and refuse a kingdom freely offered.

*Tit. 6. Directions against sinful Hatred, Aversion, or Backwardness towards God.**

The hatred to God and backwardness to his service, which is the chief part of this sin, is to be cured according to the directions in the first chapter, as a state of wickedness is: and more I shall say anon, about the worship of God; and chap. iii. direct. xi. containeth the cure also. Only here I shall add a few directions to a God-hating generation.

Direct. I. The first thing you have to do, is to discover this to be your sin. For you are confident that you love God above all, while you hate him above all, even above the devil. You will confess, that this is horrid wickedness, where it is found, and well deserveth damnation: take heed lest thy own confession judge thee. Remember then that it is not the bare name that we now speak of: I know that God's name is most honoured, and the devil's name is most hated. Nor is it every thing in God that is hated: none hateth his mercifulness and goodness as such. Nor is it every thing in the devil that is loved: none loveth his hatred to man, nor his cruelty in tormenting men. But the holiness of God, which is it that man must receive the image of, and be conformed to, is hated by the unholy; and the devil's unholiness, and friendship to men's sin and sensuality, is loved by the sensual and unholy. And this hatred of God (and love of the devil) one would think you might easily perceive:

1. In that you had rather God were not so just and holy; you had rather he had never commanded you to be holy, but left you to live as your flesh would have you: you had rather God were indifferent as to your sins, and would give you leave to follow your lusts. Such a God you would have: and a God that will damn you unless you be holy, and hate your sins and forsake them, you like not, you cannot abide, but indeed do hate him.

2. Therefore you will not believe that God is such a holy, sin-hating God: because you would not have him so, you will not believe he is so; and so hate his nature, while you believe that you love him; and love but an idol of your unholy fantasies." Psal. l. 21, 22, "These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

3. You love not the holiness of the word of God, which beareth his image. You love not these strict and holy passages in it, John iii. 3, 5; Luke xiv. 26, 33; Matt. xviii. 3; Rom. viii. 13; Col. iii. 1—4; 2 Cor. v. 17, with abundance more. You had rather have had a Scripture that would have left you your ambition, covetousness, lust, and appetite to their liberties; and that had said nothing for the absolute necessity of holiness, nor had condemned the ungodly.

4. You love not the holiest ministers or servants of Christ, that most powerfully preach his holy word, or that most carefully, seriously, and zealously obey it; your hearts rise against them, when they

bring in the light, which showeth that your deeds and you are evil, John iii. 19, 20. They are an eyesore to you: your hearts rise not so much against whoremongers, swearers, liars, drunkards, atheists, or infidels, as against them. What sort of persons on the face of the earth, are so hated by the ungodly in all nations, and of all degrees, and used by them so cruelly, and pursued by them so implacably, as the holiest servants of the Lord are?

5. You love not to call upon God in serious, fervent, spiritual prayer, praises, and thanksgiving: you are quickly weary of it; you had rather be at a play, or gaming, or a feast: your hearts rise against holy worship as a tedious, irksome thing.

6. You love not holy, edifying discourse of God, and of heavenly things: your hearts rise against it, and you hate and scorn it, as if all serious talk of God were but hypocrisy, and God were to be banished out of our discourse.

7. You cannot abide the serious, frequent thoughts of God in secret; but had rather stuff your minds with thoughts of your horses, or hawks, or bravery, or honour, or preferences, or sports, or entertainments, or business and labours in the world; so that one hour of a thousand or ten thousand was never spent in serious, delightful thoughts of God, his holy truths, or works, or kingdom.

8. You love not the blessed day of judgment, when Christ will come with his holy angels to judge the world, to justify his accused and abused servants, to be "glorified in his saints, and admired in all them that do believe," 2 Thess. i. 8—11. And can you be so blind after all this, as not to see that you are haters of God?

Direct. II. Know God better, and thou canst not hate him; especially know the beauty and glorious excellency of that holiness and justice which thou hatest. Should the sun be darkened or disgraced, because sore eyes cannot endure its light? Must kings and judges be all corrupt, or change their laws, and turn all men loose to do what they list, because malefactors and licentious men would have it so?

Direct. III. Know God and holiness as they are to thee thyself; and then thou wilt know them not only to be best for thee, as the sun is to the world, and as life and health are to thy body, but to be thy only good and happiness; and then thou canst not choose but love them. Thy prejudice and false conceits of God and holiness cause thy hatred.

Direct. IV. Cast away thy cursed unbelief. If thou believe not what the Scripture saith of God and man, and of the soul's immortality, and the life to come, thou wilt then hate all that is holy as a deceit, and needless troubler of the world. But if once thou believe well the word of God, and the life everlasting, thou wilt have another heart.

Direct. V. Away with thy beastly, blinding sensuality. While thou art a slave to thy flesh, and lusts, and appetite, and its interest reigneth in thee, thou canst not choose but hate that holiness which is against it, and hate that God that forbiddeth it, and tells thee that he will judge thee and damn thee for it if thou forsake it not: this is the true cause of the hatred of God and godliness in the world. God's laws condemn the very life and pleasure of the fleshly man. Godliness is unreconcilable to concupiscence and the carnal interest. Lay by thy fleshly mind and interest, or, as sure as thou art a man, thou wilt be judged and damned as an enemy to God. Dost thou not feel that this is the cause of thy enmity, that God putteth thee on displeasing (holy) courses, and will not let thee please thy flesh, but

* Of hatred to men I shall speak anon.

† Malunt nescire, quia jam oderunt. Tertul. Apologet. c. 1.

affrighteth thee with the threatenings of hell? Rom. viii. 6—8, "For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be: so then they that are in the flesh cannot please God." Ver. 13, "If ye live after the flesh ye shall die." "It is hard for thee to kick against the pricks," Acts ix. 5. "Woe to him that striveth with his Maker," Isa. xlv. 9. Read Luke xix. 27.

Direct. VI. Draw near and accustom thy soul to serious thoughts of God; for it is strangeness that maketh thee the more averse to him. We have less pleasure in the company of strangers than of familiar acquaintance. Reconciliation must be made by coming nearer, and not by keeping at a distance still.

Direct. VII. Study well the wonderful love and mercy which he hath manifested to thy soul in the redemption wrought by Jesus Christ, in the covenant of grace, in all the patience he hath exercised towards thee, and all his offers of mercy and salvation, entreating thee to turn and live. Canst thou remember what God hath done for thee all thy life, and how patiently and mercifully he hath dealt with thee, and yet canst thou hate him, or thy heart be against him?

Direct. VIII. Judge not of God or holiness by the faults of any men that have seemed holy. No more than thou wilt censure the sun, because thieves rob by the light of it; or because some men are purblind. God hateth sin in them and you, wherever he findeth it. Judge of God and holiness by his proper nature and true effects, and by the holy Scripture, and not by the crimes of sinners which he condemneth, who, if they had been more holy, had less offended.

Direct. IX. Come among the godly, and try a holy life awhile, and judge not of it or them that use it by the reports of the devil and wicked men. Malice will speak ill of God himself, and of his holiest servants. Can worse be said, than was said of Christ himself, and his apostles? The devil was not ashamed to belie Job to God's own face, and tell God that he was such a one, as that a little trial to his flesh would turn him from his godliness. But those that come near and try the ways and servants of God, do find that the devil did belie them.

Direct. X. Remember thy near approaching end, and how dreadful it will be to be found and judged among the malignant enemies of holiness. "And if the righteous be scarcely saved, where then shall the ungodly and the sinner appear?" 1 Pet. iv. 18. Then what wouldst thou give to be one of those holy ones that now thou hatest? and to be judged as those that lived in that holiness which thy malignant heart could not abide? Then thou wilt wish that thou hadst lived and died as the righteous, that thy latter end might have been like his.

Tit. 7. Directions against sinful Wrath or Anger.

As anger is against the love of our neighbour, I shall speak of it afterwards: as it is against the soul itself, I shall speak of it in this place. Anger is the rising up of the heart in passionate displacency against an apprehended evil, which would cross or hinder us of some desired good. It is given us by God for good, to stir us up to a vigorous resistance

of those things, which, within us or without us, do oppose his glory or our salvation, or our own or our neighbour's real good.

Anger is good when it is thus used to its appointed end, in a right manner and measure: but it is sinful, 1. When it riseth up against God or any good, as if it were evil to us: as wicked men are angry at those that would convert and save them, and that tell them of their sins, and that hinder them from their desires. 2. When it disturbeth reason, and hindereth our judging of things aright. 3. When it casteth us into any unseemly carriage, or causeth or disposeth to any sinful words or actions: when it inclineth us to wrong another by word or deed, and to do as we would not be done by. 4. When it is mistaken, and without just cause. 5. When it is greater in measure than the cause alloweth. 6. When it unfitteth us for our duty to God or man. 7. When it tendeth to the abatement of love and brotherly kindness, and the hindering of any good which we should do for others: much more when it breedeth malice, and revenge, and contentions, and unpeaceableness in societies, oppression of inferiors, or dishonouring of superiors. 8. When it stayeth too long, and ceaseth not when its lawful work is done. 9. When it is selfish and carnal, stirred up upon the account of some carnal interest, and used but as a means to a selfish, carnal, sinful end: as to be angry with men only for crossing your pride, or profit, or sports, or any other fleshly will. In all these it is sinful.

Directions Meditative against sinful Anger.

Direct. I. Remember that immoderate anger is an injury to humanity, and a rebel against the government of reason. It is without reason and against reason; whereas in man all passions should be obedient to reason. It is the misery of madness, and the crime of drunkenness, to be the suppressing and dethroning of our reason; and sinful anger is a short madness or drunkenness. Remember that thou art a man, and scorn to subject thyself to a bestial fury.

Direct. II. It is also against the government of God: for God governeth the rational powers first, and the inferior by them. If you destroy the king's officers and judges, you oppose the government of the king. Is a man in passion fit to obey the commands of God, that hath silenced his reason?

Direct. III. Sinful passion is a pain and malady of the mind. And will you love or cherish your disease or pain? Do you not feel yourselves in pain and diseased while it is upon you? I do not think you would take all the world to live continually in that case yourselves. If you should be still so, what were you good for, or what could you enjoy, or what comfort would your lives be to you? Why, if a long pain be so bad, a short one is not lovely. Keep not willfully so troublesome a malady in your mind.

Direct. IV. Observe also what an enemy it is to the body itself. It inflameth the blood, and stirreth up diseases, and breedeth such a bitter displeasure in the mind, as tends to consume the strength of nature, and hath cast many into acute, and many into chronical sicknesses, which have proved their death. And how uncomfortable a kind of death is this!

Direct. V. Observe how unlovely and displeasing

¶ Pene omnis sermo divinus habet amulos suos: quot genera præceptorum sunt, tot adversariorum: si largitatem esse in omnibus jubet Dominus, avarus irascitur: si parsimoniam exigit, prodigus execratur: sermones sacros, improbi, hostes suos dicunt. Salvian. li. 4. ad Eccles. Cath. Non ego tibi inimicus, sed tu veritati. Hieron. in Gal. v.

¶ Duo maxime contraria sunt consilio. Ira et festinatio. Bias in Laert.

¶ Read Seneca de Ira, and be ashamed to come short of a heathen.

it rendereth you to beholders; deforming the countenance, and taking away the amiable sweetness of it, which appeareth in a calm and loving temper. If you should be always so, would any body love you? Or would they not go out of your way, (if not lay hands on you,) as they do by any thing that is wild or mad? You would scarce desire to have your picture drawn in your fury, till the frowning wrinkles and inflamed blood are returned to their places, and have left your visage to its natural comeliness. Love not that which maketh you so unlovely to all others.

Direct. VI. You should love it the worse because it is a hurting passion, and an enemy to love and to another's good. You are never angry but it inclineth you to hurt those that angered you, if not all others that stand in your way: it putteth hurting thoughts into your mind, and hurting words into your mouths, and inclineth you to strike or do some mischief: and no men love a hurtful creature. Avoid therefore so mischievous a passion.

Direct. VII. mark the tendency of it, and you will find that if it should not be stopped it would tend to the very ruin of your brother, and end in his blood and your own damnation. How many thousands hath anger murdered or undone! It hath caused wars, and filled the world with blood and cruelty! And should your hearts give such a fury entertainment?

Direct. VIII. Consider how much other sin immoderate anger doth incline men to. It is the great crime of drunkenness, that a man having not the government of himself, is made liable by it to any wickedness: and so it is with immoderate anger. How many oaths and curses doth it cause every day! How many rash and sinful actions! What villany hath not anger done! It hath slandered, railled, reproached, falsely accused, and injured many a thousand. It hath murdered and ruined families, cities, and states. It hath made parents kill their children, and children dishonour their parents. It hath made kings oppress and murder their subjects, and subjects rebel and murder kings. What a world of sin is committed by sinful anger throughout all the world! How endless would it be to give you instances! David himself was once drawn by it to purpose the murdering of all the family of Nabal. Its effects should make it odious to us.

Direct. IX. And it is much the worse in that it suffereth not a man to sin alone, but stirreth up others to do the like. Wrath kindleth wrath, as fire kindleth fire. It is two to one but when you are angry you will make others angry, or discontented, or troubled by your words or deeds. And you have not the power of moderating them in it, when you have done. You know not what sin it may draw them to. It is the devil's bellows to kindle men's corruptions; and sets hearts, and families, and kingdoms in a flame.

Direct. X. Observe how unfit it maketh you for any holy duty; for prayer, or meditation, or any communion with God. And that should be very unwelcome to a gracious soul, which maketh it unfit to speak to God, or to be employed in his worship. If you should go to prayer or other worship, in your bedlam passion, may not God say, as the king of Gath did of David, "Have I need of mad-men?" Yea, it unfitteth all the family, or church, or society where it cometh, for the worship of God. Is the family fit for prayer, when wrath hath muddied and disturbed their minds? Yea, it divideth Christians and churches, and causeth "confusion and every evil work," James iii. 15, 16.

Direct. XI. It is a great dishonour to the grace of

God, that a servant of his should show the world that grace is of no more force and efficacy, that it cannot rule a raging passion, nor so much as keep a Christian sober: that it possesseth the soul with no more patience, nor fear of God, nor government over itself. O wrong not God thus by the dishonouring of his grace and Spirit.

Direct. XII. It is a sin against conscience, still repented of and disowned by almost all when they come to themselves again, and a mere preparation for after sorrow. That therefore which we foreknow we must repent of afterwards, should be prevented and avoided by men that choose not shame and sorrow.

Object. I. But (you will say) I am of a hasty, choleric nature, and cannot help it.

Answ. That may strongly dispose you to anger, but cannot necessitate you to any thing that is sinful: reason and will may yet command and master passion, if they do their office. And when you know your disease and danger, you must watch the more.

Object. II. But the provocation was so great, it would have angered any one; who could choose?

Answ. It is your weakness that makes you think that any thing can be great enough to discharge a man's reason, and allow him to break the laws of God. That would have been small or nothing to a prepared mind, which you call so great. You should rather say, God's majesty and dreadfulness are so great, that I durst not offend him for any provocation. Hath not God given you greater cause to obey, than man can give you to sin?

Object. III. But it is so sudden that I have no time of deliberation to prevent it.

Answ. Have you not reason still about you? And should it not be as ready to rule, as passion to rebel? Stop passion at first, and take time of deliberation.

Object. IV. But it is but short, and I am sorry for it when I have done.

Answ. But if it be evil, the shortest is a sin, and to be avoided: and when you know beforehand that you must be sorry after, why will you breed your own sorrow?

Object. V. But there are none that will not be angry sometimes; no, not the best of you all.

Answ. The sin is never the better because many commit it. And yet, if you live not where grace is a stranger, you may see that there are many that will not be angry easily, frequently, furiously, nor misbehave themselves in their anger, by railing, or cursing, or swearing, or ill language, or doing wrong to any.

Object. VI. Doth not the apostle say, "Be angry and sin not: let not the sun go down upon your wrath," Eph. iv. 26. My wrath is down before the sun; therefore I sin not.

Answ. The apostle never said that anger is never sinful, but when it lasteth after sun-setting. But entertain no sinful anger at all; but if you do, yet quickly quench it, and continue not in it. Be not angry without or beyond cause: and when you are, yet sin not by uncharitableness, or any evil words or deeds, in your anger; nor continue under the justest displeasure, but hasten to be reconciled and to forgive.

These reasons improved may rule your anger.

Directions practical against sinful Anger.

Direct. I. The principal help against sinful anger is, in the right habituating of the soul, that you live as under the government of God, with the sense of his authority still upon your hearts, and in the sense of that mercy that hath forgiven you, and forbearth qui irascitur motus est. Senec. de Ira, lib. 3. c. 5.

¹ Proprium est magnitudinis verum non sentire se esse permissum. Qui non irascitur, inconcussus injuria persistit:

you, and under the power of his healing and assisting grace, and in the life of charity to God and man. Such a heart is continually fortified, and carrieth its preservatives within itself, as a wrathful man carrieth his incentives still within him: there is the main cause of wrath or meekness.

Direct. II. Be sure that you keep a humbled soul, that over-valueth not itself; for humility is patient and aggravateth not injuries: but a proud man takes all things as heinous or intolerable that are said or done against him. He that thinks meanly of himself, thinks meanly of all that is said or done against himself. But he that magnifieth himself, doth magnify his provocations. Pride is a most impatient sin: there is no pleasing a proud person, without a great deal of wit, and care, and diligence. You must come about them as you do about straw or gunpowder with a candle. Prov. xiii. 10, "Only by pride cometh contention." Prov. xxviii. 25, "He that is of a proud heart stirreth up strife." Prov. xxi. 24, "Proud and haughty scorner is his name, who dealeth in proud wrath." Psal. xxxi. 18, "Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous." Humility, and meekness, and patience live and die together.

Direct. III. Take heed of a worldly, covetous mind; for that setteth so much by earthly things, that every loss, or cross, or injury will be able to disquiet him, and inflame his passion. Neither neighbour, nor child, nor servant can please a covetous man; every little trespass, or crossing his commodity, toucheth him to the quick, and maketh him impatient.

Direct. IV. Stop your passion in the beginning, before it go too far. It is easiest moderated at first. Watch against the first stirrings of your wrath, and presently command it down: reason and will can do much if you will but use them according to their power. A spark is sooner quenched than a flame; and this serpent is easiest crushed in the spawn.

Direct. V. Command your tongue, and hand, and countenance, if you cannot presently quiet or command your passion. And so you will avoid the greatest of the sin, and the passion itself will quickly be stifled for want of vent. You cannot say that it is not in your power to hold your tongue or hands if you will. Do not only avoid that swearing and cursing which are the marks of the profane, but avoid many words till you are fitter to use them, and avoid expostulations, and contending, and bitter, opprobrious, cutting speeches, which tend to stir up the wrath of others. And use a mild and gentle speech, which savoureth of love, and tendeth to assuage the heat that is kindled. Prov. xv. 1, "A soft answer turneth away wrath: but grievous words stir up anger." And that which mollifieth and appeaseth another, will much conduce to the appeasing of yourselves.

Direct. VI. At least command yourself into quietness till reason be heard speak, and while you deliberate. Be not so hasty as not to think what you say or do. A little delay will abate the fury, and give reason time to do its office. Prov. xxv. 15, "By long forbearing is a prince persuaded, and a soft answer breaketh the bone." Patience will lenify another's wrath; and if you use it but so long, as a little to stay yourselves, till reason be awake, it will lenify your own. And he is a fury, and not a man, that cannot stop while he considereth.

Direct. VII. If you cannot easilier quiet or restrain yourselves, go away from the place and company. And then you will not be heated by con-

tending words, nor exasperate others by your contending. When you are alone the fire will assuage. Prov. xiv. 7, "Go away from the presence of a foolish man when thou perceivest not in him the lips of knowledge." You will not stand still and stir in a wasp's nest when you have enraged them.

Direct. VIII. Yea, ordinarily avoid much talk, or disputes, or business with angry men, as far as you can without avoiding your duty: and avoid all other occasions and temptations to the sin. A man that is in danger of a fever, must avoid that which kindleth it. Come not among the infected, if you fear the plague; stand not in the sun, if you are too hot already. Keep as far as you can from that which most provoketh you."

Direct. IX. Meditate not on injuries or provoking things when you are alone; suffer not your thoughts to feed upon them. Else you will be devils to yourselves, and tempt yourselves when you have none else to tempt you; and will make your solitude as provoking as if you were in company; and you will be angering yourselves by your own imaginations.

Direct. X. Keep upon your minds the lively thoughts of the exemplary meekness and patience of Jesus Christ; who calleth you to learn of him to be "meek and lowly," Matt. xi. 29. "Who being reviled, reviled not again, when he suffered he threatened not; leaving us an example that we should follow his steps," 1 Pet. ii. 21, 23. Who hath pronounced a special "blessing" on the "meek," that "they shall inherit the earth," Matt. v. 5.

Direct. XI. Live as in God's presence; and when your passions grow bold repress them with the reverend name of God, and bid them remember that God and his holy angels see you.

Direct. XII. Look on others in their passion, and see how unlovely they make themselves, with frowning countenances, and flaming eyes, and threatening, devouring looks, and hurtful inclinations; and think with yourselves, whether these are your most desirable patterns.

Direct. XIII. Without any delay confess the sin to those that stand by (if easier means will not repress it); and presently take the shame to yourselves, and shame the sin and honour God. This means is in your power if you will; and it will be an excellent, effectual means. Say to those that you are angry with, I find a sinful anger kindling in me, and I begin to forget God's presence and my duty, and am tempted to speak provoking words to you, which I know God hath forbidden me to do. Such a present opening of your temptation will break the force of it; and such a speedy confession will stop the fire that it go no further; for it will be an engagement upon you in point of honour, even the reputation of your wit and honesty, which will both suffer by it, if you go on in the sin just when you have thus opened it by confession. I know there is prudence to be used in this, that you do it not so as may make you ridiculous, or harden others in their sinful provocations. But with prudence and due caution it is an excellent remedy, which you can use if you are not unwilling.

Direct. XIV. If you have let your passion break out to the offence or wrong of any, by word or deed, freely and speedily confess it to them, and ask them forgiveness, and warn them to take heed of the like sin by your example. This will do much to clear your consciences, to preserve your brother, to cure the hurt, and to engage you against the sin hereafter: if you are so proud that you will not do this, say no more you cannot help it, but that you will imperturbati permanebitis. Thauler. flor. pag. 84.

^a Uniquique pertinacius contentendi justam habere causam permittit, tacendoque contumaci cede: sic uterque quieti et

not. A good heart will not think this too dear a remedy against any sin.

Direct. XV. Go presently (in the manner that the place alloweth you) to prayer to God for pardon and grace against the sin. Sin will not endure prayer and God's presence. Tell him how apt your peevish hearts are to be kindled into sinful wrath, and entreat him to help you by his sufficient grace, and engage Christ in the cause, who is your Head and Advocate; and then your souls will grow obedient and calm. Even as Paul, 2 Cor. xii. 7—9, when he had the prick in the flesh, prayed thrice, (as Christ did in his agony,) so you must pray, and pray again and again, till you find God's grace sufficient for you.

Direct. XVI. Covenant with some faithful friend that is with you to watch over you and rebuke your passions as soon as they begin to appear; and promise them to take it thankfully and in good part; and perform that promise, that you discourage them not. Either you are so far weary of your sin and willing to be rid of it, as to be willing to do what you can against it, or you are not: if you are, you can do this much if you please: if you are not, pretend not to repent, and to be willing to be delivered from your sin upon any lawful terms, when it is not so. Remember still, the mischievous effects of it do make it to be no contemptible sin. Eccl. vii. 9, "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." Prov. xvi. 32, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. xv. 18, "A wrathful man stirreth up strife, but he that is slow to anger appeaseth strife." Prov. xix. 11, "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression."

Tit. 8. Directions against sinful Fear.

The chief of my advice concerning this sin, I have given you before, chap. iii. direct. xii. Yet somewhat I shall here add. Fear is a necessary passion in man, which is planted in nature for the restraining of us from sin, and driving us on to duty, and preventing misery. It is either God, or devils, or men, or inferior creatures, or ourselves, that we fear. God must be feared as he is God; as he is great, and holy, and just, and true; as our Lord, and King, and Judge, and Father; and the fear of him is the beginning of wisdom. Devils must be feared only as subordinate to God, as the executioners of his wrath; and so must men, and beasts, and fire, and water, and other creatures be feared, and no otherwise. We must so discern and fear a danger as to avoid it. Ourselves we are less apt to fear, because we know that we love ourselves. But there is no creature that we have so much cause to fear, as our folly, weakness, and wilfulness in sin.

Fear is sinful, 1. When it proceedeth from unbelief, or a distrust of God. 2. When it ascribeth more to the creature than is its due: as when we fear devils or men, as great, or bad, or as our enemies, without due respect to their dependence upon the will of God: when we fear a chained creature, as if he were unchained. 3. When we fear God upon mistake or error, or fear that in him which is not in him, or is not to be feared. As when we fear lest he will break his promise; lest he will condemn the keepers of his covenant; lest he will not forgive the penitent that hate their sin; lest he will despise the contrite; lest he will not hear the prayers of the humble, faithful soul; lest he will fail them, and forsake them; lest he will not cause all things to work together for their good; lest he will forsake his church; lest Christ will not come again; lest our bodies shall not be raised; lest there be no life

of glory for the just, or no immortality of souls: all such fears as these are sinful. 4. When our fear is so immoderate in degree, as to distract us, or hinder us from faith and prayer, and make us melancholy: or when it hindereth love, and praise, and thanks, and necessary joy; and tendeth not to drive us to God, and to the use of means to avoid the danger, but to drive us from God, and kill our hope, and make us sit down in despair.

Directions against sinful Fear of God.

Direct. I. Know God in his goodness, mercifulness, and truth, and it will banish sinful fears of him: for they proceed from the ignorance or unbelief of some of these; or not considering and applying them to the cause that is before you. Psal. ix. 10, "They that know thy name, will put their trust in thee."

Direct. II. Know God in Jesus Christ the Mediator, and come to him by him. And then you may have "access with boldness and confidence," Eph. iii. 12. We have "boldness to enter into the holiest by his blood, by the new and living way which he hath consecrated us, through the veil, that is to say, for his flesh. And having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith," Heb. x. 19—22. The sight of Christ by faith should banish immoderate fear. Matt. xiv. 27, "Be of good cheer, it is I, be not afraid."

Direct. III. Understand the tenor of the gospel, and the freeness of the covenant of grace, and then you will there find abundant encouragement against the matter of inordinate fears.

Direct. IV. Employ yourselves as much as possible in love and praise: for love expelleth tormenting fear; there is no fear in love, 1 John iv. 18.

Direct. V. Remember God's particular mercies to yourselves: for those will persuade you that he will use you kindly, when you find that he hath done so already. As when Manoah said, "We shall surely die because we have seen God;" his wife answered, "If the Lord were pleased to kill us, he would not have received an offering at our hands, neither would he have showed us all these things," Judg. xiii. 22, 23.

Direct. VI. Labour to clear up your title to the promises and special interest in Christ. Otherwise the doubts of that will be still feeding and justifying your fears.

Direct. VII. Consider what a horrible injury it is to God, to think of him as you do of the devil, as an enemy to humble, willing souls, and a destroyer of them, and an adversary to them that diligently seek him; of whom he is a lover and rewarder, Heb. xi. 6. And so to think of God as evil, and fear him upon such misapprehensions.

Direct. VIII. Observe the sinfulness of your fear in the effects; how it driveth you from God, and hindereth faith, and love, and thankfulness, and discourageth you from prayer, and sacraments, and all duty. And therefore it must needs be pleasing to the devil, and displeasing to God, and no way to be pleaded for or justified.

Direct. IX. Mark how you contradict the endeavours of God, in his word, and by his ministers. Do you find God driving any from him, and frightening away souls that would fain be his? Or doth he not prepare the way himself, and reconcile the world to himself in Christ, and then send his ambassadors in his name and stead to beseech them to be reconciled unto God, and to tell them that all things are ready, and compel them to come in.

Direct. X. Consider how thou wrongest others, * 2 Cor. v. 19, 20; Luke xiv. 17; Matt. xxii. 8.

and keepest them from coming home to God. When they see thee terrified in a way of piety, they will fly from it as if some enemies or robbers were in the way. If you tread fearfully, others will fear there is some quicksand. If you tremble when you enter the ship with Christ, others will think he is an unfaithful pilot, or that it is a leaking vessel. Your fear discourageth them.

Direct. XI. Remember how remediless, as to comfort, you leave yourselves, while you inordinately fear him, who alone must comfort you against all your other fears. If you fear your remedy, what shall cure the fear of your disease? If you fear your meat, what shall cure your fear of hunger? If you fear him that is most good and faithful, and the friend of every upright soul, what shall ease you of your fear of the wicked and the enemies of holy souls? If you fear your Father, who shall comfort you against your foes? You cast away all peace, when you make God your terror.

Direct. XII. Yet take heed lest under this pretence you cast away the necessary fear of God; even such as belongeth to men in your condition, to drive them out of their sin and security unto Christ, and such as the truth of his threatenings require. For a senseless presumption and contempt of God, are a sin of a far greater danger.

Directions against sinful Fear of the Devil.

Direct. I. Remember that the devil is chained up, and wholly at the will and beck of God. He could not touch Job, nor an ox, nor an ass of his, till he had permission from God, Job i. He cannot appear to thee nor hurt thee unless God give him leave.

Direct. II. Labour therefore to make sure of the love of God, and then thou art safe; then thou hast God, his love and promise, always to set against the devil.

Direct. III. Remember that Christ hath conquered the devil in his temptations, on the cross, by his resurrection and ascension. He "destroyed through death him that had the power of death, even the devil, that he might deliver them who through fear of death were all their lifetime subject to bondage," Heb. ii. 14, 15. The prince of this world is conquered and cast out by him, and wilt thou fear a conquered foe?

Direct. IV. Remember that thou art already delivered from his power and dominion, if thou be renewed by the Spirit of God. And therefore let his own be afraid of him, that are under his power, and not the free-men and redeemed ones of Christ. God hath delivered thee in the day that he converted thee, from a thousandfold greater calamity than the seeing of the devil would be; and having been saved from his greatest malice, you should not over-fear the less.

Direct. V. Remember what an injury it is to God, and to Christ that conquered him, to fear the devil, while God is your protector (any otherwise than as the instrument of God's displeasure): it seemeth as much as to say, I fear lest the devil be too hard for God; or lest God cannot deliver me from him.

Direct. VI. Remember how you honour the devil by fearing him, and pleasure him by thus honouring him. And will you not abhor to honour and please such an enemy of God and you? This is it that he would have; to be feared instead of God: he glorieth in it as part of his dominion: as tyrants rejoice to see men fear them, as those that can destroy them when they will, so the devil triumpheth in your fears

Omnia Christe tui superant tormenta ferendo. Tollere quæ nequeunt, hæc tollerare queunt. His vita caruisse frui est: posuisse potiri. Et superasse pati est: et superasse mori.

as his honour. When God reprehendeth the idolatry of the Israelites, it is as they feared their idols of wood and stone. To fear them, showed that they took them for their gods, 2 Kings xvii. 38, 39; Dan. vi. 26.

Direct. VII. Consider that it is a folly to be inordinately fearful of that which never did befall thee, and never befalleth one of many hundred thousand men: I mean any terrible appearance of the devil. Thou never sawest him; nor hearest credibly of but very few in an age that see him (besides witches). This fear therefore is irrational, the danger being utterly improbable.

Direct. VIII. Consider that if the devil should appear to thee, yea, and carry thee to the top of a mountain, or the pinnacle of the temple, and talk to thee with blasphemous temptations, it would be no other than what thy Lord himself submitted to; who was still the dearly beloved of the Father, Matt. iv. One sin is more terrible than this.

Direct. IX. Remember that if God should permit him to appear to thee, it might turn to thy very great advantage; by killing all thy unbelief, or doubts, of angels, and spirits, and the unseen world. It would sensibly prove to thee that there is indeed an unhappy race of spirits, who envy man and seek his ruin; and so would more convince thee of the evil of sin, the danger of souls, the need of godliness, and the truth of christianity. And it is like this is one cause why the devil no more appeareth in the world, not only because it is contrary to the ordinary government of God, who will have us live by faith and not by sight; but also because the devil knoweth how much it would do to destroy his kingdom, by destroying infidelity, atheism, and security, and awakening men to faith, and fear, and godliness. The fowler or the angler must not come in sight, lest he spoil his game by frightening it away.

Direct. X. If it be the spiritual temptations and molestations only of Satan which you fear, remember that you have more cause to fear yourselves, for he can but tempt you; and if you do not more against yourselves, than all the devils in hell can do, you will never perish. And if you are willing to accept and yield to Christ, you need not inordinately fear either Satan or yourselves. For it is in the name and strength of Christ, and under his conduct and protection, that you are to begin and finish your warfare. And the Spirit that is in us, is greater and stronger than the spirit that is in the world, and that molesteth us, 1 John iv. 4. And the "Father that giveth us to Christ is greater than all, and none can pluck us out of his hands," John x. 29. And the "God of peace will tread down Satan under our feet," Rom. xvi. 20. If it were in his power he would molest us daily, and we had never escaped so far as we have done: our daily experience telleth us that we have a Protector.

Directions against the sinful Fear of Men, and sufferings by them.

Direct. I. Bottom thy soul and hopes on Christ, and lay up thy treasure in heaven; be not a worldling that liveth in hope of happiness in the creature; and then thou art so far above the fear of men, as knowing that thy treasure is above their reach, and thy foundation and fortress safe from their assaults. It is a base, hypocritical, worldly heart that maketh you immoderately afraid of men! Are you afraid lest they should storm and plunder heaven? or lest they cast you into hell? or lest they turn God against

Ad tribunal æternum judicis provocatio salvet est: solum est perperam judicata rescindere. Petrarch. dial. 66. lib. 2.

you? or lest they bribe or overawe your Judge? No, no! these are none of your fears! No; you are not so much as afraid lest they hinder one of your prayers from prevailing with God; nor lest their prison walls and chains should keep out God and his Spirit from you, and force you from your communion with him! You are not afraid lest they forcibly rob you of one degree of grace, or heavenly-mindedness, or hopes of the life to come! (If it be lest they hinder you from these by tempting or affrighting you into sin, (which is all the hurt they can do your souls,) then you are the more engaged to cast away the fears of their hurting your bodies, because that is their very temptation to hurt your souls.) No; it is their hurting of your flesh, the diminishing your estates, the depriving you of your liberty or worldly accommodations, or of your lives, which is the thing you fear. And doth not this show how much your hearts are yet on earth? and how much unmortified worldliness and fleshliness is still within you? and how much yet your hearts are false to God and heaven? Oh how the discovery should humble you! to find that you are yet no more dead to the things of the world, and that the cross of Christ hath yet no more crucified it to you! to find that yet the fleshly interest is so powerful in you, and the interest of Christ and heaven is so low! that God seemeth not enough for you, and that you cannot take heaven alone for your portion, but are so much afraid of losing earth! O presently search into the bottom of this corruption in your hearts, and lament your worldliness and hypocrisy, and work it out, and set your hearts and hopes above, and be content with God and heaven alone, and then this inordinate fear of man will have nothing left to work upon.

Direct. II. Set God against man, and his wisdom against their policy, and his love and mercy against their malice and cruelty, and his power against their impotency, and his truth, and omniscience, and righteousness against their slanders and lies, and his promises against their threatenings; and then if yet thou art inordinately afraid of man, thou must confess that in that measure thou believest not in God. If God be not wise enough, and good enough, and just enough, and powerful enough to save thee, so far as it is best for thee to be saved, then he is not God: away with atheism, and then fear not man.

Direct. III. Remember what man is that thou art afraid of. He is a bubble raised by Providence, to toss about the world, and for God to honour himself by or upon. He is the mere product of his Maker's will: his breath is in his nostrils! he is hastening to his dust, and in that day his worldly hopes and thoughts do perish with him. He is a worm that God can in one moment tread into the earth and hell. He is a dream, a shadow, a dry leaf or a little chaff, that is blown awhile about the world.* He is just ready, in the height of his pride and fury, to drop into the grave; and that same man, or all those men, whom now thou fearest, shall one of these days most certainly lie rotting in the dust, and be hid in darkness, lest their ugly sight and stink be an annoyance to the living. Where now are all the proud ones that made such a bustle in the world but awhile ago? In one age they look big, and boast of their power, and rebel, and usurp authority, and are mad to be great and rulers in the world, or persecute the ministers and people of the Lord; and in

the next (or in the same) they are viler than the dirt; their carcasses are buried, or their bones scattered abroad, and made the horror and wonder of beholders. And is this a creature to be feared above God, or against God? See Isa. li. 7, "Hearken to me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation." Isa. ii. 22, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?" Psal. cxlvi. 3, 4, "Put not your trust in princes, nor in the son of man, in whom there is no help: his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." When Herod was magnified as a god, he could not save himself from being devoured alive by worms. When Pharaoh was in his pride and glory, he could not save his people from frogs, and flies, and lice. Saith God to Sennacherib, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn,—and hath shaken her head at thee: whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice and lifted thine eyes on high?" Oh what a worm is man that you are so afraid of!

Direct. IV. Remember that men as well as devils are chained, and dependent upon God, and have no power but what he giveth them, and can do nothing but by his permission. And if God will have it done, thou hast his promise that it shall work unto thy good, Rom. viii. 28. And are you afraid lest God should do you good by them? If you see the knife or lancet in an enemy's hand only, you might fear it; but if you see it in the surgeon's or in a father's hand, though nature will a little shrink, yet reason will forbid you to make any great matter of it, or inordinately to fear. What if God will permit Joseph's brethren to bind him, and sell him to the Amalekites: and his master's wife to cause him to be imprisoned? Is he not to be trusted in all this, that he will turn it to his good? What if he will permit Shimei to curse David; or the king to cast Daniel into the lions' den; or the three confessors into the furnace of fire? Do you believe that your Father's will is the disposer of all? and yet are you afraid of man? Our Lord told Pilate when he boasted of his power to take away his life or save it, "Thou couldst have no power at all against me, except it were given thee from above," John xix. 11.*

I know you will say that it is only as God's instruments that you fear them, and that if you were certain of his favour, and were not first afraid of his wrath, you should not fear the wrath of men. *Ans.* By this you may see then what it is to be disobedient, and to cherish your fears of God's displeasure, and to hinder your own assurance of his love, when this must be the cause of, or the pretence for, so many other sins. But if really you fear them but as the instruments of God's displeasure; 1. Why then did you no more fear his displeasure before, when the danger from men did not appear? you know God never wanteth instruments to execute his wrath or will. 2. And why fear you not the sin which doth displease him more than the instruments, when they could do you no hurt were it not for sin?

* Job xiii. 25; Psal. i. 5, 6; lxxviii. 2; lxxiii. 20; Job xx. 8. Victor Utiens, saith of Augustine, that he died of fear. Nunc illud eloquentie, quod ubertim per omnes campos ecclesie decurrebat, ipso metu siccatum est flamen: when Genserius besieged Hippo.

* Valentinianus jussus ab Imperatore Juliano immolare idolis, aut militia excedere, sponte discessit. nec mora qui pro nomine Christi amiserat tribunatum, in locum persecutoris sui accepit imperium. Paul. Diaconus, l. 1. p. 1.

3. And why do you not more fear them as tempters than as afflictors? and consequently why fear you not their flatteries, and enticements, and preferments, and your prosperity, more than adversity, when prosperity more draweth you away to sin? 4. And why fear you not hell more than any thing that man can do against you, when God threateneth hell more than human penalties? 5. And why do you not apply yourselves to God chiefly for deliverance, but study how to pacify man? why do you with more fear, and care, and diligence, and compliance, apply yourselves to those that you are afraid of, if you fear God more than them? Repent and make your peace with God through Christ, and then be quiet, if it be God that you are afraid of: your business then is not first with the creature, but with God. 6. And if you fear them only as God's instruments, why doth not your fear make you the more cautiously to fly from further guilt, but rather make you to think of stretching your consciences as far as ever you dare, and venturing as far as you dare upon God's displeasure, to escape man's? Are these signs that you fear them only as the instruments of God's displeasure? or do you see how deceitful a thing your heart is? Indeed man is to be feared in a full subordination to God, I. As his officers, commanding us to obey him; 2. As his executioners, punishing us for disobeying him; 3. But not as Satan's instruments, (by God's permission,) afflicting us for obeying him, or without desert. Rom. xiii. 3, 4, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil." Would you have the fuller exposition of this? It is in 1 Pet. iii. 10—15, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing." See also 1 Peter iv. 13—15.^b

Direct. V. Either you fear suffering from men as guilty or as innocent; for evil-doing, or for well-doing, or for nothing. If as guilty and for evil-doing, turn your fears the right way, and fear God, and his wrath for sin, and his threatenings of more than men can inflict; and acknowledge the goodness of justice both from God and man: but if it be as innocent

or for well-doing, remember that Christ commandeth you exceedingly to rejoice; and remember that martyrs have the most glorious crown: and will you be excessively afraid of your highest honour, and gain, and joy? Believe well what Christ hath said, and you cannot be much afraid of suffering for him. Matt. v. 10—12, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." And will you fear the way of blessedness and exceeding joy? Matt. x. 17—19, "Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them.—But take no thought," &c. You are allowed to beware of them, but not to be over-fearful or thoughtful of the matter. Ver. 22, 23, "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, fly to another."—Fly, but fear them not, with any immoderate fear: ver. 39, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Luke xviii. 29, 30, "Verily I say unto you, there is no man hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." Can you believe all this, and yet be so afraid of your own felicity? Oh what a deal of secret unbelief is detected by our immoderate fears! 1 Pet. iv. 12—16, 19, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened to you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as an evil-doer—Yet if any man suffer as a christian, let him glorify God on that behalf—Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." There is scarce any point that God hath been pleased to be more full in, in the holy Scriptures, than the encouraging of his suffering servants against the fears of men; acquainting them that their sufferings are the matter of their profit and exceeding joy; and therefore not of too great fear.

Direct. VI. Experience telleth us that men have never so much joy on earth as in suffering for the cause of Christ; nor so much honour as by being dishonoured by men for him. How joyfully did the ancient christians go to martyrdom! many of them lamented that they could not attain it: and what comfort have Christ's confessors found, above what they could ever attain before!^d and how honourable now are the names and memorials of those martyrs,

^b When Socrates' wife, lamenting him, said, Injustè morieris: he answered, An tu juste malles? Laert. in Socrat.

^c The seven brethren that suffered in Africa under Hunnericus, Incedebant cum fiducia ad supplicium quasi ad epulas, decantantes, Gloria Deo in excelsis, &c. Votiva nobis hæc est dies, et omni solennitate festivor. Ecce nunc tempus acceptabile, ecce nunc dies est salutis, quando pro fide nunc domini dei nostri perferimus preparatum supplicium, ne amittamus acquisitæ fidei intumentum. Sed et populi publica

voce clamabant: Ne timeatis populi Dei, neque formidetis minas atque terrores presentium tribulationum, sed moriamur pro Christo, ut ipse mortuus est, redimens nos pretioso sanguine salutari. Victor. Uticens. p. 368. In Paulo quinque gloriationes observavi. Gloriantur in imbecillitate, in cruce Christi, in bona conscientia; in afflictionibus, in spe vite æternæ. Bucholtzer.

^d Idololatria tam altis in mundo egit radices, ut non possit extirpari: ideo optimum est confiteri et pati. Bucholtzer. Victor. Uticensis saith, that Gensericus commanded that

who died then under the slanders, scorn, and cruelty of men! Even the papists that bloodily make more, do yet honour the names of the ancient martyrs with keeping holidays for them, and magnifying their shrines and relics; for God will have it so, for the honour of his holy sufferers, that even that same generation that persecute the living saints, shall honour the dead, and they that murder those they find alive, shall honour those whom their forefathers murdered: Matt. xxiii. 29—31, "Woe unto you, scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous: and say, if we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets." Comfort and honour attend the pain and shame of the cross. Acts v. 41, "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts xvi. 25, "Paul and Silas sang praises to God at midnight in the prison and stocks," when their backs were sore with stripes. It is written of some of the christians that were imprisoned by Julian, that they would not forbear in the emperor's hearing as he passed by, to sing, "Let God arise, and his enemies shall be scattered."

Direct. VII. Love better the holy image of God upon your souls, and then you will be glad of the great helps to holiness which sufferings do afford. Who findeth not that adversity is more safe and profitable to the soul than prosperity? especially that adversity which Christ is engaged to bless to his servants, as being undergone for him? Rom. x. 3—5, "We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." God "chasteneth us for our profit that we may be partakers of his holiness: now no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby," Heb. xii. 10, 11. Moses "esteemed the very reproach of Christ greater riches than the treasures of Egypt: and therefore rather chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," Heb. xi. 25, 26. It is but "now for a season, and if need be, that we are in heaviness through manifold temptations, that the trial of our faith being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory at the appearing of Jesus Christ," 1 Pet. i. 6, 7. Who is it that knoweth himself, that feeleth not a need of some afflictions? to awake us from our drowsiness, and quicken us from our dullness, and refine us from our dross, and wean us from the world, and help us to mortify the flesh, and save us from the deceits of sin?

Direct. VIII. Remember that sufferings are the ordinary way to heaven. Love heaven better, and your sufferings will seem lighter, and your fear of them will be less. Christ hath resolved on it, that "if any one come to him, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be his disciple: and whoever doth not bear his cross and follow him, cannot be his disciple: and whoever he be of you that forsaketh not all that he hath, he cannot be his disciple," Luke xiv. 26, 27, 33. "In

the world we shall have tribulation, but peace in him," John xvi. 33. "Through much tribulation we must enter into the kingdom of God," Acts xiv. 22. "If so be that we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us," Rom. viii. 17, 18. "Therefore we both labour and suffer reproach, because we trust in the living God," 1 Tim. iv. 10. In preaching the gospel, Paul saith, he "suffered as an evil-doer even unto bonds, but the word of God is not bound," 2 Tim. ii. 9. "I suffer these things," saith he, "nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day," 2 Tim. i. 12. "Yea, and all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. iii. 12. Our patience in sufferings is the joy of our friends, and therefore they are not too much to be feared. 2 Thess. i. 4, 5, "So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." Therefore take the conclusion of all from God, Rev. ii. 10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Phil. i. 28—30, "And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God: for to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And shall we fear so great a gift?

Direct. IX. Remember how small and short the suffering will be, and how great and long the glorious reward. It is but a little while, and the pain and shame will all be past; but the glory will be never past: what the worse now is Stephen for his stones, or John Baptist for being beheaded, or Paul for his bonds and afflictions, which did every where abide him, or any holy martyr for the torment and death which they underwent? Oh how the case is altered with them, now God hath wiped away all tears from their eyes! Are we so tender that we cannot endure the grief that is but for a night, when we know that joy will come in the morning? Psal. xxx. 5. "For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. iv. 16—18. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him," Heb. x. 35—38.

Direct. X. When you are delivered from the power of the devil himself, what cause have you to

when Masculinus came to die, if he were fearful, they should execute him, that he might die with shame, but if he were constant, they should forbear, lest he should have the honour of a glorious martyrdom. And so his boldness saved his life. Et si martyrem invidus hostis noluit facere confessorem, tamen non potuit violare.

^e Anacharsis (in Laetio) percontanti quendam esset securissima navis: ea inquit, quæ in portum venerit: in heaven we shall be quiet from all these tumults.

^f Ingenii philosophici est ex inimicorum odio decerpere aliquid quod verat in suum bonum. Paul. Scalig. p. 728.

^g Extinctus amabitur idem.

fear his instruments? Can they do more than he? If Goliath the champion and the general be overcome, the common soldiers are not like to overcome us.

Direct. XI. Are you better than your Lord? look to him, and be confirmed. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household," Matt. x. 24. "Let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds," Heb. xii. 1—3.

Direct. XII. Be of good cheer: our Lord hath overcome the world, John xvi. 33. And shall we fear inordinately a conquered world? Yea, he overcame it by suffering, to show us that by suffering we shall overcome it. He triumphed over principalities and powers (greater than mortals) "on the cross," Col. ii. 15. And therefore "all power in heaven and earth is given to him," Matt. xxviii. 19, and he is "Lord both of the dead and living," Rom. xiv. 9, and "is made Head over all things to the church," Eph. i. 21, 22. And so, though "for his sake we be killed all the day long, and counted as sheep to the slaughter, yet in all these things we are more than conquerors, through him that loved us;" that is, we have a nobler victory than if we conquered them by the sword.

Direct. XIII. Think how little your suffering is in comparison of what your sin deserved, and your Lord hath freely saved you from. Should a man grudge at the opening of a vein for his health, who deserved to have lost his life? Can you remember hell which was your due, and yet make a great matter of any thing that man can do against you?

Direct. XIV. Remember that to sin through fear of suffering, is to leap into hell to escape a little pain on earth. Are you afraid of man? Be more afraid of God. Is not God more terrible? "It is a fearful thing to fall into his hands: for he is a consuming fire."^b O hear your Lord. "And I say to you, my friends, be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom you shall fear: fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him," Luke xiii. 4, 5. If their fire be hot, remember that hell is hotter: and that God is the best friend, and the dreadfulest enemy.

Direct. XV. Remember that you shall suffer (and it is like as much) even here from God, if you escape by sin your suffering from men. If you sin to escape death, you shall die when you have done; and oh! how quickly! And how much more joyful it is to die in Christ, than a little after unwillingly to part with that life, which you denied to part with for your Lord! and what galls will you feel in your guilty conscience both in life and at your death! So that even in this life, your fear would drive you into greater misery.

Direct. XVI. Think of the dangerous effects of your immoderate fear. It is the way with Peter to deny your Lord: yea, the way to apostasy, or any

wickedness which men shall drive you to by terrors. If you were where the Turk is now tyrannizing among christians, if you overcome not your fear, he might overcome your fidelity,¹ and make you turn from Jesus Christ: and that is the sin which the apostle so dreadfully describeth, Heb. x. 26, 27, 29, "If we sin wilfully, (that is, wilfully renounce our Lord,) after the acknowledgment of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fire which shall devour the adversary." Oh how many have been drawn by the fear of men, to wound their consciences, neglect their duties, comply with sin, forsake the truth, dishonour God, and undo their souls. And often in this life they do as poor Spira did, who, by sinning through the fear of man, did cast himself into melancholy and self-murdering despair. Your fear is a more dangerous enemy to you than those that you fear are. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favour, but every man's judgment cometh of the Lord," Prov. xxix. 25, 26. Fear is given to preserve you: use it not to destroy you.

Direct. XVII. Believe and remember God's special providence, extending to every hair of your head, and also the guard of angels which he hath set over you. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: but the very hairs of your head are numbered: fear ye not therefore, ye are of more value than many sparrows," Matt. x. 29, 30. Oh that this were well believed and considered! Psal. xxxiv. 7, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Direct. XVIII. Think what a vile dishonour it is to God to have his creature, even breathing dirt, to be feared more than him! As if he were less powerful to do good or hurt to you than man, and were not able or willing to secure you, so far as to see that no man shall ever be a loser by him, or any thing which he suffereth for his cause!^k Isa. lvii. 11, "And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart. Have I not held my peace even of old, and thou fearest me not?" How did Daniel and the three confessors honour God, but by fearing him more than the king and the flaming furnace: saying, "We are not careful to answer thee in this matter: if it be so, the God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king: but if not, be it known unto thee, O king, that we will not serve thy gods," &c. Dan. iii. 16—18. Daniel would not cease praying thrice a day openly in his house, for fear of the king, or of the lions. "Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him that is invisible," Heb. xi. 27. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me," Heb. xiii. 6.^l

Direct. XIX. Remember the dangers which you have been saved from already; especially from sin and hell. And is an uncircumcised Philistine more invincible than the lion and the bear?

Direct. XX. Remember the great approaching day of judgment, where great and small will be equal before God; and where God will right all that were wronged by men, and be the full and final avenger of his children! He hath promised, though a bear long, to avenge them speedily," Luke xviii.

^b Heb. x. 31, 26, 27, 29; xii. 29.

^k Qui propter timorem reticet veritatem, veritatis proditor est. Hincmar. Rhemens. Dialog. de Statu. Eccl.

^l See Isa. vii. 4; xxxv. 4; xli. 10, 13; xlii. 2, 8; liv. 4; Jer. v. 22.

¹ Plus dicam: tanto est melius juste etiam damnari quam in juste absolvi, quanto est pejus impunitum crimen quam punitum: in hoc enim celeri juncta justitia est: malo magno bonum ingens: in illo autem scelus et impunitas, quæ nescio, an scelere ipso pejor fit. Plutarch. dial. 66. li. 2.

7, 8. Can you believe that day, and yet not think that it is soon enough to justify you fully and finally, and to make you reparations of all your wrongs? Cannot you stay till Christ come to judge the quick and the dead? You will then be loth to be found with those that, as Saul, made haste to sacrifice, because he could not stay till Samuel came; whose souls "drew back, because they could not live by faith." Matt. x. 28, "Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known." 2 Thess. ii. 6—10, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance, &c. When he shall come to be glorified in his saints, and admired in all them that believe."

Direct. XXI. Remember that the fearful and unbelieving shall be shut out of heaven, Rev. xxi. 8; that is, those that fear men more than God, and cannot trust him with their lives and all, but will rather venture upon his wrath by sin, than on the wrath of man.

Direct. XXII. Turn your fear of the instruments of the devil into pity and compassion to men in such lamentable misery; and pray for them as Christ and Stephen did: foresee now the misery that is near them. When you begin to be afraid of them, suppose that just now were the day of judgment, and you saw how they will then tremble at the bar of God (as conscience sometimes makes some of them do, at the hearing or remembering of it; as Felix before Paul): see them as ready to be sentenced to the fire prepared for the devil and his angels, as Matt. xxv. Can you fear him that is near such endless misery, whom you should condole and pity (as the ancient martyrs used to do)? 1 Pet. iv. 17, "What shall the end" of the persecutors "be, and where shall the ungodly sinners appear, if judgment begin at the house of God, and the righteous be saved with so much ado?"

About the fear of death, I have written largely already in my "Treatise of Self-denial," and in the "Saints' Rest," and in "The Last Enemy Death," &c. and in "The Believer's Last Work." Therefore, I shall here pass it by.^m

Tit. 9. Directions against sinful Grief and Trouble.

Sorrow is planted in nature to make man a subject capable of government, by making him capable of punishment, that he might be kept from sin by the fear or sense of that which nature hath made its punishment: and that the beginnings of pain might help to prevent the sin that would bring more; and might drive the wounded soul to its remedy; or by sympathy might condole the misery of others.

Sorrow or grief, in itself considered, is neither morally good nor evil; but it is a natural passion; and evil, that is, hurtful, to him that hath it; but good, that is, an apt, conducive means to the universal or higher ends of government to which the Creator and Universal King hath planted it in man: the same may be said of all capacity of pain and natural misery.

Mere sorrow, in itself considered, is a thing that God commandeth not, nor taketh pleasure in. Sorrow for our natural or penal hurt, is in itself no duty, but a necessary thing. God doth not command it,

but threatens it; therefore there is no moral good in it. God will not command or entreat men to feel when they are hurt, or mourn under their torment; but will make them do it whether they will or no: therefore humble souls must take heed of thinking they merit or please God merely by sorrowing for their sufferings. But yet sorrow for misery may accidentally become a duty and a moral good. 1. *Ratione principii*, by respect to the principle it proceedeth from. As when it is, (1.) The belief of God's threatenings which causeth the sorrow. (2.) When it cometh from a love to God. 2. *Ratione materie*, for the matter's sake, when it is the absence of God, and his favour, and his Spirit, and image, which is the misery that we lament (which therefore savoureth of some love to God); and not mere fleshly, sensitive suffering. 3. *Ratione finis*, in respect of the end; when we sorrow with intent to drive our hearts to Christ our Saviour, and to value mercy and grace, and to recover us to God. 4. *Ratione effecti*, in respect of the effect, when these forementioned ends become the fruits of it.ⁿ

Sorrow for sin is a duty and moral good. 1. Formally in itself considered: for to be sorrowful for offending God, and violating his law, essentially containeth a will to please God and obey his law. 2. It must be also made good, by a good principle; that is, by faith and love. 3. By a right end; that it be to carry us from the sin to God. 4. And by a right guide and matter; that it be sin indeed, and not a mistaken, seeming sin, that is it we sorrow for. But sorrow for sin (materially) may be made sinful, 1. By an ill end and formal reason; when we mourn not for sin as sin, but as one sin hindereth another, or as it marred some ill design. 2. And by the effect; when it doth but sink men in despair, or torment them, and not at all separate them from the sin. 3. When it cometh not at all from any love to God, or care to please him, but only an unwillingness to be damned, and so it is lamented only as a means of damnation; which, though it be a sorrow, positively neither good nor evil, yet it is evil privately.

But it is the passion of grief as in its excess that I am now to speak against. And it is in excess, 1. When we grieve for that which we ought not at all to grieve for; that is, either for some good, or for a thing indifferent that is neither good nor bad; both which come from the error of the mind. 2. When we grieve too much for that which we may grieve for lawfully in some measure; that is, for our own afflictions or penal suffering. 3. When we grieve too much for that which we are bound to grieve for in some measure: as (1.) For our sin. (2.) For our loss of the favour of God, or of his grace and Spirit. (3.) For other men's sin and suffering. (4.) For the sufferings of the church, and calamities of the world. (5.) For God's dishonour.^o

Though it is not easy to have too much sorrow for sin, considering it estimatively; that is, we can hardly take sin for a worse evil than it is, and accordingly grieve for it; yet it is oft too easy to have too much sorrow for sin, or any other evil intensively as to the greatness of the passion. And thus sorrow for sin is too great, 1. When it distracteth the mind, and overturneth reason, and it is made unfit for the ends of sorrow. 2. When it so cloudeth and clothe the soul in grief, that it maketh us unfit to see and consider of the promise, to relish mercy, or believe

^m See after, part iii. c. 29. tit. 3. and c. 30.

ⁿ Even sorrow that profiteth not, may testify a just affection. It is said by Laertius, that when Solon was reproved for mourning for his son, with a Nihil proficis; he answered, At propter hoc ipsum illachrymor, quia nihil proficio.

^o That very old book of Hermes, called "Pastor," notably sheweth how much grief and heaviness is an enemy to christianity and the Spirit of God.

it; to acknowledge benefits, or own grace received, or be thankful for it; to feel the love of God, or love him for it, to praise him, or to mind him, or to call upon him; when it driveth the soul from God, and weakeneth it to duty, and teacheth it to deny mercy, and sinketh it towards despair; all this is too much and sinful sorrow: and so is all that doth the soul more hurt than good; for sorrow is not good of itself, but as it doth good, or sheweth good.

Direct. I. Keep your hearts as true and close to God as possible, and make sure of his love, that you may know you have not an unregenerate, miserable soul to mourn for, and then all other grief is the more curable and more tolerable. Be once able to say that God is on your side, that Christ, and the Spirit, and heaven are yours, and then you have the greatest cordial against excessive grief that this world affords. If you say, How should this be done? I answer, that it is opened in its proper place. No marvel if sorrow overwhelm that soul, that is in the chains of sin, under the curse of God, as soon as awakened conscience comes to feel it. And it is most miserable when it hath the smallest sorrow; there being some hope that sorrow may drive it home to Christ. Therefore if thou have been a secure, unhumiliated, carnal wretch, and God be now beginning to humble thee, by showing thee thy sin and misery, take heed, as thou lovest thy soul, that thou drive not away necessary, healing sorrow and repentance, under pretence of driving away melancholy or over-much sorrow; thy smart tendeth to thy hopes of cure.

Direct. II. Renew not the wounds of conscience by renewed, wilful, gross sin. For sin will bring sorrow, especially if thou have any life of grace to feel it: even as falls, and breaking the bones, bring pain. Obey carefully if thou wouldst have peace.

Direct. III. Be well acquainted with the general grounds of hope in the mercy of God, the office and death of Christ, and the free, universal offer of pardon, grace, and life in the new covenant. Abundance of grief doth dwell in many humbled souls, through the ignorance of these general grounds of comfort; which would vanish away if these were known.

Direct. IV. Know well the true nature and use of godly sorrow; how it is but a means to higher grace, and a thing which may exceed, and not a thing that we should stop in, or think we can never have too much of it. Desire it but in its place, and to its proper ends.

Direct. V. Know well the nature and excellency of those higher graces which sorrow tendeth to; even love, and thankfulness, and delight in God, and fruitful obedience. And then you will be carried after these, and will learn to hate the sorrow that hindereth them, and to cherish that sorrow which leadeth you up to them, and to value it but as a means to them.

Direct. VI. Manage all your affairs, especially those of your souls, with prudent foresight; and look not only on things as they appear at hand.² Judge not by sense, but by reason; for sense cannot foresee, but pleaseth itself at present with that which must be bitterness in the end. Thus, carnal delight is the common way to overwhelming sorrow. He that would not have the pain and sickness of a surfeit to-morrow, must not please his appetite against reason to-day. Poison will gripe and kill never the less for tasting sweet. You must fore-know how that which you take will work, and what

will be the effects of it, and not only how it tasteth, if you would escape the pain. The drunkard thinketh not of his vomiting, and poverty, or shame, or sickness, and therefore causeth them. There is no sorrow so intolerable as that of a guilty soul, that is passing in terror to the bar of God, and thence to everlasting pain. Foresee this sorrow in your most pleasant sin; and remember that when you are tempted to sin, you are tempted to sorrow; and then you may prevent it. And in all your particular actions use a foreseeing judgment, and ask what is like to be the end, before you enter on the beginning. Most of our sorrows come for want of this, and express themselves by, Had I known, or had I thought of this, I had prevented it. Do nothing which you may foresee must be repented of; for repentance is sorrowful; and the weightier the case the deeper the sorrow. How easy and comfortable a life and death might men attain, if they would not buy a little forbidden, poisonous pleasure, with the price of future pain and sorrows! And if they did not foolishly and over-tenderly refuse those holy, necessary, medicinal sorrows, by which their greater, overwhelming, and undoing sorrows should have been prevented!

Direct. VII. Look always on your remedy when you look on your misery; and when you find any dangerous sin or sign in you, presently consider what is your duty in order to your recovery and escape. It is an ordinary thing with peevish, dis-temperated natures, when they are reprov'd for any sin, to resist the reproof by excuses as long as they can; and when they can resist no longer, then they fall into despairing lamentations, if they are so bad, what then shall they do! and in the mean time never set themselves against the sin, and cast it off and return to their obedience, that their comforts may return: they will do any thing rather than amend. The reason why God convinceth them of sin is that they may forsake it, and they are sooner brought to any thing than to this: convince them of their pride, or malice, or worldliness, or disobedience, or slothfulness, or passion, and they will sooner sink in sorrow and despair than they will set upon a resolved reformation. This is it indeed which the devil desireth; he can allow you grief and desperation, but not to amend. But is this best for you? Or is it pleasing to God? Deny not your sin, but see withal that there is enough in Christ for your pardon and deliverance. He hath appointed you means for your present recovery, and he is ready to help you. Ask what is your duty for your cure, and set upon it without delay.

Direct. VIII. Remember your causes of joy as well as your cause of sorrow, that each may have their due, and your joy and sorrow may both be suited to their causes: to which end you must labour for the exactest acquaintance with your own condition, that possibly you can attain to.⁴ If you are yet ungodly, your sorrow must be greater than your joy, or else it will be irrational joy, and pernicious to your souls, and increase your after-sorrow. And you must not overlook so much cause of comfort as is afforded you in God's patience, and the offers of a Saviour, and of pardon, and grace, and life in him. If you are truly godly, you must so mourn for sin, and weakness, and wants, and crosses, and afflictions of yourselves and others, as never to forget the invaluable mercies which you have already received, your part in Christ and life eternal, your beginnings of grace, and your reconciliation

² Pittaci sententia fuit, prudentiam virorum esse priusquam adversa contingant, providere ne veniant: fortium

⁴ Acts viii. 8

with God, which allow and command you greatly to rejoice : and remember that no humiliations will excuse you from the observation and acknowledgment of all these mercies.

Direct. IX. Read over all the commands of Scripture that make it your duty to rejoice in the Lord, and exceedingly to rejoice ; and make as much conscience of them as of other commands of God. The same God commandeth you to rejoice, who commandeth you to hear, and pray, and repent. See Psal. xxxiii. 1 ; Phil. iii. 1 ; iv. 4 ; Rom. v. 2 ; Phil. iii. 3 ; 1 Thess. v. 16 ; 1 Pet. i. 6—8 ; iv. 13 ; Heb. iii. 6 ; 2 Cor. vi. 10 ; Rom. xii. 12 ; Psal. xxxii. 11 ; cxxxii. 9, 16 ; Rom. xiv. 17 ; Psal. v. 11.

Direct. X. Befriend not your own excessive sorrows, by thinking them to be your duty, nor suspect lawful mirth and joy as if it were a sin, or a thing unbecoming you. For if you take your sin for your duty, and plead for it, and your duty for your sin, and plead against it, you are far from the way of amendment and recovery. And yet it is common with an afflicted, weak, impatient soul, to fall into liking (though not in love) with their inordinate sorrows, and to justify them, and think that it is their duty still to mourn. If these sorrows were of God, we should be more backward to them : and if our comfort were not more pleasing to God, our natures would not be so backward to them as they are.

Direct. XI. Love no creature too much, and let it not grow too sweet and pleasant to you : else you are preparing for sorrow from the creature. Love it less, and you shall sorrow less. All your grief for crosses and losses, in goods, estate, in children and friends, in reputation, liberty, health, and life, doth come from your over-loving them. Value them but as they deserve, and you may easily bear the loss of them. He that maketh them his idol or felicity, will grieve for the want of them, or the loss of them, as a man undone that cannot live without them. But he that hath placed his happiness and hopes in God, and valueth the world no further than it tendeth to his ultimate end, will no further grieve for the want of it, than as he misseth it to that end. 1 Tim. vi. 10, "The love of money and coveting after it, doth pierce men through with many sorrows." Mark what you find your heart too much set upon and pleased in, or hoping after, and take it off quickly if you love your peace.

Direct. XII. Learn to be pleased and satisfied in the will of God. Trust your heavenly Father who knoweth what you need. It is some rebellion or crossness of our wills to the will of God, which causeth our inordinate griefs and trouble. Because we cannot bring our wills to his will, nor make our reason stoop unto his wisdom, nor think well of his providence, unless he will suit it to our conceits, and interests, and lusts, therefore so far as we are carnal we are ordinarily displeased and grieved at his ways. If we might have had our own wills about our estates, or names, or children, or friends, or health, or life, we should not have been troubled (at the present). But because it is not our way, but God's way, that is taken, nor our will, but God's will, that is done, therefore we are grieved and discontent, as if his way and will were worse than ours, and God had wanted his foolish children to be his counsellors, or they could have chosen better for themselves !

Direct. XIII. Afflict yourselves no further than God or man afflict you ; but remember, if you think that you have too much already against your wills, how foolish and self-contradicting it is to lay a great

deal more wilfully upon yourselves.' Is it slanders or reproach that men afflict you with ? Let it be so ; that toucheth not the heart. Is it poverty, crosses, or losses, that God afflicteth you with ? Let it be so ; that toucheth not the heart neither. Is it loss of children and friends ; or is it pain and sickness ? I confess these are sore ; but yet they do not touch the heart. If they come thither it is your doing ; and (though thither they should come moderately) if they are immoderate, it is your own sinful doing. It is you that grieve, and make the heart ache ; God and man did but make the flesh ache. If others hurt your bodies, will you therefore vex your minds ? Will you pierce through your hearts, because they touch your name or goods ? If so, remember which part of your sorrow is of their making, and which is of your own : and can you for shame go beg of God or man to ease the grief which you yourselves are causing, and wilfully continue it while you pray against it ? And why lament you that which you cause and choose ? It is a shame to be wilfully your own tormentors.

Direct. XIV. Abhor all that tendeth to take down the power and government of reason (that is, all feebleness and cowardice of mind, and a melancholy, a peevish, passionate disposition) : and labour to keep up the authority of reason, and to keep all your passions subject to your wills ; which must be done by christian faith and fortitude. If you come once to that childish or distracted pass, as to grieve and say, I cannot help it ; I know it is sinful and immoderate, but I cannot choose ; if you say true, you are out of the reach of counsel, advice, or comfort. You are not to be preached to, nor talked to, nor to be written for : we do not write directions to teach men how to touch the stars, or explain the asperities or inequalities of the moon, or the opacous parts of Saturn, or to govern the orbs, or rule the chariot of the sun. If it be become a natural impossibility to you, doctrine can give you no remedy ; but if the impossibility be but moral, in the weakness of reason, and want of consideration, it may by doctrine, consideration, and resolution be overcome. You can do more if you will than you think you can.* How came you to lose the command of your passions ? Did not God make you a rational creature, that hath an understanding and will to rule all passions ? How come you to have lost the ruling power of reason and will ? You would take it for a disparagement to be told that you have lost the use of your reason ; and is it not a principal use of it to rule the passions, and all other inferior, subject powers ? You say you cannot choose but grieve ! But if one could give you that creature which you want or desire, then you could choose : you could rejoice, if one could restore you that child, that friend, that estate which you have lost. But God, and Christ, and heaven, it seems, are not enough to cure you : if you must have but them you cannot choose but grieve ! And what hearts have you then that are thus affected ? Should not those hearts be rather grieved for ? God will sometime make you see, that you had more power than you used.

Direct. XV. Observe the mischiefs of excessive sorrow, that you may feel what reason you have to avoid it. While you know not what hurt is in it, you will be the more remiss in your resisting it : I shall briefly name you some of its unhappy fruits.

1. It is a continual pain and sickness of the mind. (This you know by feeling.) 2. It is a destroyer of

The ill effects of
sinful grief.

* Libenter ferat quod necesse est : dolor patientia vincitur. Martin. Dumiens. de Morib. Tristitiam sin potes, ne admiseris : sin minus : ne ostenderis. Id. ib.

* See Mr. Fenner's book of Wilful Impenitency.

bodily health and life. For "worldly sorrow worketh death," 2 Cor. vii. 10. Prov. xvii. 22, "A merry heart doth good like a medicine: but a broken spirit drieth the bones." 3. It putteth the soul out of relish with its mercies, and so causeth us to undervalue them, and consequently to be unthankful for them, and not to improve them. 4. It destroyeth the sense of the love of God, and lamentably undisposeth the soul to love him: and therefore should be abhorred by us were it but for that one effect. 5. It destroyeth the joy in the Holy Ghost, and unfitteth us to obey that command of God, Rejoice continually. 6. It contradicteth a heavenly mind and conversation, and hindereth us from all foretastes of the everlasting joys.¹ 7. It undisposeth us to the excellent work of praise: who can ascend in the praises of God, while grief doth oppress and captivate the soul? 8. It destroyeth the sweetness of all God's ordinances, hearing, reading, prayer, sacraments; we may force ourselves to use them, but shall have no delight in them. 9. It hindereth the exercise of faith, and raiseth distrust, and sinful doubts and fears, within us. 10. It causeth sinful discontents and murmurings at God and man. 11. It maketh us impatient, peevish, forward, angry, and hard to be pleased. 12. It weakeneth the soul to all that is good, and destroyeth its fortitude and strength: for it is the "joy of the Lord that is our strength," Neh. viii. 10, 13. It hindereth us in the duties of our callings: who can do them as they should be done, under the clog of a disquiet mind? 14. It maketh us a grief and burden to our friends, and robs them of the comfort which they should have in and by us. 15. It maketh us unprofitable to others, and hindereth us from doing the good we might; when we should be instructing, exhorting, and praying for poor sinners, or minding the church of God, we are all taken up at home, about our own afflictions. 16. It maketh us a stumblingblock and scandal to the ungodly, and hindereth their conversion, while the devil setteth us before the church doors, to keep away the ungodly from a holy life, as men set scarecrows in their fields and gardens, to frighten away the birds. 17. It dishonoureth religion, by making men believe that it is a melancholy, vexatious, self-tormenting life. 18. It obscureth the glory of the gospel, and crosseth the work of Christ, his Spirit, and ministers, who all come upon a message of great joy to all nations; and proclaim glad tidings to the worst of sinners; much more to the sons of God, and heirs of life. 19. It misrepresenteth God himself, as if we would persuade men, that he is a hard and cruel master, that none can please, though they do all through a Mediator upon a covenant of grace; and that it is worse with us since we served him than before; and that he delighteth in our grief and misery, and is against our peace and joy; and as if there were no joy nor pleasure in his service. Such hideous doctrine do our lives preach of God, when those that profess to fear and seek him, do live in such immoderate grief and trouble. 20. And it too much pleaseth the devil, who is glad to torment us here, if he may not do it in hell; and especially do make ourselves the executioners upon ourselves, when he is restrained; when he can boast and say, Though I may not vex thee, I will persuade thee to vex thyself. These are the fruits of sinful sorrows.

Direct. XVI. Govern your thoughts, and suffer them not to muse and feed on those objects which

cause your grief. No wonder if your sore be always smarting, when you are always rubbing on it in your thoughts. Of this I spake more fully even now.

Tu. 10. Directions against sinful Despair (and Doubting).

Despair is the contrary to hope.* There is a despair that is a duty, and a despair that is a sin, and a despair that is indifferent, as being but of natural and not of moral kind. Despair is a duty, when it is contrary to the sinful hope before described; that is, 1. When we despair of any thing which God hath told us shall never come to pass: for we are bound to believe his word: as that all the world should be saved or converted, or that our bodies should not die and perish, and many such like. 2. It is a duty to despair of ever attaining a good end by means, or upon terms, which God hath told us it shall never be attained by: and so it is a great duty for an unregenerate person to despair of ever being saved without regeneration, conversion, and holiness; and to despair of ever being pardoned or saved, if he live after the flesh and have not the Spirit of Christ, and repent not unfeignedly of his sin, and be not a new creature, and crucify not the flesh with its affections and lusts.* Such a despair is one of the first things necessary to the conversion of a sinner, because the false hopes of being pardoned and saved without regeneration, is the present hinderance to be removed.

Despair is a sin, when it is contrary to any hope which God commandeth us (so it be not only a negative despair, or bare not hoping, which in sleep and other times may be innocent, but a positive despair, which concludeth against hope). As, 1. Particular despair of the benefit of some particular promise; as if Israel had despaired of deliverance from Egypt, or Abraham of a son. 2. General despair of the fulfilling of some general promise; as if we despaired of the resurrection, or the kingdom of Christ in glory. 3. When by misapplication we despair of that pardon and salvation to ourselves, which yet we believe shall be to others.

Yea, despair is sinful sometimes when it is not contrary to any promise or commanded hope: for if God have not revealed his will one way or other, it is no duty to expect the thing, and yet it is a sin to conclude positively that it will not be: for then we shall say more than we know, or than God hath revealed. If hope be taken for the comfort that ariseth in us from the apprehension of a mere possibility, then indeed it is a duty to hope for that good which is possible only; but if hope be taken for a confident expectation, then both such hope, and also the contrary despair, would be a sin. We may (so) *non sperare* but not *desperare*. Possibles must be taken but for possibles, yet still for such.

He that despaireth but of some common mercy which he should not despair of, *ratione materiae* committeth a sin of the smaller sort: he that despaireth of a great mercy to others, (though not promised,) committeth a greater sin *ratione materiae*; as if you despair of the conversion of a bad child, or of the continuance of the gospel to the kingdom, &c. But he that despaireth of his own pardon and salvation, sinneth more perilously *ratione materiae*.

The despairing of pardon and salvation upon a despair of the truth of the gospel, or sufficiency of Christ, is damnable, and a certain mark of a wretched infidel, if it be predominant.† But to believe all the

¹ Even Anaxagoras, a philosopher, could say to one that asked him, Nullane tibi patriae cura est? Mihi quidem patriae cura est, et quidem summa: digitum in cœlum intendens. Laert. p. 85.

² See more of the cure of doubting, ch. 25. part ii.

* John iii. 3, 5; Heb. xii. 14; Matt. xviii. 3; Luke xiii. 3; Rom. viii. 7, 9, 13; 2 Cor. v. 17; Gal. v. 24.

† Judas perished not merely by despair; but he had no such repentance as renewed his soul, nor any love to God and holiness.

gospel to be true, and desire Christ and life as best, and yet to despair upon too bad thoughts of one's self, or through some other mistake, this is a sin of infirmity, consistent with grace (unless the despair be so total and prevalent, as to make the sinner settledly cast off a godly life, and give up himself to a life of wickedness). The Scripture speaketh little of this humble sort of despair, and no where threateneth it as it doth infidelity.

The commonest despair (like Spira's) which cometh immediately from invincible predominant melancholy (though occasioned first by sin) is no otherwise sinful or dangerous, than the despair or raving of a mad-man, or one in a doting fever, is. It is the too humble despair, through personal misapplication, and particular mistakes, that I shall speak of in this place.

Direct. I. Take heed of being ignorant of, or misunderstanding, the three great general grounds of faith and hope; that is, 1. The infinite goodness of God, and his unmeasurable love and mercy. 2. The relation of Christ's office to all, and the sufficiency of his ransom and sacrifice for all. 3. The universality of the promise, or the act of oblivion, or deed of gift of free pardon and salvation to all on condition of penitent belief and acceptance, which is procured and given by Christ, and contained in the gospel. If you mistake so about any one of these as not to believe or understand them, or if you do not well consider and improve them, no wonder if you be left under continual doubtings and liable to despair.

Direct. II. Understand well the true nature of the condition of this universal promise; how much it consisteth in the will or acceptance of Christ and life as offered by the gospel; or in our hearty consent to the baptismal covenant, that God be our God and Father, our Saviour and Sanctifier: and that in God's account the will is the man, and he is a true believer, and hath part in Christ, that is truly willing of him to the ends of his office: and that he hath right to all the benefits of the covenant of grace, who doth heartily consent to it.* This is true faith; this is the condition of pardon; and on these terms Christ and life are given. This is the infallible evidence of a state of grace. If you know not this, but look after something else as necessary which is separable from this, no wonder you are perplexed, and inclined to despair.

Direct. III. Understand the extent of this pardoning covenant as to the sins which it pardoneth: that it containeth the forgiveness of all sin without exception, to them that perform the condition of it (that is, to consenters). So that directly no sin is excepted but the non-performance of the condition; but consequently, all sin is excepted and none at all forgiven by it, to them that do not perform the condition. Every conditional grant doth expressly except the non-performance of the condition by the making of it to be the condition. He that saith, All sin is forgiven to them that believe and repent, and no other, doth plainly import, that not believing and not repenting are not forgiven, while they continue; nor any other sin to such. But to penitent believers or consenters, all sin is pardoned. Which made the ancients say, that all sin is washed away in baptism, supposing the person baptized to be a meet subject, and to have the condition of the covenant which is by baptism sealed and delivered to him.

Direct. IV. Misunderstand not the excepted sin against the Holy Ghost; which is no other, than an aggravated non-performance and refusal of the con-

dition of the covenant; viz. when infidels are so obstinate in their infidelity, that they will rather impute the miracles of the Holy Ghost to the devil, than they will be convinced by them that Christ is the true Messias or Saviour.* This is the true nature of the sin against the Holy Ghost, of which I have written the third part of my "Treatise of Infidelity." So that no one hath the sin against the Holy Ghost that confesseth that Jesus is the Christ and Saviour; or that confesseth that the miracles done by Christ, and his apostles, were done by the Holy Ghost; or that confesseth the gospel is true; or that doth not justify his sin and infidelity. He must be a professed infidel against confessed miracles that commits this sin. And yet many despair because they fear they have committed this sin, that never understood what it is, nor have any reason but bare fear, and some blasphemous temptations which they abhor, to make them imagine that this sin is theirs. But the truth is, in their fearing condition, if any other sin had been as terribly spoken of, they would have thought it was theirs.

Direct. V. Understand the time to which the condition of the gospel doth extend, namely, to the end of our life on earth: the day of his grace hath no shorter end. For the gospel saith not, He that believeth this year or the next shall be saved; but absolutely, without limitation to any time short of death, He that believeth shall be saved. So that to doubt whether true repentance and faith will be accepted at any time before death, is but to be ignorant of the gospel, or to doubt whether it be true. And therefore for a despairing soul to say, If I did repent, it is too late, because the day of grace is past, is but to contradict the gospel covenant itself, or to say he knows not what. God never refused a soul that truly repented and believed before death.

Object. I. But (they will say) do not some divines say that some men's day of grace is sooner past, and God hath forsaken them, and it is too late, because they came not in time.

Ans. They that understand what they say, must say but this: that this ^{When the day of grace is past.} word, "the day of grace," hath divers senses. 1. Properly by the day of grace is meant, the time in which, according to the tenor of the gospel, God will pardon and accept those that repent; and in this sense the time of life is the time of grace; whenever a sinner repenteth and is converted, he is pardoned. 2. Sometimes by the day of grace is meant, the time in which the means of grace is continued to a nation or a person. And thus it is true, that the day of grace is quicker past with some countries than others: that is, God sometimes taketh away the preachers of his gospel from a people that reject them, and so by preaching offereth them his grace no more. But in this sense a man may easily know whether his day of grace be past or no; that is, whether Bibles, and books, and christians, and preachers be all gone, or not. (And yet if they were, he that receiveth Christ before they are gone is safe.) No man in his wits can think this day of grace is past with him while Christ is offered him, or while there is a Bible, or preacher, or christians about him. 3. Sometimes by the day of grace is meant, the certain time which we are sure of as our own. And so it is only the present minute that is the time of grace; that is, we cannot beforehand be sure of another minute; but yet the next minute when it is come is as much the time of grace as the former was. 4. Sometimes by the day of grace is meant, the this sin, yet having written a Treatise of it, I must not here be tedious in reciting what is there said already.

* John i. 11, 12; iii. 16, 18; Rev. xxii. 17; 1 John v. 11, 12; John v. 40; Luke xix. 27.

* Though the troubles of some call for a larger discourse of

time in which God actually worketh and giveth grace; and that is no more than the day of our conversion. And in this sense, to have the day of grace past is a happiness and comfort; that is, that the day is past in which we were converted. 5. And sometimes by the day of grace is meant, that day in which God moveth the hearts of the impenitent more strongly towards conversion than formerly he did. And this is it that divines mean when they talk of the day of grace being past with men before their death; that is, though such have never a day of effectual grace, yet their motions were stronger towards it, than hereafter they shall be, and they were fairer for conversion, than after when they are gone further from it. This is true, and this is all: and what is this to a soul that is willing to come in, and ignorantly questioneth whether he shall be accepted, because the day of grace is past?

Object. II. But Christ saith, "If thou hadst known in this thy day—" Luke xix. 42.

Ans. That was the day of the offers of grace by preaching: we grant that nations have but their day of enjoying the gospel, which they may shorten by sinning it away.

Object. III. But it is said of Esau, that "afterward when he would have inherited the blessing he was rejected, for he found no place of repentance though he sought it carefully with tears," Heb. xii. 17. It seems then that repentance in this life may be too late.

Ans. It is true that Esau's time for the blessing was past as soon as Isaac had given it to Jacob.^b When he had sold his birthright it was too late to recall it, for the right was made over to his brother; and it was not repentance, and cries, and tears, that could recall the right he had sold, nor recall the words that Isaac had spoken: but this doth not prove that our day of grace doth not continue till death, or that any man repenting before his death shall be rejected as Esau's repentance was: the apostle neither saith nor meaneth any such thing. The sense of his words are only this much: Take heed lest there be any so profane among you, as to set so light by the blessings of the gospel, even Christ and life eternal, as to part with them for a base lust or transitory thing, as Esau, that set more by a morsel of meat than by his birthright: for let them be sure that the time will come, (even the time mentioned by Christ, Matt. xxv. 10, 11, when the door is shut and the Lord is come,) when they will dearly repent it; and then, as it was with Esau when the blessing was gone, so it will be with them when their blessing is gone, repentance, and cries, and tears will be too late: for the gospel hath its justice and terrors as well as the law. This is all in the text, but there is no intimation that our day of grace is as short as Esau's hope of the blessing was.

Object. IV. Saul had but his time, which when he lost he was forsaken of God.

Ans. Saul's sin provoked God to reject him from being king of Israel, and to appoint another in his stead; but if Saul had repented he had been saved after that, though not restored to the crown: and it is true, that as God withdrew from him the spirit of government, so many before death, by the greatness of their sins, cause God to forsake them so far as to withhold those motions, and convictions, and fears, and disquietments, in sin, which sometimes they had, and to give them over to a "reprobate mind," to commit "all uncleanness with greediness," and glory in it as being "past feeling," Rom. i. 28; Eph. iv.

^b It seemeth to be Isaac's repentance which Esau found no place for. But if it be spoken of the unacceptableness of his own repentance, when it was too late, it signifieth not that any man's is too late in this life as to salvation.

18, 19. If it be thus with you, you would be no better, you would not be recovered, you think sin is best for you, and hate all that would reform you.

Object. V. It is said, 2 Cor. vi. 2, "Behold, now is the accepted time, behold, now is the day of salvation." And Heb. iii. 7, 12, 13, "To-day if ye will hear his voice, harden not your hearts—lest any of you be hardened by the deceitfulness of sin."

Ans. This saith no more than that the present time is the best, yea, the only certain time; and we are not sure that the day of salvation will continue any longer, because death may cut us off: but if it do not, yet sin is a hardening thing, and the longer we sin the more it hardeneth! yea, God may withhold the motions of his Spirit, and leave us to ourselves, to the hardness of our hearts: and thus he doth by thousands of wicked persons, who are left in impenitency and hatred of the truth: but most certainly if those men repented they might be saved, and the very reason why they have not Christ and life is still because they will not consent.

Direct. VI. Understand by what help and strength it is that the obedience to the gospel must be performed: not merely by your own strength, but by the help of grace, and strength of Christ: if he have but made you willing, he will help you to perform the rest. You are not by this covenant to be a saviour and sanctifier to yourselves; but to consent that Christ be your Saviour, and the Holy Spirit your Sanctifier. You might else despair indeed if you were left to that which you are utterly unable to do. Though you must "work out your own salvation with fear and trembling, it is he that worketh in you to will and to do of his good pleasure," Phil. ii. 13.

Direct. VII. Understand well the difference between mortal sins and infirmities, that you may not think that every sin is a sign of death or gracelessness; but may know the difference between those sins which should make you think yourselves unjustified, and those sins which only call for particular humiliation, being such as the justified themselves commit. Though in the popish sense we take no sin to be venial, that is, which in itself is properly no sin, nor deserveth death according to the law of works; yet the distinction between mortal and venial sin, is of very great necessity: that is, between sins which prove a man in a state of death, or unjustified, and sins which consist with a state of grace and justification; between sins which the gospel pardoneth not, and those which it pardoneth, that is, all that stand with true repentance.^c There are some sins which every one that repenteth of them, doth so forsake as to cease committing them; and there are some lesser sins, which they that repent of them do hate indeed, but yet frequently renew, as our defective degrees in the exercise of repentance itself, faith, love, trust, fear, obedience; our vain thoughts and words; some sinful passions, omissions of many duties of thought, affection, word, or deed towards God or man; some minutes of time overslip us; prayer and other duties have a sinful coldness or remissness in them, and such like. Many such sins are fitly called infirmities and venial, because they consist with life and are forgiven: it is of great use to the peace of our consciences to discern the difference between these two, for one sort require a conversion to another state, and the other require but a particular repentance, and where they are unknown, are forgiven without particular repentance, because our general repentance is virtually, though not actu-

^c De quâ vide Tract. Rob. Baronii of Mortal and Venial Sin.

ally, particular as to them. One sort are 'cause of judging ourselves ungodly; and the other sort are only cause of filial humiliation. Any one may see the great need of discerning the difference; but yet it is a matter of very great judgment doctrinally to distinguish them, much more actually to discern them in every instance in yourselves. The way is to know first, what is the condition of the new covenant, and of absolute necessity to salvation or justification; and then every sin that is inconsistent with that condition is mortal, and the rest that are consistent and do consist with it are venial, or but infirmities. As venial signifieth only that sort of sin which is pardonable, and may consist with true grace, so a venial sin may be in an unsanctified person materially, where it is not pardoned; that is, *e. g.* his wandering thought or passion, is a sin of that sort that in the godly is consistent with true grace: but as venial signifieth a sin that is pardoned, or pardonable, without a regeneration, or conversion into a state of life from a state of death, so venial sin is in no unregenerate, unjustified person, but is only the infirmities of the saints; and thus I here speak of it. In a word, that sin which actually consisteth with habitual repentance, and with the hatred of it, so far that you had rather be free from it than commit or keep it, and which consisteth with an unfeigned consent to the covenant, that God be your Father, Saviour, and Sanctifier, and with the love of God above all, is but an infirmity or venial sin. But to know from the nature of the sin, which those are, requireth a volume by itself to direct you only.

Direct. VIII. Understand how necessary a faithful minister of Christ is, in such cases of danger and difficulty, to be a guide to your consciences; and open your case truly to them, and place so much confidence in their judgment of your state as their office, and abilities, and faithfulness do require, and set not up your timorous, darkened, perplexed judgments above theirs, in cases where they are fitter to judge. Such a guide is necessary, both as appointed by Christ who is the author of his office, and in regard of the greatness, and danger, and difficulty of your case. Do you not feel that you are insufficient for yourselves, and that you have need of help? sure a soul that is tempted to despair may easily feel it. You are very proud, or blindly self-conceited, if you do not. And you may easily know that Christ that appointed them their office, requireth that they be both used and trusted in their office, as far as reason will allow. And where there is no office, yet ability and faithfulness deserve and require credit of themselves. Why else do you trust physicians and lawyers, and all artificers, in their several professions and arts, as far as they are reputed able and faithful? I know no man is to be believed as infallible as God is: but man is to be believed as man; and if you will use and trust your spiritual guide but so far as you use and trust your physician or lawyer, you will find the great benefit, if you choose aright.

Direct. IX. Remember when you have sinned, how sure, and sufficient, and ready a remedy you have before you, in Jesus Christ and the covenant of grace; and that it is God's design in the way of redemption, not to save any man as innocent, that none may glory, but to save men that were first in sin and misery, and fetch them as from the gates of hell, that love and mercy may be magnified on every one that is saved, and grace may abound more by the occasion of sin's abounding, Rom. v. 15, 20. Not that any should "continue in sin because grace hath abounded: God forbid," Rom. vi. 1. But that we may magnify that grace and mercy which hath abounded above our sins; and turn the remembrance

of our greatest sins to the admiration of that great and wonderful mercy. To magnify mercy when we see the greatness of our sin, and to love much because much is forgiven,⁴ this is to please God, and answer the very design and end of our redemption: but to magnify sin, and extenuate mercy, and to say, My sin is greater than can be forgiven, this is to please the devil, and to cross God's design in the work of our redemption. Is your disease so great that no other can cure it? It is the fitter for Christ to honour his office upon, and God to honour his love and mercy on. Do but "come to him that you may have life,"⁵ and you shall find that no greatness of sin past, will cause him to refuse you; nor any infirmities which you are willing to be rid of, shall cause him to disown you, or cast you out. The prodigal is not so much as upbraided with his sins, but finds himself, before he is aware, in his father's arms, clothed with the best robes, the ring and shoes, and joyfully entertained with a feast.⁶ Remember that there is enough in Christ and the promise, to pardon and heal all sins which thou art willing to forsake.

Direct. X. Take heed of being so blind or proud in thy humility, as to think that thou canst be more willing to be a servant of Christ, than he is to be thy Saviour, or more willing to have grace, than God is to give it thee, or more willing to come home to Christ, than he is to receive and welcome thee. Either thou art willing or unwilling to have Christ and grace, to be sanctified and freed from sin; if thou be willing, Christ and his grace shall certainly be thine: indeed if thou wouldst have pardon without holiness, this cannot be, nor is there any promise of it; but if thou wouldst have Christ to be thy Saviour and King, and his Spirit to be thy Sanctifier, and hadst rather be perfect in love and holiness than to have all the riches of the world, then art thou in sincerity that which thou wouldst be in perfection: understand that God accounteth thee to be what thou truly desirest to be. The great work of grace lieth in the renewing of the will; if the will be sound, the man is sound. I mean not the conquered, uneffectual velleity of the wicked, that wish they could be free from pride, sensuality, gluttony, drunkenness, lust, and covetousness, without losing any of their beloved honour, wealth, or pleasure; that is, when they think on it as the way to hell they like not their sin, but wish they were rid of it, but when they think of it as pleasing their fleshly minds, they love it more, and will not leave it, because this is the prevailing thought and will. So Judas was unwilling to sell his Lord, as it was the betraying of the innocent, and the way to hell, but he was more willing as it was the way to get his hire. So Herod was unwilling to kill John Baptist, as it was the murder of a prophet; but his willingness was the greater, as it was the pleasing of his damsel, and the freeing himself from a troublesome reprovcr. But if thy willingness to have Christ and perfect holiness be more than thy unwillingness, and more than thy willingness to keep thy sin, and enjoy the honour, wealth, and pleasures of the world, then thou hast an undoubted sign of uprightness, and that love to grace, and desire after it, which nothing but grace itself doth give. And if thou art thus willing, it is great wrong to Christ to doubt of his willingness. For, 1. He is a greater lover of holiness than thou art; and therefore cannot come behind thee, in being willing of thy holiness. 2. He is more merciful to thee, than thou art to thyself: his love and mercy are beyond thy measure. 3. He hath begun to thee, and fully showed his willingness first. He died to

⁴ Luke vii. 47. ⁵ John v. 40. ⁶ Luke xv. 20, 22, 23.

prepare thee a full remedy; he hath drawn up the covenant; he hath therein expressed his own consent, and entreateth thine; he is the first in consenting, and is a suitor to thee. Never sinner did yet begin to him in the world. Never any was willing of the match before him: his general offer of mercy, and covenant tendered to all, doth show his willingness before they can show theirs by their acceptance. Never man overwent him in willingness, and was more willing than he. Take this sinner, as God's infallible truth. If the match break between Christ and thee, and thou be lost, it shall not be through his refusal, but through thine: and it cannot break any other way, no, not by the craft or force of all the devils in hell, but either because Christ is unwilling, or because thou art unwilling; and on Christ's part it shall never break. And therefore if thou be willing the match is made; and there is no danger but lest thy heart draw back. If thou art not willing, why complainest thou for want of that which thou wouldst not love? If thou art willing, the covenant is then made, for Christ is more willing, and was willing first.

Direct. XI. Write out those sentences that contain the sense and substance of the gospel, and often read them. Write them on thy very chamber walls, and set them still before thine eyes; and try whether they agree with the words of him that tempteth thee to despair: such as these which I here transcribe for thee. John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Ver. 19, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—1 John v. 10—12, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life; and he that hath not the Son of God hath not life."—John i. 11, 12, "He came unto his own, but his own received him not: but to as many as received him, to them gave he power to become the sons of God, to them that believe on his name."—Rev. xxii. 17, "Let him that is athirst come; and whosoever will, let him take the water of life freely."—John v. 40, "And ye will not come unto me, that ye may have life."—John vi. 37, "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out."—John vii. 37, "If any man thirst, let him come to me and drink."—Luke xiv. 17, "Come, for all things are now ready." And read oft Luke xv.

Direct. XII. Distinguish between sin seen and felt, and sin reigning unto death; that you may not be so blinded as to think your sin greatest or your condition worst, when your sight and feeling of it are greatest. To see and feel your sin and misery is at least the ordinary preparation for recovery. To be dead is to be past feeling.^a They that are most forsaken of God are most willing of their present condition, and most love their sin, and hate holiness and all that would reform them, and if they have power, will persecute them as enemies.

Direct. XIII. Think not that the troublesome strivings and temptations which weary you are the worst condition, or a sign of the victory of sin. It is rather a sign that you are not yet forsaken of God, while he beareth witness in you against sin, and is yet following you with his dissuaves. Paul saith,

Gal. v. 17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Read Rom. vii. from 14 to the end.

Direct. XIV. Understand the difference between weak grace and no grace; that you may not think every want of grace is a sign of total gracelessness. When you have opened in your complaints a long catalogue of weaknesses, consider whether yet there be not a true desire to be better, and some degree of life with all these?

Direct. XV. Think well of the excellency of the least degree of special grace; that it is a seed of glory; the beginning of life eternal; the divine nature, and the image of God, and of greater worth than all the learning, wealth, and honour in the world. And be not unthankful for so great a mercy, because you have not more.

Direct. XVI. Make conscience of observing the grace and mercy received, as well as the wants remaining and the sins committed, and of the thankful remembrance and mention of mercy, as much as the humble mention of sin. Think as oft of mercy as of sin: talk of it as much to others; and mention it to God as much in prayer: this is your plain duty: if you will not do it, your wilful unthankfulness for what you have received, may well leave you in distress without the comfort of it.

Direct. XVII. Let your thoughts of God's goodness bear some proportion with your thoughts of his knowledge and his power. And then you will not be so apt to entertain false suspicions of it, and think of him as a man-hater, like the devil, nor to run away from him, that is the infinite, most attractive good.

Direct. XVIII. Record the particular kindnesses to thyself, by which God hath testified his particular love to thee; that they may stand as near and constant witnesses of his mercy and readiness to do thee good, against thy excessive fearfulness and despair.

Direct. XIX. Think how few there are in the world so likely for mercy as thyself. Look not only on a few that are better than thyself; but think how five parts of the world are open infidels and heathens; and of the sixth part that are christians, how few are reformed from popish and barbarous ignorance and superstition: and among protestants how small is the number of them that are less in love with sin than thyself! I know that many wicked men abuse this comparison to presumption, but I know also that a christian may and must use it against despair, and not think of God and the Redeemer as if he would save so few as are next to none at all.

Direct. XX. Remember that God commandeth faith and hope, and forbiddeth unbelief and despair, and that it is your sin: and will you sin more when you have sinned so much already? What if you see no other reason why you should hope, and why you should not despair, but God's command? Is not that enough? I charge you in the name of God obey him and despair not. Sin not wilfully thus against him, Psal. cxlvi. 5; xxxi. 24; Rom. viii. 24; xv. 4, 13; Col. i. 23; 1 Thess. v. 8; Heb. iii. 6; vi. 11, 18, 19; Tit. i. 2. Hope is your duty; and dare you plead against duty? Despair is your sin, and will you justify it? Yea, consider what a deal of comfort is in this; for if there were no hope of your salvation, God would never have made it your duty to hope, nor forbidden you to despair. He doth not bid the devils nor the damned hope as he doth you; he forbiddeth not them to despair as he doth

^a Deut. vi. 6—8; xi. 18—20.

^b Eph. iv. 19.

^c Psal. xxxiii. 18; xlii. 5; xliii. 5; cxlvii. 11; lxxi. 14.

you: there is cause for this; he would have done it, if your condition were as hopeless as theirs is.

Direct. XXI. If God forbid you to despair, it is certainly the devil that biddeth it. And will you knowingly obey the devil? What if the devil persuade you to it openly with his own mouth? would you not know that it is bad which such an enemy draweth you to? Methinks this should be a very great comfort to you, to think that it is the devil that persuadeth you to despair? For that proveth that you should not despair; and that proveth that your case is not desperate but hopeful.

Direct. XXII. Think whither it tendeth: to despair is to give up all hopes of your salvation; and when you have no hope you will use no means; for to what purpose should a man seek for that which he hath no hopes to find? And so when this weight is taken off, all the wheels stand still. The meaning of the devil hath two parts: the first is, Do not hear, nor read, nor pray, nor seek advice, nor talk any more about it with good people, for there is no hope. And the next part is, either make away thyself, or else sin boldly and take the pleasure of sin while thou mayst; for there is no hope of any better. And dost thou think that either of these is from God? Or is it for thy good? What is the meaning of all, but cast away thy soul? While thou hopest, thou wilt seek, and use some means; but to cast away hope is to cast away all. And hast thou so far lost self-love as to be thyself the doer of such a deed?

Direct. XXIII. Think what a wrong thou dost to the Father, the Saviour, and the Sanctifier of souls, to think so poorly and despairingly of his grace, as if it were not able to prevail against thy sin; and to obscure thus the glory of his redemption; and to believe the devil in his slandering, extenuating, and dishonouring that in God, which he will have most glorified by sinners!

Direct. XXIV. Bethink thee what one person thou canst name in all the world, that ever perished or was rejected, that was willing in this life to be saved and sanctified by Christ, and had rather have Christ and perfect holiness than the treasures or pleasures of the world. Name me any one such person if thou canst: but I am sure thou canst not: and dost thou fear that which never was done to any one; or think that Christ will begin with thee?

Direct. XXV. Up, man, and be doing, and resolve in despite of the devil that thou wilt wait on God in the use of means, and cast thyself on Christ, and if thou perish thou wilt perish there. Do this, and thou shalt never perish. Thou canst not do worse than despair and give up all; nor canst thou please the devil more, nor displease God more, nor wrong Christ and the Spirit more. Thou art certain that thou canst lose nothing by trusting thy soul on Christ, and hoping in him, and patiently using his means; do but this, and hope shall save thee, when Satan by despair would damn thee.

Direct. XXVI. Understand in what time and order it is that Christ giveth his grace and saveth his people from their sins; that he doth it not all at once, but by degrees, and taketh all the time of this present life to do it in. As able as your Physician is, he will not finish the cure till your life be finished. The next life is the state of absolute perfection; all things are imperfect here: despair not therefore of all that you have not yet attained; your sin may be more mortified yet, and your grace yet more strengthened. If it be done before you come to judgment it is well for you: do your part in daily diligence: do you plant and water, and he will give the increase. Read more of this before, part ii. against Melancholy.

CHAPTER VIII.

DIRECTIONS FOR THE GOVERNMENT OF THE SENSES.

PART I.

General Directions for the Government of the Senses (by a Life of Faith).

THE most wise and gracious God, having been pleased to constitute us of soul and body, that our nobler part, in its preparation and passage to a nobler state, might have a companion and instrument suited to the lower place and employment, through which it is to pass, hath appointed our senses not only for the exercise and helps of life, and the management of our inferior actions, and the communication of his inferior mercies, but also to be the common passage to the fantasy, and so to the mind, and to be serviceable to our rational powers, and help in our service of our Maker, and communion with him in his higher gifts. To these ends all our senses should be used; as being capable of being sanctified and serviceable to God. But sin made its entrance by them, and by sin they are now corrupted and vitiated with the body, and are grown inordinate, violent, and unruly in their appetite; and the rational powers having lost and forsaken God, their proper end and chiefest object, have hired or captivated themselves to the sensitive appetite, to serve its ends. And so the sensitive appetite is become the ruling faculty in the unsanctified, and the senses the common entrance of sin, and instruments of Satan: and though the work of grace be primarily in the rational powers, yet secondarily the lower powers themselves also are sanctified, and brought under the government of a renewed mind and will, and so restored to their proper use. And though I cannot say that grace immediately maketh any alteration on the senses, yet mediately it doth, by altering the mind, and so the will, and then the imagination, and so the sensitive appetite, and so in exercise the sense itself. We see that temperance and chastity do not only restrain, but take down the appetite from the rage and violence which before it had: not the natural appetite, but the sensitive, so far as it is sinful.

The sanctifying and government of the senses and their appetite, lieth in two parts: first, In guarding them against the entrance of sin: and secondly, In using them to be the entrance of good into the soul. But this latter is so high a work that too few are skilled in it; and few can well perform the other.

Direct. I. The principal part of the work is about the superior faculties, to get a well-informed judgment, and a holy and confirmed will; and not about the sense itself. Reason is dethroned by sin; and the will is left unguided and unguarded to the rapes of sensual violence. Reason must be restored, before sense will be well governed; for what else must be their immediate governor? It is no sin in brutes to live by sense, because they have not reason to rule it: and in man it is ruled more or less, as reason is more or less restored. When reason is only cleared about things temporal, (as in men of worldly wisdom,) there sense will be mastered and ruled as to such temporal ends, as far as they require it. But where reason is sanctified, there sense is ruled to the ends of sanctification, according to the measure of grace.

Direct. II. It is only the high, eternal things of God and our salvation, objectively settled in the mind

and will, and become as it were connatural to them, and made our ruling end and interest that can suffice to a true and holy government of the senses. Lower things may muzzle them, and make men seem temperate and sober as far as their honour, and wealth, and health, and life require it: but this is but stopping a gap, while most of the hedge lieth open, and engaging the sense to serve the flesh, the world, and the devil, in a handsome, calm, and less dishonoured way, and not so filthily and furiously as others.

Direct. III. The main part of this government in the exercise, is in taking special care that no sensitive good be made the ultimate end of our desire, nor sought for itself, nor rested in, nor delighted in too much; but to see that the soul (having first habitually fixed on its proper higher end and happiness) do direct all the actions of every sense (so far as it falls under deliberation and choice) to serve it remotely to those holy ends. For the sense is not sanctified, if it be not used to a holy end; and its object is not sanctified to us, if it be not made serviceable to more holy objects. A mere negative restraint of sense for common ends, is but such as those ends are for which it is done. When the eyes, and ears, and taste, and feeling are all taught by reason to serve God to his glory and our salvation, then, and never till then, they are well governed.

Direct. IV. To this end the constant use of a lively belief of the word of God and the things unseen of the other world, must be the first and principal means by which our reason must govern every sense, both as to their restraint and their right employment. And therefore living by sight and living by faith are opposed in Scripture, 2 Cor. v. 7. For "we walk by faith, not by sight;" that is, sight and sense are not our principal guiding faculty, but subservient to faith; nor the objects of sight the things which we principally or ultimately seek or set by, but the objects of faith; as it is before expounded, 2 Cor. iv. 18, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Therefore "faith" is described to be the "substance of things hoped for," and "the evidence of things not seen," Heb. xi. 1. Believing is to a christian instead of seeing; because he knoweth by God's testimony, that the things believed are true, though they are unseen. And you know that the objects of sense are all but trifles, to the great astonishing objects of faith. Therefore if faith be lively, it must needs prevail and overrule the senses, because its objects utterly cloud and make nothing of the transitory objects of sense. Therefore the apostle John saith, 1 John v. 4, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." And "Moses, by seeing him that is invisible," overcame the desires of Egypt's treasures, and the "fear of the wrath of the king, having respect to the recompence of reward," Heb. xi. 26, 27. Stephen easily bore his cruel death, when "he saw heaven opened, and Christ standing at the right hand of God," Acts vii. 56. I dare appeal to that man that is most sensual, and saith, I am not able to deny my appetite, or rule my senses, whether he would not be able if he did but see at the same time what is done in the other world? If he saw heaven, and hell, the glorified and the damned, and saw the majesty of that God who commandeth him to forbear, would he not then be able to let alone the cup, the dish, the harlot, the sport, which is now so powerful with him? I would not thank the most beastly sensualist among you, to live as temperately

(as to the act) as the strictest saint alive, if he did but see the worlds which departed souls now see. It is not possible but it would overpower his sensual desires; yea, and call off those senses to serve him in some inquiry what he should do to be saved. Therefore if believing the unseen world, be instead of seeing it with our eyes, it is most certain that the means to overcome sensuality is faith, and lively belief must rule our senses.

Direct. V. The more this belief of God and glory doth kindle love to them, the more effectual it will be in the government of the senses. Our common proverb saith, Where the love is, there is the eye. How readily doth it follow the heart! Love will not alter the sense itself, but it commandeth the use of all the senses. It will not clear a dim, decayed sight; but it will command it what to look upon. As the stronger love of one dish, or one sport, or one company, will carry you from another which you love more faintly; so the love of God, and heaven, and holiness, will carry you from the captivity of all sensual things.

Direct. VI. It must be well considered, how powerful and dangerous things sensible are, and how high and hard a work it is in this our depraved, earthly state, to live by faith upon things unseen, and to rule the sense and be carried above it: that so the soul may be awakened to a sufficient fear and watchfulness, and may fly to Christ for assistance to his faith. It is no small thing for a man in flesh, to live above flesh. The way of the soul's reception and operation, is so much by the senses here, that it is apt to grow too familiar with things sensible, and to be strange to things which it never saw. It is a great work to make a man in flesh to deny the pleasures which he seeth, and tasteth, and feeleth, for such pleasures as he only heareth of; and heareth of as never to be enjoyed till after death, in a world which sense hath no acquaintance with. Oh what a glory it is to faith, that it can perform such a work as this! How hard is it to a weak believer! And the strongest find it work enough. Consider this, that it may awake you to set upon this work with that care that the greatness of it requireth, and you may live by faith above a life of sight and sense; for it is this that your happiness or misery lieth on.

Direct. VII. Sense must not only be kept out of the throne, but from any participation in the government; and we must take heed of receiving it into our counsels, or treating with it, or hearing it plead its cause; and we must see that it get nothing by striving, importunity, or violence, but that it be governed despotically and absolutely, as the horse is governed by the rider. For if the government once be halved between sense and reason, your lives will be half bestial: and when reason ruleth not, faith and grace ruleth not; for faith is to reason as sight to the eye. There are no such beasts in human shape, who lay by all the use of reason, and are governed by sense alone (unless it be idiots or mad-men). But sense should have no part of the government at all. And where it is chief in power, the devil is there the unseen governor. You cannot here excuse yourselves by any plea of necessity or constraint: for though the sense be violent as well as enticing, yet God hath made the reason and will the absolute governors under him; and by all its rebellion and violence, sense cannot depose them, nor force them to one sin, but doth all the mischief by procuring their consent. Which is done sometimes by affecting the fantasy and passions too deeply with the pleasure and alluring sweetness of their objects, that so the higher faculties may be drawn into consent; and sometimes by wearying out the resisting mind and will, and

causing them to remit their opposition, and relax the reins, and by a sinful privation of restraint to permit the sense to take its course. A headstrong horse is not so easily ruled, as one of a tender mouth that hath been well ridden; and, therefore, though it be in the power of the rider to rule him, yet sometimes for his own ease he will loose the reins: and a horse that is used thus by a slothful or unskilful rider, to have his will whenever he striveth, will strive whenever he is crossed of his will, and so will be the master. As ill-bred children that are used to have every thing given them which they cry for, will be sure to cry before they will be crossed of their desire. So it is with our sensitive appetite: if you use to satisfy it when it is eager or importunate, you shall be mastered by its eagerness and importunity; and if you use but to regard it overmuch, and delay your commands till sense is heard and taken into counsel, it is two to one but it will prevail, or at least will be very troublesome to you, and prove a traitor in your bosom, and its temptations keep you in continual danger. Therefore be sure that you never loose the reins; but keep sense under a constant government, if you love either your safety or your ease.

Direct. VIII. You may know whether sense, or faith and reason, be the chief in government, by knowing which of their objects is made your chiefest end, and accounted your best, and loved, and delighted in, and sought accordingly. If the objects of sense be thus taken for your best and end, then certainly sense is the chief in government; but if the objects of faith and reason, even God and life eternal, be taken for your best and end, then faith and reason are the ruling power. Though you should use never so great understanding and policy for sensual things, (as riches, and honour, and worldly greatness, or fleshly delights,) this doth not prove that reason is the ruling power; but proveth the more strongly that sense is the conqueror, and that reason is depraved and captivated by it, and truckleth under it, and serveth it as a voluntary slave. And the greater is your learning, wit, and parts, and the nobler your education, the greater is the victory and dominion of sense, that can subdue, and rule, and serve itself by parts so noble.

Direct. IX. Though sense must be thus absolutely ruled, its proper power must neither be disabled, prohibited, nor denied. You must keep your horse strong and able for his work, though not headstrong and unruly; and you must not keep him from the use of his strength, though you grant him not the government. Nor will you deny but that he may be stronger than the rider, though the rider have the ruling power: he hath more of the power called *δύναμις*, natural power, though the *ἐξουσία* be yours. So it is here: 1. No man must destroy his bodily sense; the quickest sense is the best servant to the soul, if it be not headstrong and too impetuous. The body must be stricken so far as to be "kept under and brought into subjection," 1 Cor. ix. 27; but not be disabled from its service to the soul. 2. Nor must we forbid or forbear the exercise of the senses, in subordination to the exercise of the inferior senses, Heb. iv. 14. It is indeed a smaller loss to part with a right hand or a right eye, than with our salvation; but that proveth not that we are put to such straits as to be necessitated to either (unless persecution put us to it). 3. Nor must we deny the certainty of the sensitive apprehension, when it keepeth its place; as the papists do, that affirm it necessary to salvation to believe that the sight, and taste, and smell, and feeling of all men in the world, that take the sacrament, are certainly deceived, in taking that to be bread and wine which is not so. For if all

the senses of all men, though never so sound and rational, be certainly deceived in this, we know not when they are not deceived, and there can be no certainty of faith or knowledge: for if you say that the church telleth us that sense is deceived in this, and only in this, I ^{Deny not sense with the papists.} answer, If it be not first granted that sense (as so stated) is certain in its apprehension, there is no certainty then that there is a church, or a man, or a world, or what the church ever said, or any member of it. And if sense be so fallible, the church may be deceived, who by the means of sense doth come to all her knowledge. To deny faith is the property of an infidel; to deny reason is to deny humanity, and is fittest for a mad-man, or a beast (if without reason, reason could be denied); but to deny the certainty of sense itself, and of all the senses of all sound men, and that about the proper objects of sense, this sheweth that ambition can make a religion, which shall bring man quite below the beasts, and make him a mushroom, that Rome may have subjects capable of her government; and all this under pretence of honouring faith, and saving souls; making God the destroyer of nature in order to its perfection, and the deceiver of nature in order to its edification.

Direct. X. Sense must not be made the judge of matters that are above it, as the proper objects of faith and reason; nor must we argue negatively from our senses in such cases, which God in nature never brought into their court. We cannot say that there is no God, no heaven, no hell, no angels, no souls of men, because we see them not. We cannot say, I see not the antipodes, nor other kingdoms of the world, and therefore there is no such place: so we say, as well as the papists, that sense is no judge whether the spiritual body of Christ be present in the sacrament, no more than whether an angel be here present. But sense with reason is the judge whether bread and wine be there present, or else human understanding can judge of nothing. Christ would have had Thomas to have believed without seeing and feeling, and bleseth those that neither see him nor feel, and yet believe; but he never bleseth men for believing contrary to the sight, and feeling, and taste, and all that have sound senses and understandings in the world. Their instance of the Virgin's conception of Christ, is nothing contrary to this; for it belongeth not to sense to judge whether a virgin may conceive. Nor will any wise man's reason judge, that the Creator, who in making the world of nothing was the only cause, cannot supply the place of a partial second cause in generation: they might more plausibly argue with Aristotle against the creation itself, that *ex nihilo nihil fit*; but as it is past doubt, that the infallibility of sense is nothing at all concerned in this, so it is sufficiently proved by christians, that God can create without any pre-existent matter. Reason can see much further than sense by the help of sense; and yet much further by the help of divine revelation by faith. To argue negatively against the conclusions of reason or divine revelation, from the mere negation of sensitive apprehension, is to make a beast of man. We must not be so irrational or impious, as to say, that there is nothing but what we have seen, or felt, or tasted, &c. If we will believe others who have seen them, that there are other parts of the world, we have full reason to believe the sealed testimony of God himself, that there are such superior worlds and powers as he hath told us. We have the use of sense in hearing, or seeing God's revelation; and we have no more in receiving man's report of those countries which we never saw.

If they will make it the question, whether the sense may not be deceived; I answer, we doubt not by distance of the objects, or distempers, or disproportions of itself or the media, it may: but if the sense itself, and all the means and objects, have their natural soundness, aptitude, and disposition, it is a contradiction to say it is deceived; for that is to say, it is not the sense which we suppose it is. If God deceive it thus, he maketh it another thing. It is no more the same, nor will admit the same definition. But, however, it is most evident, that the senses being the first entrance or inlet of knowledge, the first certainty must be there, which is presupposed to the certain judgment of the intellect; but if these err, all following certainty which supposeth the certainty of the senses is destroyed; and this error in the first reception (like an error in the first concoction) is not rectified by the second. And if God should thus leave all men under a fallibility of sense, he should leave no certainty in the world; and I desire those that know the definition of a lie, to consider whether this be not to feign God to lie in the very frame of nature, and by constant lies to rule the world, when yet it is impossible for God to lie. And if this blasphemy were granted them, yet it would be man's duty still to judge by such senses as he hath about the objects of sense; for if God have made them fallible, we cannot make them better; nor can we create a reason in ourselves which shall not presuppose the judgment of sense, or which shall supply its ordinary, natural defects. So that the Roman faith of transubstantiation, denying the reality of bread and wine, doth not only unman the world, but bring man lower than a beast, and make sense to be no sense, and the world to be governed by natural deceit or lies, and banish all certainty of faith and reason from the earth. And after all, (with such wonderful enmity to charity as maketh man liker the devil, than else could easily be believed,) they sentence all to hell that believe not this; and decree to burn them first on earth, and to depose temporal lords from their dominions, that favour them, or that will not exterminate them from their lands, and so absolve their subjects from their allegiance, and give their dominions to others. All this you may read in the third canon of the Lateran general council under Innocent III.

Direct. XI. Look not upon any object of sense with sense alone, nor stop in it, but let reason begin where sense doth end, and always see by faith or reason the part which is invisible, as well as the sensible part by sense. By that which is seen, collect and rise up to that which is unseen. If God had given us an eye, or ear, or taste, or feeling, and not a mind, then we should have exercised no other faculty but what we had. But sure he that hath given us the higher faculty, requireth that we use it as well as the lower. And remember that they are not mere co-ordinate faculties, but the sensitive faculty is subordinate to the intellectual: and accordingly that which the sensible creature objectively revealeth through the sense unto the intellect, is something to which things sensible are subordinate. Therefore if you stop in sensible things, and see not the principle which animateth them, the power which ordereth and ruleth them, and the end which they are made for, and must be used for, you play the beasts; you see nothing but a dead carcass without the soul, and nothing but a useless, senseless thing. You know nothing indeed to any purpose; no, not the creature itself; while you know not the use and meaning of the creature, but separate it from its life, and guide, and end.

Direct. XII. First therefore see that you ever look

upon all things sensible as the products of the will of the invisible God, depending on him more than the sunshine doth upon the sun; and never see or taste a creature separately from God. Will you know what a plant is, and not know that it is the earth that beareth and nourisheth it? Will you know what a fish is, and yet be ignorant that he liveth in the water? Will you know what a branch or fruit is, and yet not know that it groweth on the tree? The nature of things cannot be known without the knowledge of their causes and respective parts. It is as no knowledge to know incoherent scraps and parcels. To know a hand as no part of the body, or an eye or nose without knowing a head, or a body without knowing its life or soul, is not to know it, for you make it another thing. It is the difference between a wise man and a fool, that *sapiens respicit ad plura, insipiens ad pauciora*: a wise man looketh comprehensively to things as they are conjunct, and takes all together, and leaveth out nothing that is useful to his end; but a fool seeth one thing, and overseeth another which is necessary to the true knowledge or use of that which he seeth. See God as the cause and life of every thing you see. As a carcass is but a ghastly sight without the soul, and quickly corrupteth and stinketh when it is separated; so the creature without God is an unlovely sight, and quickly corrupteth and becomes a snare or annoyance to you. God is the beauty of all that is beautiful, and the strength of all that is strong, and the glory of the sun and all that is glorious, and the wisdom of all that is wise, and the goodness of all that is good, as being the only original, total cause of all. You play the brutes, when you see the creature, and overlook its Maker, from whom it is, whatsoever it is. Will you see the dial, and overlook the sun? Remember it is the use of every creature to show you God, and therefore it is the use of every sense to promote the knowledge of him.

Direct. XIII. See God as the Conductor, Orderer, and Disposer of all the creatures, according to their natures, as moved necessarily or freely; and behold not any of the motions or events of the world, without observing the interest, and overruling hand of God. Sense reacheth but to the effects and events; but reason and faith can see the First Cause and Disposer of all. Again, I tell you, that if you look but on the particles of things by sense, and see not God that setteth all together, and doth his work by those that never dream of it, you see but the several wheels and parcels of a clock or watch, and know not him that made and keepeth it, that setteth on the poise, and winds it up, to fit his ends. Joseph could say, God sent me hither, when his brethren sold him into Egypt; and David felt his Father's rod in Shimei's curse.

Direct. XIV. See God the End of every creature; how all things are ordered for his service; and be sure you stop not in any creature, without referring it to a higher end: else, as I have oft told you, you will be but like a child or illiterate person, who openeth a book, and admireth the workmanship of the printer, and the order and well-forming of the letters, but never mindeth or understandeth the subject, sense, or end. Or like one that looketh on a comely picture, and never mindeth either him that made it, or him that is represented by it. Or like one that gazeth on the sign at an inn-door, and praiseth the workmanship, but knoweth not that it is set there to direct him to entertainment and necessities within. And this folly and sin is the greater, because it is the very end of God in all his works of creation and providence, to reveal himself

by them to the intellectual world; and must God show his power, and wisdom, and goodness so wonderfully in the frame of the creation, and in his daily general and particular providence? and shall man, that daily seeth all this, overlook the intended use and end? and so make all his glorious work as nothing, or as lost to him? Sense knoweth no end but to its own delight, and the natural felicity of the sensitive creature, such as things sensible afford; but reason must take up the work where sense doth end its stage, and carry all home to him that is the End of all. "For *OF* him, and *THROUGH* him, and to him, are all things, to whom be glory for ever. Amen," Rom. xi. 36.

Direct. XV. Besides the general use and ultimate end of every creature, labour for a clear acquaintance with the particular use and nearer end of every thing which you have to do with, by which it is serviceable to your ultimate end, and suppose still you saw that special use as subserving your highest end, as the title written upon each creature. As, suppose upon your Bible it were written, The word of the living God, to acquaint me with himself and his will, that I may please, and glorify, and enjoy him for ever. And upon your godly friend suppose you saw this title written, A servant of God, that beareth his image, and appointed to accompany and assist me in his service unto life everlasting. Upon your meat suppose you saw this title written, The provisions of my Father, sent me as from my Saviour's hands, not to gratify my sensuality, and serve my inordinate desires, but to refresh and strengthen my body for his service in my passage to everlasting life. So upon your clothes, your servants, your goods, your cattle, your houses, and every thing you have, inscribe thus their proper use and end.

Direct. XVI. Know both the final and the mediate danger, of every thing that you have to do with; and suppose you still see them written upon every thing you see. The final danger is hell; the mediate danger in general is sin; but you must find what sin it is that this creature will be made a temptation to by the devil and the flesh. As, suppose you saw written upon money and riches, The bait of covetousness and all evil, to pierce me through with many sorrows, and then to damn me. And suppose you saw written upon great buildings, and estates, and honours, and attendance, The great price which the devil would give for souls; and the baits to tempt men to the inordinate love of fleshly pleasures, and to draw their hearts from God and heaven to their damnation. Suppose you still saw written upon beauty, and tempting actions and attire, The bait of lust, by which the devil corrupteth the minds of men to their damnation. Suppose you saw written on the play-house door, The stage of the mountebank of hell, who here cheateth men of their precious time, and enticeth them to vanity, luxury, and damnation, under pretence of instructing them by a nearer and more pleasant way than preachers do. The like I say of gaming, recreations, company: see the particular snare in all.

Direct. XVII. To this end be well acquainted with your own particular inclinations and distempers, that you may know what creature is like to prove most dangerous to you, that there you may keep the strictest watch. If you be subject to pride, keep most from the baits of pride, and watch most cautiously against them. If you be subject to covetousness, watch most against the baits of covetousness. If you are inclined to lust, away from the sight of alluring objects. The knowledge of your tem-

per and disease must direct you both in your diet and your physic.

Direct. XVIII. Live as in a constant course of obedience; and suppose you saw the law of God *also*, written upon every thing you see. As when you look on any tempting beauty, suppose you saw this written on the forehead, Thou shalt not lust—Whoremongers and adulterers God will judge—They shall not enter into the kingdom of God.* See upon the forbidden dish or cup the prohibition of God, Thou shalt not eat or drink this. See upon money and riches this written, Thou shalt not covet. See upon the face of all the world, "Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him," 1 John ii. 15. Thus see the will of God on all things.

Direct. XIX. Make not the objects of sense over-tempting and dangerous to yourselves; but take special care, as much as in you lieth, to order all so, that you may have as much of the benefit, and as little of the snare of the creature as is possible. Would you not be gluttonous pleasers of your appetite? choose not then too full a table, nor over-pleasant, tempting drinks or dishes, and yet choose those that are most useful to your health. Would you not over-love the world, nor your present house, or lands, or station? Be not too instrumental yourselves in gilding or dulcifying your bait! if you put in the sugar, the devil and the flesh will put in the poison. Will you make all as pleasant and lovely as you can, when you believe that the over-loving them is the greatest danger to your salvation? Will you be the greatest tempters to yourselves, and then desire God not to lead you into temptation?

Direct. XX. Let not the tempting object be too near your sense; for nearness enrageth the sensitive appetite, and giveth you an opportunity of sinning. Come not too near the fire if you would not be burnt (and yet use prudence in keeping the usefulness of it for warmth, though you avoid the burning). Distance from the snares of pride, and lust, and passion, and other sins, is a most approved remedy, and nearness is their strength.

Direct. XXI. Accustom your souls to frequent and familiar exercise about their invisible objects, as well as your senses about theirs. And as you are daily and hourly in seeing, and tasting, and hearing the creature, so be not rarely in the humble adoration of him that appeareth to you in them. Otherwise use will make the creature so familiar to you, and disuse will make God so strange, that by degrees you will wear yourselves out of his acquaintance, and become like carnal, sensual men, and live all by sense, and forget the holy exercise of the life of faith.

Direct. XXII. Lose not your humble sense of the badness of your hearts, how ready they are as tinder to take the fire of every temptation; and never grow fool-hardy and confident of yourselves. For your holy fear is necessary to your watchfulness, and your watchfulness is necessary to your escape and safety. Peter's self-confidence betrayed him to deny his Lord. Had Noah, and Lot, and David been more afraid of the sin, they had been like to have escaped it. It is a part of the character of the beastly heretics that Jude declaimeth against, that they were "spots in their feasts of charity, when they feasted with the church, feeding themselves without fear," ver. 12. When the knowledge or sense of your weakness and sinful inclination is gone, then fear is gone, and then safety is gone, and your fall is near.

* Rom. vii. 7; Matt. v. 28; Eph. v. 5; Heb. xiii. 4.

PART II.

Particular Directions for the Government of the Eyes.

Direct. I. Know the uses that your sight is given you for. As, 1. To see the works of God, that thereby your minds may see God himself. 2. To read the word of God, that therein you may perceive his mind. 3. To see the servants of God whom you must love, and the poor whom you must relieve or pity, and all the visible objects of your duty; to conduct your body in the discharge of its office about all the matters of the world.^b And in special often to look up towards heaven, the place where your blessed Lord is glorified, and whence he shall come to take you to his glory.

Direct. II. Remember the sins which the eye is most in danger of, that you may be watchful and escape. 1. You must take heed of a proud, and lofty, and scornful eye; which looketh on yourselves with admiration and delight, as the peacock is said to do on his tail, and on others as below you with slighting and disdain.^c 2. You must take heed of a lustful, wanton eye, which secretly carrieth out your heart to a befooling piece of dirty flesh, and stealeth from beauty and ornaments a spark to kindle that fire which prepareth for everlasting fire.^d 3. Take heed of a greedy, covetous eye, which with Achan and Gehazi looketh on the bait to tempt you to unlawful love and desire, and to bring you by their sin unto their ruin.^e 4. Take heed of a luxurious, gluttonous, and drunken eye;^f which is looking on the forbidden fruit, and on the tempting dish, and the delicious cup, till it have provoked the appetite of that greedy worm, which must be pleased, though at the rate of thy damnation. 5. Take heed of a gazing, wandering eye;^g which, like a vagrant, hath no home, nor work, nor master, but gaddeth about to seek after death, and find out matter for temptation. Prov. xvii. 24, "Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth." 6. Take heed of an envious eye, which looketh with dislike and discontent at the prosperity of others, especially such as stand cross to your own interest.^h Matt. xx. 15, "Is thine eye evil because I am good?" It is the envious eye that in Scripture most usually is called by the name of an evil eye, *πονηρὸς ὀφθαλμός*. It is an eye that would see evil rather than good upon another:ⁱ as Deut. xv. 9, "Lest thine eye be evil against thy poor brother," &c. Prov. xxiii. 6, it is an eye that grudgeth another any thing that is ours. So Prov. xxviii. 22; Mark vii. 22. 7. Take heed of a passionate, cruel eye, that kindleth the hurting or reviling fire in thy breast, or is kindled by it; that fetcheth matter of rage or malice from all that displeaseth thee in another.^j 8. Take heed of a self-conceited and censorious eye, that looketh on all the actions of another with quarrelling, undervaluing, censure, or reproach.^k 9. Take heed of a fond and fanciful eye, that falls in love too much with houses, or friend, or child, or goods, or whatsoever pleaseth it. 10. Take heed of a sleepy, sluggish eye, that is shut to good, and had rather sleep than watch, and read, and pray, and labour.^l 11. Abhor a malignant eye, which looketh with hatred on a godly man, and upon the holy assemblies and communion of saints, and upon

holy actions; and can scarce see a man of exemplary zeal and holiness, but the heart riseth against him, and could wish all such expelled or cut off from the earth.^m This is the heart that hath the image of the devil in most lively colours, he being the father of such, as Christ calleth him, John viii. 44. 12. Abhor a hypocritical eye, which is lifted up to heaven, when the heart is on earth, on lusts, on honours, on sports, or pleasure, or plotting mischief against the just.ⁿ Know the evil and danger of all these diseases of the eye.

Direct. III. Remember that the eye being the noblest, and yet the most dangerous sense, must have the strictest watch. Sight is often put in Scripture for all the senses; and living by sight is opposed to living or walking by faith. "We walk by faith, not by sight," 2 Cor. v. 7. And a sensual life is called, a "walking in the ways of our heart and in the sight of the eyes," Eccles. xi. 9. An ungoverned eye doth show the power of the ungoverned senses. Abundance of good or evil entereth in by these doors: all lieth open if you guard not these.

Direct. IV. Remember that as your sin or duty, so your sorrow or joy, do depend much on the government of your eyes; and their present pleasure is the common way to after-sorrow. What a flood of grief did David let into his heart by one unlawful look!

Direct. V. Remember that your eye is much of your honour or dishonour, because it is the index of your minds. You see that which is next the mind itself, or the most immediate beam of the invisible soul, when you see the eye. How easily doth a wandering eye, a wanton eye, a proud eye, a luxurious eye, a malicious eye, a passionate eye, bewray the treasure of sin which is in the heart!^o Your soul lieth open to the view of others in your eye, than in any other part: your very reputation therefore should make you watch.

Direct. VI. Remember that your eye is of all the senses most subject to the will, and therefore there is the more of duty or sin in it; for voluntariness is the requisite to morality, both good and evil. Your will cannot so easily command your feeling, tasting, hearing, or smelling, as it can your sight; so easily can it open or shut the eye in a moment, that you are the more unexcusable if it be not governed; for all its faults will be proved the more voluntary. Ham was cursed for not turning away his eyes from his father's shame, and Shem and Japheth blessed for doing it. The righteous is thus described, "He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high," &c. Isa. xxxiii. 15. Men's idols which they are commanded to cast away are called, "The abomination of their eyes," Ezek. xx. 7. Covetousness is called, "The lust of the eyes," 1 John ii. 16. It is said of the unclean, that they have "eyes full of adultery," 2 Pet. ii. 14. And as sin, so punishment is placed on the eye:^p "The eyes of the lofty shall be humbled," Isa. v. 15. Yea, the whole bodies of the daughters of Zion are threatened to be dishonoured with nakedness, scabs, and stink, and shame, because they walked with "wanton eyes, haughtily, and mincing as they go," &c. Isa. iii. 16.

Direct. VII. Therefore let believing reason, and a holy, resolved, fixed will, keep a continual law upon your eyes, and let them be used as under a constant government. This Job calleth, the "making a covenant with them," Job xxxi. 1. Leave

^b Prov. iii. 21; Luke xi. 34; Matt. vi. 22; Psal. cxlv. 15; cxliii. 2, 3; Prov. xxviii. 27.

^c Psal. xxxv. 19; Prov. x. 10; xxx. 17; Isa. v. 15; iii. 16; Prov. xxx. 13.

^d Prov. xxiii. 33.

^e Prov. xxiii. 3.

^f Prov. xxvii. 20; Eccl. i. 8; iv. 8.

^g Prov. iv. 25.

^h Prov. xxi. 10. See Dr. Hammond on Matt. vi. 22.

ⁱ Prov. xxii. 9.

^j Isa. xlii. 18; Prov. xxviii. 27.

^k Matt. vii. 3; Luke vi. 41.

^l Psal. xxxv. 21; x. 8, xxxvi. 1.

^m Matt. vi. 22, 23; Luke xi. 34.

ⁿ Psal. vi. 7; Lam. iii. 48, 49, 51.

^o Prov. xxiii. 29.

them not at liberty; as if a look had nothing in it of duty or sin; or as if you might look on what you would. Will you go to foolish, tempting plays, and gaze on vain, alluring objects, and think there is no harm in all this? Do you think your eye cannot sin as well as your tongue? undoubtedly it is much sin that is both committed by it, and entereth at it: keep away therefore from the bait, or command your eye to turn away.

Direct. VIII. Remember still how much more easy and safe it is, to stop sin here at the gates and outworks, than to beat it out again when it is once got in: if it have but tainted your very fantasy or memory, (as tempting sights will almost unavoidably do,) it hath there spawned the matter for a swarm of vain and sinful thoughts. It is almost impossible to rule the thoughts without ruling the eye: and then the passions are presently tainted; and the citadel of the heart is taken before you are aware. You little know when a lustful look, or a covetous look, beginneth the game, to how sad a period it tendeth. Many a horrid adultery, and murder, and robbery, and wickedness, hath begun but with a look: a look hath begun that which hath brought many a thousand to the gallows, and many millions to hell!

Direct. IX. Keep both eye and mind employed in continual duty, and let them not be idle, and have leisure to wander upon vanity. Idleness and neglect of spiritual and corporal duty is the beginner and the nurse of much sensuality. Let your spiritual work and your lawful bodily labours, take up your time and thoughts, and command and keep your senses in their services.

Direct. X. Beg daily of God the preserving assistance of his grace and providence. Of his inward grace to confirm you and assist you in your resolutions and watch; and of his providence and gracious disposals of you and objects, to keep the temptations from before your eyes: and when others will run and go on purpose, to gaze on vain or tempting shows, or to admire like children the vanities of the playful, pompous world, do you go to God with David's prayer, "Turn away mine eyes from beholding vanity: and quicken me in thy way," *Psal.* cxix. 37. And imitate him: "Mine eyes prevent the night watches, that I might meditate in thy word," *ver.* 148. And make every look a passage to thy mind, to carry it up to God, and pray, "Open thou mine eyes, that I may behold wondrous things out of thy law," *Psal.* cxix. 18. Observe these, with the general directions forenamed.

PART III.

Directions for the Government of the Ear.

Direct. I. Employ your ears in the duties which they were made for; and to that end understand those duties. Which are as followeth: 1. To be the organ of reception of such communications from others, as are necessary for our converse in the world, and the duties of our several relations and vocations. 2. To hear the word of God delivered publicly by his appointed teachers of the church. 3. To hear the counsel of those that privately advise us for our good; and the reproofs of those that tell us of our sin and danger. 4. To hear the praises of God set forth by his church in public, and particular ser-

vants in private. 5. To hear from our ancestors and the learned in history, what hath been done in the times before us. 6. To hear the complaints and petitions of the poor, and needy, and distressed, that we may compassionate them and endeavour their relief. 7. To be the passage for grief and hatred to our hearts, by the sinful words which we hear unwillingly.

Direct. II. Know which are the sins of the ear that you may avoid them. And they are such as follow: 1. A careless ear, which heareth the word of God, and the private exhortations of his servants, as if it heard them not. 2. A sottish, sleepy ear, that heareth the word of God but as a confused sound, and understandeth not, nor feelth what is heard. 3. A scornful ear, which despiseth the message of God, and the reproofs and counsel of men, and scorneth to be reprov'd or taught. 4. An obstinate, stubborn ear, which regardeth not advice or will not yield. 5. A profane and impious ear, which loveth to hear oaths, and curses, and profane, and blasphemous expressions. 6. A carnal ear, which loveth to hear of fleshly things, but savoureth not the words which savour of holiness. 7. An airy, hypocritical ear, which loveth more the music and melody, than the sense and spiritual elevation of the soul to God; and regardeth more the numbers and composure and tone, than the matter of preaching, prayer, or other such duties; and serveth God with the ear, when the heart is far from him. 8. A curious ear, which nauseateth the most profitable sermons, prayers, or discourses, if they be not accurately ordered and expressed; and slighteth or loseth the offered benefit, for a (modal) imperfection in the offer, or instrument; and casteth away all the gold because a piece or two did catch a little rust: and perhaps quarrelleth with the style of the sacred Scriptures, as not exact or fine enough for its expectations. 9. An itching ear, which runs after novelties, and a heap of teachers, and liketh something extraordinary better than things necessary. 10. A selfish ear, which loveth to hear all that tends to the confirmation of its own conceits, and to be flattered or smoothed up by others, and can endure nothing that is cross to its opinions. 11. A proud ear, which loveth its own applause, and is much pleased with its own praises, and hateth all that speak of him with mean, undervaluing words. 12. A peevish, impatient ear, which is nettled with almost all it heareth; and can endure none but silken words, which are oiled and sugared, and fitted by flattery or the lowest submission, to their froward minds; and is so hard to be pleased, that none but graduates in the art of pleasing can perform it. 13. A bold, presumptuous ear, which will hear false teachers and deceivers in a proud conceit, and confidence of their own abilities, to discern what is true and what is false. 14. An ungodly ear, that can easily hear the reproach of holiness, and scorns at the servants and ways of Christ. 15. A neutral, indifferent ear, that heareth either good or evil, without much love or hatred, but with a dull and cold indifferency. 16. A dissembling, temporizing ear, which can complingly hear one side speak for holiness, and the other speak against it, and suit itself to the company and discourse it meets with. 17. An uncharitable ear, which can willingly hear the censures, backbitings, slanders, revilings, that are used against others, yea against the best. 18. An unnatural ear, which can easily and willingly hear the dishonour of their parents, or other near rela-

¹ Gen. xlix. 2; Exod. xix. 9; Deut. i. 16; iv. 10; v. 1, 25, 27; xxxi. 13; Prov. i. 8; xix. 20, 27; xxii. 17; Eccl. v. 1; vii. 5; Jam. i. 19; Isa. lxvii. 4; lxx. 12; xxx. 9; x 2

Ezek. xii. 2; Mal. ii. 2; Acts iii. 23; Lev. v. 1; Deut. xlii. 12.

tions, if any carnal interest do but engage them against their honour. 19. A rebellious, disobedient ear, which hearkeneth not to the just commands of magistrates, parents, masters, and other governors, but hearkeneth with more pleasure to the words of seditious persons that dishonour them. 20. A filthy, unclean, and adulterous ear, which loveth to hear filthy, ribald speeches, and love-songs, and romances, and lascivious plays, and the talk of wanton lust and dalliance. 21. A self-provoking ear, that hearkeneth after all that others say against them, which may kindle hatred, or dislike, or passion, in them. 22. A busy, meddling ear, which loveth to hear of other men's faults, or matters which concern them not, and to hearken to tattlers, and carry-tales, and make-bates, and to have to do with evil reports. 23. A timorous, cowardly, unbelieving ear, which trembleth at every threatening of man, though in a cause which is God's, and he hath promised to justify. 24. An idle ear, which can hearken to idle, time-wasting talk, and make the sins of tattlers your own. All these ways (and more) you are in danger of sinning by the ear, and becoming partakers in the sins of all whose sinful words you hear, and of turning into sin the words of God, and his servants, which are spoken for your good.

When hearing evil is a sin. *Direct.* III. Know when the hearing of evil, and not hearing good, is your sin: that is, 1. When it is not

out of any imposed necessity, but of your voluntary choice; and when you might avoid it upon lawful terms, without a greater hurt, and will not. 2. When you hate not the evil which you are necessitated to hear, and love not the good which through necessity you cannot hear; but your hearts comply with your necessities. 3. When you show not so much disowning and dislike of the evil which you hear, as you might do, without an inconvenience greater than the benefit; but make it your own by sinful silence or compliance. 4. When you are presumptuous and fearless of your danger.

The danger of hearing. *Direct.* IV. Know wherein the danger of such sinful hearing lieth. As, 1. in displeasing God, who loveth not to see his children hearken to those that are abusing him, nor to see them playing too boldly about fire or water, nor to touch any stinking or defiling thing, but calls to them, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," 2 Cor. vi. 16—18. 2. It is dangerous to your fantasy and memory, which quickly receiveth hurtful impressions by what you hear: if you should hear provoking words, even against your wills, yet it is hard to escape the receiving of some hurtful impression by them: and if you hear lascivious, filthy words against your wills, (much more if willingly), it is two to one but they leave some thoughts in your minds which may gender unto further sin. And it is dangerous to your passions and affections, lest they catch fire before you are aware. And it is dangerous to your understandings, lest they be perverted and seduced: and to your wills, lest they be turned after evil, and turned away from good; and alas! how quickly is all this done! 3. It is dangerous to the speaker, lest your voluntary hearing encourage him in his sin, and hinder his repentance. 4. And it is dishonourable to God and godliness.

Direct. V. Do your best to live in such company where you shall hear that which is good and edifying, and to escape that company whose conference is hurtful and corrupt. Run not yourselves into this temptation: be sure you have a call; and your call must be discerned, 1. By your office and place; whether any

duty of your office or relation bind you to be there. 2. By your ends: whether you be there as a physician to do them good, (as Christ went among sinners,) or to do the work of your proper calling; or whether you are there out of a carnal, man-pleasing, or temporizing humour? 3. By the measure of your abilities to attain those ends. 4. By the measure of your danger to receive the infection. 5. By the quality of your company, and the probability of good or evil in the event.

Direct. VI. When you are called When you are called into ill company. into ill company, go fortified with defensive and offensive arms, as foreseeing what danger or duty you are like to be cast upon. Foresee what discourse you are like to hear, and accordingly prepare yourselves: let your first preparation be to preserve yourselves from the hurt, and your next preparation to confute the evil, and convince the sinful speaker, or at least to preserve the endangered hearers, if you have ability and opportunity. If you are to hear a seducing, heretical teacher, there is another kind of preparation to be made. If you are to hear a beastly, filthy talker, there is another kind of preparation to be made. If you are to hear a cunning Pharisee, or malignant enemy of godliness, reproach, or cavil, or wrangle against the Scriptures, or the ways of God, there is another kind of preparation to be made. If you are to hear but the senseless scorns, or railings and bawlings of ignorant, profane, and sensual sots, there is another kind of preparation to be made. To give you particular directions for your preparations against every such danger would make my work too tedious; but remember how much lieth upon your own preparations or unpreparedness.

Direct. VII. Be not sinfully wanting in good discourse yourselves, if you would not be insured by bad discourse from others. Your good discourse may prevent, or divert, or shame, or disappoint their evil discourse. Turn the stream another way; and do it wisely, that you expose not yourselves and your cause to scorn and laughter; and do it with such zeal as the cause requireth, that you be not borne down by their greater zeal in evil. And where it is unfit for you to speak, if it may be, let your countenance or departure signify your dislike and sorrow.

Direct. VIII. Specially labour to mortify those sins, which the unavoidable discourse of your company doth most tempt you to; that where the devil doth most to hurt you, you may there do most in your own defence. Doth the talk which you hear tend most to heresy, seduction, or to turn you from the truth? Study the more to be established in the truth; read more books for it; and hear more that is said by wise and godly men against the error which you are tempted to. Is it to profaneness or dislike of a holy life, that your company tempt you? Address yourselves the more to God, and give up yourselves to holiness, and let your study and practice be such as tend to keep your souls in relish with holiness, and hatred of sin. Is it pride that their applauding discourse doth tempt you to? Study the more the doctrine of humiliation. Is it lust that they provoke you to, or is it drunkenness, gluttony, sinful recreations, or excesses? Labour the more in the work of mortification, and keep the strictest guard where they assault you.

Direct. IX. Be not unacquainted with the particular weaknesses and dangers of your own hearts, or any of your sinful inclinations; that when you know where the wall is weakest, you may there make the best defence. That wanton word will set a wanton heart on fire, which a sober mind doth hear with

pity as a bedlam kind of speech. A peevish, passionate heart is presently disturbed and kindled with those words which are scarce observed by a well-composed soul.

Direct. X. Hear every sinful word as dictated by the devil; and suppose you saw him all the while at the speaker's elbow, putting each word into his mouth, and telling him what to say. For it is as verily the devil that doth suggest them all, as if you saw him. Suppose you saw him behind the railer, hissing him on, as boys do dogs in fighting, and bidding him. Call him thus or thus: suppose you saw him at the malignant's ear, bidding him revile a holy life, and speak evil of the ways and servants of the Lord: suppose you saw him behind the wanton, bidding him use such ribald talk, or on the stage, suggesting it to the actors; or at the ear of those that would provoke you to passion, to tell them what to say against you: this just supposition would much preserve you.

Direct. XI. Suppose you heard the end annexed to every speech. As when you hear one tempting you to lust, suppose he said, Come, let us take our pleasures awhile, and be damned for ever: so also in every word that tempteth you to any other sin; if the tempter put in the sin, do you put in God's wrath and hell, and separate not that which God hath adjoined, but with the serpent see the sting.

Direct. XII. Observe when the infection first seizeth on you, and presently take an antidote to expel it, if you love your souls. The signs of infection are, 1. When your zeal abateth, and you grow more indifferent what you hear. 2. Next you will feel some little inclination to it. 3. Next you will a little venture upon an imitation. 4. And lastly you will come to a full consent, and so to ruin. If you feel but a remitting of your dislike and hatred, or any filth or tincture left on your thoughts and fantasy, go presently and shake them off; bewail it to God in true repentance, and wash your souls in the blood of Christ, and cast up the poison by holy resolutions, and sweat out the remnant by the fervent exercises of love and holiness.

PART IV.

Directions for governing the Taste and Appetite.

Tit. 1. Directions against Gluttony.

THE most that is necessary to be said to acquaint you with the nature and evil of this sin, is said before in chapter iv. part vii. against flesh-pleasing. But something more particularly must be said, 1. To show you what is and what is not the sin of gluttony. 2. To show you the causes of it. 3. The odiousness of it. And, 4. To acquaint you with the more particular helps and means against it.

1. Gluttony is a voluntary excess in eating, for the pleasing of the appetite, or some other carnal end.* Here note, 1. The matter. 2. The end or effect of this excess. (1.) It is sometimes an excess in quantity, when more is eaten than is meet. (2.) Or else it may be an excess in the delicious quantity, when more regard is had to the delight and sweetness than is meet. (3.) Or it may be an excess in the frequency and ordinary unseasonableness of eating; when men eat too oft, and sit at it too long. (4.) It may be an excess in the costliness or price; when men feed themselves at too high rates. (5.) Or it may be an excess

of curiosity in the dressing, and saucing, and ordering of all. 2. And it is usually for some carnal end. Whether it may be properly called gluttony, if a man should think that at a sacrifice of thanksgiving he were bound to eat inordinately, and so made the service of God his end, we need not inquire (though I see not but it may have that name). For that is a case that is more rare; and it is undoubtedly a sin: and it is gluttony, if it be done for the pleasing of others that are importunate with you. But the common gluttony is when it is done for the pleasing of the appetite, with such a pleasure, as is no help to health or duty, but usually a hurt to body or soul; the body being hurt by the excess, the soul is hurt by the inordinate pleasure.[†]

Yea, it is a kind of gluttony and excess, when men will not fast or abstain when they are required, from that which at other times they may use with abstinence and without blame. If a man use not to eat excessively nor deliciously, yet if he will not abstain from his temperate diet, either at a public fast, or when his lust requireth him to take down his body, or when his physician would diet him for his health, and his disease else would be increased by what he eateth, this is an inordinate eating and excess to that person, at that time. Or if the delight that the appetite hath in one sort of meat, which is hurtful to the body, prevail against reason and health so with the person that he will not forbear it, it is a degree of gulosity or gluttony, though for quantity and quality it be in itself but mean and ordinary.

By this you may see, 1. That it is not the same quantity which is an excess in one, which is in another. A labouring man may eat somewhat more than one that doth not labour; and a strong and healthful body, more than the weak and sick. It must be an excess in quantity, as to that particular person at that time, which is, when to please his appetite he eateth more than is profitable to his health or duty. 2. So also the frequency must be considered with the quality of the person; for one person may rationally eat a little and often, for his health, and another may luxuriously eat often than is profitable to health. Eccl. x. 16, 17, "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness." 3. And in point of costliness, the same measure is not to be set to a prince and to a ploughman; that is luxurious excess in one, which may be temperance and frugality in another. But yet, unprofitable cost, which, all things considered, would do more good another way, is excess in whomsoever. 4. And in curiosity of diet a difference must be allowed: the happier healthful man need not be so curious as the sick; and the happy ploughman need not be so curious, as state and expectation somewhat require the noble and the rich to be. 5. And for length of time, though unnecessary sitting out time at meat be a sin in any, yet the happy poor man is not obliged to spend all out so much this way, as the rich may do. 6. And it is not all delight in meat, or pleasing the appetite, that is a sin; but only that which is made men's end, and not referred to a higher end; even when the delight itself doth not tend to health, nor alacrity in duty, nor is used to that end, but to please the flesh and tempt unto excess. 7. And it is not necessary that we measure the profitableness of quantity or quality by the present and immediate benefits; but by the more remote, sometimes: so

* So the Israelites, Numb. xi. loathing manna, because they must have change of diet, was a sin of gulosity, or gluttony; being more for appetite than health.

† Even fruitful land, saith Plutarch, enricheth not if it cost too much the manuring. So here.

‡ As Isaac's pleasant meat, Gen. xxvii. 7.

merciful is God, that he alloweth us that which is truly for our good, and forbiddeth us but that which doth us hurt, or at least, no good. 8. All sin in eating is not gluttony; but only such as are here described.

II. The causes of gluttony are these: 1. The chiefest is an inordinate appetite, together with a fleshly mind and will, which is set upon flesh-pleasing as its felicity. "They that are after the flesh do mind the things of the flesh," Rom. viii. 6, 7. This gulosity, which Clemens Alexandrinus calleth the throat devil, and the belly devil is the first cause.*

2. The next cause is, the want of strong reason, faith, and a spiritual appetite and mind, which should call off the glutton, and take him up with higher pleasures; even such as are more manly, and in which his real happiness doth consist. "They that are after the Spirit do mind the things of the Spirit," Rom. viii. 6. Reason alone may do something to call up a man from this felicity of a beast, (as appeareth by the philosopher's assaults upon the epicure,) but faith and love, which feast the soul with sweeter delicacies, must do the cure.

3. Gluttony is much increased by use: when the appetite is used to be satisfied, it will be the more importunate and impetuous; whereas a custom of temperance maketh it easy, and makes excess a matter of no delight, but burden. I remember myself, that when I first set upon the use of Cornaro's and Lessius's diet, as it is called, (which I did for a time, for some special reasons,) it seemed a little hard for two or three days; but within a week it became a pleasure, and another sort, or more was not desirable. And I think almost all that use one dish only, and a small quantity, do find that more is a trouble and not a temptation to them: so great a matter is use (unless it be with very strong and labouring persons).

4. Idleness and want of diligence in a calling is a great cause of luxury and gluttony. Though labour cause a healthful appetite, yet it cureth a beastly, sensual mind. An idle person hath leisure to think of his guts, what to eat and what to drink, and to be longing after this and that; whereas a man that is wholly taken up in lawful business, especially such as findeth employment for the mind as well as for the body, hath no leisure for such thoughts. He that is close at his studies, or other calling, hath somewhat else to think on than his appetite.

5. Another incentive of gluttony is the pride of rich men, who, to be accounted good housekeepers, and to live at such rates as are agreeable to their grandeur, do make their houses shops of sin, and as bad as alehouses; making their tables a snare both to themselves and others, by fulness, variety, deliciousness, costliness, and curiosity of fare. It is the honour of their houses that a man may drink excessively in their cellars when he please: and that their tables have excellent provisions for gluttony, and put all that sit at them upon the trial of their temperance, whether a bait so near them, and so studiously fitted, can tempt them to break the bounds and measure which God hath set them.† It is a lamentable thing when such as have the rule of others, and influence on the common people, shall think their honour lieth

upon their sin; yea, upon such a constant course of sinning; and shall think it a dishonour to them to live in sweet and wholesome temperance, and to see that those about them do the like. And all this is, either because they overvalue the esteem and talk of fleshly epicures, cannot bear the censure of a swine; or else because they are themselves of the same mind, and are such as glory in their shame, Phil. iii. 18, 19.

6. Another incentive is the custom of urging and importuning others to eat still more and more; as if it were a necessary act of friendship. People are grown so uncharitable and selfish, that they suspect one another, and think they are not welcome, if they be not urged thus to eat; and those that invite them think they must do it to avoid the suspicion of such a sordid mind. And I deny not but it is fit to urge any to that which it is fit for them to do; and if we see that modesty maketh them eat less than is best for them, we may persuade them to eat more. But now, without any due disrespect to what is best for them, men think it a necessary compliment to provoke others more and more to eat, till they peremptorily refuse it: but amongst the familiarest friends, there is scarce any that will admonish one another against excess, and advise them to stop when they have enough, and tell them how easy it is to stop when they have enough, and tell them how easy it is to step beyond our bounds, and how much more prone we are to exceed, than to come short: and so custom and compliment are preferred before temperance and honest fidelity. You will say, What will men think of us if we should not persuade them to eat, much more if we should desire them to eat no more? I answer, 1. Regard your duty more than what men think of you. Prefer virtue before the thoughts or breath of men. 2. But yet if you do it wisely, the wise and good will think much the better of you. You may easily let them see that you do it not in sordid sparing, but in love of temperance and of them; if you speak but when there is need either for eating more or less; and if your discourse be first in general for temperance, and apply it not till you see that they need help in the application. 3. It is undeniable that healthful persons are much more prone to excess, than to the defect in eating, and that nature is very much bent to luxury and gluttony, I think as much as to any one sin; and it is as sure that it is a beastly, breeding, odious sin. And if this be so, is it not clear that we should do a great deal more to help one another against such luxury, than to provoke them to it? Had we not a greater regard to men's favour, and fancies, and reports, than to God and the good of their souls, the case were soon decided.

7. Another cause of gluttony is, that rich men are not acquainted with the true use of riches, nor think of the account which they must make to God of all they have.‡ They think that their riches are their own, and that they may use them as they please; or that they are given them as plentiful provisions for their flesh, and they may use them for themselves, to satisfy their own desires, as long as they drop some crumbs, or scraps, or small matters to the poor. They think they may be saved just in the same way

autem intemperantes, nulla nobis de hisce cura fuerit. Idem ibid. Dicebat alios vivere ut ederent, se autem edere ut vivat. Ibid.

* Hic est mos nobilium ante alios: artes quam liberales fuerunt, mechanicæ evasere: ipsique qui bellorum duces, philosophi, rectores urbium, ac patres patriæ esse solent, venatores, atque aucupes facti sunt, utque intelligas nullam esse reliquam spem salutis, nobilitati tribuitur quod est Gula, aut proculdubio vanitatis. Petrarch.

* Non potest temperantiam laudare is, qui summum bonum ponit in voluptate. Est enim temperantia libidinum inimica. Cicero. Saith Aristotle, He is temperate that takes pleasure to deny fleshly pleasure; but he is intemperate that is troubled because he cannot have them. Ethic. i. 2. c. 3.

† Socrates dixit, eds qui præcocia magno emergent, desperare se ad maturitatis tempus preventuros. Laert. in Socrat. Cum vocasset ad cenam divites, et Zantippen modici pueri apparuit; Bono, inquit, esto animo. Nam siquidem modesti erunt frugique, mensam non aspernabuntur; sin

that the rich man in Luke xvi. was damned; and he that would have warned his five brethren that they come not to that place of torment, is yet himself no warning to his followers. They are clothed in purple and fine linen or silk, and fare sumptuously or deliciously every day; and have their good things in this life, and perhaps think they merit by giving the scraps to Lazarus (which it is like that rich man also did). But God will one day make them know, that the richest were but his stewards, and should have made a better distribution of his provisions, and a better improvement of his talents; and that they had nothing of all their riches given them for any hurtful or unprofitable pleasing of their appetites, nor had more allowance for luxury than the poor. If they knew the right use of riches, it would reform them.

8. Another cause of gluttony is their unacquaintance with those rational and spiritual exercises in which the delightful fruits of abstinence do most appear. A man that is but a painful, serious student, in any noble study whatsoever, doth find a great deal of serenity and aptitude come by temperance, and a great deal of cloudy mistiness on his mind and dullness on his invention come by fulness and excess: and a man that is used to holy contemplations, meditation, reading, prayer, self-examination, or any spiritual converse above, or with his heart, doth easily find a very great difference; how abstinence helpeth, and luxury and fulness hinder him. Now these epicures have no acquaintance with any such holy or manly works, nor any mind of them, and are therefore unacquainted with the sweetness and benefit of abstinence; and having no taste or trial of its benefits, they cannot value it. They have nothing to do when they rise from eating, but a little talk about their worldly business, or compliment and talk with company which expect them, or go to their sports to empty their paunches for another meal, and quicken their appetites lest luxury should decay: as the Israelites worshipped the golden calf, (and as the heathens their god Bacchus,) Exod. xxxiii. 6, "They sat down to eat and drink, and rose up to play." Their diet is fitted to their work; their idle or worldly lives agree with gluttony; but were they accustomed to better work, they would find a necessity of a better diet.

9. Another great cause of gluttony is, men's beastly ignorance of what is hurtful or helpful to their very health: they make their appetites their rule for the quantity and quality of their food: and they think that nature teacheth them so to do, because it giveth them such an appetite, and because it is the measure to a beast: and to prove themselves beasts, they therefore take it for their measure; as if their natures were not rational, but only sensitive; or nature had not given them reason to be the superior and governor of sense. As if they knew not that God giveth the brutes an appetite more bounded, because they have not reason to bound it; and giveth them not the temptation of your delicate varieties; or giveth them a concoction answerable to their appetites; and yet giveth man to be the rational governor of those of them that are for his special service and apt to exceed: and if his swine, his horses, and his cattle were all left to their appetites, they would live but a little while.^c If promiscuous generating be not lawful in mankind, which is lawful in brutes, why should they not confess the same of the appetite. Men have so much love of life and fear of death, that if they did but know how much

their gluttony doth hasten their death, it would do more to restrain it with the most, than the fear of death eternal doth. But they judge of their digestion by their present feeling: if they feel not their stomachs sick, or disposed to vomit, or if no present pain correct them, they think they have eaten no more than doth them good. But of this more anon in the directions.

10. Another great cause of gluttony is, that it is grown the commonest custom, and being not known, is in no disgrace, unless men eat till they spew, or to some extraordinary measure. And so the measure which every man seeth another use, he thinketh is moderation, and is fit for him: whereas the ignorance of physic and matters of their own health, hath made gluttony almost as common as eating, with those that are not restrained by want or sickness. And so every man is an example of evil to another, and encourage one another in the sin. If gluttony were but in as much disgrace as whoredom, yea, or as drunkenness is, and as easily known, and as commonly taken notice of, it would contribute much to a common reformation.

III. The Greatness of the Sin of Gluttony.

To know the greatness of the sin, is the chief part of the cure, with those that do but believe that there is a God: I shall therefore next tell you of its nature, effects, and accidents, which make it great, and therefore should make it odious to all.

1. Luxury and gluttony is a sin exceeding contrary to the love of God: it is idolatry: it hath the heart, which God should have; and therefore gluttons are commonly and well called belly-gods, and god-bellies, because that love, that care, that delight, that service and diligence which God should have, is given by the glutton to his belly and his throat.^d He loveth the pleasing of his appetite better than the pleasing of God; his dishes are more delightful to him than any holy exercise is; his thoughts are more frequent and more sweet of his belly than of God or godliness; his care and labour are more that he may be pleased in meats and drinks, than that he may secure his salvation, and be justified and sanctified. And, indeed, the Scripture giveth them this name, Phil. iii. 19, "Whose end is destruction, whose god is their belly, who glory in their shame, who mind earthly things," being enemies to the cross of Christ, that is, to bearing the cross for Christ, and to the crucifying of the flesh, and to the mortifying, suffering parts of religion. Nay, such a devouring idol is the belly, that it swalloweth up more by intemperance and excess than all other idols in the world do. And remember that the very life of the sin is in the appetite and heart: when a man's heart is set upon his belly, though he fare never so hardly through necessity, he is a glutton in heart. When you make a great matter of it, what you shall eat and drink as to the delight, and when you take it for a great loss or suffering if you fare hardly, and are troubled at it, and your thoughts and talk are of your belly, and you have not that indifferency whether your fare be coarse or pleasant, (so it be wholesome,) as all temperate persons have, this is the heart of gluttony, and is the heart's forsaking of God, and making the appetite its god.

2. Gluttony is self-murder; though it kill not suddenly, it killeth surely; like the dropsy, which killeth as it filleth, by degrees.^e Very many of the wisest physicians do believe that of those who overlive their childhood, there is scarce one of twenty,

^a 1 Cor. x. 7.

^b Of this see more in my book of "Self-denial."

^c See Plutarch's precepts of health.

^d Rom. xvi. 17, 18. They serve not the Lord Jesus, but their own bellies.

^e It is a common saying that *Gula plures occidit quam*

yea, or of a hundred that dieth, but gluttony or excess in eating or drinking is a principal cause of their death, though not the most immediate cause. It is thought to kill a hundred to one of all that die at age. And it will not let them die easily and quickly, but tormenteth them first with manifold diseases while they live. You eat more than nature can perfectly concoct, and because you feel it not trouble you or make you sick, you think it hurts you not; whereas it doth by degrees first alter and vitiate the temperament of the blood and humours, making it a crude, unconcocted, unnatural thing, unfit for the due nutrition of the parts; turning the nourishing mass into a burdensome, excrementitious mixture, abounding with saline or tartareous matter, and consisting more of a pituitous slime, or redundant serosity, than of that sweet, nutrimental milk of nature, quickened with those spirits and well-proportioned heat, which should make it fit to be the oil of life. And our candle either sparkleth away with salt, or runs away because there is some thief in it, or goeth out because the oil is turned into water, or presently wasteth and runs about through the inconsistent softness of its oil: hence it is that one part is tainted with corruption, and another consumeth as destitute of fit nutriment; and the vessels secretly obstructed by the grossness or other unfitness of the blood to run its circle and perform its offices, is the cause of a multitude of lamentable diseases. The frigid distempers of the brain, the soporose and comatous effects, the lethargy, carus, and apoplexy, the palsy, convulsion, epilepsy, vertigo, catarrhs, the head-ache, and oft the phrensy and madness, come all from these effects of gluttony and excess, which are made upon the blood and humours. The asthma usually, and the phthisis or consumption, and the pleurisy and peripneumony, and the hemoptico passion, often come from hence. Yea the very syncopes or swooning, palpitations of the heart, and faintings, which men think rather come from weakness, do usually come either from oppression of nature by these secret excrements or putrilaginous blood, or else from a weakness contracted by the inaptitude of the blood to nourish us, being vitiated by excess. The loathing of meat and want of appetite is ordinarily from the crudities or distempers caused by this excess; yea, the very canine appetite which would still have more, is caused by a viciousness in the humours thus contracted. The pains of the stomach, vomitings, the cholera, hiccoughs, inflammations, thirsts, are usually from this cause. The wind cholick, the iliac passion, looseness, and fluxes, the tenesmus and ulcers, the worms and other troubles in those parts, are usually from hence. The obstructions of the liver, the jaundice, inflammations, abscesses and ulcers, schirrus, and dropsy, are commonly from hence. Hence also usually are inflammations, pains, obstructions, and schirrus of the spleen. Hence commonly is the stone, nephritic torments, and stoppages of urine, and ulcers of the reins and bladder. Hence commonly is the scorbutic and most of the fevers which are found in the world, and bring such multitudes to the grave. Even those that immediately are caused by colds, distempers of the air or infections, are oft caused principally by long excess, which vitiateth

gladius. Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus. Quere nunc cur subito moriamur? Quia moribus vivimus. Senec. Hierom saith, that he had read of some that had been sick of the arthritis and podagra, that were cured by being brought to poverty by confiscation of their estates, and so brought to a poor diet.

¹ Chrysostom saith the difference betwixt famine and excess is, that famine kills men sooner out of their pain, and

the humours, and prepareth them for the disease. Hence also are gouts and hysterical affects, and diseases of the eyes and other exterior parts. So that we may well say that gluttony enricheth landlords, filleth the churchyards, and hasteneth multitudes untimely to their ends.¹ Perhaps you will say that the most temperate have diseases: to which experience teacheth me to answer, that usually children are permitted to be voracious and gluttonous, either in quantity or in quality, eating raw fruits and things unwholesome; and so when gluttony hath bred the disease, or laid in the matter, then all the temperance that can be used is little enough to keep it under all their life after. And abundance that have been brought to the doors of death by excess, have been preserved after many years to a competent age by abstinence, and many totally freed from their diseases. Read Cornaro's Treatise of himself, and Lessius, and Sir William Vaughan, &c. (Though yet I persuade none without necessity to their exceeding strictness.) Judge now what a murderer gluttony is, and what an enemy to mankind.

3. Gluttony is also a deadly enemy to the mind, and to all the noble employments of reason, both religious, civil, and artificial.² It unfits men for any close and serious studies, and therefore tends to nourish ignorance, and keep men fools. It greatly unfits men for hearing God's word, or reading, or praying, or meditating, or any holy work, and makes them have more mind to sleep; or so undisposeth and dulleth them, that they have no life or fitness for their duty; but a clear head, not troubled with their drowsy vapours, will do more and get more in an hour, than a full-bellied beast will do in many. So that gluttony is as much an enemy to all religious and manly studies, as drunkenness is an enemy to a garrison, where the drunken soldiers are disabled to resist the enemy.

4. Gluttony is also an enemy to diligence, in every honest trade and calling; for it dulleth the body as well as the mind. It maketh men heavy, and drowsy, and slothful, and go about their business as if they carried a coat of lead, and were in fetters; they have no vivacity and alacrity, and are fitter to sleep or play than work.³

5. Gluttony is the immediate symptom of a carnal mind, and of the damnable sin of flesh-pleasing, before described; and a carnal mind is the very sum of iniquity, and the proper name of an unregenerate state; "It is enmity against God, and neither is nor can be subject to his law:" so that they that are thus "in the flesh cannot please God; and they that walk after the flesh shall die," Rom. viii. 6—8, 13. The filthiest sins of lechers, and misers, and thieves, are but to please the flesh: and who serveth it more than the glutton doth?

6. Gluttony is the breeder and feeder of all other lusts: *sine Cerere et Baccho friget Venus*: it pampereth the flesh to feed it, and make it a sacrifice for lust. As dunging the ground doth make it fruitful, especially of weeds; so doth gluttony fill the mind with the weeds and vermin of filthy thoughts, and filthy desires, and words, and deeds.⁴

7. Gluttony is a base and beastly kind of sin. For a man to place his happiness in the pleasure of a swine, and to make his reason serve his throat, or

excess doth putrify and consume them by long and painful sicknesses. In Hebr. Hom. 29.

² As smoke driveth away the bees from their hive, saith Basil de Junin; so gluttony expelleth all spiritual gifts, and excellent endowments of mind.

³ Saith Basil, A ship heavy laden is unfit to sail: so a full belly to any duty.

⁴ Semper saturitati juncta est lascivia. Hieron.

sink into his guts; as if he were but a hog'shead to be filled and emptied, or a sink for liquor to run through into the channel; or as if he were made only to carry meat from the table to the dunghill; how base a kind of life is this! yea, many beasts will not eat and drink excessively as the gluttonous epicure will do.*

8. Gluttony is a prodigal consumer and devourer of the creatures of God. What is he worthy of, that would take meat and drink and cast it away into the channel?† nay, that would be at a great deal of cost and curiosity to get the pleasantest meat he could procure, to cast away? The glutton doth worse. It were better of the two to throw all his excesses into the sink or ditch, for then they would not first hurt his body. And are the creatures of God of no more worth? Are they given you to do worse than cast them away? Would you have your children use their provisions thus?

9. Gluttony is a most unthankful sin, that takes God's mercies, and spews them as it were in his face;‡ and carrieth his provisions over to his enemy, even to the strengthening of fleshly lusts; and turneth them all against himself! You could not have a bit but from his liberality and blessing; and will you use it to provoke him and dishonour him?

10. Gluttony is a sin which turneth your own mercies, and wealth, and food, into your snare, and to your deadly ruin. Thou pleasest thy throat, and poisonest thy soul." It were better for thee a thousand times that thou hadst lived on scraps, and in the poorest manner, than thus to have turned thy plenty to thy damnable sin. "When thou shalt have eaten and be full, then beware lest thou forget the Lord," Deut. vi. 11, 12. "Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord?" Prov. xxx. 9. "So they did eat and were filled, for he gave them their own desire; they were not estranged from their lust," Psal. lxxv. 29, 30.

11. Gluttony is a great time-wasting sin. What a deal of time is spent in getting the money that is laid out to please the throat! and then by servants in preparing for it; and then in long sitting at meat and feasting; and not a little in taking physic to carry it away again, or to ease or cure the diseases which it causeth; besides all the time which is lost in languishing sickness, or cut off by untimely death. Thus they live to eat, and eat to frustrate and to shorten life.

12. It is a thief that robbeth you of your estates, and devoureth that which is given you for better uses, and for which you must give account to God. It is a costly sin, and consumeth more than would serve to many better purposes. How great a part of the riches of most kingdoms are spent in luxury and excess!°

13. It is a sin that is a great enemy to the common good: princes and commonwealths have reason to hate it, and restrain it as the enemy of their safety. Men have not money to defray the public charges, necessary to the safety of the land, because they consume it on their guts: armies and navies must be unpaid, and fortifications neglected, and all that tendeth to the glory of a people must be opposed as against their personal interest, because all is too

little for the throat. No great works can be done to the honour of the nation or the public good; no schools or alms-houses built or endowed, no colleges erected, no hospitals, nor any excellent work, because the guts devour it all. If it were known how much of the treasure of the land is thrown down the sink by epicures of all degrees, this sin would be frowned into more disgrace.

14. Gluttony and excess is a sin greatly aggravated by the necessities of the poor. What an incongruity is it, that one member of Christ (as he would be thought) should be feeding himself deliciously every day, and abounding with abused superfluities, whilst another is starving and pining in a cottage, or begging at the door! and that some families should do worse than cast their delicacies and abundance to the dogs, whilst thousands at that time are ready to famish, and are fain to feed on such unwholesome food, as killeth them as soon as luxury kills the epicure! Do these men believe that they shall be judged according to their feeding of the poor? Or do they take themselves to be members of the same body with those whose sufferings they so little feel? 1 Cor. xii. 26. It may be you will say, I do relieve many of the poor. But are there not more yet to be relieved? As long as there are any in distress, it is the greater sin for you to be luxurious. Deut. xv. 7, 8, "If there be among you a poor man of one of thy brethren in the land—thou shalt not harden thy heart, nor shut thy hand against thy poor brother, but thou shalt open thy hand wide unto him," &c. Nay, how often are the poor oppressed to satisfy luxurious appetites! Abundance must have hard bargains and hard usage, and toil like horses, and scarce be able to get bread for their families, that they may bring in all to belly-god landlords, who consume the fruit of other men's labour upon their devouring flesh.

15. And it is the heinous sin because of the common calamities of the church and servants of Christ throughout the world. One part of the church is oppressed by the Turk, and another by the pope, and many countries wasted by the cruelties of armies, and persecuted by proud, impious enemies; and is it fit then for others to be wallowing in sensuality and gluttony? Amos vi. 1, 3—6, "Woe to them that are at ease in Zion—ye that put far away the evil day, and cause the seat of violence to come near—that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, that chant to the sound of the viol—that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." It is a time of great humiliation, and are you now given up to fleshly luxury? Read Isa. xxii. 12—14, "And in that day did the Lord God of hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, Let us eat and drink, for to-morrow we shall die.—Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts."

16. Luxury is a sin most unseemly for men in so great misery, and incongruous to the state of the gluttonous themselves. O man, if thou hadst but a

* *Ventri obedientes animalium numero computantur non hominum.* Senec.

† It is Chrysostom's saying in *Hebr. Hom.* 29.

‡ *Jer. v. 7.*

° *Magna pars libertatis est bene moratus venter.* Senec.

• When a friend of Socrates complained to him, What a dear place is this! Wine will cost so much, and honey so much, and purple so much: Socrates took him to the meal-hall, Lo, saith he, you may buy here half a sextare of good

meal for a halfpenny (which boiled in water was his meat); God be thanked the market is very cheap. Then he took him to an oil-shop, where a measure (*chenix*) was sold for two brass dodkins. Then he led him to a broker's shop, where a man might buy a suit of clothes for ten drachms. You see, quoth he, that the pennyworths are reasonable, and things good, cheap throughout the city. *Plutarch. de Tranquil. Anim. pag. 153.*

° *Matt. xxv.*

true sight of thy sin and misery, of death and judgment, and of the dreadful God whom thou dost offend, thou wouldst perceive that fasting, and prayer, and tears become one in thy condition much better than glutting thy devouring flesh. What! a man unparadoned, unsanctified, in the power of Satan, ready to be damned if thus thou die, (for so I must suppose of a glutton,) for such a man to be taking his fleshly pleasure! For a Dives to be faring sumptuously every day, that must shortly want a drop of water to cool his tongue, is as foolish as for a thief to feast before he goeth to hanging: yea, and much more. For you might yet prevent your misery; and another posture doth better becom you to that end: "Fasting" and "crying mightily to God," is fitter to your state. See Jonah iii. 8; Joel i. 14; ii. 15.

17. Gluttony is a sin so much the greater, by how much the more will and delight you have in the committing of it. The sweetest, most voluntary and beloved sin is (*cæteris paribus*) the greatest; and few are more pleasant and beloved than this.

18. Those are the worst sins, that have least repentance; but gluttony is so far from being truly repented of by the luxurious epicure, that he loveth it, and careth and contriveth how to commit it, and buyeth it with the price of much of his estate.

19. It is the greater sin, because it is so frequently committed; men live in it as their daily practice and delight; they live for it, and make it the end of other sins: it is not a sin that they seldom fall into, but it is almost as familiar with them, as to eat and drink: being turned into beasts, they live like beasts continually.

20. Lastly, it is a spreading sin, and therefore is become common, even the sin of countries, of rich and poor; for both sorts love their bellies, though both have not the like provision for them. And they are so far from taking warning one of another, that they are encouraged one by another; and the sin is scarce noted in one of a hundred that daily liveth in it: nor is there almost any that reprove it, or help one another against it, (unless by impoverishing each other,) but most by persuasions and examples do encourage it (though some much more than others): so that by this time you may see that it is no rare, nor venial, little sin.

And now you may see also, that it is no wonder if no one of the commandments expressly forbid this sin, (not only because it is a sin against ourselves directly, but also,) because it is against every one also of the commandments. And think not that either riches or poverty will excuse it, when even princes are restrained so much as from unseasonable eating, Eccles. x. 16. If it was one of the great sins that Sodom was burnt with fire for, judge whether England be in no danger by it. Read, O England, and know thyself, and tremble: Ezek. xvi. 49, "Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

IV. The Directions or Helps against it.

Direct. I. Mortify the flesh, according to the directions, chap. iv. part vii. Subdue its inclinations and desires; and learn to esteem and use it but as a servant. Think what a pitiful price a little gluttonous pleasure of the throat is, for a man to sell his God and his salvation for.^a Learn to be indifferent whether your meat be pleasing to your appetite or not; and make no great matter of it: remember still what an odious, swinish, damning sin it is, for a

^a Saith Plato, God is the temperate man's law; and pleasure the intemperate man's.

man's heart to be set upon his belly. "All that are Christ's have crucified the flesh with its affections and lusts," Gal. v. 24.

Direct. II. Live faithfully to God, and upon spiritual, durable delights. And then you will fetch the measure of your eating and drinking from their tendency to that higher end.^c There is no using any inferior thing aright, till you have first well resolved of your end, and use it as a means thereto, and mark how far it is a means.

Direct. III. See all your food as provided and given you by God, and beg it and the blessing of it at his hand, and then it will much restrain you from using it against him. He is a wretch indeed that will take his food as from his father's hand, and throw it in his face, though perhaps a petulant child would do so by a fellow-servant: he that thinketh he is most beholden to himself for his plenty, will say as the fool, Luke xii. 19, 20, "Soul, take thy ease, eat, drink, and be merry, thou hast enough laid up for many years." But he that perceives it is the hand of God that reacheth it to him, will use it more reverently. It is a horrid aggravation of the gluttony of this age, that they play the hypocrites in it, and first (for custom) crave God's blessing on their meat, and then sit down and sin against him with it: such are the prayers of hypocritical sensualists. But a serious discerning of God as the giver, would teach you "whether you eat or drink to do all to his glory" from whom it comes.^d

Direct. IV. See by faith the blood of Christ as the purchasing cause of all you have; and then sure you will bear more reverence to his blood, than to cast the fruit of it into the sink of sensuality, and to do worse than throw it upon the dunghill. What! must Christ be a sacrifice to God, and die to recover you the mercies which you had forfeited, and now will you cast them to the dogs? and please a sinful appetite with them? Did he die to purchase you provisions for your lusts, and to serve the flesh with?

Direct. V. Forget not how the first sin came into the world, even by eating the forbidden fruit. And let the slain creatures whose lives are lost for you, remember you of that sin which brought the burden on them for your sakes. And then every piece of flesh that you see, will appear to you as with this caution written upon it: O sin not as your first parents sinned by pleasing of your appetite; for this our death, and your devouring the flesh of your fellow-creatures, is the fruit of that sin, and warneth you to be temperate. Revel not to excess in your fellow-creatures' lives.

Direct. VI. Keep an obedient, tender conscience, not scrupulously perplexing yourselves about every bit you eat, (as melancholy persons do,) but checking your appetite, and telling you of God's commands, and teaching you to fear all sensual excess. It is a graceless, disobedient, senseless heart that maketh men so boldly obey their appetite; when the fear of God is not in their hearts, no wonder if they "feed" and "feast themselves without fear," Jude 12. Either they make a small matter of sin in the general, or at least of this in particular: it is usually the same persons that fear not to spend their time in idleness, sports, or vanity, and to live in worldliness or fleshly lusts, who live in gluttony to feed all this. The belly is a brute, that sticks not much upon reason: where conscience is asleep and seared, reason and Scripture do little move a sensual belly-god; and any thing will serve instead of reason to prove it lawful, and to answer all that is said against it.

^c Heb. xiii. 9.

^d 1 Cor. x. 31.

There is no disputing the case with a man that is asleep; especially if his guts and appetite be awake: you may almost as well bring reason and Scripture to keep a swine from over-eating, or persuade a hungry dog from a bone, as to take off a glutton from the pleasing of his throat, if he be once grown blockish, and have mastered his conscience by unbelief, or stilled it with a stupifying opiate. His taste then serveth instead of reason, and against reason; then he saith, I feel it do me good; (that is, he feeleth that it pleaseth his appetite, as a swine feeleth that his meat doth him good when he is ready to burst;) and this answereth all that can be said against it. Then he can sacrifice his time and treasure to his belly, and make a jest of the abstinence and temperance of sober men, as if it were but a needless self-afflicting, or fit only for some weak and sickly persons. If the constant fear and obedience of God do not rule the soul, the appetite will be unruly; and if a tender conscience be not porter, the throat will be common for any thing that the appetite requireth. One sight of heaven or hell, to awaken their reason and sleepy consciences, would be the best remedy to convince them of the odiousness and danger of this sin.

Direct. VII. Understand well what is most conducive to your health; and let that be the ordinary measure of your diet for quantity, and quality, and time.* Sure your nature itself, if you are yet men, should have nothing to say against this measure, and consequently against all the rest of the directions which suppose it: nature hath given you reason as well as appetite, and reason telleth you, that your health is more to be regarded than your appetite. I hope you will not say, that God is too strict with you, or would diet you too hardly, as long as he alloweth you (ordinarily) to choose that (when you can have it lawfully) which is most for your own health, and forbiddeth you nothing but that which hurteth you. What heathen or infidel that is not either mad or swinish, will not allow this measure and choice, as well as christians? Yea, if you believe not a life to come, methinks you should be loth to shorten this life which now you have. God would but keep you from hurting yourselves by your excess, as you would keep your children or your swine. Though he hath a further end in it, and so must you, namely, that a healthful body may be serviceable to a holy soul, in your Master's work; yet it is the health of your bodies which is to be your nearest and immediate end and measure.

The measure of eating. It is a very great oversight in the education of youth, that they be not taught betimes some common and necessary precepts about diet, acquainting them what tendeth to health and life, and what to sickness, pain, and death; and it were no unprofitable or unnecessary thing, if princes took a course that all their subjects might have some such common needful precepts familiarly known; (as if it were in the books that children first learn to read in, together with the precepts of their moral duty;) for it is certain, that men love not death or sickness, and that all men love their health and life; and therefore those that fear not God, would be much restrained from excess by the fear of sickness and of death: and what an advantage this would be to the commonwealth, you may easily perceive, when you consider what a mass of treasure it would save, be-

sides the lives, and health, and strength of so many subjects." And it is certain, that most people have no considerable knowledge, what measure is best for them; but the common rule that they judge by is their appetite. They think they have eaten enough, when they have eaten as long as they have list; and not before. If they could eat more with an appetite, and not be sick after it, they never think they have been guilty of gluttony or excess.

First, therefore, you must know, that appetite is not to be your rule or measure, either for quantity, quality, or time.* For, 1. It is irrational, and reason is your ruling faculty, if you are men. 2. It dependeth on the temperature of the body, and the humours and diseases of it, and not merely on the natural need of meat. A man in a dropsy is most thirsty, that hath least cause to drink: though frequently in a putrid or malignant fever, a draught of cold drink would probably be death, yet the appetite desireth it nevertheless. Stomachs that have acid humours, have commonly a strong appetite, be the digestion never so weak, and most of them could eat with an appetite above twice as much as they ought to eat. And on the contrary, some others desire not so much as is necessary to their sustenance, and must be urged to eat against their appetite. 3. Most healthful people in the world have an appetite to much more than nature can well digest, and would kill themselves if they pleased their appetites; for God never gave man his appetite to be the measure of his eating or drinking, but to make that grateful to him, which reason biddeth him take. 4. Man's appetite is not now so sound and regular as it was before the fall; but is grown more rebellious and unruly, and diseased as the body is: and therefore it is now much more unfit to be our measure, than it was before the fall. 5. You see it even in swine, and many greedy children, that would presently kill themselves, if they had not the reason of others to rule them. 6. Poison itself may be as delightful to the appetite as food; and dangerous meats, as those that are most wholesome. So that it is most certain, that appetite is not fit to be the measure of a man. Yet this is true withal, that when reason hath nothing against it, then an appetite sheweth what nature taketh to be most agreeable to itself; and reason therefore hath something for it (if it have nothing against it); because it sheweth what the stomach is like best to close with and digest; and it is some help to reason to discern when it is prepared for food.

Secondly, it is certain also, that the present feeling of ease or sickness, is no certain rule to judge of your digestion, or your measure by; for though some tender, relaxed, windy stomachs, are sick or troubled when they are overcharged, or exceed their measure, yet with the most it is not so; unless they exceed to very swinishness, they are not sick upon it, nor feel any hurt at present by less excesses, but only the imperfection of concoction doth vitiate the humours, and prepare for sicknesses by degrees (as is aforesaid); and one feeleth it a month after in some diseased evacuations; and another a twelvemonth after; and another not of many years, till it have turned to some incurable disease (for the diseases that are bred by so long preparations are ordinarily much more incurable, than those that come but from sudden accidents and alterations, in a cleaner body). Therefore to say, I feel it do me no harm, and there-

* Socrates adeo parce et temperatè vixit, ut cum Athenas pestis sæpenumero vastaret, solus ipse nunquam ægrotaverit. Lærtius in Socrat.

* Multum confert cogitatio exitus, quod cum omnibus vias sit commune, tamen huic proprium. Petrarh.

* Temperantia voluptatibus imperat: alias odit atque abigit: alias dispensat et ad sanum modum dirigit; nec unquam ad illas propter ipsas venit. Senec. Scit optimum esse modum cupidorum, non quantum velis, sed quantum debeas sumere. Senec.

fore it is no excess, is the saying of an idiot, that hath no foreseeing reason, and resisteth not an enemy while he is garrisoning, fortifying, and arming himself, but only when it comes to blows: or like him that would go into a pesthouse, and say, I feel it do me no harm; but within few days or weeks he will feel it. As if the beginning of a consumption were no hurt to them, because they feel it not! Thus living like a beast, will at last make men judge like beasts; and brutify their brains as well as their bellies.

Thirdly, it is certain also, that the common custom and opinion is no certain rule; nay, certainly it is an erring rule; for judging by appetite hath brought men ordinarily to take excess to be but temperance. All these then are false measures.

If I should here presume to give you any rules for judging of a right measure, physicians would think I went beyond my calling, and some of them might be offended at a design that tendeth so much to their impoverishing, and those that serve the greedy worm would be more offended. Therefore I shall only give you these general intimations. 1. Nature is content with a little; but appetite is never content till it have drowned nature.⁷ 2. It is the perfection of concoction, and goodness of the nutriment, that is more conducive to health, than the quantity. 3. Nature will easilier overcome twice the quantity of some light and passable nourishment, than half so much of gross and heavy meats. (Therefore those that prescribe just twelve ounces a day, without differencing meats that so much differ, do much mistake.) 4. A healthful, strong body must have more than the weak and sickly. 5. Middle-aged persons must have more than old folks or children.⁸ 6. Hard labourers must have more than easy labourers; and these more than the idle, or students, or any that stir but little. 7. A body of close pores, that evacuateth little by sweat or transpiration, must have less, especially of moisture, than another. 8. So must a cold and phlegmatic constitution. 9. So must a stomach that corrupteth its food, and casteth it forth by periodical bilious evacuations. 10. That which troubleth the stomach in the digestion is too much, or too bad, unless with very weak, sickly persons. 11. So is that too much or bad which maketh you more dull for study, or more heavy and unfit for labour (unless some disease be the principal cause.) 12. A body that by excess is already filled with crudities, should take less than another, that nature may have time to digest and waste them. 13. Every one should labour to know the temperature of their own bodies, and what diseases they are most inclined to, and so have the judgment of their physician or some skilful person, to give them such directions as are suitable to their own particular temperature and diseases. 14. Hard labourers err more in the quality than the quantity, partly through poverty, partly through ignorance, and partly through appetite, while they refuse that which is more wholesome (as mere bread and beer) if it be less pleasing to them. 15. If I may presume to conjecture, ordinarily very hard labourers exceed in quantity about a fourth part; shopkeepers and persons of easier trades do ordinarily exceed about a third part; voluptuous gentlemen and their serving men, and other servants of theirs that have no hard

labour, do usually exceed about half in half (but still I except persons that are extraordinarily temperate through weakness, or through wisdom); and the same gentlemen usually exceed in variety, costliness, curiosity, and time, much more than they do in quantity (so that they are gluttons of the first magnitude). The children of those that govern not their appetites, but let them eat and drink as much and as often as they desire it, do usually exceed above half in half, and lay the foundation of the diseases and miseries of all their lives.⁹ All this is about the truth, though the belly believe it not.

When you are once grown wise enough what in measure, and time, and quality, is fittest for your health, go not beyond that upon any importunity of appetite, or of friends; for all that is beyond that, is gluttony and sensuality, in its degree.

Direct. VIII. If you can lawfully avoid it, make not your table a snare of temptation to yourselves or others. I know a greedy appetite will make any table that hath but necessities, a snare to itself; but do not you unnecessarily become devils, or tempters to yourselves or others.¹ 1. For quality, study not deliciousness too much: unless for some weak, distempered stomachs, the best meat is that which leaveth behind it in the mouth, neither a troublesome loathing, nor an eager appetite after more, for the taste's sake; but such as bread is, that leaveth the palate in an indifferent moderation. The curious inventions of new and delicious dishes, merely to please the appetite, is gluttony inviting to greater gluttony; excess in quality to invite to excess in quantity.

Object. But, you will say, I shall be thought niggardly or sordid, and reproached behind my back, if my table be so fitted to the temperate and abstinent.

Ans. This is the pleading of pride for gluttony; rather than you will be talked against by belly-gods, or ignorant, fleshly people, you will sin against God, and prepare a feast or sacrifice for Bacchus or Venus. The ancient christians were torn with beasts, because they would not cast a little frankincense into the fire on the altar of an idol; and will you feed so many idol bellies so liberally to avoid their censure? Did not I tell you, that gulosity is an irrational vice? Good and temperate persons will speak well of you for it; and do you more regard the judgment and esteem of belly-gods?²

Object. But it is not only riotous, luxurious persons that I mean; I have no such at my table; but it will be the matter of obloquy even to good people, and those that are sober.

Ans. I told you some measure of gluttony is become a common sin; and many are tainted with it through custom, that otherwise are good and sober: but shall they therefore be left as incurable? or shall they make all others as bad as they? And must we all commit that sin, which some sober people are grown to favour? You bear their censures about different opinions in religion, and other matters of difference; and why not here? The deluded quakers may be witnesses against you, that while they run into the contrary extreme, can bear the deepest censures of all the world about them. And cannot you for honest temperance and sobriety, bear the censures of some distempered or guilty persons that are of another mind; certainly in this they are no temperate persons, when they plead

⁷ Venter parvo contentus est, si das illi quod debes, non quod potes. Senec.

⁸ Juvenum virtus est, nihil nimis. Socrati.

⁹ Venter præcepta non audit. Senec.

¹ If you will not take this counsel, at least use after meat to set before your guests a bason and a feather, or a provang to

vomit it up again, that you may show some mercy to their bodies, if you will show none to their souls.

² A sensualist craving to be admitted of Cato among his familiars, Cato answered him, I cannot live with one whose palate is wiser than his brain. Eras.

for excess, and the baits of sensuality and intemperance.

2. For variety also, make not your table unnecessarily a snare: have no greater variety, than the weakness of stomachs, or variety of appetites doth require. Unnecessary variety and pleasantness of meats, are the devil's great instruments to draw men to gluttony: (and I would wish no good people to be his cooks or caterers:) when the very brutish appetite itself begins to say of one dish, I have enough, then comes another to tempt it unto more excess, and another after that to more. All this that I have said, I have the concurrent judgment of physicians in, who condemn fulness and variety, as the great enemies of health, and nurseries of diseases. And is not the concurrent judgment of physicians more valuable about matters of health, than your private opinions, or appetites? yet when sickness requireth variety, it is necessary.

3. Sit not too long at meat: for beside the sin of wasting time, it is but the way to tice down a little and a little more: and he that would be temperate, if he sat but a quarter of an hour, (which is ordinarily enough,) will exceed when he hath the temptation of half an hour (which is enough for the entertainment of strangers); much more when you must sit out an hour (which is too much of all conscience): though greedy eating is not good, yet sober feeding may satisfy nature in a little time.

4. See that your provisions be not more costly than is necessary: though I know there must be a difference allowed for persons and times, yet see that no cost be bestowed unnecessarily; and let sober reason, and not pride and gluttony, judge of the necessity: we commonly call him the rich glutton, Luke xvi. that fared sumptuously every day; it is not said that he did eat any more than other men, but that he fared sumptuously.⁴ You cannot answer it comfortably to God, to lay that out upon the belly, which might do more good another way: it is a horrid sin to spend such store of wealth unnecessarily upon the belly, as is ordinarily done. The cheapest diet (*cæteris paribus*) must be preferred.

Object. But the scandal of covetousness must be avoided as well as gluttony. Folks will say, that all this is done merely from a miserable, worldly mind.

Ans. 1. It is easier to bear that censure than the displeasure of God. 2. No scandal must be avoided by sin; it is a scandal taken and not given. 3. With temperate persons your excess is much more scandalous. 4. I will teach you a cure for this in the next direction.

Object. But what if I set variety and plenty on my table? May not men choose whether they will eat too much? Do you think men are swine, that know not when they have enough?

Ans. Yes, we see by certain experience, that most men know not when they have enough, and do exceed when they think they do not. There is not one of many, but is much more prone to exceed, than to come short, and abundance sin in excess, for one that sinneth by defect: and is sin so small a matter with you, that you will lay snares before men, and then say, They may take heed? So men may choose whether they will go into a whore-house, and yet the pope doth scarce deal honestly to license them at Rome; much less is it well to prepare them, and invite men to them. Will you excuse the devil for tempting Eve with the forbidden fruit, because she

might choose whether she would meddle with it? What doth that on your table, which is purposely cooked to the tempting of the appetite, and is fitted to draw men to gulosity and excess, and is no way needful? "Woe to him that layeth a stumblingblock before the blind!" "Let no man put a stumblingblock in his brother's way." It is the wicked's curse, "Let their table be made a snare, and a trap, and a stumblingblock." And it was Balaam's sin, that he taught Balak to tempt Israel, or lay a stumblingblock before them.⁵

Direct. IX. Resolve to bestow the cost of such superfluities upon the poor, or some other charitable use; that so it become not a sacrifice to the belly. Let the greatest and needfullest uses be first served; it is no time for you to be glutting your appetites, and wallowing in excess, when any (yea, so many) about you, do want even clothes and bread. If you do thus lay out all upon the poor, which you spare from feeding your own and other men's excess, then none can say that your sparing is through covetous niggardice; and so that reproach is taken off. The price of one feast will buy bread for a great many poor people. It is small thanks to you to give to the poor some leavings, when your bellies are first glutted with as much as the appetite desired: this costeth you nothing: a swine will leave that to another which he cannot eat. But if you will a little pinch your flesh, or deny yourselves, and live more sparingly and thriftily, that you may have the more to give to the poor, this is commendable indeed.

Direct. X. Do not over-persuade any to eat when there is no need, but rather help one another against running into excess; by seasonable discourses of the sinfulness of gluttony, and of the excellency of abstinence, and by friendly watchings over and warning one another. Satan and the flesh, and its unavoidable baits, are temptation strong enough; we need not by unhappy kindness to add more.

Direct. XI. When you feel your appetites eager, against reason and conscience, check them, and resolve that they shall not be pleased. Unresolvedness keepeth up the temptation; if you would but resolve once, you would be quiet: but when the devil findeth you yielding, or wavering, or unresolved, he will never give you rest: Prov. xxiii. 1—3, "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite: be not desirous of his dainties, for they are deceitful meat." The words translated, "if thou be a man given to appetite," (agreeable to the Septuagint and the Arabic,) are translated by Montanus, and in the vulgar Latin, and the Chaldee Paraphrase, if thou have the power of thy own soul, or be master of thy soul, *Compos animæ*, show that thou art master of thyself by abstinence. Instead of, "put a knife to thy throat," that is, threaten thyself into abstinence, the Syriac and divers expositors translate it, Thou dost, or, lest thou dost put a knife to thy throat, that is, Thou art as bad as cutting thy throat; or destroying thyself, when thou art gluttonously feeding thyself. Keep up resolution and the power of reason.

Direct. XII. Remember what thy body is, and what it will shortly be, and how loathsome and vile it will be in the dust. And then think how far such a body should be pampered and pleased; and at what rates.⁶ Pay not too dear for a feast for worms: look into the grave, and see what is the end of all

⁴ The old fashion in countrymen's houses was not amiss, where the story of this rich glutton and Lazarus was wont to be painted over their tables on their walls.

⁵ 1 Cor. viii. 9; Lev. xix. 14; Rom. xiv. 13; xi. 9; Rev. ii. 14.

⁶ See 1 Cor. vi. 13. Qui Christum desiderat, et illo pane vescitur, non curat magnopere quàm de pretiosis cibis stercus conficiat. Hieron. Epist. ad Paul.

your pleasant meats and drinks; of all your curious, costly fare. You may see there the skulls cast up, and the ugly hole of that mouth which devoured so many sweet, delicious morsels; but there is none of the pleasure of it now left. Oh wonderful folly! that men can so easily, so eagerly, so obstinately, waste their estates, and neglect their souls, and displease their God, and in effect even sell their hopes of heaven, for so small and sordid a delight, as the pleasing of such a piece of flesh, that must shortly have so vile an end! Was it worth so much care, and toil, and cost, and the casting away of your salvation, to pamper that body a little while that must shortly be such a loathsome carcass? Me-thinks one sight of a skull or a grave, should make you think gluttony and luxury madness. Eccles. vii. 2, "It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men, and the living will lay it to heart." David saith of the wicked, "Let me not eat of their dainties;" but, "let the righteous smite me and reprove me," Psal. cxli. 4, 5. So dangerous a thing is feasting even among friends, where of itself it is lawful, that Job thought it a season for his fears and sacrifice; Job i. 4, 5, "And his sons went and feasted in their houses every one his day, and sent and called for their three sisters to eat and to drink with them." But Job sacrificed for them, saying, "It may be my sons have sinned, and cursed" (that is, thought provokingly, unreverently, unholy, or contemptuously of) "God in their hearts. Thus did Job continually." A funeral is a safer place for you than a feast.

Direct. XIII. Go into the houses of the poor sometimes, and see what provision they live upon, and what time they spend at meat; and then bethink you, whether their diet or yours do tend more to the mortification of fleshly lusts? and whether theirs will not be as sweet as yours at the last? and whether mere riches should make so great a difference in eating and drinking between them and you? I know that where they want what is necessary to their health, it is lawful for you to exceed them, and be thankful; but not so as to forget their wants, nor so as to turn your plenty to excess. The very sight now and then of a poor man's diet and manner of life would do you good: seeing affecteth more than hearsay.

Direct. XIV. Look upon the ancient christians, the patterns of abstinence, and think whether their lives were like to yours. They were much in fastings and abstinence, and strangers to gluttony and excess; they were so prone to excess of abstinence, rather than excess of meat, that abundance of them lived in wildernesses or cells, upon roots, or upon bread and water: (from the imitation of whom, in a formal, hypocritical manner, came the swarms of friars that are now in the world :) and will you commend their holiness and abstinence, and yet be so far from any serious imitation of them, that you will, in gluttony and excess, oppose yourselves directly against them?

I have now detected the odiousness of this sin, and told you if you are willing how you may best avoid it: if all this will not serve, but there be "any profane person among you like Esau, who for one morsel of meat sold his birthright," Heb. xii. 16,^a who for the pleasing of his throat will sell his soul, let him know that God hath another kind of cure for such: he may cast thee into poverty, where thou shalt be a glutton only in desire, but not have to satisfy thy desire; he may shortly cast thee into

those diseases, which shall make thee loathe thy pleasant fare, and wish thou hadst the poor man's fare and appetite; and make thee say of all the baits of thy sensuality, "I have no pleasure in them," Eccles. xii. 1. The case will be altered with thee when all thy wealth, and friends, and greatness cannot keep thy pampered carcass from corruption, nor procure thy soul a comfort equal to a drop of water to cool thy tongue, tormented in the flames of God's displeasure: then all the comfort thou canst procure from God and conscience will be but this sad memento, "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented," Luke xvi. 25. James v. 1, 5, "Go to now, ye rich men; weep and howl for your miseries that shall come upon you—Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just," &c.

Yet after all this, I shall remember you that you run not into the contrary extreme: place not more religion in external abstinence and fastings than you ought: know your own condition, and how far either fasting or eating is really a help or a hindrance to you in those greater things which are their ends, and so far use them.¹ A decaying body must be carefully supported: an unruly body must be carefully subdued: the same medicines serve not for contrary tempers and diseases: to think, that abstaining from flesh, and glutting yourselves with fish and other meats, is acceptable to God; or that mere abstaining so many hours in a week, and serving your appetite on the rest, is meritorious; or that abstinence from meat will prove you holy, without an abstinence from sin, all this is self-deluding error. Nor must you raise a great many of perplexing scruples about all that you eat or drink, to no edification, but merely to your vexation; but in cheerful temperance preserve your health, and subdue concupiscence.

Tit. 2. Directions against Drunkenness, and all Excess of Drink.

I. The most that I have said against gluttony will serve against excess of drink also, therefore I need not repeat it. Drunkenness, in the largest sense, extendeth both to the affection and to the effect: and so he is a drunkard (that is, reputatively, in the sight of God) who would drink too much if he had it, and is not restrained by his will, but by necessity.

Drunkenness in the effect or act, is sometimes taken more largely, sometimes more strictly. Largely taken, it signifieth all drinking to excess to please the appetite. Two things here make up the crime: 1. Love of the drink, or pleasing the appetite, which we call gulosity. 2. Excess in drinking; which excess may be in quantity or quality.

Drunkenness strictly taken, signifieth drinking till reason have received some hurt: and of this there be many degrees. He that hath in the least degree disturbed his reason, and disabled or hindered it from its proper office, is drunken in that degree: and he that hath overturned it, or quite disabled it, is stark drunk, or drunk in a greater degree.

All excess of drink is sinful gulosity or sensuality, of the same nature with gluttony, and falls under all my last reproofs and directions. And in some persons that can sit it out, and bear much drink without intoxication, the sin may be greater than in some

^a Nihil tam æque tibi proderit ad temperantiam, quam frequens cogitatio brevis ævi, et incerti: Quicquid facis respice mortem. Senec.

^b Luke vi. 25, "Woe to you that are full! for ye shall hunger."

¹ Temperantiam exigit philosophia, non pœnam. Senec.

others, that by a smaller quantity are drunk by a surprise, before they are aware; but yet, *cæteris paribus*, the overthrow of the understanding maketh the sin to be much the greater; for it hath all the evil that the other degrees have, with more. It is a voluptuous excess in drink to the depravation of reason. Gulosity is the general nature of it: excess is the matter: depravation of reason is its special form.

It is excess of drinking, when you do drink more than, according to the judgment of sound reason, doth tend to fit your body mediately or immediately for its proper duty, without a greater hurt. Sometimes the immediate benefit is most to be regarded (as, if a man had some present duty of very great moment to perform). The present benefit consisteth, 1. In the abatement of such a troublesome thirst or pain, as hindereth you from doing your duty. 2. In adding that refocillation and alacrity to the spirits, as maketh them fitter instruments for the operations of the mind and body. That measure which doth one or both of these without greater hurt is not too great. I say, without greater hurt; because if any should in a drowsy or a fever prefer a little present ease and alacrity before his health and life, it were excess. Or if any man ordinarily drink more than nature will well digest, and which causeth the concoction of his meat, and consequently crudities, and consequently a dunghill of phlegm and vicious humours fit to engender many diseases, this is excess of drinking, though he feel it ease him and make him cheerful for the present time. And this is the common case of most bibbers or tipplers that are not stark drunkards: they feel a present ease from thirst, and perhaps a little alacrity of spirits, and therefore they think that measure is no excess, which yet tendeth to crudities and diseases, and the destruction of their health and life.

Therefore (except in some great, extraordinary case of necessity) it is not so much the present, as the future foreseen effects, which must direct you to know your measure. Reason can foresee, though appetite cannot. Future effects are usually great and long; when present effects may be small and short. He that will do that which tendeth to the hurt of his health for the present easing or pleasing of his thirsty appetite, doth sin against reason, and play the beast. You should be so well acquainted with your bodies, and the means of your own health, as to know first whether the enduring of the thirst, or the drinking, to quench it, is like to be the more hurtful to your health, and more a hinderance to your duty.

And for the present alacrity which strong drink bringeth to some, you must foresee that you purchase it not at too dear a rate, by a longer dullness or disablement afterwards: and take heed that you take not an alien, counterfeit hilarity, consisting in mere sensual delight, for that serenity and just alacrity of the spirits as doth fit you for your duty. For this also is a usual (and wilful) self-deceit of sensualists: they make themselves believe that a cup of sack or strong drink giveth them a true assistant alacrity, when it only causeth a sensual delight, which doth more hinder and corrupt the mind, than truly further it in its duty: and differeth from true alacrity as paint from beauty, or as a fever doth from our natural heat.

You see then that intemperance in drinking is of two sorts: 1. Bibbing, or drinking too much. 2. Drunkenness (in various degrees). And these intemperate bibbers are of several sorts. (1.) Those, that when they have over-heated themselves, or are feverish, or have any ordinary diseased thirst, will

please their appetites, though it be to their hurt; and will venture their health rather than endure the thirst. Though in fevers, dropsies, coughs, it should be the greatest enemy to them, yet they are such beastly servants to their appetites, that drink they must, whatever come of it: though physicians forbid them, and friends dissuade them, they have so much of the brute and so little of the man, that appetite is quite too hard for reason with them. These are of two sorts: one sort keep the soundness of their reason, though they have lost all the strength and power of it, for want of a resolved will; and these confess that they should abstain, but tell you, they cannot, they are not so much men. The other sort have given up their very reason (such as it is) to the service of their appetites: and these will not believe (till the cough, or gout, or dropsy, &c. make them believe it) that their measure of drinking is too much, or that it will do them hurt; but say, that it would hurt them more to forbear it; some through real ignorance, and some made willingly ignorant by their appetites.

(2.) Another sort of bibbers there are, much worse than those, who have no great, diseased thirst to excuse their gulosity, but call it a thirst whenever their appetite would have drink; and use themselves ordinarily to satisfy such an appetite, and drink almost as oft as the throat desireth it, and say, it is but to quench their thirst; and never charge themselves with intemperance for it. These may be known from the first sort of bibbers by the quality of their drink: it is cold small beer that the first sort desire, to quench a real thirst; when reason bids them endure it, if other means will not quench it. But it is wine, or strong drink, or some drink that hath a delicious gust, which the second sort of bibbers use, to please the appetite, which they call their thirst. And of these luxurious tipplers, next to stark drunkards, there are also divers degrees, some being less guilty, and some more.^k

1. The lowest degree are they that will never ordinarily drink but at meals: but they will then drink more than nature requireth, or than is profitable to their health.

2. The second degree are they, that use to drink between meals, when their appetite desireth it, to the hindering of concoction, and the increase of crudities and catarrhs, and to the secret, gradual vitiating of their humours, and generating of many diseases; and this without any true necessity, or the approbation of sound reason, or any wise physician: yet they tittle but at home, where you may find the pot by them at unseasonable times.

3. The third degree are many poor men that have not drink at home, and when they come to a gentleman's house, or a feast, or perhaps an alehouse, they will pour in for the present to excess, though not to drunkenness, and think it is no harm, because it is but seldom; and they drink so small drink all the rest of the year, that they think such a fit as this sometimes is medicinal to them, and tendeth to their health.

4. Another rank of bibbers are those, that though they haunt not alehouses or taverns, yet have a throat for every health or pledging cup that reacheth not to drunkenness; and use ordinarily to drink many unnecessary cups in a day to pledge (as they call it) those that drink to them; and custom and complement are all their excuse.

5. Another degree of bibbers are common alehouse haunters, that love to be there, and to sit many

^k Et non solum hæc seculares viri, sed et ipse grex Domini ejusque pastores, qui exemplo esse omni plebi debuerint, ebrietate quam plurimi quasi vino madidi torpebant resoluti,

et animositatum tumore, jurgiorum contentiones, invidiam rapacibus unguis, indiscreto boni malique judicio carpebantur. Gildas.

hours perhaps in a day, with a pot by them, tippling, and drinking one to another. And if they have any bargain to make, or any friend to meet, the alehouse or tavern must be the place, where tippling may be one part of their work.

6. The highest degree are they, that are not apt to be stark drunk, and therefore think themselves less faulty, while they sit at it, and make others drunk, and are strong themselves to bear away more than others can bear. They have the drunkard's appetite, and measure, and pleasure, though they have not his giddiness and loss of wit.

(3.) And of those that are truly drunken also, there are many degrees and kinds. As some will be drunk with less and some with more; so some are only possessed with a little diseased levity, and talkativeness, more than they had before: some also have distempered eyes, and stammering tongues: some also proceed to unsteady, reeling heads, and stumbling feet, and unfitness for their callings: some go further, to sick and vomiting stomachs, or else to sleepy heads: and some proceed to stark madness, quarrelling, railing, bawling, hooting, ranting, roaring, or talking nonsense, or doing mischief: the furious sort being like mad dogs that must be tied; and the sottish, prating, and spewing sort being commonly the derision of the boys in the streets.

11. Having told you what tippling and drunkenness is, I shall briefly tell you their causes; but briefly, because you may gather most of them from what is said of the causes of gluttony. 1. The first and grand causes are these three concurrent: a beastly, raging appetite or gulosity; a weakness of reason and resolution to rule it; and a want of faith to strengthen reason, and of holiness to strengthen resolution. These are the very cause of all.

2. Another cause is, their not knowing that their excess and tippling is really a hurt or danger to their health. And they are ignorant of this from many causes. One is, because they have been bred up among ignorant people, and never taught to know what is good or bad for their own bodies, but only by the common talk of the mistaken vulgar. Another is, because their appetite so mastereth their very reason, that they can choose to believe that which they would not have to be true. Another reason is, because they are of healthful bodies, and therefore feel no hurt at present, and presume that they shall feel none hereafter, and see some abstemious persons weaker than they (who began not to be abstemious till some chronical disease had first invaded them). And thus they do by their bodies just as wicked men do by their souls: they judge all by present feeling, and have not wisdom enough to take things foreseen into their deliberation and accounts: that which will be a great while hence they take for nothing, or an uncertain something next to nothing. As heaven and hell move not ungodly men, because they seem a great way off; so, while they feel themselves in health, they are not moved with the threatening of sickness: the cup is in their hands, and therefore they will not set it by, for fear of they know not what, that will befall them you know not when. As the thief that was told he should answer it at the day of judgment, said, he would take the other cow too, if he should stay unpunished till then; so these belly-gods think, they will take the other cup, if they shall but stay till so long hence.

And thus because this temporal punishment of their gulosity is not speedily exercised, the hearts of men are fully set in them to please their appetites.

3. Another cause of tippling and drunkenness is, a wicked heart, that loveth the company of wicked men, and the foolish talk, and cards, and dice, by which they are entertained. One sin enticeth down another:¹ it is a delight to prate over a pot, or rant and game, and drive away all thoughts that savour of sound reason, or the fear of God, or the care of their salvation. Many of them will say, it is not for love of the drink, but of the company, that they use the alehouse; an excuse that maketh their sin much worse, and sheweth them to be exceeding wicked. To love the company of wicked men, and love to hear their lewd and idle, foolish talk, and to game and sport out your time with them, besides your tippling, this sheweth a wicked, fleshly heart, much worse than if you loved the drink alone. Such company as you love best, such are your own dispositions: if you were no tipplers or drunkards, it is a certain sign of an ungodly person, to love ungodly company better than the company of wise and godly men, that may edify you in the fear of God.

4. Another cause of tippling is idleness, when they have not the constant employments of their callings to take them up. Some of them make it their chief excuse that they do it to pass away the time. Blind wretches! that are so near eternity, and can find no better uses for their time. To these I spoke before, chap. v. part i.

5. Another cause is the wicked neglect of their duties to their own families; making no conscience of loving their own relations, and teaching them the fear of God; nor following their business: and so they take no pleasure to be at home; the company of wife, and children, and servants is no delight to them, but they must go to an alehouse or tavern for more suitable company. Thus one sin bringeth on another.

6. Another cause is the ill management of matters at home with their own consciences; when they have brought themselves into so terrible and sad a case, that they dare not be much alone, nor soberly think of their own condition, nor seriously look towards another world; but fly from themselves, and seek a place to hide them from their consciences, forgetting that sin will find them out. They run to an alehouse, as Saul to his music, to drink away melancholy, and drown the noise of a guilty, self-accusing mind; and to drive away all thoughts of God, and heaven, and sin, and hell, and death, and judgment, till it be too late. As if they were resolved to be damned, and therefore resolved not to think of their misery nor the remedy. But though they dare venture upon hell itself, the sots dare not venture upon the serious thoughts of it! Either there is a hell, or there is none: if there be none, why shouldst thou be afraid to think of it? If there be a hell, (as thou wilt find it if thou hold on but a little longer,) will not the feeling be more intolerable than the thoughts of it? And is not the fore-thinking on it a necessary and cheap prevention of the feeling? Oh how much wiser a course were it to retire yourselves in secret, and there look before you to eternity, and hear what conscience hath first to say to you concerning your life past, your sin and misery, and then what God hath to say to you of the remedy. You will one day

¹ Why Gregory set up wakes, and church-ales, and meetings on holidays in England, you may see lib. x. Regist. Ep. 71. in policy to win the heathens: Qui boves solent multos in sacrificio dæmonum occidere, debet his etiam de hac re aliqua solemnitas immutari, ut die dedicationis vel natalitius martyrum, tabernacula sibi circa easdem ecclesias, quæ ex

fanis commutatae sunt, de ramis arborum faciant, et religiosos convivii solennitatem celebrent. Nec diabolus jam animalia immolent, sed ad laudem Dei in usu suo animalia occidant, et donatori omnium de satietate sua gratias agant, &c. But do christians need this as heathens did, when we see the sad effects of such riotings? Lege Acost. l. iii. c. 34.

find, that this is a more necessary work, than any that you had at the alehouse, and that you had greater business with God and conscience, than with your idle companions.

7. Another cause is the custom of pledging those that drink to you, and of drinking healths, by which the laws of the devil and the alehouse do impose upon them the measures of excess, and make it their duty to disregard their duty to God: so lamentable a thing it is, to be the tractable slaves of men, and intractable rebels against God! Plutarch mentions one that being invited to a feast, made a stop when he heard that they compelled men to drink after meat, and asked whether they compelled them to eat too? apprehending that he went in danger of his belly. And it seems to be but custom that maketh it appear less ridiculous or odious to constrain men to drinking than to eating.

8. Another great cause of excess is, the devil's way of drawing them on by degrees: he doth not tempt them directly to be drunk, but to drink one cup more, and then another and another, so that the worst that he seemeth to desire of them is, but to "drink a little more." And thus, as Solomon saith of the fornicator, they yield to the flatterer, and go on as the "ox to the slaughter, and as the fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life," Prov. vii. 21—23.

III. The greatness of this sin appeareth in what is said before of gluttony. More specially, I. Think how base a master thou dost serve, being thus a slave to thy throat. What a beastly thing it is, and worse than beastly! for few beasts but a swine will be forced to drink more than doth them good. How low and poor is that man's reason that is not able to command his throat!

2. Think how thou consumest the creatures of God, that are given for service, and not for gulosity and luxury. The earth shall be a witness against thee, that it bore that fruit for better uses, which thou mispendest on thy sin. Thy servants and cattle that labour for it shall be witnesses against thee. Thou offerest the creatures of God as a sacrifice to the devil, for drunkenness and tippling is his service. It were less folly to do as Diogenes did, who, when they gave him a large cup of wine, threw it under the table that it might do him no harm. Thou makest thyself like caterpillars, and foxes, and wolves, and other destroying creatures, that live to do mischief, and consume that which should nourish man; and therefore are pursued as unfit to live. Thou art to the commonwealth as mice in the granary, or weeds in the corn. It is a great part of the work of faithful magistrates to weed out such as thou.

3. Thou robbest the poor, consuming that on thy throat which should maintain them. If thou have any thing to spare, it will comfort thee more at last, to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the drunkard and luxurious; for he is a gatherer, and the other is a scatterer.^a The commonwealth maintaineth a double or treble charge in such as thou art. As the same pasture will keep many sheep which will keep but one horse; so the same country may keep many temperate persons, which will keep but a few gluttons and drunkards. The worldling makes provision cheaper by getting and sparing; but the drunkard and glutton make it dearer

by wasting. The covetous man, that scrapeth together for himself, doth oftentimes gather for one that will pity the poor when he is dead, Prov. xxviii. 8; but the drunkard and riotous devour it while they are alive. One is like a hog that is good for something at last, though his feeding yield no profit while he liveth; the other is like devouring vermin, that leave nothing to pay for what they did consume. The one is like a pike among the fishes, who payeth when he is dead for that which he devoured alive; but the other is like the sink or channel, that repayeth you nothing but stink and dirt, for all that you cast into it.

4. Thou drawest poverty and ruin upon thyself. Besides the value which thou wastest, God usually joineeth with the prodigal by his judgments, and scattereth as fast as he. Prov. xxi. 17, "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich." "There is that scattereth and yet increaseth," Prov. xi. 24. But this is not the issue of thy scattering. Prov. xxiii. 19—21, "Hear thou, my son, and be wise, and guide thy heart in the way. Be not amongst wine-bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

5. Thou art an enemy to thy family. Thou grievest thy friends. Thou impoverishest thy children, and robbest those whom thou art bound to make provision for. Thou fillest thy house with discontents and brawlings, and banishest all quietness and fear of God. A discontented or a brawling wife, and ragged, dissolute, untaught children, are often signs that a drunkard or riotous person is the master of the family.

6. Thou art a heinous consumer of thy precious time. This is far worse than the wasting of thy estate. Oh that thou didst but know, as thou shalt know at last, what those hours are worth, which thou wastest over thy pots! and how much greater work thou hadst to lay it out upon! How many thousands in hell are wishing now in vain, that they had those hours again to spend in prayer and repentance which they spent in the alehouse, and senselessly cast away with their companions in sin! Is the glass turned upon thee, and death posting towards thee, to put an end to all thy time, and lay thee where thou must dwell for ever; and yet canst thou sit tippling and prating away thy time, as if this were all that thou hadst to do with it? Oh what a wonder of sottishness and stupidity is a hardened sinner, that can live so much below his reason! The senses' neglect of thy soul's concernment, and greater matters, is the great part of thy sin, more than the drunkenness itself.

7. How base a price dost thou set upon thy Saviour and salvation, that wilt not forbear so much as a cup of drink for them! The smallness of the thing sheweth the smallness of thy love to God, and the smallness of thy regard to his word and to thy soul. Is that loving God as God, when thou lovest a cup of drink better? Art thou not ashamed of thy hypocrisy, when thou sayest thou lovest God above all, when thou lovest him not so well as thy wine and ale? Surely he that loveth him not above ale, loveth him not above all! Thy choice sheweth what thou lovest best, more certainly than thy tongue doth. It is the dish that a man greedily eateth of that he loveth, and not that which he commendeth but will not meddle with. God trieth men's love to him, by

^a Prov. xiii. 23; xiv. 21; xxi. 13; xxx. 14; xxii. 9; xxviii. 27.

^b Diogenes begging of a prodigal, asked a pound of him, when he asked but a penny of the next, Because, saith he, I

may oft receive of them, but God knows whether ever I shall have more of him. Laert. in Diog. Prov. xxviii. 19.

their keeping his commandments.* It was the aggravation of the first sin, that they would not deny so small a thing as the forbidden fruit, in obedience to God! And so it is of thine, that wilt not leave a forbidden cup for him! O miserable wretch! dost thou not know that thou canst not be Christ's disciple, if thou forsake not all for him, and hate not even thy life in comparison of him, and wouldst not rather die than forsake him? Luke xiv. 26, 33. And art thou like to lay down thy life for him that wilt not leave a cup of drink for him? Canst thou burn at a stake for him, that canst not leave an alehouse, or vain company, or excess for him? What a sentence of condemnation dost thou pass upon thyself! Wilt thou sell thy God and thy soul for so small a matter as a cup of drink? Never delude thyself to say, I hope I do not so, when thou knowest that God hath told thee in his word, that "drunkards shall not inherit the kingdom of God," 1 Cor. vi. 10. Nay, God hath commanded those that will come to heaven, to have no familiarity with thee upon earth; "no, not so much as to eat" with thee! 1 Cor. v. 11. Read what Christ himself saith, Matt. xxiv. 48—51, "But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Read Deut. xxix. 19, 20: If when thou "hearest the words of God's curse, thou bless thyself in thy heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst; the Lord will not spare that man, but then the anger of the Lord and his jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, and the Lord shall separate him to evil." Thou seest here how God will spice thy cups.

8. Thou art the shame of human nature: † thou representest man in the likeness of a beast, and worse; as if he were made but instead of a barrel or a sink: look on a drunkard filthing and spewing, and reeling and bawling, and see if he be not uglier than a brute! Thou art a shame to thy own reason, when thou showest the world, that it cannot so much as shut thy mouth, nor prevail with thee in so small a thing. Wrong not reason so much as to call thyself rational; and wrong not mankind so much as to call thyself a man: *Non homo sed amphora*, said one of Bonosus the drunken emperor when he was hanged: It is a barrel and not a man.

9. Thou destroyest that reason which is the glory of thy nature, and the natural part of the image of God upon thy mind. If thou shouldst deface the king's arms or image in any public place, and set in the stead of it the image of a dog, would it not be a traitorous contempt? how much worse is it to do thus by God! If thou didst mangle and deform thy body, it were less in this respect; for it is not thy body, but thy soul, that is made after the image of God: hath God given thee reason for such high and excellent ends and uses, and wilt thou dull it and drown it in obedience to thy throat? Thy reason is

of higher value than thy house, or land, or money, and yet thou wilt not cast them away so easily! Had God made thee an idiot, or mad and lunatic, thy case had been to be pitied: but to make thyself mad, and despise thy manhood, deserveth punishment. It is the saying of Basil; Involuntary madness deserveth compassion, but voluntary madness, the sharpest whips. Prov. xix. 29, "Judgments are prepared for scorners, and stripes for the fool's back;" especially for the voluntary fool: he that will make himself a beast or a mad-man, should be used by others like a beast or a mad-man, whether he will or not.

10. Thou makest thyself unfit for any thing that is good. Oh how unfit art thou to read, or hear, or meditate on the word of God! how unfit to pray! how unfit to receive the holy sacrament! what a dreadful thing is it to think of a drunken man speaking to God in prayer! ‡ Thy best posture till thou art sober is to be asleep: for then thou dost least hurt, and thou art made incapable of doing good: yea, and of receiving any good from others; thou art not so much as capable of reproof or counsel: he that should cast pearls before such a swine, and offer to speak to thee for the good of thy soul, would but dishonour the name and word of God. As it is said of a drunkard, that when one rebuked him, saying, Art thou not ashamed to be thus drunken, replied, Art thou not ashamed to talk to a man that is drunken? it is a shame to the man that would cure thee by reason, when thou hast thrown away thy reason. And if thou have but a merry cup, and thinkest thyself the fitter for thy duty, yea, if thou do it well, as to the outward appearance, as the principle is false and base, so thou deservest blame for casting thy work upon so great a hazard. As Sophocles said of an orator that wrote well when he was half drunken, Though he did it well, he did it ignorantly and in uncertainty; for thy levity weakeneth thy judgment, and thou dost the good thou dost but at a venture; as a passionate man may speak well, but it is unlikely and uncertain; and therefore no thanks to him that it fell not out to be worse.

Thou disposest thyself to almost every sin. Drunkenness breaketh every one of the commandments, by disposing men to break them all. It disableth them to the duties of the first commandment above all, viz. to know God, and believe, and trust, and love him: it utterly unfitteth men for the holy worship required in the second commandment, as I have showed: he that hateth the guilt of former sin, in his worshippers, hateth present wickedness much more. Prov. xxi. 27, "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind." Idolatry, and wantonness, and excess in eating and drinking, usually dispose to one another. See 1 Cor. x. 7. Sacrifices of mirth and joviality, and gluttony and drunkenness, are fit for idols and devils, but unfit for God! And therefore commonly we find that it is the drunkards and riotous people in every town, that are the great enemies to the preaching of the gospel, and to all holy exercises, and to all that fear God, and will not be as mad as they: when there is a sacrifice to be offered to Bacchus, and any merry meeting where potting and feasting, and dancing and roaring, is to be the game, there it is that the ministers and servants of Christ are slandered, and scorned, and railed at. There it is that hellish

* John xiv. 15; 1 John v. 2, 3.

† And a shame to thy family: as it is said that Cicero's son proved a drunkard, to whom he directed his book *De Officiis*: which is made his father's reproach.

‡ Of drunken priests I am loth to speak: but pray such to read Isa. lii. 12; xxviii. 7; Mic. ii. 11; 1 Tim. iii. 3, 8; Isa.

lvi. 11, 12; Lev. x. 9; Jer. xxxv. 5; Ezek. xlv. 21; Matt. xxiv. 49; 1 Thess. v. 7; Gal. v. 21.

§ See Prov. xxiii. 29—33.

¶ Est certa et constans plurimorum sententia, frustra ludos christianam religionem doceri, quamdiu pestifera isthæ consuetudo inertis nostrorum dissimulatione retinetur saith Acosta speaking of drunkenness, l. 3. c. 22. p. 336.

reproach of godliness, like the devil's cannons, are let fly without control (though through God's mercy they have more powder than bullet, and do little execution). There it is that the devil sitteth as president in his council, plotting what to do against the people and ways of Christ. And though it be drunken, sottish counsel, it is the fitter for his business; for it is a brutish thunderbolt that he hath to cast; a senseless, furious work that he hath to do; and no other instruments will serve his turn. He hath a plot to blow up the reputation and honour of serious godliness; but he that setteth fire to his train must withal blow up himself: and none is so fit for this work as a drunkard or a sensual sot: few others will venture to cast their own souls into the fire of hell, that they may procure a little stinking breath to be blown into the faces of the godly; few others would set their own houses on fire, that they may trouble God's servants by the smoke. Their very work is to do as those in Dan. iii. to cast the servants of Christ into those flames, which must devour those that cast them in, and must scarce touch a thread of the garments, or a hair of the head, of those for whom it was prepared: and who would do this, that knew what he did, and were well in his wits? must he not be first made drunk that doth it? Also drunkenness disposeth you to swearing, and blaspheming, and perjury, and speaking contemptuously and unreverently of God, and to speak profanely and jestingly of the Scripture: and thus "fools make a mock of sin," Prov. xiv. 9. You are good for none of the holy exercises of the Lord's day: that is the day that you must defile with your filthy sin; the day in which God sendeth abroad his gracious invitations, and the devil his wicked incitations; in which God giveth most of his grace, and the devil infecteth most with sin; in which God is best served by his sincere ones, and the devil is most served by his impious ones." And you dispose yourselves to sin against your governors: you have no hold of tongue or action when you are drunken. How many in their drunkenness have reproached and abused father and mother; and spoken treason against their king, or reviled magistrates and superiors; and perhaps attempted and done mischief as well as spoken it! If you are superiors, how unfit are you to judge or govern! Is it not lawful for any to appeal from you, as the woman did from Philip drunk to Philip sober? You will be apter to abuse your inferiors than well to govern them. Also drunkenness destroyeth civility, justice, and charity. It inflameth the mind with anger and rage; it teacheth the tongue to curse, and rail, and slander; it makes you unfaithful, and incapable of keeping any secret, and ready to betray your chiefest friend, as being master neither of your mind, or tongue, or actions. Drunkenness hath made men commit many thousand murders; it hath caused many to murder themselves, and their nearest relations; many have been drowned by falling into the water, or broke their necks with falling from their horses, or died suddenly by the suffocation of nature. It draweth men to idleness, and taketh them off their lawful calling: it maketh a multitude of thieves, by breeding necessity, and emboldening to villany. It is a principal cause of lust and filthiness, and the great maintainer of whoredoms; and taketh away all

shame, and fear, and wit, which should restrain men from this or any sin: what sin is it that a drunken man may not commit? no thanks to him that he forbearth the greatest wickedness! Cities and kingdoms have been betrayed by drunkenness; many a drunken garrison hath let in the enemy. There is no confidence to be put in a drunken man; nor any mischief that he is secure from.

12. Lastly, Thou sinnest not alone, but temptest others with thee to perdition. It is the great crime of Jeroboam that he made Israel to sin. The judgment of God determineth those men to death, that not only do wickedness, "but have pleasure in them that do it," Rom. i. 32. And is not this thy case? Art thou not Satan's instrument to tempt others with thee to waste their time, and neglect their souls, and abuse God and his creatures? Yea, some of you glory in your shame, that you have drunk down your companions, and carried it away (the honour of a sponge or a tub, which can drink up or hold liquor as well as you). And what is that man worthy of, that would thus transform himself and others into such monsters of iniquity?

IV. Next let us hear the drunkard's excuses (for even drunkenness will pretend to reason, and men will not make themselves mad without an argument to justify it). 1. Saith the tippler, I take no more than doth me good: you allow a man to eat as much as doth him good, and why not to drink as much? No man is fitter sure to judge this than I, for I am sure I feel it do me good.

Ans. What good dost thou mean, man? Doth it fit thee for holy thoughts, or words, or deeds? Doth it help thee to live well, or fit thee to die well? Art thou sure that it tendeth to the health of thy body? Thou canst not so say without the imputation of folly or self-conceitedness, when all the wise physicians in the world do hold the contrary. No, it doth as gluttony doth; it pleaseth thee in the drinking, but it filleth thy body with crudities and phlegm, and prepareth for many mortal sicknesses: it maketh thy body like grounds after a flood, that are covered with stinking slime; or like fenny lands that are drowned in water, and bear no fruit; or like grounds that have too much rain, that are dissolved to dirt, but are unfit for use. It maketh thee like a leaking ship, that must be pumped and emptied, or it will sink; if thou have not vomits or purges to empty thee, thou wilt quickly drown or suffocate thy life. As Basil saith, a drunkard is like a ship in a tempest, when all the goods are cast overboard to disburden it lest it sink. Physicians must pump thee, or disburden thee, or thou wilt be drowned; and all will not serve if thou hold on to fill it up again; for intemperance maketh most diseases incurable. An historian speaketh of two physicians that differed in their prognostics about a patient; one forsook him as incurable; the other undertook him as certainly curable; but when he came to his remedies, he prescribed him so strict abstinence as he would not undergo: and so they agreed in the issue; when one judged him incurable because intemperate, and the other curable if he would be temperate. Thou that feelest the drink do thee good, dost little think how the devil hath a design in it, not only to have thy soul, but to have it quickly;

¹ Leg. Jos. Acostam de procur. Indor. salut. l. 3. c. 21, 22.
² Gluttons, and drunkards, and lustful sensualists, are prepared for atheism, infidelity, and any impious conceit. For their wits are buried in the dunghill of their guts, and drowned in the excrementitious humidity of their brains: (ubi oculus siccus clarus intellectus:) and the vapours and fumes of their boiling lusts do so intoxicate and cloud their brains, that they have little use of their reason except to con-

trive the service of their guts and lusts. Lege Basilii Homil. in Ebriet. et Lux. Vide ipse ex taberna duos semi captos vino egressos, vix oboli causa, se mutuo uno eodemque gladio confecisse; et quidem extracto his e percusso corpore, præ alteram feriendo furorē: itaque momento temporis ambo exanimis corruerunt. Jos. Acosta de proc. Ind. salut. l. 3. c. 21. p. 332.

that the mud-walls of thy body being washed down may not hold it long. And I must tell thee that thou hast cause to value a good physician for greater reasons than thy life, and art more beholden to him than many others; even that he may help to keep thy soul out of hell a little longer, to see "if God will give thee repentance," that thou "mayst escape out of the snare of the devil, who taketh thee captive at his will," 2 Tim. ii. 25, 26. As Ælian writeth of king Antigonus, that having great respect for Zeno the philosopher, he once met him when he was in drink, and embracing him, urged him to ask of him what he would, and bound himself with many oaths to give it him. Zeno thanked him, and the request he made to him was, that he would go home and vomit. To tell him that he more needed to be disburdened of his drink, than he himself did need his gifts. The truth is, the good that thou feelest the drink do thee is but the present pleasing of thy appetite, and tickling thy fantasy by the exhilarating vapours: and so the glutton, and the whoremonger, and every sensual wretch will say, that he feeleth it do him good; but God bless all sober men from such a good. So the gamester feeleth the sport do him good; but perhaps he is quickly made a beggar by it. It is reason and faith, and not thy appetite or present feeling, that must tell thee what and how much doth thee good.

Object. II. But I have heard some physicians say, that it is wholesome to be drunk sometimes.

Ans. None but some sot, that had first drank away his own understanding. I have known physicians that have been drunkards themselves, and they have been apt to plead for their own vice; but they quickly killed themselves, and all their skill could not save their lives from the effects of their own bestiality; even as the knowledge and doctrine of a wicked preacher will not save his soul, if he live contrary to his profession. And what if the vomiting of a drunkard did him some good with all the harm? Are there not easier, safer, lawfuller means enough to do the same good without the harm? He is a brute himself, and not a physician, that knoweth no better remedy than this. But thy conscience telleth thee, this is but a false excuse.

Object. III. But I wrong nobody in my drink; the hurt is my own.

Ans. No thanks to thee if thou wrong nobody: but read over the former aggravations, and then justify thyself in this if thou canst. It seems thou makest nothing of wronging God by disobedience. But suppose it be no one's hurt but thy own: dost thou hate thyself? is thy own hurt nothing to thee? what! dost make nothing of the damning of thy own soul? whom wilt thou love if thou hate thyself? It is the aggravation of this sin, as well as fornication, 1 Cor. vi. 18, that it is against your own bodies, and much more as against your own souls.

Object. IV. But I was but merry, I was not drunken.

Ans. It were well for you if God would stand to your names and definitions, and take none for a sinner that taketh not himself for one. There are several degrees of drunkenness short of the highest degree. And if your reason was not disturbed, yet the excess of drink only, and tipping, and gulosity, will prove a greater sin than you suppose.

Object. V. But I drink but a little; but my head is weak and a little overturneth it.

Ans. If you know that beforehand, you are the more unexcusable, that will not avoid that measure which you know you cannot bear. If you knew that

less poison will kill you than another, you would be the more fearful of it, and not the less.

Object. VI. But I have a thirst upon me, and I take no more than will quench it.

Ans. So the whoremonger saith, he hath a lust upon him, and he taketh no more than will quench it. And the malicious man that beateth you or undoes you, may say, that he hath a passion upon him, and he taketh no more revenge on you than satisfieth it. But if you add drunkenness to thirst, read your doom again, Deut. xxix. 19. If it be a natural, moderate thirst, moderation will satisfy it; if it be a diseased thirst, as in a fever or dropsy, the physician must direct you in the cure; and small drink is fitter for a thirst than strong: but if it be the thirst of a drunkard's raging appetite, that hath been used to be pleased, and therefore is loth to be denied, you had best quench it upon better and cheaper terms, than the displeasing God and damning your souls; lest you find it more troublesome in the flames of hell, to want a drop of water for your tongues, than it would have been to have bridled a beastly appetite.* And lest you then cry out as Lysimachus, when thirst forced him to yield to the Scythians for a little drink, *Quam brevis voluptatis gratia, quantum felicitatis amisi!* For how short a pleasure did I lose so great felicity! Take heed of reasoning your souls into impenitence.

Quest. I. Is it not lawful to drink when we are thirsty, and know of no harm that it is like to do us, seeing thirst telleth us what the stomach needeth?

Ans. A beast may do so, that hath no higher faculty to guide him. And a man may take in the consideration of his thirst to guide his reason in judging of the due quantity and time; but not otherwise. A man must never drink to please his appetite, either against reason, or without it. And no man must so captivate his reason to sense, as to think that his appetite is his principal rule or guide herein; nor be so brutish as to know no otherwise what doth him good or hurt, but by his present feeling; sometimes true reason may tell a man, that thirst is a sign that drink is needful to his health, and then he may take it. Sometimes (and commonly with blockish people) pleasing a thirst may hurt their health, and they are so foolish that they do not know it; either because they are ignorant of such things, or because their appetite maketh them unwilling to believe it, till they feel it; and because they judge only by the present effects: so a man may kill himself with drinking cold drink in a heat, in some fevers, in a dropsy, a cough, cachexy, &c. And excess doth insensibly vitiate the blood, and heap up matter of many diseases which are incurable, before the sot will believe that drinking when he was thirsty did him any harm. If really it will do no harm, you may drink when you are thirsty (because it will do good). But if it will quench natural heat and hinder concoction, and breed diseases through unseasonableness, or ill quality, or excess, it is neither your thirst, nor your sottish ignorance of the hurt, that will excuse you from the sin, or prevent the coughs, stone, gout, cholic, swellings, palsies, agues, fevers, or death, which it will bring.

Quest. II. Is it not lawful to drink a health sometimes when it would be ill-taken to refuse it, or to be uncovered while others drink it?

Ans. Distinguish between, 1. Drinking measurably as you need it, and unmeasurably when you need it not. 2. Between the foreseen effects; and datur moderatum est, at vitiosa et preter naturam libido, nullo expletur. Acosta ub. sup.

*Bibendi consuetudo auget aviditatem. Plin. Perinde est vinoletiam bibendo velle sedare, atque ignem materia apposita pergere extingere: nam quod natura appetitioni

doing it ordinarily, or when it will do hurt, or extraordinarily, when it will more prevent hurt. And so I conclude,

1. It is unlawful to drink more than is good for your health, by the provocation of other men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And so doth the custom of pledging healths, especially when it is taken for a crime to deny it.

3. Therefore the ordinary pledging or drinking of such healths is unlawful, because it is the scandalous hardening of others in their sin unto their ruin.

4. But if we fall in among such furious beasts as would stab a man if he did not drink a health, it is lawful to do it to save one's life, as it is to give a thief my purse; because it is a sin not simply evil of itself to drink that cup, but by accident, which a greater accident may preponderate.

5. Therefore any other accident beside the saving of your life, which will really preponderate the hurtful accident, may make it lawful; as possibly in some cases and companies the offence given by denying it may be such as will do more hurt far, than yielding would do. (As if a malignant company would lay one's loyalty to the king upon it, &c.)

6. Christian prudence therefore (without carnal compliance) must be always the present decider of the case, by comparing the good and evil effects.

7. To be bare when others lay the honour of the king or superiors upon it, is a ceremony that on the aforesaid reason may be complied with.

8. When to avoid a greater evil we are extraordinarily put on any such ceremony, it is meet that we join such words (where we have liberty) as may prevent the scandal, or hardening any present in sin.

9. And it is a duty to avoid the company which will put us upon such inconveniences, as far as our calling will allow us.

V. But because it is the drunkard's heart or will that needs persuasion, more than his understanding needs direction, I shall before the directions yet endeavour his fuller conviction, if he will but read, and consider soberly, (if ever he be sober,) these following questions, and not leave them till he answer them to the satisfaction of his own conscience.

Quest. I. Dost thou know that thou art a man? and what a man is? Dost thou know that reason differenceth him from a beast that is ruled by appetite and hath no reason? If thou do, let thy reason do its office, and do not drown it, or set the beast above it.

Quest. II. Dost thou believe that there is a God that is the Governor of the world, or not? If not, tell me how thou camest to be a man? And how came thy tongue and palate to taste thy drink or meat, any more than thy finger? Look on thy finger and on thy tongue, and thou canst see no reason why one should taste and not the other? If thou live in the midst of such a world, which he hath made and daily governeth, and yet believest not that there is a God, thou art so much worse already than drunk or mad, that it is no wonder if thou be a drunkard. But if thou do believe indeed that there is a God, hear further, thou stupid beast, and tremble! Is he the Governor of heaven and earth, and is he not worthy to be the Governor of thee? Is all the world at his disposal, and is he not worthy to dispose of thy throat and appetite? Are crowns, and kingdoms, heaven, and hell, at his disposal and will, and is he not worthy to be master of thy cup and company?

Id sane magno Christianis opprobio est, Ingam Regem barbarum et idolis deditum ab ebrietae subditos sibi populos cohibuisse; nostros vero quos oportebat mores quoque per-

wilt thou say to him by thy practice, go rule sun and moon, and rule all the world, except my appetite and my cup?

Quest. III. Dost thou verily believe that God is present with thee, and seeth and heareth all that is done and said among you? If not, thou believest not that he is God! For he that is absent, and ignorant, and is not infinite, omnipresent, and omniscient, is not God; and if God be not there, thou art not there thyself; for what can uphold thee, and continue thy life, and breath, and being? But if thou believe that God is present, darest thou drink on, and darest thou before him waste thy time, in prating over a pot with thy companions?

Quest. IV. Tell me, dost thou believe that the holy Scripture is true? If thou do not, no wonder if thou be a drunkard. But if thou do, remember that then it is true, that "drunkards shall not inherit the kingdom of God," 1 Cor. vi. 10. And then mark what the Scripture saith, Isa. xxi. 1, "Woe to the crown of pride, to the drunkards of Ephraim." Hab. ii. 15, "Woe to him that giveth his neighbour drink, that putteth thy bottle to him and maketh him drunk also." Isa. v. 11, "Woe to them that rise up early in the morning that they may follow strong drink, that continue till night till wine inflame them: and the harp, and the viol, and the tabret, and the pipe, and wine, are in their feasts, but they regard not the work of the Lord, nor consider the operation of his hands." Ver. 22, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Prov. xxxi. 4-6, "It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted: give strong drink to him that is ready to perish, and wine to those that be of heavy hearts." See Amos vi. 6. Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Rom. xiii. 13, 14, "Not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh to satisfy the lusts thereof." Prov. xx. 1, "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." Prov. xiii. 29-32, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." Hos. iv. 11, "Whoredom, and wine, and new wine take away the heart." Joel i. 5, "Awake, ye drunkards, and weep and howl, all ye drinkers of wine." &c. If thou do indeed believe the word of God, why do not such passages make thee tremble?

Quest. V. Dost thou consider into how dangerous a case thou putteth thyself when thou art drunk, or joinest thyself with drunkards? What abundance of other sins thou art liable to? And in what peril thou art of some present judgment of God? Even those examples in Scripture which encourage thee should make thee tremble. To think that even a Noah that dotos emendare, temulentie incrementa tanta fecisse. Acosta l. 3. c. 21.

was drunken but once, is recorded to his shame for a warning unto others. How horrid a crime even Lot fell into by the temptations of drunkenness! How Uriah was made drunk by a David to have hid his sin! 2 Sam. xi. 13. How David's son Amnon, in God's just revenge, was murdered by his brother Absalom's command, when "his heart was merry with wine," 2 Sam. xiii. 28. How Nabal was stricken dead by God after his drunkenness, 1 Sam. xxv. 36—38. How king Elah was murdered as he was drinking himself drunk, 1 Sam. xvi. 9. And how the terrible hand appeared writing upon the wall to king Belshazzar in his carousing, to signify the loss of his kingdoms, and that very night he was also slain, Dan. v. 1, 30. Thou seest God spareth not kings themselves, that one would think might be allowed more pleasure: and will he spare thee? Prov. xxxi. 4, 5, "It is not for kings to drink wine, nor for princes strong drink;" and is it then for thee? Mark the dreadful fruits of it even to the greatest. Hos. vii. 3—5, "They make the king glad with their wickedness, and the princes with their lies: they are all adulterers as an oven heated—In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorners." Thou seest that be they great or small, both soul and body are cast by tippling and drunkenness into greater danger, than thou art in at sea in a raging tempest. Thou puttest thyself in the way of the vengeance of God, and art not like to escape it long.

Quest. VI. Didst thou ever measure thy sin by that strange kind of punishment commanded by God against incorrigible gluttons and drunkards? Deut. xxi. 18—21, "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and to the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die: so shalt thou put away evil from among you; and all Israel shall hear, and fear." Surely gluttony and drunkenness are heinous crimes, when a man's own father and mother were bound to bring him to the magistrate to be put to death, if he will not be reformed by their own correction. And you see here that youth is no excuse for it, though now it is thought excusable in them.

Quest. VII. Dost thou think thy drink is too good to leave at God's command? Or dost thou think that God doth grudge thee the sweetness of it? or rather that he forbids it thee for thy good, that thou mayest escape the hurt. And tell me, Dost thou love God better than thy drink and pleasure, or dost thou not? If not, thy own conscience must needs tell thee, (if thou have a conscience not quite seared,) that there is no hope of thy salvation in that state: but if thou say, thou dost, will God, or any wise man, believe thee, that thou lovest him better, and wilt not be so far ruled by him, nor leave so small a matter for his sake? 1 John v. 3, "For this is the love of God, that we keep his commandments, and his commandments are not grievous." So 2 John 6.

Quest. VIII. Dost thou remember that thy carcass must lie rotting in the grave, and how loathsome a thing it must shortly be? And canst thou make so great a matter of the present satisfying of so vile a body, and dung the earth at so dear a rate?

Quest. IX. Wouldst thou have all thy friends and

children do as thou dost? If so, what would become of thy estate? It would be a mad world if all were drunkards. Wouldst thou have thy wife a drunkard? If she were, thou wouldst scarce be confident of her chastity. Wouldst thou have thy servants drunkards? If they were, they might set thy house on fire: and they would do thee little work, or do it so as it were better be undone. Thy house would be a bedlam if all were drunkards; and much worse than bedlam; for there are some wise men to govern and correct the mad ones. But if thou like it not in wife, and children, and servants, why dost thou continue it thyself? Art thou not nearest to thyself? Dost thou love any others better than thyself? Hadst thou rather thy own soul were damned than theirs? or canst thou more easily endure it? I have wondered sometimes to observe some drunkards very severe against the same sin in their children, and very desirous to have them sober! But the reason is, because the sobriety of their children is no trouble to them, nor puts them to deny the pleasure of their appetites, as their own sobriety must do.

Quest. X. Wouldst thou have thy physician drunk when he should cure thee of thy sickness? or thy lawyer drunk when he should plead thy cause? or the judge when he should judge it? If not, why wilt thou be drunken when thou shouldst serve thy God and mind the business of thy soul? If thou wouldst not have thy servant be potting in an ale-house when he should be about thy work, wilt thou sit potting and prating there, when thou hast a thousand fold greater work to do for thy everlasting happiness?

Quest. XI. If one do but lame or spoil thy beast, and make him unfit for thy service, wouldst thou be pleased with it? And wilt thou unfit thyself for the service of God, as if thy work were of less concernment than thy beast's?

Quest. XII. Would it please you if your servants poured all that drink in the channel? If not, I have before proved to thee that it should displease thee more to pour it into thy belly: for thou wilt find at last that it will hurt thee more.

Quest. XIII. What relish hath thy pleasant liquor the next day? Will it then be any sweeter than wholesome abstinence? All the delight is suddenly gone: there is nothing left but the slime in thy guts, and the ulcer in thy conscience, which cannot be cured by all thy treasure, nor palliated long by all thy pleasure. And canst thou value much so short delights? As all thy sweet and merry cups are now no sweeter than if they had been wormwood; so all the rest will quickly come to the same end and relish. As Plato said of his slender supper, compared to a rich man's feast, Yours seemeth better to-night, but mine will be better to-morrow; so thy conscience telleth thee that temperance and holy obedience will be better to-morrow, and better to eternity, though gluttony and drunkenness seem better now.

Quest. XIV. Dost thou consider how dear thou payest for hell? and buyest damnation at a harder rate than salvation might be attained at? What shame doth it cost thee! What sickness is it like to cost thee! What painful vomitings or worse dost thou undergo! How much dost thou suffer in thy estate! And is hell worth all this ado?

Quest. XV. Dost thou not think in thy heart, that sober, temperate, godly men do live a more quiet and comfortable life than thou, as well as an honester and safer life? If thou do think so, why wilt thou not imitate them? It is as free for thee to choose as them. If thou think they do not, consider, that as they have none of thy forbidden cups, so they have

none of thy thirst or desire after them. Abstinence is sweeter much to them.* They have none of thy sour belchings, or vomitings, nor shame, nor danger, nor thy reckoning to pay. They have none of thy gripes of conscience, and terrors under the guilt of such a sin. They live in the love of God and the forethoughts of heaven, while thou art in the alehouse. And dost thou not think in thy conscience, that to a heart that is suited and sanctified thereto, it is not a sweeter thing to live in the love of God, than in the love of thy sensuality? Darest thou say (whatever thou thinkest) that God, and heaven, and holiness are not so lovely and fit to be delighted in, as a cup of wine or ale? Sure thou darest not say so! If it were for no more than the different aspects of death and eternity to them and to thee, I account thy life in the midst of thy pleasures incomparably more sad than theirs. They look at death as at the time of hope, and the day of their deliverance, as the assizes are to the innocent or pardoned man: but thou lookest on death with terror, as the end of all thy mirth, as the guilty malefactor thinketh on the assizes; or else with senselessness or presumption, which is worse. They look unto eternity as their endless, unspeakable felicity; and thou darest scarce seriously think of it, without the delusory ease of unbelief or of false hopes: thou darest not seriously look beyond death, unless through the devil's cheating spectacles. I tell thee, a sober, godly man would not have thy merry life (as thou accountest it) one day, for all thy wealth, or for any worldly gain: he had rather lie in jail, or sit in the stocks that while, than drink and swagger with thee. Keep thy merriment to thyself, for no wise man or good man will be thy partner. If thou wert thy enemy, they would not wish thee so much misery as thou chooseth. As the story goeth of a confessor, that hearing many confess the sin of drunkenness, would needs try himself what pleasure was in it: and having vomited and slept it out, the next drunkard that came to him in confession, he appointed him for penance to be drunk again, and told him, he need no sharper penance.

Quest. XVI. How cometh it to pass that thy very pride doth not cure thy drunkenness? Pride is so natural and deep-rooted a sin, that I dare say thou hast not overcome it, if thou have not overcome thy sensuality. And is thy credit no more worth with thee? wilt thou for a cup of drink be made the talk of the country, the scorn of the town, the sport and laughing-game of boys, and the pity of sober persons? If thou be a great man among them, and they dare not speak it to thy face, and thou hearest not what they say of thee, yet in private they make bold with thy name, to talk of thee as of a filthy beast. Canst thou think that sober men do honour thee? What honour may accidentally be due to thee from thy place, is another matter; but thou takest a course to keep them from honouring thee for thy worth, and dost thy worst to bring thy rank and place into contempt. It is said that in Spain a drunkard is not allowed for a witness against any man: and sure he is not a credible person. Regard thy reputation if thou carest not for thy soul.

Quest. XVII. Dost thou not love the flesh itself which thou so much pamperest? If thou do, why wilt thou drown it, and choke it up with phlegm and filth? Ask physicians whether drunkenness be wholesome. Mark how many drunkards live to be old: *Ennius podagricus*, is a proverb. The sickness

is longer than the sweetness of thy cup. If thou fearest not hell, fear the consumption, gout, or dropsy.

Quest. XVIII. Why shouldst thou not take more pleasure in the company of thy family, and in the company of people fearing God, that worship him in truth of heart, and will do their best to help to save thee? Canst thou give any reason for it, why such company should not be more pleasant to thee than thy pot companions? and why it should not be pleasanter to talk of the way to heaven, and the pardon of sin, and the love of Christ, and of eternal happiness, than to prate a deal of idle nonsense in an alehouse? There is no reason for it but thy filthy mind, that is suitable to vanity and sin, and unsuitable to all that is wise and holy.

Quest. XIX. What if thou shouldst die in a drunken fit? Wouldst thou not thyself take thy case to be desperate or dangerous? Why, it may be so for aught thou knowest; it hath been the case of many a one. But if it be not so, yet to die a drunkard is as certain damnation, as to die in drunkenness. If the guilt of the sin be on thee, it is all one when it was committed, whether lately or long ago; for unpardoned sin is most sure damnation; and it is certainly unpardoned, till it be truly repented of; and it is not repented of if it be not forsaken: and then bethink thee how thou wilt review these days, and what thoughts thou wilt then have of thy cups and company!

Quest. XX. Art thou willing to part with thy sin, or art thou not? Speak, man; art thou willing? If thou be not willing, bear witness against thyself that thou dost not repent of it, and that thou art not forgiven it; and therefore that thou art at present a slave of the devil, and if thou die so, as sure to be damned as thou art alive. Bear witness that thou wast not kept from grace, and consequently from heaven, against thy will, but by thy wilful refusal of it; and that it was not because thou couldst not be saved, that thou goest to hell, but because thou wouldst not. Sure even now thou canst not have the face to deny any of this, if thou confess that thou art not willing to amend. Take thy will in sin, if God's will must be violated, which tendered thee mercy, and commanded thee to accept it; but be sure that God will have his will in punishing thee.

But I suppose thou wilt say, that thou art willing to amend and leave thy sin, but thou canst not do it because flesh is frail, and company is tempting, and God giveth thee not grace; willing thou art, but yet unable. But stay a little! God will not so let thee carry it, and smooth over thy wickedness with a lie. Thy meaning, if thou speak out, is not that thou art willing, presently and heartily willing, to forsake thy sin, but only that thou wouldst be willing, if the drink and the devil did not tempt thee. And so thou wilt be willing to love God and be saved, when nothing shall tempt thee to the contrary! And wouldst thou thank thy wife for such a willingness to forsake adultery, when nobody will tempt her to it? or thy servant to do thy work, when he hath nothing to tempt him to idleness or neglect? Judge by this what thanks thou deservest of God for such a willingness. But dally not with God, and mock not thy conscience, but speak to the question, Art thou willing to give over thy company and tippling, from this day forward, or art thou not? Take heed what thou sayest. If thou say, No, God may say, Nay, to all thy cries for mercy in the day of thy misery and distress; but if still thou say that

* He is happiest that needeth least of any creature, and not he that hath most. Socrates said it was proper to God only to need nothing, but those that came nearest to God in this were the happiest men.

* 1 Thess. v. 7, "They that are drunken, are drunken in the night."

thou art willing, but not able, I will convince thee of thy falsehood.

Quest. I. Tell me then, what force is used to make thee sin against thy will? Wast thou carried to the alehouse, or didst thou go thyself? Wast thou gagged and drenched? Was it poured down thy throat by violence; or didst thou take the cup and pour it down thyself? Who was the man that held open thy mouth and poured it in? Nay, if it had been thus, it had not been thy sin; for no will, no sin. Or did they set a sword or pistol to thy breast, and so force thee to it? If they had, that had not proved thee unwilling, but only that they forced thee to be willing; and their force is no excuse: for God threatened hell, and thou shouldst have feared that most.

Quest. II. Didst thou love the drink, or loathe it when thou wast drinking it? Didst thou love it against thy will, when love and willingness are all one?

Quest. III. Wilt thou forbear the next time till thou art carried to it, and till it is forcibly poured down with a horn? If not, confess it is thy will.

Quest. IV. Couldst thou not forbear, if the judge or the king stood by? And canst thou not forbear when God stands by? If thou wilt thou canst.

Quest. V. Couldst thou not forbear, if thou wert sure to be put to death for it? if the law hanged all drunkards, and the hangman were at thy back? Surely thou couldst. And canst thou not then forbear if thou wilt, when God hath made it worse than hanging, and when death is coming to fetch thee to execution?

Quest. VI. Couldst thou not forbear it in sickness, if thy physician required it, and told thee, if thou drink, it will be thy death? I doubt not but thou couldst: if not, thou art very unworthy to live, that canst not deny thyself a cup of drink for the saving of thy life. And thou art as unworthy to be saved, if thou wilt not do that to save thy soul, which thou wouldst do to save thy present life.

Quest. VII. Yea, couldst thou not forbear if it were to save the life of thy wife, or child, or friend, or neighbour? If thou knewest that forbearing thy forbidden cup would save the life of any one of them, couldst thou not, nay, wouldst thou not do it? If not, thou tellest the world what a husband, what a father, what a friend, and what a neighbour thou art, that wouldst not forbear a cup of drink to save a friend or neighbour's life. I should think thee an unworthy friend, if thou wouldst not do that much at thy friend's request, though there were no such necessity lay upon it. If this be so, I will never take a drunkard for my friend; for he would not forbear a cup of drink for my sake, no, not if it were to save my life. If thou say, God forbid, I would do more than that, why then didst thou say, Thou canst not forbear? Mark how thy tongue reproves thy falsehood. And canst thou not do that for thy own soul, which thou couldst do for the life, or at the request of a friend or neighbour?

Quest. VIII. Couldst thou not forbear if it were to get a lordship or a kingdom? yea, to save thy own estate, if it were all in danger, and this would save it? I doubt not but thou couldst. Why then dost thou say thou canst not do it?

Quest. IX. If thou wert certain that thou wast to die to-morrow, wouldst thou be drunk to-night? Or if thou wert sure to die within this week or month, wouldst thou be drunk ere then? I do not believe thou wouldst: fear would so long shut thy mouth. Thou seest then that thou canst forbear if thou wert but willing, and wert but awaked out of thy stupidity and folly.

Quest. X. What if thou wert sure that there were an ounce of arsenic or other such poison in the cup? couldst thou not then forbear it? Yes, no doubt of it: it is plain therefore that thou speakest falsely, when thou sayst that thou canst not. And is not God's wrath and curse in thy cup much worse than poison?

Quest. XI. What if thou sawest the devil standing by thee and offering thee the cup, and persuading thee to drink it, couldst thou not then forbear? Yes, no doubt of it: and is he not as certainly there tempting thee, as if thou sawest him? Well, the matter is proved against thee to thy own conscience, that if thou wilt forbear, thou canst.

Quest. XII. But yet if thou canst not, bethink thee whether thou canst better bear the pains of hell? For God is not in jest with thee in his threatenings. If thy thirst be harder to bear than hell, then choose that which is easiest to thee: but remember hereafter that thou hadst thy choice.

Yet, art thou willing to let go thy sin? (for I am sure thou art able so far as thou art willing). I will take thy case to be as it is; that is, that thou hast some half, uneffectual willingness, or lazy wish which will not conquer a temptation; and that thou art sometimes in a little better mood than at other times, and that thou lovest thy sin, and therefore wouldst not leave it if thou couldst choose, but thou lovest not hell, and therefore hast some thoughts of parting with thy cups against thy will, for fear of punishment. These wishes and purposes will never save thee: it must be a renewed nature, loving God, and hating the sin, that must make thee capable of salvation. But yet in the mean time it is necessary that thou forbear thy sin, though it be but through fear; for thou canst not expect else that the Holy Ghost should renew thy nature. Therefore I will give thee directions how to forbear thy sin most surely and easily, if thou be but willing, and withal to promote thy willingness itself with the performance.

Practical Directions against Tippling and Drunkenness.

Direct. I. Write over thy bed and thy chamber door, where thou mayst read it every morning before thou goest forth, some text of holy Scripture that is fit to be thy memorandum: as 1 Cor. vi. 10, "Drunkards shall not inherit the kingdom of God;" and Rom. viii. 13, "If ye live after the flesh, ye shall die; but if by the Spirit you mortify the deeds of the body, you shall live:" and read it before thou goest out of thy doors.

Direct. II. Also fall down on thy knees to God, and earnestly beg of him to keep thee that day from temptations, and ill company, and from all thy fleshly desires and excess; and especially that he would renew thy nature, and give thee a hatred of the sin.

Direct. III. Keep thyself in the constant employments of thy calling, and spend not one quarter of an hour in idleness, and allow not leisure to thy thoughts, so much as to think of thy drink and pleasures; much less to thy body to follow it. God hath commanded thee, whoever thou art, to labour six days, and in the sweat of thy brows to eat thy bread, and hath forbidden idleness and negligence in thy calling: avoid this, and it will help thee much.

Direct. IV. Reckon not upon long life, but think how quickly death will come, and that for aught thou knowest thou mayst die that day; and how dreadful a case it would prove to thee, to be found among tipplers, or to die before thou art truly converted. Think of this before thou goest out of thy

doors; and think of it as thou art going to the alehouse: look on the cup and the grave together: the dust of those bones will be wholesome spice to thee. Remember when thou seest the wine, or ale, how unlike it is to that black and loathsome liquor which thy blood and humours will be turned into when thou art dead. Remember that the hand that taketh the cup, must shortly be scattered bones and dust; and the mouth that drinketh it down, must shortly be an ugly hole; and the palate, and stomach, and brain that are delighted by it, must shortly be stinking puddle: and that the graves of drunkards are the field or garden of the devil, where corpses are sowed to rise at the resurrection to be fuel for hell.

Direct. V. When thou art tempted to the alehouse, call up thy reason, and remember that there is a God that seeth thee, and will judge thee, and that thou hast an endless life of joy or torment shortly to possess, and that thou hast sinned thus too long already, and that without sound repentance thy case is desperate, and that thou art far from true repentance while thou goest on in sin. Ask thyself, Have I not sinned long enough already? Have I not long enough abused mercy? Shall I make my case remediless, and cast away all hope? Doth not God stand by, and see and hear all? Am I not stepping by death into an endless world? Think of these things, and use thy reason, if thou be a man, and hast reason to use.

Direct. VI. Exercise thyself daily in repenting for what is past; and that will preserve thee for the time to come. Confess thy former sin to God with sorrow, and beg forgiveness of it with tears and groans. If thou make light of all that is past, thou art prepared to commit more. Think as thou goest about thy work, how grievously thou hast sinned against thy knowledge and conscience; in the sight of God; against all his mercies; and how obstinately thou hast gone on, and how unthankfully thou hast rejected mercy, and neglected Christ, and refused grace. Think what had become of thee, if thou hadst died in this case; and how exceedingly thou art beholden to the patience of God, that he cut thee not off, and cast thee not into hell, and that he hath provided and offered thee a Saviour, and is yet willing to pardon and accept thee through his Son, if thou wilt but resolutely return, and live in faith and holiness. These penitent thoughts and exercises will kill thy sin and cure thee. Fast and humble thyself for what thou hast done already: as the holy apostle saith, 1 Pet. iv. 1—5, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatries, wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead."

Direct. VII. Keep from the place and company: Eph. v. 7, 11, "Be not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them." Thou canst not deny but thou art able to do this if thou wilt. Canst thou not stay at home and come not near them? If thou be willing to escape, run not into the snare.

Direct. VIII. Stop at the first cup: be not drawn on by little and little: as the sluggard saith, Yet a

little more sleep; so the drunkard saith, Yet a little more drink; I will take but one cup more. Understand thy due measure, that thou mayest know what is excess: to an ordinary healthful body, that doth not very much labour and sweat, a quart in a day is enough; to cold and phlegmatic persons it is too much: the old rule was, *Prima ad sitim, secunda ad hilaritatem, tertia ad voluptatem, quarta ad insaniam*: The first cup is for thirst, the second for mirth, the third for sensual pleasure, the fourth for madness. Especially you that have drunk too much so long, should rather drink less than other men: your souls require it for penitence and for prevention; your bodies require it, to cure the crudities already heaped up.

Direct. IX. Avoid the tempting ceremonies of drunkards, such as drinking healths, or urging others to pledge them, or drink more. Plutarch saith, that when Agesilaus was made the master of a feast, and was to prescribe the laws for drinking, his law was, If there be wine enough, give every one what he asketh for; if not enough, divide it equally; by which means none were tempted or urged to drink, and the intemperate were ashamed to ask for more than others. As among witches, so among drunkards, the devil hath his laws and ceremonies, and it is dangerous to practise them.

Direct. X. Go to thy sinful companions to their houses, and tell them plainly and seriously that thou repentest of what thou hast done already, and that thou art ashamed to remember it; and that now thou perceivest that there is a righteous God, and a day of judgment, and an endless punishment to be thought on, and that thou art resolved thou wilt be voluntarily mad no more; and that thou wilt not sell thy soul and Saviour for a merry cup; and beseech them for the sake of Christ, and of their souls, to join with thee in repentance and reformation; but let them know, that if they will not, thou comest to take thy leave of them, and art resolved thou wilt no more be their companion in sin, lest thou be their companion in hell. If thou art willing indeed to repent and be saved, do this presently and plainly; and stick not at their displeasure or reproach: if thou wilt not, say thou wilt not, and say no more thou canst not; but say, I will keep my sin and be damned: for that is the English of it.

Direct. XI. Suppose when the cup of excess is offered thee, that thou sawest these words, sin and hell, written upon the cup, and sawest the devil offering it thee, and urging thee to drink, and sawest Christ bleeding on the cross, and calling to thee, O drink not that which costeth so dear a price as my blood! Strongly imprint this supposition on thy mind: and it is not unreasonable; for certainly sin is in thy cup, and hell is next to sin; and it is the devil that puts thee on, and it is Christ unseen that would dissuade thee.

Direct. XII. Suppose that there were mortal poison in the cup that is offered thee: ask thyself, Would I drink it if there were poison in it? If not, why should I drink it when sin is in it, and hell is near it? and the supposition is not vain. It is written of Cyrus, that when Astyages observed that at a feast he drank no wine, and asked him the reason, he answered, because he thought there was poison in the cup, for he had observed some that drunk out of it, lost their speech or understanding, and some of them vomited, and therefore he feared it would poison him: however, it is poison to the soul.

Direct. XIII. Look soberly upon a drunken man, and think whether that be a desirable plight for a wise man to put himself into. See how ill-favourably he looks, with heavy eyes, and a slabbering

mouth, stinking with drink or vomit, staggering, falling, spewing, bawling, talking like a mad-man, pitied by wise men, hooted at by boys, and madly reeling on towards hell. And withal look upon some wise and sober man, and see how composed and comely is his countenance and gesture; how wise his words, how regular his actions, how calm his mind; envied by the wicked, but revered by all that are impartial. And then bethink thee which of these it is better to be like. Saith Basil, Drunkenness makes men sleep like the dead, and wake like the sleeping. It turneth a man into a useless, noisome, filthy, hurtful, and devouring beast.

Direct. XIV. If all this will not serve turn, if thou be but willing, I can teach thee a cheap restraint, and tell thee of a medicine that is good against drunkenness and excess. Resolve that after every cup of excess thou wilt drink a cup of the juice of wormwood, or of carduus, or centaury, or germander; at least, as soon as thou comest home and growest wiser, that this shall be thy penance; and hold on this course but a little while, and thy appetite will rather choose to be without the drink, than to bear the penance. Do not stick at it; if thy reason be not strong enough for a manly cure, drench thyself like a beast, and use such a cure as thou art capable of; and in time it may bring thee to be capable of a better. And I can assure thee, a bitter draught is a very cheap remedy to prevent a sin.

Direct. XV. If all this will not serve, I have yet another remedy if thou be but willing: confess thyself unfit to govern thyself, and give up thyself to the government of some other; thy wife, thy parents, or thy friend. And here these things are to be done: 1. Engage thy wife, or friend, to watch over thee, and not to suffer thee to go to the alehouse, nor to drink more than is profitable to thy health. 2. Deliver thy purse to them, and keep no money thyself. 3. Drink no more at home but what they give thee, and leave it to them to judge what measure is best for thee. 4. When thou art tempted to go to the alehouse, tell thy wife or friend, that they may watch thee. Even as thou wouldst call for help if thieves were robbing thee. 5. Give leave to thy wife or friend to charge the ale-sellers to give thee no drink; and go thyself when thou art in thy right mind, and charge them thyself to give thee none; and tell them that thou art not thyself, or in thy right wits, when thou desirest it. If these means seem now too hard to thee, and thou wilt sin on, and venture upon the wrath and curse of God and upon hell, rather than thou wilt use them, remember hereafter that thou wast damned because thou wouldst be damned, and that thou chocest the way to hell to escape these troubles, and take that thou gettest by it; but do not say, thou couldst not help it, for I am sure thou canst do this if thou wilt. Thou wilt lock thy door against thieves; lock thy mouth also against a more dangerous thief, that would rob thee of thy reason and salvation. Saith Basil, If his master do but box or beat his servant, he will run away from the strokes; and wilt thou not run away from the drink that would break thy brains and understanding?

Direct. XVI. But the saving remedy is this, study the love of God in Christ, and the riches of grace, and the eternal glory promised to holy souls, till thou be in love with God, and heaven, and holiness, and hast found sweeter pleasure than thy excess, and then thou wilt need no more directions. Read Eph. v. 18.

PART V.

Tit. 1. Directions against Fornication and all Uncleaness.

THOUGH as they are sins against another, adultery and fornication are forbidden in the seventh commandment, and should there be handled, yet as they are sins against our own bodies, which should be members of Christ, and temples of the Holy Ghost, as 1 Cor. vi. 15, 18, 19, so it is here to be handled among the rest of the sins of the senses: and I the rather choose to take it up here, because what I have said in the two last titles, against gluttony and drunkenness, serve also for this. The same arguments, and convincing questions, and directions, will almost all serve, if you do but change the name of the sin: and as the reader loveth not needless tediousness, so I am glad of this means to avoid the too often naming of such an odious, filthy sin: yet something most proper to it must be spoken. And, 1. I show the greatness of the sin; and, 2. Give directions for the cure.

I. There is no sin so odious, but love to it, and frequent using it, will do much to reconcile the very judgment to it; either to think it lawful, or tolerable and venial: to think it no sin, or but a little sin, and easily forgiven. And so with some brutish persons it doth in this. But, 1. It is reason enough against any sin, that it is forbidden by the most wise, infallible, universal King of all the world. Thy Maker's will is enough to condemn it, and shall be enough to condemn those that are servants of it. He hath said, "Thou shalt not commit adultery." 1 Cor. vi. 9, 10, "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind—shall inherit the kingdom of God." Ver. 15—19, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body: for two (saith he) shall be one flesh. But he that is joined to the Lord is one spirit. Flee fornication. Every sin that a man doth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you?" (Mark that he speaketh not this to fornicators; for their bodies are not temples of the Holy Ghost; but to them that by filthy heretics in those times were tempted to think fornication no great sin.) So Eph. v. 3—6, "But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting.—For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them." Gal. v. 19, "Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness,—of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." 1 Thess. iv. 3, "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of con-

^b Deut. xxiii. 17; Prov. xxiii. 27; v. 3, 5; vii. 5—7; vi.

13—15; xxii. 14; Eccles. vii. 26; Gen. xxxviii. 24.

cupiscence, as the gentiles which know not God." See also Col. v. 5, 6. Heb. xiii. 4, "Marriage is honourable, and the bed undefiled: but whoremongers and adulterers God will judge." Rev. xxi. 8, "The abominable,—and whoremongers—shall have their part in the lake which burneth with fire and brimstone." Rev. xxii. 15, "For without are dogs, and sorcerers, and whoremongers, and murderers." Jude 7, "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire." I shall add no more lest I be tedious.

2. Besides Scripture, God hath planted in nature a special pudor and modesty to restrain this sin; and they that commit it do violate the law of nature, and sin against a witness and condemner that is within them. And scarce any one of them ever committeth it boldly, quietly, and fearlessly, till first they have hardened their hearts, and seared their consciences, and overcome the light of nature, by frequent, wilful sinning.* Nature hideth the obscene parts, and teacheth man to blush at the mention of any thing that is beyond the bounds of modesty. Say not that it is mere custom, for the vitiated nature of man is not so over-precise, nor the villany of the world so rare and modest, but before this day it had quite banished all restraints of this sin, above most others, if they could have done it, and if God had not written the law which condemneth it very deep in nature, with almost indelible characters. So that in despite of the horrid wickedness of the earth, though mankind be almost universally inclined to lust, yet there be universally laws and customs restraining it; so that except a very few savages and cannibals like beasts, there is no nation on the earth where filthiness is not a shame, and modesty layeth not some rebukes upon uncleanness. Ask no further then for a law, when thy nature itself is a law against it. And the better any man is, the more doth he abhor the lusts of uncleanness. So that "among saints," saith the apostle, it is "not to be named," (that is, not without need and detestation,) Eph. v. 3; and ver. 12, "For it is a shame even to speak of those things that are done of them in secret." And when drunkenness had uncovered the shame of Noah, his son Ham is cursed for beholding it, and the other sons blest for their modesty and reverent covering him.

3. And that God hath not put this law into man's nature without very great cause, albeit the implicit belief and submission due to him should satisfy us, though we knew not the causes particularly, yet much of them is notorious to common observation: as that if God had not restrained lust by laws, it would have made the female sex most contemptible and miserable, and used worse by men than dogs are. For, first, rapes and violence would deflower them, because they are too weak to make resistance: and if that had been restrained, yet the lust of men would have been unsatisfied, and most would have grown weary of the same woman whom they had abused, and take another; at least when she grew old, they would choose a younger, and so the aged women would be the most calamitous creatures upon earth. Besides that lust is addicted to variety, and groweth weary of the same; the fallings out be-

tween men and women, and the sicknesses that make their persons less pleasing, and age, and other accidents, would expose them almost all to utter misery. And men would be law-makers, and therefore would make no laws for their relief, but what consisted with their lusts and ends. So that half the world would have been ruined, had it not been for the laws of matrimony, and such other as restrain the lusts of men.

4. Also there would be a confused mixture in procreation, and no men would well know what children are their own: which is worse than not to know their lands or houses.

5. Hereby all natural affection would be diminished or extinguished: as the love of husband and wife, so the love between fathers and children would be diminished.

6. And consequently the due education of children would be hindered, or utterly overthrown. The mothers that should first take care of them, would be disabled and turned away, that fresh harlots might be received, who would hate the offspring of the former. So that by this means the world and all societies, and civility, would be ruined, and men would be made worse than brutes, whom nature hath either better taught, or else made for them some other supply. Learning, religion, and civility would be all in a manner extinct, as we see they are among those few savage cannibals that are under no restraint. For how much all these depend upon education, experience telleth us. In a word, this confusion in procreation, would introduce such confusion in men's hearts, and families, and all societies, by corrupting and destroying necessary affection and education, that it would be the greatest plague imaginable to mankind, and make the world so base and beastly, that to destroy mankind from off the earth would seem much more desirable. Judge then whether God should have left men's lusts unrestrained.

Object. But (you will say) there might have been some moderate restraint to a certain number, as it is with the Mahometans, without so much strictness as Christ doth use.

Answer. That this strictness is necessary, and is an excellency in God's law, appeareth thus. 1. By the greatness of the mischief which else would follow: to be remiss in preventing such a confusion in the world, would be an enmity to the world. 2. In that man's nature is so violently inclined to break over, that if the hedge were not close, there were no sufficient restraining them; they would quickly run out at a little gap. 3. The wiser and the better any nation or persons are, even among the heathens, the more fully do they consent to the strictness of God's laws. 4. The cleanest sort of brutes themselves are taught by nature to be as strict in their copulations: though it be otherwise with the mere terrestrial beasts and birds, yet the aerial go by couples: those that are called the fowls of the heavens, that fly in the air, are commonly taught this chastity by nature; as if God would not have lust come near to heaven. 5. The families of the Mahometans that have more wives than one, do show the mischief of it in the effects, in the hatred and disagreement of their wives, and the great slavery that women are kept in; making them like slaves that they may keep them quiet. And when women are thus enslaved, who have so

* Saith Boniface (alias Winfrid) of the English Mercian king Ethelbald, a fornicator, Opprobrium generis nostri patitur, sive à Christianis sive Paganis dicentibus, quod gens Anglorum spreto more ceterarum gentium, &c. hinc inde eorum consuetudine, vel rudentium asinorum more, luxuriando et adulterando, omnia turpiter fœdet, et confundat. Epist. Bonif. 10. ad Perefriid. Salvagus Sarzanensis Episcopo-

pus—Pauli 5. Jussu visitationem Ecclesiarum Stirie, Carinthie, et Carniolæ instituerat. Qua peracta, sex omnino Sacerdotes qui non essent concubinarij, in tribus illis Provinciis invenit, cum tamen magna pars ex Jesuitarum disciplina prodiciisset, &c. Giraldi Apolog. pro Senatu Vener. p. 165. Mœchum in adulterio deprehensum necato: was a Roman law, 12. tab.

great a part in the education of children, by which all virtue and civility are maintained in the world, it must needs tend to the debasing and brutifying of mankind.

7. Children being the preciouslest of all our treasure, it is necessary that the strictest laws be made for the securing of their good education and their welfare. If it shall be treason to debase or counterfeit the king's coin, and if men must be hanged for robbing you of your goods or money, and the laws are not thought too strict that are made to secure your estates; how much more is it necessary that the laws be strict against the vitiating of mankind, and against the debasement of your image on your children, and against that which tendeth to the extirpation of all virtue, and the ruin of all societies and souls!

8. God will have a holy seed in the world, that shall bear his image of holiness, and therefore he will have all means fitted thereunto. Brutish, promiscuous generation tendeth to the production of a brutish seed. And though the word preached is the means of sanctifying those that remain unsanctified from their youth; yet a holy marriage, and holy dedication of children to God, and holy education of them, are the former means, which God would not have neglected or corrupted, and to which he promiseth his blessing: as you may see, 1 Cor. vii. 14; Mal. ii. 15, "Did not he make one?" Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth: for the Lord hateth putting away."

9. Yea, lust corrupteth the mind of the person himself, if it be not very much restrained and moderated. It turneth it from the only excellent pleasure, by the force of that brutish kind of pleasure.^a It carrieth away the thoughts, and distempereth the passions, and corrupteth the fantasy, and thereby doth easily corrupt the intellect and heart. Pleasure is so much of the end of man, which his nature leadeth him to desire, that the chief thing in the world to make a man good and happy, is to engage his heart to those pleasures which are good, and make men happy. And the chief thing to make him bad and miserable, is to engage him in the pleasures which make men bad and end in misery. And the principal thing by which you may know yourselves or others, what you are, is to know what your pleasures are; or at least, what you choose and desire for your pleasure. If the body rule the soul, you are brutish, and shall be destroyed: if the soul rule the body, you live according to true human nature and the ends of your creation. If the pleasures of the body are the predominant pleasures which you are most addicted to, then the body ruleth the soul, and you shall perish as traitors to God, that debase his image, and turn man into beast, Rom. viii. 13: if the pleasures of the soul be your most predominant pleasures, which you are most addicted to, (though you attain as yet but little of it,) then the soul doth rule the body, and you live like men: and this cannot well be, till faith show the soul those higher pleasures in God and everlasting glory, which may carry it above all fleshly pleasures. By all this set

^a Solomon's "wives turned away his heart after other gods," 1 Kings xi. 4. The wisdom of Solomon preserved him not from the power of lust, and the deceit of women. 1 Pet. ii. 11, "Fleshly lusts that fight against the soul."

^b Rev. xiv. 4.

^c Saith Chrysostom, The adulterer even before damnation is most miserable: still in fear, trembling at a shadow, fearing them that know, and them that know not: always in pain, even in the dark.

together you may easily perceive that the way of the devil to corrupt and damn men, is to keep them from faith, that they may have no heavenly, spiritual pleasure, and to strengthen sensuality, and give them their fill of fleshly pleasures, to imprison their minds that they may ascend no higher: and that the way to sanctify and save men, is to help them by faith to heavenly pleasure, and to abate and keep under that fleshly pleasure that would draw down their minds. And by this you may see how to understand the doctrine of mortification, and taming the body, and abstaining from the pleasures of the flesh: and you may now understand what personal mischief lust doth to the soul.

10. Your own experience and consciences will tell you, that if it be not exceedingly moderated, it unfitteth you for every holy duty. You are unfit to meditate on God, or to pray to him, or to receive his word or sacrament: and therefore nature teacheth those that meddle with holy things to be more continent than others; which Scripture also secondeth, 1 Sam. xxi. 4, 5. Such sensual things and sacred things do not well agree too near."

11. And as by all this you see sufficient cause why God should make stricter laws for the bridling of lust, than fleshly, lustful persons like; so when his laws are broken by the unclean, it is a sin that conscience (till it be quite debauched) doth deeply accuse the guilty for, and beareth a very clear testimony against. Oh the unquietness! the horror! the despair that I have known many persons in, even for the sin of self-pollution, that never proceeded to fornication! And how many adulterers and fornicators have we known that have lived and died in despair, and some of them hanged themselves! Conscience will condemn this sin with a heavy condemnation, till custom or infidelity have utterly seared it."

12. And it is also very observable, that when men have once mastered conscience in this point, and reconciled it to this sin of fornication, it is a hundred to one that they are utterly hardened in all abomination, and scarce make conscience of any other villany whatsoever!¹⁵ If once fornication go for nothing, or a small matter with them, usually all other sin is with them of the same account: if they have but an equal temptation to it, lying, and swearing, and perjury, and theft, yea, and murder and treason, would seem small too: I never knew any one of these but he was reconcilable and prepared for any villany that the devil set him upon: and if I know such a man, I would no more trust him than I would trust a man that wants nothing but interest and opportunity to commit any heinous sin that you can name. Though I confess I have known divers of the former sort, that have committed this sin under horror and despair, that have retained some good in other points, and have been recovered; yet of this latter sort, that have reconciled their consciences to fornication, I never knew one that was recovered, or that retained any thing of conscience or honesty, but so much of the show of it as their pride and worldly interest commanded them: and they were malignant enemies of goodness in others, and lived according to the unclean spirit which possessed them.^b They are terrible words, Prov. ii. 18, 19, "For her house inclineth unto death, and her paths unto the dead:

¹⁵ 1 Tim. vi. 9, "Hurtful lusts, which drown men in destruction and perdition."

^b When an adulterer asked Thales whether he should make a vow against his sin, he answered him, Adultery is as bad as perjury: if thou dare be an adulterer, thou darest forswear thyself. Laert. Herod durst behead John, that durst be incestuous.

none that go unto her return again, neither take they hold on the paths of life." Age keepeth them from actual filthiness and lust (and so may hell, for there is no fornication); but they retain their debauched, seared consciences.

13. And it is the greater sin because it is not committed alone; but the devil taketh them by couples. Lust inflameth lust: and the fuel set together makes the greatest flame. Thou art guilty of the sin of thy wretched companion, as well as of thine own.

14. Lastly, the miserable effects of it, and the punishments that in this life have attended it, do tell us how God accounteth of the sin: it hath ruined persons, families, and kingdoms; and God hath borne his testimony against it, by many signal judgments, which all histories almost acquaint you with.¹ As there is scarce any sin that the New Testament more frequently and bitterly condemneth, (as you may see in Paul's Epistles, 2 Pet. ii., Jude, &c.) so there are not many that God's providence more frequently pursueth with shame and misery on earth: and in the latter end of the world, God hath added one concomitant plague not known before, called commonly the *lues venerea*, the venereous pox, so that many of the most brutish sort go about stigmatized with a mark of God's vengeance, the prognostic or warning of a heavier vengeance. And there are none of them all (that by great repentance be not made new creatures) but leave an infamous name and memory when they are dead (if their sin was publicly known.) Let them be never so great, and never so gallant, victorious, successful, liberal, flattered, or applauded while they lived, God ordereth it so, that truth shall ordinarily prevail with the historians that write of them when they are dead; and with all sober men their names rot and stink, as well as their bodies. Prov. x. 7, "The memory of the just is blessed, but the name of the wicked shall rot." So much of the greatness of the sin. Boniface archbishop of Mentz, writing to Ethilbald an English king that was a fornicator, Epist. 19. saith, Fornication is a reproach, not only among christians, but pagans—For in old Saxony if a virgin had thus stained her father's house, or a married woman, breaking the marriage covenant, had committed adultery; sometimes they force her to hang herself with her own hand, and over her ashes when she is burnt they hang the fornicator; sometimes they gather a band of women, they lead her about, scourging her with rods; and cutting off her clothes at the girdle, and with small knives cutting and pricking all her body, they send her from village to village, thus bloody and mangled with little wounds; and so more and more, incited by a zeal for chastity, do meet her and scourge her again, till they leave her either dead or scarce alive, that others may fear adultery and luxury. And the Wineds, which are the filthiest and worst sort of men, do keep the love of matrimony with so great a zeal, that the woman will refuse to live when her husband is dead. And after some reproofs of the fornicating king, he addeth these further stories. Ceolred, your Highness' predecessor, as they witness who were present, he being splendidly banqueting with his ears, was by the evil spirit that drew him to violate God's law, suddenly distracted in his sin; so that without repentance and confession, being raging mad and talking with the devil, and abominating God's priests, he departed out of this life, no doubt to the torments of hell. And Osred (king of the Deiri and Bernicii) the spirit of luxury carried in fornication and defiling the sacred virgins in the monasteries, till such time as by a vile and base kind of death, he lost his glorious king-

¹ Judg. xix. xx. The tribe of Benjamin was almost cut off upon the occasion of an adultery or rape. See Numb. xxv.

dom, together with his youthful and luxurious life. Wherefore, most dear son, take heed of the ditch into which thou hast seen others fall before thee.—Vid. Auct. Bib. Pat. tom. ii. p. 55, 56.

And how great sufferings were laid on priests, monks, and nuns that had committed fornication, by several years' imprisonment and scourging, see *ibid.* p. 84. in an edict of Carloman, by the advice of a council of bishops.

And Epist. lxxxv. p. 87, Boniface writeth to Lullo that he was fain to suffer a priest to officiate, baptize, pray, &c. that had long ago committed fornication, because there was none but he alone to be had in all the country, and he thought it better to venture that one man's soul, than let all the people perish, and desireth Lullo's counsel in it. By all which we may see how heinous a sin fornication was then judged.

Object. But (say the filthy ones) did not David commit the sin of adultery? Did not God permit them many wives among the Jews? How many had Solomon? Therefore this is no such great sin as you pretend. Thus every filthiness a little while will plead for itself.

Ans. David did sin; and is the sin ever the less for that? It is easier to forbear it, than undergo the tears and sorrows which David did endure for his sin! Besides the bitterness of his soul for it, his son Absalom rebelled and driveth him out of his kingdom, and his own wives are openly defiled; and yet God leaveth it as a perpetual blot upon his name. Solomon's sin was so great that it almost ruined him and his kingdom; though experience caused him to say more against it than is said in the Old Testament by any other, yet it is a controversy among divines whether he was ever recovered and saved; and ten tribes of the twelve were therefore taken from his line, and given to Jeroboam. And is this any encouragement to you to imitate him? Christ telleth you in the case of divorcement, that God permitted (not allowed, but forbore) some such sins in the Jews, because of the "hardness of their hearts," Mark x. 5; but from the beginning it was not so; but one man and one woman were conjoined in the primitive institution. And the special reason why plurality was connived at among the Jews, was for the fuller peopling of the nation: they being the only covenanted people of God, and being few among encompassing enemies, and being separated from the people of the earth, their strength, and safety, and glory lay much on their increased number, and therefore some inordinacy was connived at for their multiplication, but never absolutely allowed and approved of. And yet fornication is punished severely, and adultery with death.

II. The Directions against Fornication.

Direct. I. If you would avoid uncleanness, avoid the things that dispose you to it; as gluttony, or fulness of diet, and pampering the flesh, idleness, and other things mentioned under the next title, of subduing lust. The abating of the filthy desires, is the surest way to prevent the filthy act; which may be done if you are but willing.

Direct. II. Avoid the present temptations. Go not where the snare lieth without necessity. Abhor the devil's bellows that blow up the fire of lust; such as enticing apparel, filthy talk and sights, of which more also under the next title.

Direct. III. Carefully avoid all opportunity of sinning. "Come not near the door of her house," saith Solomon, Prov. v. 8. Avoid the company of 8; Gen. xii. 17; 2 Sam. xii. 10; Luke iii. 19; 1 Cor. v. 1; John viii. 2. Vid. *Ælian.* fol. 47.

the person thou art in danger of. Come not where she is; this thou canst do if thou art willing; none will force thee. If thou wilt go seek for a thief, no wonder if thou be robbed. If thou wilt go seek fire to put in the thatch, no wonder if thy house be burnt. The devil will sufficiently play the tempter; thou needest not help him; that is his part, leave it to himself; it is thy part to watch against him; and he will find thee work; if thou watch as narrowly and constantly as thou canst, it is well if thou escape. As thou lovest thy soul, avoid all opportunities of sinning; make it impossible to thyself: much of thy safety lieth in this point. Never be in secret company with her thou art in danger of; but either not at all, or only in the sight of others: especially contrive not such opportunities, as to be together in the night, in the dark, or on the Lord's day when others are at church, (one of the devil's seasons for such works,) or any such opportunity, leisure, and secrecy; for opportunity itself is a strong temptation. As it is the way to make a thief, to set money in his way, or so to trust him as that he can easily deceive or rob you and never be discovered; so it is the way to make yourself unclean, to get such an opportunity of sinning, that you may easily do it, without any probability of impediment or discovery from men. The chief point in all the art or watch is, to keep far enough off. If you touch the pitch you will be defiled. "Whosoever toucheth her shall not be innocent," Prov. vi. 29. "Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt? So he that goeth in to his neighbour's wife," ver. 27, 28. Bring not the fire and the gunpowder too near. If thou canst not keep at a distance, nor forbear the presence of the bait, thou art not like to forbear the sin.

Direct. IV. Reverence thy own conscience. Mark what it speaketh now, for it will shortly speak it in a more terrible manner: hear it voluntarily; for it is terrible to hear it when thou canst not resist: treat with conscience in the way while it is reconcilable; for thou knowest not how terrible a tormentor it is. I doubt not but it hath given thee some gripes for thy very lust, before it ever came to practice; but the sorest of its gripes now, are but like the playing of the cat with the mouse, before the killing gripe is given. Doth no man see thee? Conscience seeth thee; and thou art a wretch indeed if thou reverence not conscience more than man: as Chrysostom saith, Suppose no man know the crime but himself and the woman with whom he did commit it! How will he bear the rebukes of conscience, when he carrieth about with him so sharp and bitter an accuser? For no man can over-run himself; and no man can avoid the sentence of this court within him: it is a tribunal not to be corrupted with money, nor perverted by flattery; for it is divine, being placed in the soul by God himself: the less the adulterer now feeleth it, the more he hasteneth to the perdition of his soul. Dost thou not feel a sentence passed within thee? a terrible sentence, telling thee of the wrath of a revenging God? Bless God that it is not yet an irreversible sentence; but sue out thy pardon quickly lest it come to that. Dost thou not feel, that thou art afraid and ashamed to pray or to address thyself to God? much more afraid to think of dying, and appearing before him? If thy sin make thee ready to fly from him now, if thou knewest how, canst thou look him in the face at last; or canst thou hope to stand with comfort at his bar? Art thou fit to live in heaven

with him, that makest thyself unfit to pray to him? Even lawful procreation (as I said before) doth blush to come too near to holy exercises: * as Chrysostom saith, *Die quo liberis operam dedisti legitime, quamvis crimen illud non sit, orare tamen non audeas—Quod si ab incontaminato lecto resurgens times ad orandum accedere; quum in diaboli lecto sis, cur horribile Dei nomen audeas invocare?* Conscience is a better friend to thee than thou dost imagine when it would reclaim thee from thy sin; and will be a sharper enemy than thou canst now imagine, if thou obey it not.

Direct. V. Suppose thou sawest written upon the door of the house or chamber where thou enterest to sin, "Whoremongers and adulterers God will judge," Heb. xiii. 4. And write that, or such sentences, upon thy chamber door, or at least upon thy heart. Keep thy eye upon the terrible threatenings of the dreadful God. Darest thou sin, when vengeance is at thy back? Will not the thought of hell-fire quench the fire of lust, or restrain thee from thy presumptuous sin? Dost thou not say with Joseph, "How shall I do this great wickedness and sin against God?" Gen. xxxix. 7. As it is written of a chaste woman, that being tempted by a fornicator, wished him first at her request to hold his finger in the fire: and when he refused, answered him, Why then should I burn in hell to satisfy you? So ask thyself, Can I easilier overcome the flames of hell, than the flames of lust?

Direct. VI. Remember man that God stands by. If he were not there, thou couldst not be there; for in him thou livest, and movest, and art. He that made the eye must see, and he that made the light and darkness, doth see as well in the dark as in the light; if thou imagine that he is absent or ignorant, thou believest not that he is God; for an absent and ignorant God is no God. And darest thou, I say darest thou, commit such a villany and God behold thee? What! that which thou wouldst be ashamed a child should see! which thou wouldst not do if a mortal man stood by! Dost thou think that thy locks, or secrecy, or darkness, have darkened or shut out God? Dost thou not know that he seeth not only within thy curtains, but within thy heart? Oh what a hardened heart hast thou, that in the sight of God, thy Maker and thy Judge, darest do such wickedness! Ask thy conscience, man, Would I do this if I were to die to-morrow, and go to God? would I do this if I saw God, yea, or but an angel, in the room? If not, shouldst thou do it, when God is as sure there as if thou sawest him? O remember, man, that he is a holy God, and hateth uncleanness, and that he is a "consuming fire," Heb. xii. 29.

Direct. VII. Suppose all the while that thou sawest the devil opening thee the door, and bringing thee thy mate, and driving on the match, and persuading thee to the sin. What if he appeared to thee openly to play his part, as sure as he now playeth it unseen; would not thy lust be cooled? and would not the devil cure the disease which he hath excited in thee? Why then dost thou obey him now, when he is as certainly the instigator as if thou sawest him? Why, man, hast thou so little reason, that seeing and not seeing will make so great a difference with thee? What if thou wert blind, wouldst thou play the fornicator before all the company, because thou seest them not, when thou knowest they are there? If thou know any thing, thou knowest God is there; and thou mayst feel by the temptation that Satan is in it. Wilt thou not be ruled by the laws, unless how sinful and damnable all unlawful company of man and woman together is, seeing that which is lawful and allowed, is not without some blemish and note of shame.

* Plutarch's Roman. Quest. 65. is, Why the bridegroom is not to have any light when he first cometh to bed to his bride? and answereth, Happily this was instituted to show

thou see the king? Wilt thou not fear the infection of the plague unless thou see it? Use thy reason for thy soul as well as for thy body, and do in the case as thou wouldst do if thou saw the devil tempting thee, and Christ forbidding thee.

Direct. VIII. If thou be unmarried, marry, if easier remedies will not serve. "It is better to marry than burn," 1 Cor. vii. 9. It is God's ordinance partly for this end. "Marriage is honourable and the bed undefiled," Heb. xiii. 4. It is a resemblance of Christ's union with his church, and is sanctified to believers, Eph. v.; 1 Cor. vii. Perhaps it may cast thee upon great troubles in the world, if thou be unready for that state (as it is with apprentices). Forbear then thy sin at easier rates, or else the lawful means must be used though it undo thee. It is better thy body be undone than thy soul, if thou wilt needs have it to be one of them. But if thou be married already thou art a monster, and not a man, if the remedy prevail not with thee: but yet the other directions may be also serviceable to thee.

Direct. IX. If less means prevail not, open thy case to some able, faithful friend, and engage them to watch over thee; and tell them when thou art most endangered by the temptation. This will shame thee from the sin, and lay more engagements on thee to forbear it. If thou tell thy friend, Now I am tempted to the sin, and now I am going to it; he will quickly stop thee: break thy secrecy and thou losest thy opportunity. Thou canst do this if thou be willing; if ever thy conscience prevail so far with thee, as to resolve against thy sin, or to be willing to escape, then take the time while conscience is awake, and go tell thy friend: and tell him who it is that is thy wicked companion, and let him know all thy haunts, that he may know the better how to help thee. Dost thou say, that this will shame thee? It will do so to him that it is known to: but that is the benefit of it, and that is the reason I advise thee to it, that shame may help to save thy soul. If thou go on, the sin will both shame and damn thee: and a greater shame than this is a gentle remedy in so foul and dangerous a disease.

Direct. X. Therefore, if yet all this will not serve turn, tell it to many, yea, rather tell it to all the town than not be cured: and then the public shame will do much more. Confess it to thy pastor, and desire him openly to beg the prayers of the congregation for thy pardon and recovery. Begin thus to crave the fruit of church discipline thyself; so far shouldst thou be from flying from it, and spurning against it as the desperate, hardened sinners do. If thou say, this is a hard lesson, remember that the suffering of hell is harder. Do not say that I wrong thee, by putting thee upon scandal and open shame: it is thou that puttest thyself upon it, by making it necessary, and refusing all easier remedies. I put thee on it, but on supposition that thou wilt not be easier cured: almost as Christ puts thee upon "cutting off a right hand," or "plucking out a right eye, lest all the body be cast into hell." This is not the way that he commandeth thee first to take: he would have thee avoid the need of it: but he tells thee that it is better to do so than worse; and that this is an easy suffering in comparison of hell. And so I advise thee, if thou love thy credit, forbear thy sin in a cheaper way; but if thou wilt not do so, take this way rather than damn thy soul. If the shame of all the town be upon thee, and the boys should hoot after thee in the streets, if it would drive thee from thy sin, how easy were thy suffering in comparison of what it is like to be! Concealment is Satan's great advantage. It would be hard for thee to sin thus if it were but opened.

Tit. 2. Directions against inward, filthy Lusts.

Direct. I. Because with most the temperature of the body hath a great hand in this sin, your first care must be about the body, to reduce it unto a temper less inclined to lust; and here the chief remedy is fasting and much abstinence. And this may the better be borne, because for the most part it is persons so strong as to be able to endure it that are under this temptation. If your temptation be not strong, the less abstinence from meat and drink may serve turn (for I would prescribe you no stronger physic than is needful to cure your disease). But if it be violent, and lesser means will not prevail, it is better your bodies be somewhat weakened, than your souls corrupted and undone. Therefore in this case, 1. Eat no breakfasts nor suppers; but one meal a day, unless a bit or two of bread and a sup or two of water in the morning, and yet not too full a dinner; and nothing at night. 2. Drink no wine or strong drink, but water if the stomach can bear it without sickness (and usually in such hot bodies it is healthful than beer). 3. Eat no hot spices, or strong, or heating, or windy meats: eat lettuce and such cooling herbs. 4. If need require it, be often let blood, or purged with such purges as copiously evacuate serosity, and not only irritate. 5. And oft bathe in cold water. But the physician should be advised with, that they may be safely done.

If you think this course too dear a cure, and had rather cherish your flesh and lust, you are not the persons that I am now directing; for I speak to such only as are willing to be cured, and to use the necessary means that they may be cured. If you be not brought to this, your conscience had need of better awakening. I am sure Christ saith that when the bridegroom was taken from them, his disciples should "fast," Mark ii. 19, 20. And even painful Paul was "in fasting often," 2 Cor. vi. 5; xi. 27, and "kept under his body and brought it into subjection, lest by any means when he had preached to others, himself should be a cast-away," 1 Cor. ix. 27. And I am sure that the ancient christians, that lived in solitude, and ate many of them nothing but bread and water, or meaner fare than bread, did not think this cure too dear. Yea, smaller necessities than this engaged them in "fasting," 1 Cor. vii. 5. This unclean devil will scarcely be cast out but by "prayer and fasting," Mark ix. 29.

And I must tell you that fulness doth naturally cherish lust, as fuel doth the fire. Fulness of bread prepared the Sodomites for their filthy lusts. It is no more wonder that a stuffed paunch hath a lustful fury, than that the water runs into the pipes when the cistern is full, or than it is wonder to see a dunghill bear weeds, or a carrion to be full of crawling maggots. Plutarch speaks of a Spartan that being asked why Lycurgus made no law against adultery, answered, There are no adulterers with us: but saith the other, What if there should be any? saith the Spartan, Then he is to pay an ox so great as shall stand on this side the river Taget and drink of the river Eurota: saith the other, That is impossible: and saith the Spartan, *Et quo pacto Spartæ existat adulter in qua divitiæ, deliciæ, et corporis adscititius cultus probro habentur? et contra verecundia, modestia, ac obedientiæ magistratibus debite observatio decori laudique dantur?* that is, And how can there be an adulterer at Sparta, where riches, delights, and strange attire, or ornament are a disgrace or reproach? and contrarily shamefacedness, modesty, and the

¹ Acts x. 30; xiv. 23; Luke ii. 37.

observance of due obedience to magistrates, is an honour and praise? And if rich men think it their privilege to fare sumptuously and satisfy their appetites, they must take it for their privilege to feed their lust. But God giveth no man plenty for such uses; nor is it any excuse for eating and drinking much, because you have much, any more than it would be to your cooks to put much salt in your meat more than in poorer men's, because you have more." He that observeth the filthy and pernicious effects of that gluttony which is accounted rich men's honour and felicity, will never envy them that miserable happiness, but say rather as Antisthenes, *Hostium filii contingat in deliciis vivere*.^m Let it befall the children of my enemies to live in delights; but that the curse is too heavy for a christian to use to any of his enemies. But for himself he must remember that he is the servant of a holy God, and hath a holy work to do, and holy sacrifices to offer to him, and therefore must not pamper his flesh, as if he were preparing a sacrifice for Venus. For, as 1 Thess. iv. 3, 4, "This is the will of God, even your sanctification, that you abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the gentiles that know not God." As the philosopher answered Antigonus when he asked him whether he should go to a merry feast that he was invited to, Thou art the son of a king; so it is answer enough for a christian against temptations to voluptuousness, I am the son of the most holy God. If thou be invited to feasts where urgency or allurements is like to make thee break thy bounds, go not, or go back when thou seest the bait. As Epaminondas in Plutarch finding excess at a feast that he was invited to, went away when he saw it, saying, *Ego te sacrificare, non lascivire putaram*; so say thou, I came to dine and not to be wanton or luxurious; to support my body for duty, and not to pamper it for lust. Plutarch marvelleth at the folly of those men that detest the charms of witches lest they hurt them, and fear not but love the charms of dishes which hurt a thousand where witches hurt one. Withdraw the fuel of excess, and the fire of lust will of itself go out; or at least this enemy must be besieged and starved out, when it cannot be conquered by storm.

Direct. II. Take heed of idleness, and be wholly taken up in diligent business of your lawful callings, when you are not exercised in the more immediate service of God.ⁿ David in his idleness or vacancy caught those sparks of lust, which in his troubles and military life he was preserved from. Idleness is the soil, the culture, and the opportunity of lust. The idle person goeth to school to the devil; he sets all other employment aside, that the devil may have time to teach him, and treat with him, and solicit him to evil.^o Do you wonder that he is thinking on lustful objects, or that he is taken up in feasting and drinking, in chambering and wantonness? why he has nothing else to do: whereas a laborious, diligent person hath a body subdued and hardened against the mollities, the effeminateness of the wanton; and a mind employed and taken up with better things. Leave thy body and mind no leisure to think of tempting, filthy objects, or to look after them.

As Hierom saith, *Facito aliquid operis, ut semper diabolus inveniat te occupatum*: Be still doing some work, that the devil may always find thee busy. And do not for thy fleshly ease remit thy labours and indulge thy flesh. Rise early and go late to bed, and put thyself upon a necessity of diligence all the day: undertake and engage thyself in as much business as thou art able to go through, that if thou wouldst, thou mayst not be able to give any indulgence to the flesh; for if thou be not still pressed by necessity, lust will serve itself by idleness, and the flesh will lie down if it feel not the spur: therefore are the rich and idle more lustful and filthy than the poor labouring people. The same bed is the place of sloth and lust. Hear a heathen, and refuse not to imitate him. Seneca saith, No day passeth me in idleness: part of the night I reserve for studies: I do not purposely set myself to sleep, but yield to it when it overcometh me; and when my eyes are wearied with watching, and are falling, I hold them to their work:—I had rather it went ill with me than delicately or tenderly. If thou be delicate or tender, the mind by little and little is effeminate, and is dissolved into the similitude of the idleness and sloth in which it lieth. I sleep very little, and take but a short nap: it sufficeth me to have ceased watching: sometimes I know that I slept, sometimes I do but suspect it.^p Aristotle saith, Nature made nothing to be idle. And Plato calls idleness the plague of mortals. If thou be resolved to serve and please thy flesh, then never ask advice against thy lust; for it is part of the pleasure of it; and then no wonder if thou refuse this physic as too bitter, and the remedy as too dear. But if thou be resolved to be cured and to be saved, stick not at the pains: give up thyself totally to thy business, and lust will die for want of food.

Direct. III. If thou wouldst be free from lust, keep far enough from the tempting object. If possible, dwell not in the house with any person that thou feelest thyself endangered by; if that be not possible, avoid their company, especially in private: abhor all lascivious and immodest actions. Dost thou give thyself the liberty of wanton dalliance, and lustful embracements, and yet think to be free from lust? wilt thou put thy hand into the fire, when thou art afraid of being burnt? Either thou hast the power of thy own heart, or thou hast not: if thou hast, why dost thou not quench thy lust? if thou hast not, why dost thou cast it upon greater temptations, and put it further out of thy power than it is? Fly from a tempting object for thy safety, as thou wouldst fly from an enemy for thy life. These loving enemies are more dangerous than hating enemies: they get the key of our hearts, and come in and steal our treasure with our consent, or without resistance; when an open enemy is suspected and shut out.

Direct. IV. Command thy eyes, and, as Job xxxi. 1, make a covenant with them, that thou mayst not think on tempting objects: shut these windows, and thou preservest thy heart. Gaze not upon any alluring object. A look hath kindled that fire of lust in many a heart, that hath ended in the fire of hell. It is easier to stop lust at these outward doors, than drive it out when it hath tainted the heart. If thou canst not do this much, how canst thou do more?

^m It is Zeno's comparison in Laert. l. 7. c. 1.

ⁿ In Laert. l. 6. c. 1.

^o Laert. l. 2. c. 38.

^p Otia si tollas periere Cupidinis arcus, &c.

^q In vacuo pectore regnat amor. Ovid. Diogenes called love, Otiosorum negotium.

^r Nullus mihi per otium dies exit: partem noctium studiis

vendico: non vaco somno sed succumbo, et oculos vigilia fatigatos, cadentesque in opere detineo.—Male mihi esse malo quam molliter; si mollis es, paulatim effeminatur animus, atque in similitudinem otii sui: et pigritie in qua jacet solvitur: dormio minimum et brevissimo somno utor: satis est mihi vigilare desiisse: aliquando dormisse scio, aliquando suspicor.

An ungoverned eye fetcheth fire to burn the soul that should have governed it.*

Direct. V. Linger not in the pleasant snares of lust, if thou feel but the least beginnings of it; but quickly cast water on the first discerned spark, before it break out into a flame. The amorous poet can teach you this, Ovid. de Rem. Am.¹ If ever delay be dangerous, it is here. For delay will occasion such engagements to sin, that you must come off at a far dearer rate. If the meat be undigestible, it is best not look on it; it is the next best, not to touch or taste it; but if once it go down, it will cost you sickness and pain to get it up again; and if you do not, you perish by it.

Direct. VI. Abhor lascivious, immodest speech: as such words come from either vain or filthy hearts, and show the absence of the fear of God, so they tend to make the hearer like the speaker. And if thy ears grow but patient and reconcilable to such discourse, thou hast lost much of thy innocence already. Christians must abhor the mentioning of such filthy sins, in any other manner, but such as tends to bring the hearers to abhor them. "Be not deceived; evil words corrupt good manners," 1 Cor. xv. 33. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers; and grieve not the Holy Spirit of God." Corrupt communication is rotten, stinking communication; and none but dogs and crows love carrion. But "fornication and all uncleanness and (πλεονεξία) inordinate lust or luxury, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting," &c.

Direct. VII. Abhor the covering of filthy lust with handsome names to make it the more acceptable. Their discourse is more dangerous that would thus dress up an ugly lust, than theirs that speak of it in nasty language. Thus among the brutish party, it goeth under the names of love, and having a mistress, and courting, and such like. But (as one said that is cited in Stobæus) it is doubled. Lust, that is commonly called love, and doubled love is stark madness. If filthiness will walk abroad, let it go for filthiness, and appear as it is.

Direct. VIII. Avoid the reading of romances, and love stories; which are the library of Venus; or the devil's books of the lustful art; to cover over filthiness with cleanly names, and bewitch the fantasies of fools with fine words; to make men conceive of the ready way to hell, under the notions and images of excellency, beauty, love, gallantry; and by representing strong and amorous passions, to stir up the same passions in the reader. As he that will needs read a conjuring book, is well enough served if devils come about his ears; so they that will needs read such romances and other books of the burning art, it is just with God to suffer an unclean devil to possess them, and to suffer them to catch the fever of lust, which may not only burn up the heart, but cause that pernicious deliriation in the brain, which is the ordinary symptom of it.

Direct. IX. Avoid all wanton stage-plays and dancings, which either cover the odiousness of lust,

* Plutarch de Curiositate, praiseth Cyrus that would not see Panthra; and reproveth them that cast a wanton eye at women in coaches as they pass by, and look out at windows to have a full view of them, and yet think they commit no fault, suffering a curious eye and a wandering mind to slide and run every way, pag. 142.

¹ Dum licet, et modici tangunt præcordia motus,
Si piget in primo lumine siste pedem.
Opprime dum nova sunt subiti mala semina morbi:
Et tuus incipiens ire resistat equus.

Nam mora dat vires.—

or produce temptations to it." As God hath his preachers, and holy assemblies and exercises, for the communion of saints, and the stirring up of love and holiness; so these are Satan's instruments, and assemblies, and exercises, for the communion of sinners, and for the stirring up of lust and filthiness. They that will go to the devil's church deserve to be possessed with his principles, and numbered with his disciples. The ancient christians were very severe against the seeing of these *spectacula*, shows or plays; especially in any of the clergy.

Direct. X. Avoid all tempting, unnecessary ornaments or attire, and the regarding or gazing on them upon others. It is a procacious, lustful desire to seem comely and amiable, which is the common cause of this excess. The folly, or lust, or both, of fashionists and gaudy gallants, is so conspicuous to all in their affected dress, that never did pride more cross itself, than in such publications of such disgraceful folly or lust.² They that take on them to be adversaries to lust, and yet are careful when they present themselves to sight, to appear in the most adorned manner, and do all that harlots can do to make themselves a snare to fools, do put the charitable hard to it, whether to believe that it is their tongues or their backs that are the liar. As Hierom saith, Thou deservest hell, though none be the worse for thee; for thou broughtest the poison, if there had been any to drink it. Let thy apparel be suited not only to thy rank, but to thy disease. If thou be inclined to lust, go the more meanly clad thyself, and gaze not on the ornaments of others. It is folly indeed that will be enamoured of the tailor's work: yet this is so common, that it is frequently more the apparel than the person that enticeth first; and homely rags would have prevented the deceit; as the poet saith,

Auferimur cultu: gemmis auroque: teguntur
Omnia: pars minima est ipsa puella sui.³

Direct. XI. Think on thy tempting object as it is within, and as it shortly will appear without. How ordinary is it for that which you call beauty to be the portion of a fool; and a fair skin to cover a silly, childish, peevish mind, and a soul that is enslaved to the devil. And as Solomon saith, Prov. xi. 22, "As a jewel of gold in a swine's snout, so is a fair woman without discretion." And will you lust after such an adorned thing? Think also what a dunghill of filth is covered with those ornaments; that it would turn thy stomach if thou sawest what is within them. And think what a face that would be, if it were but covered with the pox; and what a face it will be when sickness or age hath consumed or wrinkled it; and think what thy admired carcass will be, when it hath lain a few days in the grave: then thou wouldst have little mind of it; and how quickly will that be! O man, there is nothing truly amiable in the creature, but the image of God; the wisdom, and holiness, and righteousness of the soul. Love this then, if thou wilt love with wisdom, with purity and safety; for the love of purity is pure and safe.

Direct. XII. Think on thy own death, and how

Dum novus est cœpto potius pugnemus amori:
Flamma recens parva sparsa resedit aqua.

Interea tacitæ serpunt in viscera flammæ.

Et mala radices altius arbor agit.

² Vide Petrarch. de spect. Dial. 30.

³ Lysander forbad his daughters to wear the brave attire which Dionysius sent them, Ne luxuria conspicuus turpiores videantur, Least being conspicuous in luxury, they should seem the more deformed.

⁴ Ovid. de Remed. Amoris.

fast thou hastest to another world. Is a lustful heart a seemly temper for one that is ready to die, and ready to see God, and come into that world, where there is nothing but pure and holy doth abide?

Direct. XIII. Consider well the tendency and fruits of lust, that it may still appear to your minds as ugly and terrible as it is indeed. 1. Think what a shame it is to the soul, that can no better rule the body, and that it is so much defiled by its lusts. 2. Think what an unfit companion it is to lodge in the same heart with Jesus Christ and the Holy Spirit. Shall a member of Christ be thus polluted? Shall the temple of the Holy Ghost be thus turned into a swine-sty? Is lust fit to dwell with the love of God? Wilt thou entertain thy Lord with such odious company? What an unkindness and injury is this to God, that when he that dwelleth in the highest heavens condescendeth to take up a dwelling in thy heart, thou shouldst bring these toads and snakes into the same room with him. Take heed lest he take it unkindly and be gone. He hath said he will dwell with the humble and contrite heart; but where said he, I will dwell in a lustful heart? 3. Think how unfit it makes thee for prayer, or any holy address to God. What a shame, and fear, and deadness it casts upon thy spirit. 4. And think how it tends to worse. Lust tendeth to actual filthiness, and that to hell; cherish not the eggs if thou wouldst have none of the brood. It is an easy step, from a lustful heart to a defiled body, and a shorter step thence to everlasting horror than you imagine. As St. James saith, "Every man is tempted when he is drawn aside of his own lust and enticed; then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death," James i. 13, 14. Gal. vi. 8, "If ye sow to the flesh, of the flesh ye shall reap corruption." Remember that lust is the spawn of sin, and sin is the way to hell.

Direct. XIV. Be sure to keep up a holy, constant government over thy thoughts. Suffer them not to go after tempting, filthy, sensual things. As soon as ever a thought of lust comes into thy mind, abhor it and cast it out. Abundance of the cure and of thy safety lieth upon thy thoughts. They that let their thoughts run uncontrolled, and feed on filthiness, are already fornicators in the heart; and are hatching the cockatrice eggs; and no wonder if from thoughts they proceed to deeds. Oh what a deal of uncleanness is committed by the thoughts, which people are little ashamed of, because they are unseen of men! If the thoughts of many were open to beholders, what wantonness and lust would appear in many adorned sepulchres! Even in the time of holy worship, when once such give the unclean spirit possession of their thoughts, how hardly is he cast out! they can scarce look a comely person in the face without some vicious thought. If Hierom confess, that in his wilderness his thoughts were running among the ladies at Rome, what may we think of them that feed such filthy fantasies? Say not, you cannot rule your thoughts: you can do much if you will, and more than you do. If money and honour can make an ungodly preacher command his thoughts to holy things, in the studies of divinity, through much of his life, you may see that your thoughts are much in your power. But of this before.

Direct. XV. If other means serve not, open thy case to some friend, and shame thyself to him, as I advised under the former title. Confession, and shame, and advice, will help thee.

Direct. XVI. Above all go to Christ for help, and beg his Spirit, and give up thy heart to better things. Oh, if it were taken up with God, and heaven, and the holy life that is necessary thereto, these things

are so great, and holy, and sweet, and of such concernment to thee, that they would leave little room for lust within thee, and would make thee abhor it as contrary to those things which have thy heart. No such cure for any carnal love as the love of God; nor for fleshly lusts, as a spiritual, renewed, heavenly mind. Thou wouldst then tell Satan that God hath taken up all the room, and thy narrow heart is too little for him alone; and that there is no room for lust, or the thoughts that serve it. A true conversion which turneth the heart to God, doth turn it from this with other sins, though some sparks may still be unextinguished. It was once noted that many turn from other sects to the Epicureans, but none from the Epicureans to any other sect; the reason was because nature is inclined to sensuality in all, and when it is confirmed by use and doctrine, philosophy is too weak to master it. But Christ calleth and saveth epicures, and publicans, and harlots, and hath cleansed many such by his grace, which teacheth men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world." Philostratus tells us of a sudden change upon one Issæus, that turned him from luxury to exceeding temperance: so that when one asked him, Is not yonder a handsome woman? he answered, The diseases of my eyes are cured. When they asked him which dish was the pleasantest, he answered, *Desi curare*, I have done regarding such things: and told them the reason, that marvelled at his change, Because he found that he did but gather fruits out of Tantalus' garden. They are "deceitful lusts," Eph. iv. 22, and Satan himself will reproach thee for ever, if he can deceive thee by them. As Alexander when he had taken Darius, his gallantry, and sumptuous houses, and furniture, reproaches him with it, saying, *Hocce erat imperare*? Was this to rule? So Satan would show thee thy lusts and say, Was this to be a christian and seek salvation?

PART VI.

Directions against sinful Excess of Sleep.

Of this, something is said already, chap. v. part i. and more afterwards in the directions against idleness. Therefore I shall say but little now. 1. I shall show you when sleep is excessive. 2. Wherein the sinfulness of it consisteth. 3. What to do for the cure of it.

1. Sleep is given us for the necessary remission of the animal operations, and of the labour or motion of the exterior parts, by the quieting of the senses, or shutting them up: that the natural and vital operations may have the less disturbance. It is necessary, 1. To our rest. 2. To concoction. Therefore weariness and want of concoction are the chief indications, to tell us how much is needful for us. Sleep is sinfully excessive, 1. When it is voluntarily more than is needful to our health. 2. When it is unreasonable, at forbidden times.

It is not all weariness or sleepiness that maketh sleep lawful or needful; for some is contracted by laziness, and some by many diseases, and some by other constant causes which make men almost always weary. Nor is it all want of concoction that sleep is a remedy for; some may be caused by excess of eating, which must be cured a better way; and many diseases may cause it, which require other cure. Therefore none must indulge excess upon these pretences. Nor must a present sense of the pleasure of sleeping, or the displeasure of waking, be the judge; for sluggards may think they feel it

do them good, and that early rising doth them hurt; but this good is but their present ease, and this hurt is but a little trouble to their head, and eyes, and lazy flesh, just at the time. But reason and experience must judge what measure is best for your health, and that you must not exceed. To some five hours is enough; to the ordinary sort of healthful persons six hours is enough; to many weak, valetudinary persons seven hours is needful: to sick persons I am not to give directions.

2. Sleep is excessive at that particular time when it is unseasonable. As, 1. When we are asleep when we should be doing some necessary business which calls for present despatch. 2. Or when we should be hearing the sermon, or praying, in public or private. In a word, when it puts by any greater duty which we should then perform. As, when the disciples slept when Christ was in his agony: "Could ye not watch with me one hour? watch and pray, that ye enter not into temptation," Matt. xxvi. 40, 41.

It is a foppery and abuse of God and ourselves, to think that the breaking of our sleep is a thing that of itself pleaseth God; or that rising to pray at midnight is more acceptable to God than at another hour: usually such rising to pray is sinful, 1. Because it is done in an erroneous conceit that God accepts it better than in the day time. 2. Because they waste time in dressing and undressing. 3. Or else hurt their health by cold in the winter, and so lose more time than they redeem by shortening their lives. 4. And usually they are more drowsy and unfit. But to rise in the night to prayer is meet on some extraordinary occasion that calls for it; as to pray with or for a dying person, or such like; or when an extraordinary fervour and fitness prepareth us for it; and when we can stay up when we are up, and not lose time in going to bed again. But ordinarily that way is to be chosen that best redeemeth time; and that is, to consider just how much sleep our health requireth, and to take it if we can together without interruption, and to rise then and go about our duties. But those that cannot sleep in the night, must redeem that time as discretion shall direct them.

It is the voluntariness of the excess that the sinfulness principally consisteth in; and therefore the more voluntary the more sinful. In a lethargy or caros it is no sin: and when long watching, or some bodily weakness or distemper, make it almost unavoidable, the sin is the smaller: therefore in case of long watching and heaviness, Christ partly excused his disciples, saying, "The spirit is willing, but the flesh is weak," Matt. xxvi. 41. But when it cometh from a flesh-pleasing sloth, or from a disregard of any holy exercise that you are about, it is a grievous sin. And though it be involuntary just at the time, and you say, I would fain forbear sleeping now if I could; yet if it be voluntary remotely and in its causes, it is your sin. You would now forbear sleeping; but you would not forbear that pampering your body, and stuffing your guts, which causeth it; you would not deny the flesh its ease to avoid it.

II. The sinfulness of excess of sleep lieth in these particulars: 1. That it is a sinful wasting of every minute of that time which is consumed in it. And this is a very grievous thing, to a heart that is sensible of the preciousness of time: when we think how short our lives are, and how great our work is, it should tell us how great a sin it is to cast away any of this little time in needless sleep. And yet what abundance of it with many is thus spent! Almost half their whole lives is spent in bed, by many

drones, that think they may sleep because they are rich, and have not a necessity of labouring to supply their wants. I was never tempted (that I remember) so much to grudge at God's natural ordering of man, in any thing, as that we are fain to waste so much of our little time in sleep: nor was I ever tempted to grudge at my weakness so much on any account as this, that it deprived me of so much precious time, which else might have been used in some profitable work. The preciousness of time makes excessive sleeping to be a great sin, according to the measure of the excess.

2. It is a neglect of all our powers and parts which should all that time be exercised. Reason is idle and buried all that while: all your wisdom and knowledge are of no use to you.^a All the learning of the greatest scholar in the world, is of no more service than if he were illiterate; nor all the prudence and policy of the wisest, than if they were mere idiots. All the strength and health of the strongest are of no more service than if they were sick; nor the skill of the greatest artist, than if he had never learnt his art; nor any of your limbs or senses, than if you were lame, or blind, or deaf, or senseless. And I leave it to any man's consideration and judgment, whether if drunkenness be so odious a sin, because it depriveth a man voluntarily of the use of his reason and parts, it must not be a very great sin to do the same by sleeping, by frequent, voluntary, excessive sleeping. For no man I think is drunk so often as the sluggish is dead in sleep: sluggards quite kill their reason, when most drunkards do but maim it, or make it sick. Sluggards bury their wits and parts usually ten times as long in the year, as the filthiest drunkards do. And hath God given you reason, and parts, and strength for no better use, than to bury it for so considerable a part of your lives?

3. Excess of sleep is guilty of all the omissions of those duties, which should all that time have been performed: of the omission of every holy thought, and word, and deed which should have been then exercised; and of the omission of all the duties of your callings: of the omission of every prayer you should have then prayed, and every chapter you should have read; and all the good which you should have got to yourselves, or done to others, to wife, husband, children, parents, servants, neighbours. And you know that omissions are one half, and the greater half, of the sins of the world; and that God will condemn the wicked at last for their omissions; for not feeding the poor, not clothing them, not visiting: and that he requireth the improvement of all his talents; and that it is his terrible sentence, Matt. xxv. 26, 30, "Thou wicked and slothful servant, &c. Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." What then shall we think of the wilful omission, not of one duty, but of all duty whatsoever; not now and then, but constantly for an hour, or two, or three once in four and twenty hours! No love of God, no desires towards him, no good is exercised all that time.

Quest. Can the love of sleep alone be the mortal, reigning sin in any one? The reason of the doubt is, because that the mortal sin is a sin of mistaken interest, that is, such as hath a man's chiefest love, and is preferred before God; which it seems so small a thing as sleep or ease cannot be, but it seems a mere neglect or remissness in the way of duty, and not to be chosen as any man's felicity.

^a Whether love of sleep may be a mortal sin!

^a Dormiens nemo ullius pretii est. Plato in Laert.

^a Nil temporis tam perit de vita nostra quam quod somno deputatur. Ber.

Ans. The sin that is set up against the love of God, as a man's ultimate end and happiness, is flesh-pleasing in the general, or carnal self-love: and he that is guilty of this can hardly be imagined to exercise his sensual desire only in the way of sloth and sleep. It is certain that he preferreth the greatest pleasure of his flesh which he can attain before the less: and therefore as to the habit or inclination, he is as much addicted to covetousness, gluttony, ambition, or other ways of sensuality; and if they are within his reach, that he can hope to attain them, he will actually desire such greater pleasures, more than this. For there is no man that is an unregenerate sensualist, that hath mortified covetousness, luxury, and pride, and yet is captivated only by sleep or sloth: the same grace which truly mortifieth the greater would mortify the less. But it is possible that a beggar, or some such person, that hath no other sensual pleasure but idleness in view or hope, may exercise his sensuality principally this way. Not but that radically he preferreth riches and honour before his beggarly sloth and ease; but those desires having no matter to work upon, do not stir in him, because he hath no hope of reaching such a thing. The sum is, 1. Carnal self-love is the great opposite to the love of God. 2. This self-love worketh towards carnal pleasure, and to the greatest most. 3. Habitually therefore the love of riches, honour, and voluptuousness, is stronger than the love of ease. 4. Actually the love of ease may be the strongest in some. 5. But if those persons were as capable of the higher fleshly pleasures, they would love them actually more. 6. It is not the omitting of some particular duties through the love of ease, which proveth such a sensual, unsanctified state of soul; but the preferring of men's ease before a holy life in the main; as when men so far love their ease, that they will not make it the chief of their desires and employments, to "seek the kingdom of God and his righteousness," Matt. vi. 33.

The overcoming of excessive sleep is easy, if you be but thoroughly willing.

Direct. I. The first thing to be done, is to correct that sluggish, phlegmatic temper of body which inclineth you to it, which is chiefly to be done by such an abstinence or temperate diet, as I gave directions for before. A full belly is fit for nothing else but sleep or lust. Reduce your diet to that measure which is needful to your health, and eat not any more to please your appetites. And let fasting cure you when you have exceeded.

Direct. II. Labour hard in your callings, that your sleep may be sweet while you are in it; or else you will lie in bed on pretence of necessity, because you cannot sleep well when you are there. Then you will say, you must take it out in the morning, because you sleep not in the night. But see that this be not caused by idleness. Weary your bodies in your daily labours; "for the sleep of the labouring man is sweet," Eccl. v. 12.

Direct. III. See that thou have a calling which will find thee employment for all thy time, which God's immediate service spareth. Yea, which somewhat urgeth thee to diligence. Otherwise thou wilt lie in bed, and say, thou hast time to spare, or nothing to do. You can rise when you have a journey to be gone, or a business of pressing necessity to be done: keep yourselves under some constant necessity, or urgency of business at the least.

Direct. IV. Take pleasure in your callings, and in the service of God. Sluggards themselves can rise to that which they take much pleasure in; as to go to a merriment, or feast, or play, or game, or to a good bargain, or any thing which they delight

in. If thou hadst a delight in thy calling, and in reading the Scripture, and praying, and doing good, thou couldst not lie contentedly in bed, but wouldst long to be up and doing, as children to their play. The wicked can rise early to do wickedness, because their hearts are set upon it: they can be drunk, or steal, or whore, or plot their ambitious and covetous designs, when they should sleep.^b And if thy heart were set as much on good, as theirs is on evil, wouldst not thou be as wakeful and as readily up?

Direct. V. Remember the grand importance of the business of your souls which always lieth on your hands, that the greatness of your work may rouse you up. What! lie slugging in bed, when you are so far behindhand in knowledge, and grace, and assurance of salvation; and have so much of the Scripture and other books to read and understand? Hast thou not grace to beg for a needy soul? Is not prayer better work than excess of sleeping? Great business in the world can make you rise, and why not greater?

Direct. VI. Remember that thou must answer in judgment for thy time: and what comfort wilt thou have, to say I slugged away so many hours in a morning? And what comfort at death when time is gone, to review so much cast away in sleep?

Direct. VII. Remember that God beholdeth thee, and is calling thee up to work. If thou understoodst his word and providence, thou wouldst hear him, as it were, saying as the mariners to Jonah, "What meanest thou, O sleeper? Arise, call upon thy God." Wilt thou lie sleeping inordinately when God stands over thee, and calls thee up? If the king, or any great person, or friend, did but knock at thy door, thou wouldst rise presently to wait upon them. Why, God would speak with thee by his word, or hear thee speak to him by prayer; and wilt thou lie still and despise his call?

Direct. VIII. Remember how many are attending thee while thou sleepest. If it be summer, the sun is up before thee, that hath gone so many thousand miles while thou wast asleep: it hath given a day's light to the other half of the world since thou laidst down, and is come again to light thee to thy work, and wilt thou let it shine in vain? All the creatures are ready in their places to assist thee, and art thou asleep?

Direct. IX. Consider whether thou wilt allow thy servants to do the like: they must be up and at work, or you will be offended, and tell them that they are no servants for you, and that you hire them not to sleep. And do you not owe God more service than they owe you? Doth God hire you to sleep? Is it any lawfuller for you than them, to sleep one minute more than is needful for your health? No, not a minute: if you are sicklier than they, that is another matter; (but see that fulness and idleness cause it not;) but otherwise your riches are no excuse to you. Will you loiter more than they, because you receive more? and do less service, because you have more pay? Or is it your privilege to be so miserable, as to lose that time which poor men save?

Direct. X. Remember that your morning hours are the chiefest part of all the day, for any holy exercise, or special employment of the mind. The mind is fresh and clear, and there is less interruption by worldly business; whereas when others are up and about their business, you will have interpellations. Those that have tried it can say by experience, that the morning hours are the flower of their time, for prayer or studies; and that early rising is a great part of the art of redeeming time.

^b Prov. iv. 16; 1 Thess. v. 6. 7

Direct. XI. Remember how many are condemning you by their diligence, while you are slugging away your time. How many holy persons are then at prayer in secret, wrestling fervently with God for their salvation; or reading and meditating in his word! What do they get while you are sleeping! The blessed man doth delight in the law of the Lord, and meditate in it day and night; and you love your ease, and are sleeping day and night: will not all these be witnesses against you? So will the diligent in their callings; and so will the worldlings and wicked that rise early to their sin. How many thousand are hard at work while you are sleeping! Have you not work to do, as well as they?

Direct. XII. Remember that sensuality or flesh-pleasing is the great condemning sin that turns the heart from God: and if it be odious in a drunkard or fornicator, why is it not so in you? Mortify the flesh, and learn to deny it in its inordinate desires, and your sin is almost cured.

Direct. XIII. For then the executive part is easy when you are willing: it is but agreeing with some one to awaken you, and a little cold water will wash away your drowsiness if you consent.

PART VIII.

Directions against sinful Dreams.

DREAMS are neither good nor sinful simply in themselves, because they are not rational and voluntary, nor in our power; but they are often made sinful by some other voluntary act: they may be sinful by participation and consequently. And the acts that make them sinful, are either such as go before, or such as follow after.

1. The antecedent causes are any sinful act which distempereth the body, or any sin which inclineth the fantasy and mind thereto; or the omission of what was necessary to prevent them. 2. The causes which afterwards make them objectively sinful, are the ill uses that men make of them; as when they take their dreams to be divine revelations, or trust to them, or are affrighted by them as ominous, or as prophetic; and make them the ground of their actions, and seduce themselves by the phantasms of their own brains.

Direct. I. Avoid those bodily distempers as much as you can which cause sinful dreams, especially fullness of diet: a full stomach causeth troublesome dreams, and lustful dreams; and hath its ill effects by night and by day.

Direct. II. Endeavour the cure of those sinful distempers of the mind which cause sinful dreams. The cure of a worldly mind is the best way to cure worldly, covetous dreams; and the cure of a lustful heart, is the best way to cure lustful dreams; and so of the rest: cleanse the fountain, and the waters will be sweeter day and night.

Direct. III. Suffer not your thoughts, or tongue, or actions to run sinfully upon that in the day, which you would not dream sinfully of in the night.^c Common experience telleth us, that our dreams are apt to follow our foregoing thoughts, and words, and deeds. If you think most frequently and affectionately of that which is good, you will dream of that which is good. If you think of lustful, filthy objects, or speak of them, or meddle with them, you will dream of them; and so of covetous and ambitious

dreams, and they that make no conscience to sin waking, are not like much to scruple sinning in their sleep.

Direct. IV. Commend yourselves to God by prayer before you take your rest, and beseech him to set a guard upon your fantasy when you cannot guard it. Cast the cure upon him, and fly to him for help by faith and prayer in the sense of your insufficiency.

Direct. V. Let your last thoughts still before your sleep be holy, and yet quieting and consolatory thoughts.^d The dreams are apt to follow our last thoughts. If you betake yourselves to sleep with worldliness or vanity in your minds, you cannot expect to be wiser or better when you are asleep, than when you are awake. But if you shut up your day's thoughts with God, and sleep find them upon any holy subject, it is like to use them as it finds them. Yet if it be distrustful, unbelieving, fearful thoughts which you conde with, your dreams may savour of the same distemper. Frightful and often sinful dreams do follow sinful doubts and fears. But if you sweeten your last thoughts with the love of Christ, and the remembrance of your former mercies, or the foresight of eternal joys, or can confidently cast them and yourselves upon some promise, it will tend to the quietness of your sleep, and to the savouriness of your dreams: and if you should die before morning, will it not be most desirable that your last thoughts be holy?

Direct. VI. When you have found any corruption appearing in your dreams, make use of them for the renewing of your repentance, and exciting your endeavours to mortify that corruption. A corruption may be perceived in dreams, 1. When such dreams as discover it are frequent: 2. When they are earnest and violent: 3. When they are pleasing and delightful to your fantasies: not that any certain knowledge can be fetched from them, but some conjecture as added to other signs. As if you should frequently, earnestly, and delightfully dream of preferments and honours, of the favours of great men, suspect ambition, and do the more to discover and mortify it. If it be of riches, and gain, and money, suspect a covetous mind. If it be of revenge or hurt to any man that you distaste, suspect some malice, and quickly mortify it: so if it be of lust, or feasting, or drinking, or vain recreations, sports and games, do the like.

Direct. VII. Lay no greater stress upon your dreams than there is just cause. As, 1. When you have searched, and find no such sin prevailing in you as your dreams seem to intimate, do not conclude that you have more than your waking evidence discovers. Prefer not your sleeping signs before your waking signs and search. 2. When you are conscious that you indulge no corruption to occasion such a dream, suppose it not to be faulty of itself, and lay not the blame of your bodily temperament, or unknown causes, upon your soul, with too heavy and unjust a charge. 3. Abhor the presumptuous folly of those that use to prognosticate by their dreams, and measure their expectations by them, and cast themselves into hopes or fears by them. Saith Diogenes, "What folly is it to be careless of your waking thoughts and actions, and inquisitive about your dreams? A man's happiness or misery lieth upon what he doth when he is awake, and not upon what he suffereth in his sleep."

^c Cogitationes sanctiores sequuntur somnia blandiora et delectabiliora. Greg. Moral.

^d Iturus in somnum aliquid tecum deferat in memoria et cogitatione in quo placide obdormias, quod etiam somnare

juvet: sic tibi nox ut dies illuminatur, et in deliciis tuis placide obdormies: in pace quiesces, facile evigilabis, et surgens promptus eris ad redeundum in id, unde non totus discessisti.

CHAPTER IX.

DIRECTIONS FOR THE GOVERNMENT OF THE TONGUE.*

Tit. 1. The General Directions.

Direct. 1. UNDERSTAND in general of what moment and concernment it is, that the tongue be well governed and used. For they that think words are inconsiderable, will use them inconsiderately. The conceit that words are of small moment (as some say of thoughts, that they are free) doth cause men to use their tongues as if they were free, saying, "Our lips are our own: who is lord over us?" Psal. xii. 4.

The greatness of the sins and duties of the tongue. 1. The tongue of man is his glory; by which expressively he excelleth the brutes; and a wonderful work of God it is, that a man's tongue should be able to articulate such an exceeding number of words: and God hath not given man so admirable a faculty for vanity and sin; the nobler and more excellent it is, the more to be regarded, and the greater is the fault of them that do abuse it. Hilary compareth them to an ill barber that cuts a man's face and so deformeth him, when his work was to have made him more neat and comely. So it is the office of the tongue to be excellently serviceable to the good of others, and to be the glory of mankind; the shame therefore of its faults is the more unexcusable.

2. The tongue is made to be the index or expresser of the mind; therefore if the mind be regardable, the tongue is regardable. And if the mind be not regardable, the man is not regardable. For our Lord telleth us, that the tree is known by its fruit; an evil tree bringeth forth evil fruits: and "out of the abundance of the heart the mouth speaketh." And Aristotle saith, that "such as a man is, such are his speeches, such his works, and such his life."⁴ Therefore by vain or sinful words you tell men the vanity and corruption of your minds.

3. Men's works have a great dependence on their words; therefore if their deeds be regardable, their words are regardable. Deeds are stirred up or caused by words. Daily experience telleth us the power of speech. A speech hath saved a kingdom, and a speech hath lost a kingdom. Great actions depend on them, and greater consequents.

4. If the men that we speak to be regardable, words are regardable. For words are powerful instruments of their good or hurt. God useth them by his ministers for men's conversion and salvation; and Satan useth them by his ministers for men's subversion and damnation. How many thousand souls are hurt every day by the words of others! some deceived, some puffed up, some hardened, and some provoked to sinful passions! And how many thousand are every day edified by words! either instructed, admonished, quickened, or comforted. Paul saith, 2 Cor. x. 4, "The weapons of our warfare are mighty through God." And Pythagoras could say, that "tongues cut deeper than swords, because they reach even to the soul." Tongue sins and duties therefore must needs be great.

5. Our tongues are the instruments of our Creator's praise, purposely given us to "speak good of his

name," and to "declare his works with rejoicing." It is no small part of that service which God expects from man, which is performed by the tongue; nor a small part of the end of our creation: the use of all our highest faculties, parts, and graces, are expressively by the tongue: our wisdom and knowledge, our love and holiness, are much lost as to the honour of God, and the good of others, if not expressed. The tongue is the lantern or casement of the soul, by which it looketh out, and shineth unto others. Therefore the sin or duty of so noble an instrument is not to be made light of, by any that regard the honour of our Maker.

6. Our words have a great reflection and operation upon our own hearts. As they come from them, so they recoil to them, as in prayer and conference we daily observe. Therefore for our own good or hurt, our words are not to be made light of.

7. God's law and judgment will best teach you what regard you should have to words. Christ telleth you, that by "your words you shall be justified, and by your words you shall be condemned," Matt. xii. 37. And it is words of blasphemy against the Holy Ghost, which are the unpardonable sin. James iii. 2, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." Ver. 6, "The tongue is a fire; a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." James i. 26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." 1 Pet. iii. 10, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Matt. xii. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." The third commandment telleth us, that "God will not hold him guiltless that taketh his name in vain." And Psal. xv. 1—3, "Speaking the truth in his heart, and not backbiting with the tongue," is the mark of him that shall abide in "God's tabernacle, and dwell in his holy hill." And the very work of heaven is said to be the perpetual "praising of God," Rev. xiv. 11. Judge now how God judgeth of your words.

8. And some conjecture may be made by the judgment of all the world. Do you not care yourselves what men speak of you and to you? Do you not care what language your children, or servants, or neighbours give you? Are not words against the king treasonable and capital, as well as deeds? The "wheel of affairs or course of nature is set on fire by words," James iii. 6. I may conclude then with Prov. xviii. 21, "Death and life are in the power of the tongue:" and Prov. xxi. 23, "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble."

Direct. II. Understand well and remember the particular duties of the tongue; for the mere restraint of it from evil is not enough; and they are these: 1. To glorify God by the magnifying of his name; to speak of the praises of his attributes and works. 2. To sing psalms of praise to him, and delight our souls in the sweet commemoration of his excellencies. 3. To give him thanks for the mercies already received, and declare to others what he hath done

The duties of the tongue.

* See the directions for holy conference, part ii. ch. 10.

^a Psal. lvii. 8; xvi. 9; xxx. 12.

^b Matt. vii. 16—18; xii. 33, 34.

^c *Lingua index mentis.* Aristippus being asked, *Quid differat sapiens ab insipiente?* Mitte, inquit, ambos nudos ad ignotos, et disces. Laert. in Aristip.

^e Psal. lxvi. 2; xcvi. 2; cxxxv. 3; cxlviii. 13; xxix. 2; c.

^f Matt. xii. 31. They who use but few words need not many laws, said Charyllus, when he was asked why Lycurgus made so few laws. Plut. Apophtheg. p. 423.

for our souls and bodies, for his church and for the world. 4. To pray to him for what we want, and for our brethren, for the church, and for the conversion of his and our enemies. 5. To appeal to him and swear by his name when we are called to it lawfully. 6. To make our necessary covenants and vows to him, and to make open profession of our belief, subjection, and obedience to him, before men. 7. To preach his word, or declare it in discourse, and to teach those that are committed to our care, and edify the ignorant and erroneous as we have opportunity. 8. To defend the truth of God by conference or disputation; and confute the false doctrine of deceivers. 9. To exhort men to their particular duties, and to reprove their particular sins; and endeavour to do them good as we are able. 10. To confess our own sins to God and man as we have occasion. 11. To crave the advice and help of others for our souls; and inquire after the will of God, and the way to salvation. 12. To praise that which is good in others, and speak good of all men, superiors, equals, and inferiors, so far as there is just ground and cause. 13. To bear witness to the truth, when we are called to it. 14. To defend the cause of the just and innocent, and vindicate them against false accusers; and excuse those causes and persons that deserve excuse. 15. To communicate and convey to others the same good impressions and affections of mind, which God hath wrought on us, and not only the bare truths themselves which we have received. 16. Lastly, to be instruments of common converse; of expressing our mutual affections and respects, and transacting all our worldly business: for learning, arts, manufactures, &c. These are the uses and duties of the tongue."

The sins of the tongue.

Direct. III. Understand and remember what are the sins of the tongue to be avoided. And they are

very many, and many of them very great: the most observable are these:

1. (Not to say any more of the sins of omission; because it is easy to know them, when I have named the duties, which are done or omitted,) among the sins of commission, the first that I shall name is, blasphemy, as being the greatest; which is the reproaching of God: to speak contemptuously of God, or to vilify him, or dishonour him, by the denying of his perfections, and to debase him, by false titles, doctrines, images, resemblances, as likening him to man in any of our imperfections; any thing that is a reproaching of God is blasphemy. Such as Rabshekeh used when he threatened Hezekiah; and such as infidels and heretics use, when they deny his omnipresence, omniscience, government, justice, particular providence or goodness; and affirm any evil of him, as that he is the author of sin, or false of his word, or that he governeth the world by mere deceit, or the like.

2. Another sin of the tongue is, false doctrine, or teaching things false and dangerous as from God. If any falsely say, he had such or such a point by divine inspiration, vision, or revelation, that maketh him a false prophet. But if he only say falsely, that this or that doctrine is contained in the Scripture, or delivered by tradition to the church, this is but to be a false teacher; which is a sin greater or less according to the aggravations hereafter mentioned.

3. Another of the sins of the tongue is, an opposing of godliness indirectly, by false application of true doctrine, and an opposing of godly persons for the

sake of godliness, and cavilling against particular truths and duties of religion; or indirectly opposing the truth or duty under pretence of opposing only some controverted mode or imperfection in him that speaketh or performeth it: a defending of those points and practices which would subvert or undermine religion: a secret endeavour to make all serious godliness seem a needless thing. There are many that seem orthodox, that are impious and malicious opposers of that truth in the application, which themselves do notionally hold, and positively profess.

4. Another great sin of the tongue is, the profane deriding of serious godliness, and the mocking, and jesting, and scorning at godly persons as such; or scorning at some of their real or supposed imperfections, for their piety sake, to make them odious, that piety through them might be made odious. When men so speak, that the drift and tendency of their speech is to draw men to a dislike of truth or holiness; and their mocks or scorns at some particular opinion, or practice, or mode, doth tend to the contempt of religion in the serious practice of it. When they mock at a preacher of the gospel, for some expressions or imperfections, or for truth itself, to bring him and his doctrine into contempt; or at the prayers and speeches of religious persons, to the injury of religion.

5. Another great sin of the tongue is, unjustly to forbid Christ's ministers to preach his gospel, or speak in his name; or to stand up against them and contradict, resist, and hinder them in the preaching of the truth; and, as Gamaliel calls it, "to fight against God," Acts v. 39. Yet thus they did by the apostles; ver. 46, "When they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go." So Acts iv. 18, 19, "And they called them and commanded them not to speak at all, nor teach in the name of Jesus; but Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." 1 Thess. ii. 15, 16, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. Forbidding us to speak to the gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." As Dr. Hammond paraphraseth it, "And this generally is the ground of their quarrel to us, that in spite of their prohibition we preach to the gentiles."

6. Another sin of the tongue is, profane swearing, either by God or by creatures: and also all light and unreverent use of the name and attributes of God, of which more afterwards.

7. Much more is perjury or forswearing a most heinous sin, it being an appealing to God, the author and defender of truth, to bear witness to an untruth, and to judge the offender; and so a craving of vengeance from God.

8. Lying also is a great and common sin of the tongue: of which more anon.

9. Another sin of the tongue is, hypocritical dissembling, which is worse than mere lying: when men's tongues agree not with their hearts, but speak good words in prayer to God, or conference with men, to cover evil intentions or affections, and to represent themselves to the hearers as better than they are.

10. Another is, ostentation or proud boasting,

† Plato rectè dicere, in quatuor scindit: 1. Quid dicere oportet. 2. Quam multum dicere. 3. Ad quos. 4. Quando sit dicendum: ea oportet dicere quæ sint utilia et dicenti et auditori: nec nimis multa nec pauciora quam satis est.

Si ad peccantes seniores dicendum sit, verba illi ætati congrua loquamur: sin vero ad juniores dicendum sit, majore auctoritate utamur in dicendo. Laert. in Plat.

either of men's wit and learning, or greatness, or riches, or honour, or strength, or beauty, or parts, or piety, or any thing that men are proud of.^h As the faithful "do make their boast in God," Psal. xxxiv. 2; xlv. 8, and in the "cross of Christ," by which "they are crucified to the world," Gal. vi. 14; so the covetous "boast themselves in the multitude of their riches," Psal. xlix. 6, and the "workers of iniquity boast themselves against the righteous, and the proud do triumph and speak hard things," Psal. xciv. 2—4. "Even against the Lord," do they boast, in their boasting against his people, Ezek. xxxv. 13. So far as pride prevaileth with men, they are apt to "boast themselves to be somebody," Acts v. 36. Either openly, as the more foolish do, or cunningly by the help of fair pretences, as the more ingenious proud ones do.

11. Another sin of the tongue is, unseasonable speaking of common things when holy things should be preferred; as on the Lord's day, or at the time of public worship, or when the company, occasion, or opportunity call for holy speeches: worldlings are talking, as Saul, of their asses, when they should talk of a kingdom, 1 Sam. ix. x. To speak about your callings and common affairs is lawful, so it be moderately and in season; but when you talk all of the world and vanity, and never have done, and will scarce have any other talk in your mouths, and even on God's day will "speak your own words," Isa. lviii. 13, this is profane and sinful speaking.

12. Another common sin of the tongue is, a tempting and persuading others to sin, enticing them to gluttony, drunkenness, wantonness, fornication, or any other crime; as men that "not only do the same, but have pleasure in them that do them," Rom. i. 32. This is to be the instruments and servants of the devil, and most directly to do his work in the world. The same I may say of unjust excusing, extenuating, or defending the sins of others, or commanding, alluring, affrighting, or encouraging them thereto.

13. Another is, a carnal manner of handling the sacred things of God, as when it is done with lightness, or with unsuitable curiosity of words, or in a ludicrous, toyish manner, especially by the preachers of the gospel themselves; and not with a style that is grave and serious, agreeable to the weight and majesty of the truth.

14. Another is, an imprudent, rash, and slovenly handling of holy things; when they are spoken of so ignorantly, unskilfully, disorderly, or passionately, as tendeth to dishonour them, and frustrate the desired good success.ⁱ

15. Another sin of the tongue is, the reviling or dishonouring of superiors; when children speak unreverently and dishonourably to or of their parents; or subjects of their governors; or servants of their masters, either to their faces, or behind their backs. "They are not afraid to speak evil of dignities," 2 Pet. ii. 10; Jude 8.

16. Another is, the imperious contempt of inferiors, insulting over them, provoking and discouraging them. Eph. vi. 4, "Fathers, provoke not your children to wrath."

17. Another sin of the tongue is, idle talk and multitude of useless words; a babbling loquacity, or unprofitableness of speech; when it is speech that tendeth to no edification, nor any good use for mind, or body, or affairs.

18. Another sin is, foolish talk, or jesting in levity and folly, which tendeth to possess the minds of the hearers with a disposition of levity and folly like the speakers. Eph. v. 4, "Foolish talking and jesting are things not convenient." Honest mirth is lawful; and that is the best which is most sanctified, as being from a holy principle, and about a holy matter, or to a holy end: as "rejoicing in the Lord always," Phil. iv. 4. "If any be merry let him sing psalms," James v. 13. But such a light and frothy jesting, as is but the vent of habitual levity by idle words, is not allowable. But especially those persons do most odiously abuse their tongues and reason, who counterfeit idiots or fools, and use their wit to cover their jests with a seeming folly, to make them the more ridiculous, and make it their very profession to be the jesters of great men. They make a trade of heinous sin.

19. Another sin is, "filthy speaking," Eph. v. 4; obscene and ribald talk; which the apostle calls "corrupt or rotten communication," Eph. iv. 29; when wanton, filthy minds do make themselves merry with wanton, filthy speeches. This is the devil's preparative to whoredom and all abominable uncleanness; for when the tongue is first taught to make a sport of such filthy sins, and the ear to be delighted in it, or be indifferent to it, there remaineth but a small step to actual filthiness.

20. Another sin of the tongue is, cursing; when men wish some mischief causelessly or unwarrantably to others. If you speak but in passion or jest, and desire not to them in your hearts the hurt which you name, it is nevertheless a sin of the tongue, as it is to speak blasphemy or treason in a passion or in jest; the tongue must be ruled as well as the heart. But if really you desire the hurt which you wish them, it is so much the worse. But it is worst of all, when passionate, factious men will turn their very prayers into cursings, calling for fire from heaven, and praying for other men's destruction or hurt; and pretending Scripture examples for it; as if they might do it unwarrantably, which others have done in other cases in a warrantable manner.

21. Slandering is another sin of the tongue; when out of malice and ill will, men speak evil falsely of others to make them odious or do them hurt: or else through uncharitable credulity, do easily believe a false report, and so report it again to others; or through rashness and unruliness of tongue, divulge it, before they try it, or receive either just proof, or any warrantable call to mention it.

22. Another sin is, backbiting and venting ill reports behind men's backs, without any warrant. Be the matter true or false, as long as you either know it not to be true, or if you do, yet vent it to make the person less respected, or at least without a sufficient cause, it is a sin against God, and a wrong to men.

23. Another sin is, rash censuring, when you speak that evil of another, which you have but an uncharitable surmise of; and take that to be probable which is but possible, or that to be certain which is but probable against another.^k

24. Another sin is, railing, reviling, or passionate, provoking words, which tend to the diminution of charity, and the breach of peace, and the stirring up of discord, and of a return of railing words from others, contrary to the love, and patience, and meekness, and gentleness which become saints.

^h Quod facere instituis noli predicare: nam si facere nequiveris, rideberis. Pittaci Sent. in Laert.

ⁱ Didymus Alex. on James iii. of bridling the tongue, saith, Non putandum est de peccato prolative sermonis, quæ solæcismos et barbarismos quidam vocant, hæc fuisse dicta.

^k Existimant loquacitatem esse facundiam, et maledicere omnibus, bonæ conscientie signum arbitrantur. Hieron. Cont. Helvid.

25. Another sin is, cheating, deceiving, overreaching words; when men use their tongues to defraud their neighbours, in bargaining for their own gain.

26. Another sin of the tongue is, false witness-bearing, and false accusing; a sin which cries to God for vengeance, who is the justifier of the innocent.

27. Another sin of the tongue is, the passing an unrighteous sentence in judgment: when rulers absolve the guilty or condemn the just, and call evil good and good evil, and say to the righteous, "Thou art wicked," Prov. xxiv. 24.

28. Another sin of the tongue is, flattery; which is the more heinous by how much more hurtful. And it is most hurtful, 1. When it tendeth to delude men in the greatest things, even the state of their souls. The flattery of a preacher that deceiveth men, as in the name of Christ, is of all other flattery the most pernicious; to make the unregenerate believe that they are regenerate, and the ungodly to believe that they are godly, and the unjustified to believe that they are justified, and the children of Satan to believe that without conversion they may be saved; to make a worldling, a swearer, a glutton, a drunkard, a fornicator, a formal hypocrite, or a hater of holiness, believe that such as he may come to heaven without the sanctifying, renewing work of the Holy Ghost; this is the most eminent service of the devil that the tongue of any man can do him, except it be the very open opposers of religion. As the devil useth more to flatter men to hell, than to frighten them thither, so do his ministers and instruments. And all doctrines of libertinism and looseness, which warrant men to do evil and to neglect a holy life, are of the two a more dangerous way of flattery, than that which consisteth but in misapplication. Thus also carnal friends do use to flatter a sinner into presumption and false hopes, when they see him convinced of his sin and misery, and say, Trouble not yourself; God is merciful, and you have lived well, and been a good neighbour, and done nobody harm, and if such as you be not saved, God help a great many. Thus when a convinced sinner is striving to get out of the devil's snares, the servants of Satan rock him asleep again, by false and flattering speeches and deceit. 2. Flattering is pernicious when it tendeth to the hurt of many; as when rulers are deceived and perverted by it to the destruction of the people and themselves.¹ Prov. xxvi. 28, "A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin." See 1 Thess. ii. 5; Ezek. xii. 24; Psal. xii. 2, 3.

29. Another sin is, a jeering, mocking, deriding, or scorning at others, either for their infirmities of body or mind, or for their virtues, or through envy and malice, or pride, or a custom of deriding, scornful speech. "Scorners delight in scorning," Prov. i. 22. See Psal. xxii. 7; xlv. 13; lxxix. 4. Especially when sinners scorn at the reproofs and counsels of the godly, and cast them all back into their faces with contempt; for he that "reproveth a scorner getteth himself a blot," Prov. ix. 7, 8. "A scorner loveth not one that reproveth," Prov. xv. 12.

30. Another tongue sin is, idolatry or false worship; the praise of idols, or praying to them, or making songs, or speeches, or disputes for them; as also the false worship of the true God. These among others are the sins of the tongue to be avoid-

ed. No wonder if there be yet more, for the "tongue is *ὁ κόσμος τῆς ἀδικίας*, a world of iniquity," James iii. 6.

Direct. IV. When you have thus understood the duties and sins of the tongue, and the greatness of them, the next thing which you must be most careful and diligent about is, that you keep all that upon the heart which should be upon the tongue, and keep the heart clean from that which the tongue must be kept clean from.² The principal work must be about the heart; for "out of the abundance of the heart the mouth speaketh." 1. The tongue will be no other way effectually governed; if the heart be upon the world, the tongue will most commonly be upon the world; you may force it a little against your hearts, but it will be to a very unconstant obedience; when you ever so little loose the reins it is gone. If the heart be proud, the tongue will speak proudly; if the heart be lustful, or vain, or malicious, the words will ordinarily be so too. 2. Or if you can force the tongue to go against the heart, it is but a hypocritical reformation. A vain, a proud, a worldly, a wanton, a malicious or ungodly heart will condemn you, though the tongue was forced to speak humbly, chastely, patiently, or piously. Therefore if you would overcome the vanity, or worldliness, or wantonness, or any other corruption of your speech, first set yourselves to overcome the same corruption in your hearts, and to revive and actuate the contrary graces. And if you would use your tongues to the honour of God, and the edification of men, wind up the spring of those holy affections which must be as water to the mill. It is the use of the tongue to express the mind: and it is the use of holy speech to be the expression of a holy mind. And do you think to express that which you have not? Will you make a duty of a lie? If you would speak of Christ or heaven with seriousness, see that your hearts are seriously set upon Christ and heaven. When you go into any company where you should speak for God, and for the hearers' good, endeavour beforehand to get a deep impression on your hearts of those attributes or truths of God which you would express; and to revive the sense of that upon yourselves which you would make others sensible of. Stir up within you the love of God, and the love of holiness and truth, and a love of the souls of them you speak to; and then you will be as a conduit which runs as soon as the cock is turned, because it is always full of water.

Direct. V. Labour for understanding in the matters on which you should discourse. Ignorance denieth provision for discourse, or furnisheth you only with chaff and vanity, and maketh you so speak as that it were better to say nothing. Knowledge and wisdom are continual storehouses of good and profitable talk: such as the "scribe instructed to the kingdom of heaven, that bringeth out of his treasure things new and old," Matt. xiii. 52. When a man understandeth the matter which he is to speak of, he is furnished to speak understandingly of it to others, and to defend it against gainsayers. Psal. xxxvii. 30, 31, "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment: the law of his God is in his heart; none of his steps shall slide." Prov. x. 31, 32, "The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out: the lips of the righteous know what is acceptable; but the mouth of the wicked speak-

sensus. Sent. Pittaci in Laertio. Bias percontanti homini impio quid esset pietas, nihil respondet; cumque ille silentii causam sciscitaretur, quia, inquit, de rebus nihil ad pertinentibus quaeris. Laert.

¹ Indignum hominem divitiarum gratiā laudare noli. Bias in Laert.

² Loqui quam sentis, et sentire quam loqueris, ut Seneca. — Fidum nihil lingua loqui valet, dum cordi duplex altè insidet

eth frowardness." Wise men are never unprovided for wise speech; but the mouth of fools bewrayeth their folly. Prov. xv. 2, "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." Chap. xiv. 3, "In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them." Chap. xviii. 6, 7, "A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul." But you will say, To tell us that we should get wisdom, is a word soon spoken, but not a thing that is easily or quickly done. It is very true; and therefore it is as true, that the tongue is not easily well used and governed; for men cannot express the wisdom which they have not, unless it be by rote: therefore you must take Solomon's counsel, Prov. ii. 1—6, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear to wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom," &c.—

Direct. VI. In the mean time learn to be silent till you have learned to speak. Let not your tongues run before your wits; speak not of that which you do not well understand, unless as learners, to receive instruction. Rather of the two speak too little than too much.* Those that will needs talk of things which they understand not, do use, either to speak evil of them, (as Jude 10,) when they are good; or to speak evil of them, be they good or bad. He that cannot hold his tongue well, cannot speak well. "Eccles. iii. 9, "There is a time to keep silence, and a time to speak." Amos v. 13, "There is a time so evil, that the prudent should keep silence." At such a time *Nihil æque proderit quam quiescere, et minimum cum aliis loqui et plurimum secum*, saith Seneca: It is then the best way to be quiet, and to say little to others, and much to yourselves. You have two ears and one tongue: hear twice and speak once: we oftener repent of speaking than of being silent. Few words are quickly answered for. To be wary and sparing of your speech doth not only avoid abundance of contention, danger, and repentance, but also procureth you a reputation of wisdom. Plutarch saith well, that *Pauca loquentibus paucis legibus opus est*: There needs but few laws for them that speak but few words. When one said to the cynic, when he was much silent, If thou art a wise man, thou dost foolishly; if thou be a fool, thou dost wisely. He answered, *Nemo stultus tacere potest*, A fool cannot hold his tongue: and he that cannot hold his tongue cannot hold his peace. Pythagoras's counsel in this agreeth with Christ's, *Aut sile, aut offer silentio meliora*, Either be silent, or say something that is better than silence. It was a wise answer of him that being asked whom covetous landlords and whom covetous lawyers hated most; did answer to the first, Those that eat little and sweat much; (for they usually live long, and so their leases are not soon expired;) and to the second, Those that speak little and love much; for such seldom make any work for lawyers. Two things are requisite in the matter of your speech; that it be somewhat needful to be spoken, and that it be a thing which you understand. Till then be silent.

Direct. VII. Take heed of hasty rashness in your speech; and use deliberation, especially in great or

* James i. 19, "Slow to speak, slow to wrath." Prov. xvii. 28.

in doubtful things.* Think before you speak: it is better to try your words before you speak them than after; a preventing trial is better than a repenting trial; but if both be omitted, God will try them to your greater cost. I know, in matters that are thoroughly understood, a wise man can speak without any further premeditation, than the immediate actuating of the knowledge which he doth express; but when there is any fear of misunderstanding, or a disability to speak fitly and safely without forethoughts, there hasty speaking without deliberation (especially in weighty things) must be avoided: Prov. xxix. 20, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Especially take heed in speaking either to God in prayer, or in the name of God, or as from God in preaching or exhortation, or about the holy matters of God in any of thy discourse; Eccles. v. 1, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools: for they consider not that they do evil:" that is, watch thyself in public worship, and be forwarder to learn of God and to obey him, as sensible of thy ignorance and subject to his will, than to offer him thy sacrifice (as if he stood in need of thee) while thou neglectest or rejectest his commands. Ver. 2, 3, "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through multitude of business, and a fool's voice is known by multitude of words:" that is, come to God as an obedient learner and a receiver, and not as a giver; and therefore be readier to hear what he hath to command thee, than to pour out many words before him, as if he would accept and hear thee for thy babbling. If loquacity and forwardness to talk many undigested words be a sign of folly among men, how much more when thou speakest to God that is in heaven!

Direct. VIII. Keep a holy government over all your passions, (as aforesaid,) and especially try all those words with suspicion which any passion urgeth you to vent. For passion is so apt to blind the judgment, that even holy passions themselves must be warily managed, and feared, as you carry fire among straw or other combustible matter. As "grievous words stir up anger," Prov. xv. 1; so anger causeth grievous words. "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools," Eccles. vii. 9. To govern the tongue when you are in any passion, (either love, or fear, or grief, or anger,) is like the governing of a ship in storms and tempests, or the managing of a horse that is fierce and heated. Prov. xiv. 16, 17, "The fool rageth and is confident: he that is soon angry dealeth foolishly." Chap. xxi. 19, "It is better to dwell in the wilderness than with a contentious, angry woman." Chap. xxix. 22, "An angry man stirreth up strife, and a furious man aboundeth in transgression." There is no ruling the tongue if you cannot rule the passions: therefore it is good counsel, chap. xxii. 24, "Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his way, and get a snare to thy soul."

Direct. IX. Foresee your opportunities of profitable discourse, and your temptations to evil speeches. For we are seldom thoroughly prepared for sudden, unexpected accidents. Consider when you go forth, what company you are like to fall into, and what good you are like to be called to, or what evil you are likeliest to be tempted to: especially consider

* *Noli cito loqui: est enim insanis indicium.* Bias in Laert.

the ordinary stated duties and temptations of your daily company and converse.

Direct. X. Accordingly (besides your aforesaid general preparations) be prepared particularly for those duties and those temptations: carry still about with you some special preservatives against those particular sins of speech which you are most in danger of; and some special provisions and helps to those duties of speech, which you may be called to: as a surgeon will carry about with him his instruments and salves which he is like to have use for, among the persons that he hath to do with; and as a traveller will carry such necessities still with him, as in his travels he cannot be without. If you are to converse with angry men, be still furnished with patience and firm resolutions to "give place to wrath," Rom. xii. 19. If you are to converse with ignorant, ungodly men, go furnished with powerful, convincing reasons, to humble them and change their minds. If you are to go amongst the cavilling or scornful enemies of holiness, go furnished with well-digested arguments, for the defence of that which they are likeliest to oppose, that you may shame and stop the mouths of such gainsayers. This must be done by "the Sword of the spirit, which is the word of God," Eph. vi. 17. Therefore be well acquainted with the Scripture, and with particular plain texts for each particular use: by them the "man of God is complete, thoroughly furnished to every good work," 2 Tim. iii. 17.

Direct. XI. Continually walk as in the presence of God, and as under his government and law, and as those that are passing on to judgment.^p Ask yourselves, whatever you say: 1. Whether it be fit for God to hear? 2. Whether it be agreeable to his holy law? 3. Whether it be such speech as you would hear of at the day of judgment? If it be speech unmeet for the hearing of a grave and reverend man, will you speak it before God? Will you speak wantonly, or filthily, or foolishly, or maliciously, when God forbiddeth it, and when he is present and heareth every word, and when you must certainly give account to him of all?

Direct. XII. Pray every morning to God for preservation from the sins of speech that you are liable to that day. Commit the custody of your tongues to him; not so as to think yourselves discharged of it, but so as to implore and trust his grace. Pray as David, "Set a watch, O Lord, before my mouth; keep the door of my lips; incline not my heart to any evil thing: and that the words of your mouth and the meditations of your heart, may be acceptable to him," Psal. cxli. 3, 4; xix. 14.

Direct. XIII. Make it part of your continual work, to watch your tongues. Carelessness and negligence will not serve turn in so difficult a work of government. James telleth you that to tame and rule the tongue, is harder than to tame and rule wild beasts, and birds, and serpents: and as the ruling of a horse by the bridle, and of a ship that is driven by fierce winds: and that the "tongue is an unruly evil: and that he that offendeth not in word, is a perfect man, and able also to bridle the whole body," James iii. Make it therefore your study and work, and watch it continually.

Direct. XIV. Call your tongues daily to account, and ask yourselves, what evil you have spoken, and what good you have omitted, every day; and be humbled before God, in the penitent confession of the sin which you discover, and renew your resolution for a stricter watch for the time to come. If your servant be every day faulty, and never hear of it, he will take it as no fault, and be little careful to

amend: nay, you will remember your very ox of his fault when he goeth out of the furrow, by a prick or stroke, and your horse when he is faulty, by a spur or rod. And do you think if you let yourselves, even your tongues, be faulty every day, and never tell them of it, or call them to account, that they are ever like to be reformed, and not grow careless and accustomed to the sin? Your first care must be for preventing the sin, and doing the duty; saying, as David, Psal. xxxix. 1-3, "I said, I will take heed to my ways, that I offend not with my tongue; I will keep my mouth with a bridle while the wicked is before me: I was dumb with silence, I held my peace." Psal. xxxv. 28; lxxi. 24, "My tongue shall speak of thy righteousness and of thy praise all the day long." Psal. cxix. 172, "My tongue shall speak of thy word." Psal. xlv. 1, My tongue is as the pen of a ready writer." But your next care must be, to repent of the faults which you commit, and to judge yourselves for them, and reform: remembering that "there is not a word in your tongues, but is altogether known to God," Psa. cxxxix. 4.

Direct. XV. Make use of a faithful monitor or reprover. We are apt, through custom and partiality, to overlook the faults of our own speech. A friend is here exceeding useful. Desire your friend therefore to watch over you in this: and amend what he telleth you of; and be not so foolish as to take part with your fault against your friend.

Tit. 2. Special Directions against profane Swearing, and using God's name unreverently and in vain.

1. To swear is an affirming or denying of a thing, with an appeal to some What an oath is. other thing or person, as a witness of the truth, or avenger of the untruth, who is not producible as witness or judge in human courts. An affirmation or negation is the matter of an oath: the peculiar appellation is the form. It is not every appeal or attestation that maketh an oath.^a To appeal to such a witness as is credible and may be produced in the court, from a partial, incredible witness, is no oath. To appeal from an incompetent judge, or an inferior court, to a competent judge, or higher court, is no swearing. To say, I take the king for my witness, or I appeal to the king, is not to swear by the king; but to say, I take God to witness, or I appeal to God as the judge of the truth of what I say, is to swear by God. But to appeal to God as a righteous Judge, against the injustice or cruelty of men, without relation to his attesting or judging any affirmation or negation of our own, is no swearing by him, because there wanteth the matter of an oath. An oath is an appeal to some supernatural or higher and more terrible power, than that of the court or person we swear to, to make our testimony the more credible, when other evidences of certainty or credibility are wanting. So that a legal testimony or appeal are not swearing.

Swearing is either just and lawful, or sinful and abusive. To a What is a lawful oath. just and lawful oath it is necessary, 1. That it be God alone ultimately that we swear by; because no witness and avenging judge above human courts can be appealed to but God: and therefore to swear by any creature properly and in the sense that God is sworn by, is to idolize it, and to ascribe to it the properties of God.^r (Of which more anon.) 2. It is necessary to a just oath, that the matter be true as it is assertory or negative; and also if it be promissory, that the matter be, 1. Honest and lawful, 2. and possible. And where any one of these is wanting, it is unlawful. 3. It is needful

^p Psal. cxxxix. 4.

^q Deut. vi. 13; x. 20.

^r Isa. xlviii. 1; Jer. iv. 2.

that there be an honest end; for the end is a principal ingredient in all moral good and evil. 4. It is needful that it be done upon a sufficient call and honest motives, and not unnecessarily or without just reason. 5. And the manner and circumstances must be lawful.

An oath is an equivocal word, taken sometimes for that which is formally so, as before described; and sometimes for that which is but the matter and expressive form without any real intent of swearing. Or, an oath is taken either for the whole human act completely, containing the words signifying and the purpose signified; or else for the outward sign or words alone. (As the word prayer signifieth sometimes the bare form of words, and sometimes the words and desire signified by them. And as the word sacrament is sometimes taken for the external signs only, and sometimes for the signs with the mutual covenanting and actions signified.) Here it may be questioned,—

Quest. Whether it be swearing or not, which is frequently used by ignorant, careless people, who use the words or form of an oath, in mere custom, not knowing what an oath is, nor having any thought or purpose of appealing to God, or to the creature by which they swear. The reason of the doubt is, because it seemeth to be but the matter or external part of an oath; and it is the form that specifieth and denominateth. He that should ignorantly speak the words of an oath in Latin or Greek, while he understandeth not the language and intendeth no such thing, doth not swear.

How far the intent of the swearer (as of the baptizer or baptized to baptism) is necessary to the being of an oath.

Ans. 1. In the full and properest sense of the word, it is before God no oath if there be no intent of confirming your speech by an appeal to God, or to that which you swear by. As a ludicrous washing and using the words of baptism, is no true baptism, no more than a corpse is a man. (And thus it is true which the papists say, that the intention of the baptizer is necessary to the being of baptism; that is, it is necessary to the being of sacramental administration to the baptizer himself, before God, that he really intend to baptize; and it is necessary to the being of baptism before God in the person baptized, that he himself if at age, or those that have power to dedicate him to God if he be an infant, do really intend it; and it is necessary to the being of the external ordinance *in foro ecclesiæ*, before the church, that both the baptizer and baptized do profess or seem to intend it.) 2. But if you use such words as are the ordinary form of an oath in a language which you understand, so as the hearers may justly suppose you to understand it, it is an oath, *coram hominibus*, before men, and in the latter narrower sense of the word. And it shall be obligatory and pleadable against you in any court of justice by those you swear to; yea, and God himself doth take you thereby to be obliged thus to men: and if it be a profane, causeless swearing, men must call it an oath; for they see not the heart; even as they must take him to be baptized that professeth to intend it; and *in foro humano*, it is so indeed: and God himself will account you a sinner, even one that useth the external form of an oath, and that which before men is an oath, to the wrong of his name and honour, and to the scandal of others. And it will not excuse you that you knew not that it was an oath, or that you knew not the nature of an oath, or that you rashly used it, not considering that it was an oath; for you were bound to have known and to have considered; you should have done it, and might

^a Deut. x. 20; Isa. xlv. 23; Ixv. 16; Jer. iv. 2.

have done it if you would. But if they were words which you could not know to have been the form or expressions of an oath, but the hearers might perceive that you meant no such thing, but something else, then you are excusable, if you had just cause to use them.

II. As to the case of swearing by creatures, how far it is sinful; it is just like the case of worshipping images, or by images. He that worshippeth an image or any creature as God, and ultimately terminateth his worship in it, doth commit direct and full idolatry;^a which is so much the greater sin, by how much the baser the thing is which he idolizeth. But if he make the image or creature but his medium of that worship which should be immediately offered to God, in whom it is ultimately terminated, then it is not gross idolatry, but it is false and forbidden worship of the true God. But if the creature be made but the medium of that worship which God would have offered him by a medium, then it is lawful so to use or worship it (as to honour and admire God as appearing in his works; to give that worship or honour to our parents and rulers as his officers, which is ultimately terminated in God). Just so is it in the case of swearing; for swearing is a part of the worship of God. He that sweareth by any creature as a god, or as the avenger of those that by falsehood elude the judgment of man, doth commit idolatry in it;^a as Julian did when he swore by the sun (which he praised by his orations and worshipped as God). But he that only sweareth so by a creature, as to intend God ultimately as the witness and avenger, but yet so as that the creature only is named, or so named as hath an appearance of idolatry, or tendeth to entice the mind from God, or scandalously to obscure his honour, or in any other forbidden way, doth swear by the true God intentionally, but in a sinful manner. But he that directly sweareth by God, (upon a just call,) and by the creature (or nameth the creature rather) but in a just, and clear, and inoffensive subordination to God, is excusable. So we use to lay our hands on the Bible and thus to swear, So help me God, and the contents of this book. Thus on great occasions many good men in their writings to clear themselves from some calumny have said, I call God, and angels, and men to witness. Many in naming creatures intend rather a curse than a swearing by the creature: as, If it be not so, let God destroy me by this fire, or this water, &c.

Quest. Is it lawful to lay hands on the book and kiss it in swearing as is done in England?

Resp. To take an oath as imposed in England with laying the hand on the Bible and kissing it, is not unlawful.

Proved 1. That which is not forbidden by God is lawful (before God). But so to take an oath is not forbidden by God—Therefore, &c. The minor will be sufficiently proved by disproving all the pretences of a prohibition. The major needeth no proof.

2. If it be forbidden it is either, 1. As an act in worship not commanded, and so will-worship. 2. Or as a significant ceremony in worship not commanded. 3. Or as an uncommanded significant ceremony, which hath in itself some forbidden matter or manner. But it is not forbidden in any of these respects; therefore not at all.

1. Not as an act not commanded in worship; for *a quatenus ad omne valet consequentia*, then all acts in worship not commanded would be unlawful, which is false: for, 1. The acts used in swearing,

^a Amos viii. 14; Hos. iv. 15; Zeph. i. 5; Jer. xii. 16; Isa. xix. 18.

Gen. xxiv. 2; xiv. 22; Apoc. x. 5, were not commanded and yet lawful; of which more anon. 2. God hath not commanded what tune to sing a psalm in, what division to make of the Bible into chapters and verses, whether to use a written or a printed Bible, what words, what method, what particular text to choose, what translation to use, with many such like.

II. Not as a significant ceremony not commanded; for then all such should be forbidden, which is not true. For, 1. Abraham's swearing by lifting up the hand, (and so the angels, Apoc. x.) and Abraham's servant by putting his hand under the thigh, were significant ceremonies. And he that will say they were commanded must prove it. The contrary may well by us be supposed, 1. Because no such law is notified in Scripture, and here *non apparere* and *non esse* are equal, because of the perfection of God's laws. 2. Because it is mentioned, as Pareus and other commentators note, as some accustomed rite, and so dependeth not on any particular precept to Abraham alone as a prophet. 3. Because it is not one but several sorts of swearing rites that are mentioned, lifting up the hand, and putting it under the thigh.

2. Almost all christians take some uncommanded significant ceremony in swearing to be lawful. The ceremony mentioned by Pareus, *ibid.* as used in the Palatinate, is such, of lifting up three fingers, *Hodie nos juramus, digitis tribus dextræ sublati, invocantes vindictam S. Trinitatem.* The English annotations tell you that the customs of countries are very various in this point, yet most agree in adding some outward attestation of action or gesture to words in taking of an oath, to make it better remembered and more regarded, than bare words of affirmation, promise, or imprecation. And Josephus (cited by Grotius) tells us it was then the custom among the Jews to swear by this ceremony of putting the hand under the thigh (whether in token of subjection, or because it was the place of the sword, the instrument of revenge, as Grotius and others, or in expectation of the promised seed, as the fathers thought). And the case of Joseph's adjuration shows it. *Vid. Perer. in Gen. xiv. and xxiv.*

3. An action of another part of the body is no more forbidden to express the mind by, than of the tongue. God never said, you shall no way express your minds in things sacred or civil, but by the tongue. A change of the countenance may express it; a frown, or a pleasant look. (*Index animi vultus.*) Paul did lift up the hand to the Jews when he would speak for himself; Christ made as if he would have gone further, Luke xxiv. Words are not natural signs, but invented and arbitrary in particulars, though the power of speaking words so invented and learned be natural. If it be lawful to use significant words, not commanded in worship, it is lawful to use significant actions (under due regulation). Therefore all the ancient churches, without one contradictor that ever I read of, did use many such. Though Augustine, Ep. ad Januar. sadly complaineth that then they were grown to an oppressive number; yet he never speaketh against the thing itself. To stand up at the creed is a significant expression of consent, which not only all the churches else, but the old non-conformists never scrupled, nor do the present as far as I can learn: whether to sit, stand, or kneel, at singing psalms, is left at liberty. To put off the hat is a significant ceremony or act in worship, not commanded in itself, nor used of old for the same signification as now. And where the covering of the head doth signify reverence, it is better than to be bare. In one country custom maketh standing

up, in another sitting and hanging down the head, in another kneeling, in another prostration, to be the sign of reverence, which accordingly may be used in God's service. When covenants between God and the people are renewed, consent may, lawfully be expressed either by standing up or by holding up the hand, (by which suffrages in things sacred were used to be given,) or by subscribing, or by voice. For God hath commanded us the expressing of consent, reverence, &c., but left the word, gesture, or expressing sign to liberty. He that affirmeth that God hath left no other signification of our minds in sacred things to our liberty, but tied us to words alone, must prove what he saith (which he must do against Scripture, against nature, and against all the judgment and custom of all Christ's churches and of the world).

III. If laying the hand on the book and kissing it be unlawful for any special matter or manner forbidden more than other significant acts, it is for some of the reasons named by you: which now I will answer.

I. *Object.* It savoureth of the Romish superstition. *Ans.* 1. Not at all; prove that if you can. 2. Superstition is the feigning of things to be pleasing or displeasing to God which are not, and using or disusing them accordingly; whatever be the etymology of the word, *Superstitium cultus*, or *supra statutum*, &c. it is certain that the common use of it among heathens (as Plutarch at large) and christians was, for an erroneous, undue fear of God, thinking this or that was displeasing or pleasing to him, to be done or to be avoided, which was not so, but was the conceit of a frightened, mistaking mind. Therefore to say that God is displeased with this signification of the mind, when it is not so, nor can be proved, is superstition. And this is not the solitary instance of Satan's introducing superstition under pretence of avoiding superstition. 3. The sense of the law is to be judged of by the law, and by the notorious doctrine and profession of the law-makers and of the land; which here renounceth the superstitious use of it. But I confess I was more afraid that the papists had too much derogated from the Scripture, than given too much to it. And they profess that they swear not by a creature. *Vid. Perer. ubi sup. in Gen. xxiv. 2.*

Object. But Pareus, &c. in Gen. xxiv. 2, saith, *Non absque superstitione fit cum super crucifixum aut codicem Evangelii digitis impositis juratur, ut fit in Papatu.*

Ans. 1. But that same act which in *Papatu* is superstitious because of superstitious conceits and ends, is not so in all others that have none such. 2. It is no new thing to be quick in accusing our adversaries: but Pareus addeth not a syllable of proof; and if he had, it must have been such as touched not us, or else invalid.

Object. Some good men have scrupled it. *Ans.*

1. Ten thousand to one such have not scrupled it. 2. They are not our gods nor law. 3. The quakers and the old anabaptists (and they say Origen) scrupled, yea, condemned all swearing, or all imposed oaths. And if we avoid all as sin which some good men have scrupled, we shall make superstition a great part of our religion: and when on the same grounds we have but practised all as duty, which some good men have taken for duty, we shall quite out-go the papists. He that readeth Beda, Boniface, and abundance such pious writers, will soon see, that godly or fanatical religious persons, dreams, visions, strict opinions, confident assertions, and credulous believing one another, with the hope of improving such things against pagans and Jews, for christianity, brought in almost all the legends and superstitions of the papists.

II. *Object.* Our common-law commissions, that give authority to examine persons, direct it to be done *supra sacramenta sua per sancta Dei evangelia fideliter præstanda*: and in the form of administrations in ecclesiastical courts the words are, *Ad sancta Dei evangelia rite et legitime jurati*: whether these forms do not infer that in their first use, (at least,) persons either swore by the evangelists or offended in that mode of swearing; and our common-law calls it a corporal oath, from touching the book.

Ans. 1. To know the sense of our present law it is not necessary that we know the sense of the first users of the form. For the law is not now the king's law that first made it, (he hath no law that hath no government,) but the king's law that now reigneth, and beareth his sense. 2. To justify our obedience to a law, it is not necessary that we prove every phrase in that law to be fitly expressed. 3. But examine it well, and try whether it be not also fit and laudable.

1. There are three things conjoined in the oaths in question: 1. A testimony assertory, or a promise. 2. An oath. 3. An imprecation. The assertory testimony here is the first thing intended; and the oath and imprecation are but as a means to make that testimony or promise valid. 2. The published doctrine of England, in the thirty-nine articles, the book of ordination, &c. is, that the holy Scriptures contain all things necessary to salvation, as being God's law or rule of our faith and life. All our duty to God is there commanded; all the promises on which we hope are there contained; all the punishments which the perjured or any sinner must feel and should fear, are there threatened. Therefore, 3. The laying on the hand and kissing the book, is an action directly related to the imprecation, and not to the oath, but only by consequence, as the imprecation is subservient to the oath, as the oath is to the assertion. So that this is the plain paraphrase of the whole: I do believe that God the Ruler of all the world, is the Judge of secrets which are above man's judgment, the Searcher of hearts, and the hater and avenger of perjury, according to this his holy word by which he governeth us; and to this God I appeal as to the truth of this my testimony, consenting myself, to lose all the benefit of his promises to be just, and to bear all the punishment here threatened to the perjured, if I lie.

And what could be said more fitly, 1. To own the protestant doctrine that the Scripture is God's perfect word; that the evil to be feared, and the good to be hoped for, is all there contained, and is all the fulfilling of that word? 2. And to put the word in its due subordination to God? And our ordinary form of swearing sheweth this, So help you God, and the contents of this book. Whether you will call this swearing upon or by the gospel, or call it a corporal oath, or a spiritual oath, is only *de nomine*, and is nothing to the matter thus truly described. *Sacramentum* signifieth the oath itself, and *Ad sancta evangelia* is a fit phrase: or if *super sacramenta* signify the two sacraments of the gospel, it can mean no more than, As one that by the reception of the sacrament, doth profess to believe this gospel to be true, I do renounce the benefits of it, if I lie; and in this sense it hath been some men's custom to receive the sacrament when they would solemnly swear.

III. *Object.* Some seem to object against kissing the book, as having the greater appearance of giving too much to it, or putting some adoration on it; and because this ceremony of kissing is held to be of later date than laying on the hand.

Ans. The ceremony signifieth that I love and approve the gospel, and place the hope of my salva-

tion in it. And the public doctrine of the kingdom before cited, sheweth us a full exposition what we ascribe to it. But as some scrupulous brethren in Scotland gratify the papists by rejecting the oath of supremacy, which is the most thorny hedge against them, and this while they cry out against popery; so others would gratify the papists, by suggesting that we give too much to the Bible, and adore it; when the very sum of England's protestantism, is their just ascribing to the holy Scriptures its sufficiency as to all things necessary to salvation. Thus Satan undoeth still by overdoing.

IV. *Object.* Laying on the hand, and kissing the book, seem of the same nature with the cross in baptism, and other significant ceremonies; and an oath is part of the worship of God; therefore not to be taken, with these ceremonies, or else will seem to justify the other.

Ans. 1. Significant words, gestures, or actions are not therefore evil, because they are significant (unless brutishness be a virtue); nor because any call them by the name of ceremonies (else that name might be put on any thing by an enemy to deprive us of our liberty). Therefore I can judge of no ceremony by that general name alone, till it be named itself in specie. 2. Of the cross in baptism, see my "Disputations of Church Government," of Ceremonies, written long ago. There are these notorious differences in the case: 1. The cross is an image used in God's worship; though not a permanent, yet a transient image, and used as an image of the cross of Christ, though but in water or oil. And God hath more specially forbidden images used in his worship, than he hath done a professing significant word, gesture, or action, which is no image, nor used as such. 2. The cross seemeth to be a third sacrament of the covenant of grace, while it is used as a symbol of christianity, and a dedicating sign (as the canon calleth it) by which, before the church, there is made a solemn self-obligation, as sacramentally, to renounce the devil, the world, and the flesh, and manfully to fight under Christ's banner, as his faithful servants and soldiers, to our life's end; implying our trust and hope in Christ crucified for the benefits of his death. So that if it be not a complete third sacrament, it hath so much of that which is proper to a sacrament, (like the *sacramentum militare*, whence the name came into the church,) that for my part, I dare not use it, though I presume not to censure those that do, nor to condemn all other uses of the cross, which the ancients abounded in, as sudden, particular, professing signs, much below this solemn covenanting use. And as I think the king would not take it well, when he hath made the star the badge of the knights of the garter, if any subject will presume to make another *symbolum ordinis*, though yet many a significant gesture or act may be used without offence; so I fear Christ would not take it well of me if I presume to make or use another symbol or *tessera* of christianity, especially with so much of a covenanting sacramental nature. But what is this to things or gestures significant of no such kind? You see then the difference of these cases.

But if you were able to prove the cross as harmless as the swearing ceremony, I would be for the cross, and not against the laying the hand on the book, and kissing it. For, 1. I am not of their mind that form their judgment of other particulars to suit with their preconceived opinions of things of the same rank or quality; nor make the interest of my former conceptions to be the measure of my after judging. 2. Nor do I think it so great an honour to be strict in my opinions, as dishonour to be super-

stitious, and to add to God's law, by saying that he forbiddeth what he doth not, or to be affectedly singular in denying lawful things, with a "touch not, taste not, handle not," &c. Nor do I esteem him to be the wisest, best, or holiest person, who is narrowest or strictest in his opinions, but who is rightest; nor him that maketh most things to be sins, but him that committeth least sin, which is such indeed; nor him that maketh most laws to himself and others, but him that best obeyeth God's laws.

Quest. 1. May one that scrupeth thus swearing himself, yet, commissioned, give an oath thus to another that scrupeth it not?

Ans. 1. If the thing be, as is proved, lawful, his scruple will not make him innocent in neglecting the duty of his place. 2. If the substance of the oath were lawful, and only the mode or ceremony were sinful, as suspected, then, (1.) If the commissioner must himself particularly command that mode; it were unlawful for him to do it. (2.) But if he only command, and give the oath as an oath, leaving the mode, without his approbation or command, to the taker and the law, he may so give the oath: and thus christians in all ages have taken it for lawful to make covenants even with infidels and idolaters, and to take a Turk's oath by Mahomet, when it is only the oath that we demand, and the mode is his own, which we had rather be without, and give no approbation of. And if a king may thus demand an infidel's or idolater's oath, (as God himself doth men's duty, when he knoweth that they will sin in doing it,) much more may one do so, in case of a doubtful ceremony, which he is neither the author nor approver of. But I think this in question, is lawful, fit, and laudable.

III. As to the case of taking God's name in vain, which for brevity I join with swearing, it is done, 1.

Either in the grossest and most heinous sort; 2. Or in a lower sort. 1. The grossest sort of taking God's name in vain, is by perjury; or calling him in for witness to a lie. For among the Jews, vanity and a lie, were words frequently taken in the same signification. 2. But the lower sort of taking God's name in vain, is when it is used lightly, unreverently, contemptuously, jestingly, or without just cause; and in these also there is profaneness and a very great sin, which is aggravated according to the degree of the contempt or profanation.* It is a great sin unreverently in common talk to make a by-word of saying, O Lord, or O God, or O Jesus, or God help us, or Lord have mercy on us, or God send this or that, or any way to take God's name in vain; but to use it in jeers and scorns at religion, or make play-books or stage-plays with such profane contemptuous jeers, is one of the greatest villanies that man's tongue can be guilty of against his Maker. (Of which anon.)

IV. *Direct.* I. For the avoiding of all this profaneness in swearing and taking the name of God in vain, the first direction must be this general one, to use all the directions given in chap. 1. for a wicked man's attaining true conversion; and withal to observe how great an evidence this sin is of a graceless, ungodly, miserable soul. For it is supposed to be an ordinary or frequent sin, and therefore to have no effectual principle in the heart which is against it; and therefore to have the principal room in the will; and therefore to be unrepented of (as to any

saving, renewing repentance): if thou hadst any true grace, it would teach thee to fear and honour God more: to make light of God is inconsistent with godliness, if it be in a predominant degree; for they are directly contrary.

Direct. II. Get thy heart sensible of the intrinsic evil of thy sin. It would never be so easily and familiarly committed by thee, if thou didst not think it small. That thou mayst know it, consider of these following aggravations.¹

1. Consider who that God is whom thou abusest.* Is he not the great and terrible Majesty, that made the world, and upholdeth it, and ordereth it by his will? the Governor and Judge of all the earth, infinitely excelling the sun in glory? a God most holy, and in holiness to be mentioned? And wilt thou make a by-word of his dreadful name? Wilt thou profanely swear by this holy name? and use the name of thy God as thou wouldst scarce use the name of thy father or thy king? Wilt thou unreverently and contemptuously toss it like a foot-ball? Dost thou know no more difference between God and man? Know God, and thou wilt sooner tremble at his name, than thus unreverently abuse it.

2. Consider who thou art that thus ventrest to profane the holy name of God. Art thou not his creature and his subject, bound to honour him? Art thou not a worm, unable to resist him? Can he not tread thee into hell, or ruin thee, and be avenged on thee with a word or less? He need to say no more, but Thus I will have it, to execute his vengeance on the greatest of his enemies: if he will it, it will be done. And art thou then a person fit to despise this God, and abuse his name? Is it not a wonder of condescension in him, that he will give leave to such worms as we to pray to him, and to praise and worship him, and that he will accept it at our hands? and yet canst thou venture thus to slight him and despise him? I have oft heard the same impious tongue reproach the prayers of the godly, as if they were too bold and familiar with God, and pleading against long or often praying, because man must not be so bold with God, and persuading others that God accepts it not, which yet itself was bold familiarly to swear by his name, and use it lightly and in common talk. And indeed God's servants must take heed of rude and unreverent boldness even in prayer. How much more then is the boldness of thy profaning God's holy name to be condemned? Must they take heed how they use it in prayer and praise, and darest thou abuse it by oaths, and curses, and vain speech?

3. Dost thou not sometimes pray by that name which thou profanely swearest by? If not, thou seemest utterly to renounce God, and art a miserable wretch indeed; but if thou do, what a hypocrite dost thou show thyself to be in all thy prayers, that takest on thee to reverence that name of God, which thou canst toss unreverently, and swear and curse by when thou art off thy knees. It is part of Bishop Hall's character of the hypocrite, that he boweth to the name of Jesus, and sweareth by the name of God, and prayeth to God at church, whom he forgets or sweareth by the rest of the week. Doth not thy conscience gripe thee for this hypocrisy, when in thy prayers thou thinkest of this abuse of God?

4. Think, man, what use thou wilt have for that holy name in thy distress, which thou now abusest. When sickness and death come, then thou wilt cry,

least blasphemies are severely chastened: insomuch that in Spain I have known a man set in the market-place, the greatest part of a day, gaping with a gag in his mouth, for swearing only by the life of God.

¹ See Jer. v. 21, 22; Job xlii. 5, 6; and xxxviii. 2, 3, &c.

* See Dr. Hammond's Pract. Catech. on the third commandment. Jer. v. 2; Rev. xix. 12.

¹ Saith Fitzherbert, l. 1. c. 23. n. 17, I cannot but lament, that so great an impiety as blasphemy is, being so common, doth pass unpunished: whereas in other countries the

Lord, Lord! then the name of God will be called on more reverently. And darest thou now make a foot-ball of it? Dost thou not fear lest it should be then thy terror, to remember on thy death-bed, when thou art calling upon God, Oh this is the name that I was wont to swear by, or to take in vain?

5. Remember that millions of glorious angels are magnifying that great and holy name, which thou art profaning and taking in vain. And dost thou not wonder that they do not some of them become the executioners of the vengeance of God against thee? and that the earth doth not open and swallow thee up? Shall a worm on earth be tossing that holy name, or swearing by it profanely, which a world of glorious angels are magnifying?

6. Consider that thou art more impious than they that profane things hallowed and consecrated to God. Was Belshazzar punished with the loss of kingdom and life, for carousing in the vessels of the sanctuary? Wouldst thou think him to be profane that should make a stable of the church, and should feed his swine with the communion cup? And dost thou not know that the name of God himself hath a higher degree of holiness, than any place or utensils of his worship have? and therefore that it is a greater profaneness to abuse his name, than to abuse any of these? Doth not thy tongue then condemn thee of hypocrisy, when thou wouldst exclaim against any that should thus profane the church, or font, or communion cup, or table, and yet thyself dost ordinarily profane the very holy name of God, and use it as a common name?

7. Consider how unworthily thou requitest God, for giving thee thy tongue and speech. He gave thee this noble faculty to honour him by; and is this thy thanks, to use it to dishonour him, by swearing and taking his name in vain?

8. Thy infectious breath corrupteth others. It tendeth to bring God into common contempt among his own creatures, when they hear his name contemptuously spoken of.

9. Thou forgettest how tender and jealous God hath showed himself to be, of the honour of his holy name; and what terrible threatenings he hath denounced against the profaners of it, and what judgments he hath executed on them.* Lev. xix.

12, "Ye shall not swear by my name falsely: neither shalt thou profane the name of thy God: I am the Lord." So Lev. xviii. 21. And of the priests it is said, Lev. xxi. 6, "They shall be holy unto their God, and not profane the name of their God." So Lev. xxii. 2, 31, 32, "Therefore shall ye keep my commandments, and do them: I am the Lord: neither shall ye profane my holy name, but I will be hallowed among the children of Israel: I am the Lord which hallow you." Deut. xxviii. 58, 59, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD, then the Lord will make thy plagues wonderful, and the plagues of thy seed; great plagues and of long continuance; and sore sicknesses and of long continuance." Worshipping God and trusting in him is called, a "walking in his name," and "calling upon his name." See Mic. iv. 5; Psal. xcix. 6. The place of his public worship is called, "The place where he putteth or recordeth his name," Exod. xx. 24; Deut. xii. 5, 11, 21. Isa. xxix. 23, "They shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." Isa. xlviii. 11, "For how should my name be pro-

luted? and I will not give my glory to another." God telleth Moses, and Moses telleth Aaron when his sons were slain, "I will be sanctified in them that come nigh unto me, and before all the people I will be glorified," Lev. x. 3. So Lev. xxiv. 10, 14, a man that in striving with another blasphemed and cursed, was stoned to death. And in the third commandment, it is terrible enough that God saith, "The Lord will not hold him guiltless that taketh his name in vain."

10. Dost thou not use to say the Lord's prayer, and therein, "Hallowed be thy name," Matt. vi. 9. Luke xi. 2: and wilt thou profane that name which thou prayest may be hallowed? Is it hallowing it, to swear by it, and use it unreverently and vainly in thy common talk? Or will God endure such hypocrisy as this, or regard such hypocritical prayers?

11. Thy customary swearing is an uncharitable accusation of the hearers, as if they were so incredulous, that they would not believe a man without an oath, and so profane, that they delight in the profanation of the name of God; which is the grief of every honest hearer.

12. Thou accusest thyself as a person suspected of lying, and not to be believed; for among honest men a word is credible without an oath. Therefore if thou were but taken for an honest man, thy bare word would be believed. And by swearing, thou tellest all that hear thee, that thou supposeth thyself to be taken for a person whose word is not to be believed. And what need hast thou to tell this so openly to others if it be so?

13. And by swearing thou declarest the suspicion to be true, and that indeed thou art not to be believed: so far art thou from making thy sayings more credible by it. For he that hath so little conscience and fear of God, as to swear profanely, can hardly be thought a person that makes any conscience of a lie. For it is the same God that is offended by the one as by the other. A swearer warranteth you to suspect him for a liar.

14. Both swearing and taking God's name in vain, are the greater sins, because you have no stronger a temptation to them. Commonly they bring no honour, but shame: they bring no sensual pleasure to the senses, as gluttony, and drunkenness, and uncleanness do; and usually they are committed without any profit to entice men to them. You get not the worth of a penny by your sin; so that it is hard to find what draweth you to it, or why you do it, unless it be to show God that you fear him not, and unless you intend to bid defiance to him, and do that which you think will offend him, in mere despite. So that one would think a very little grace might serve to cure such a fruitless sin: and therefore it is a sign of gracelessness.

15. How terribly dost thou draw God's vengeance upon thyself! Cursing thyself is a begging for vengeance: profane swearing is a profane, contemptuous appeal to the judgment of God. And darest thou, even in thy sins, appeal to the judgment of God? Dost thou fear it no more? To this judgment then thou shalt go! But thou wilt quickly have enough of it, and find what it was for stubble to appeal to the "consuming fire," Heb. xii. 29.

Direct. III. Remember God's presence, and keep his fear upon thy heart, and remember his judgment to which thou art hastening, and keep a tender conscience, and a watch upon thy tongue, and then thou wilt easily escape such a sin as this. Darest thou abuse God's name before his face?

* Psal. xxix. 2; lxvi. 2; lxviii. 4; xxxiv. 3; xcvi. 2; Isa. ix. 6; xii. 4; xli. 25; Jer. xxxiv. 16; Ezek. xxxvi. 22, 23; 1 Kings viii. 16, 18, 19, 29; ix. 3, 7; 2 Sam. vii. 13;

Deut. xiv. 23; Psal. cxlv. 1, 2; Isa. xxvi. 8, 13. Psal. lxxxvi. 9, 12; cxxxv. 13; Cant. i. 3; John xii. 28.

Direct. IV. Write over thy doors or bed, where thou mayst oft read it, the third commandment, or some of those terrible passages of holy Scripture: *Matt. v. 34—37*, "I say unto you, Swear not at all; neither by heaven,—nor by the earth,—nor by thy head,—but let thy communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil." *James v. 12*, "Above all things, my brethren, swear not, neither by the heavens, neither by the earth, nor any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation" (or hypocrisy, as Dr. Hammond thinks it should be read). *Zech. v. 3*, "Every one that sweareth shall be cut off." *Jer. xxiii. 10*, "Because of swearing the land mourneth." *Hos. iv. 2*. Think well on such texts as these.

Direct. V. Love God, and honour him as God, and thou canst not thus despise and abuse his name. Thou wilt reverence and honour the name of that person that thou lovest, and reverencest, and honour-est. It is atheism and want of love to God, that makes thee so profane his name.

Direct. VI. Punish thyself after every such crime with such a voluntary mulct or penalty as may help to quicken thy observation and remembrance. If none execute the law upon thee, (which is twelve pence an oath,) lay more on thyself, and give it to the poor. Though you are not bound to do justice on yourselves, you may medicinally help to cure yourselves, by that which hath a rational aptitude thereto.

Tit. 3. Special Directions against Lying and Dissembling.

That you may know what lying is, we must first know what truth is, and what is the use of speech. Truth is considerable, 1. As it is in the things known and spoken of. 2. As it is in the conception or knowledge of the mind. 3. As it is in the expressions of the tongue. 1. Truth in the things known is nothing but their reality; that indeed they are that which their names import, or the mind apprehendeth them to be: this is that which is called both physical and metaphysical truth. 2. Truth in the conception or knowledge of the mind, is nothing else but the agreement or conformity of the knowledge to the thing known; to conceive of it truly, is to conceive of it as it is; mistake or error is contrary to this truth. 3. Truth as it is in the expressions is indeed a twofold relation. (1.) The primary relation is of our words or writings to the matter expressed. And so truth of speech is nothing but the agreeableness of our words to the things expressed; when we speak of them as they are. (2.) The secondary relation of our words is to the mind of the speaker; for the natural use of the tongue is to express the mind as well as the matter: and thus truth of speech is nothing but the agreeableness of our words to our thoughts or judgments. Truth as it is the agreement of thoughts or words to the matter, may be called logical truth. And this is but the common matter of moral or ethical truth, which may be found partly in a clock, or watch, or weathercock, or a seaman's chart. The agreement of our words to our minds, is the more proper or special matter of moral truth; the form of it as a moral virtue is its agreement to the law of the God of truth. And as the *terminus* entereth the definition of relations, so our words have respect to the mind of the hearer or reader, as their proper *terminus*; their use being to acquaint him, 1. With the matter expressed; 2. With our minds concerning

it. Therefore it is necessary to the logical truth of speech, that it have an aptitude rightly to inform the hearer; and to the ethical truth, that it be intended by the speaker really to inform him, and not to deceive him. (Supposing that it is another that we speak to.)

You see then that to a moral truth all these things are necessary: 1. That it be an agreement of the words with the matter expressed (as far as we are obliged to know the matter). 2. That it be an agreement of the words with the speaker's mind or judgment. 3. That the expressions have an aptitude to inform the hearer of both the former truths. 4. That we really intend them to inform him of the truth, so far as we speak it. 5. That it be agreeable to the law of God; which is the rule of duty, and discoverer of sin.

In some speeches the truth of our words as agreeing to the matter and to the mind is all one, viz. when our own conception or judgment of a thing is all that we assert. As when we say, I think, or I believe, or I judge that such a thing is so. Here it is no whit necessary to the truth of my words, that the thing be so as I think it to be, (for I affirm it not to be so,) but that indeed I think as I say I think. But that our words and minds agree, is always and inseparably necessary to all moral truth.

We are not bound to make known all that is true, (for then no man must keep a secret,) much less to every man that asketh us. Therefore we are not bound to endeavour the cure of every man's error or ignorance in every matter; for we are not bound to talk at all to every man. And if I be not bound to make known the truth at all, or my mind at all, I am not bound to make known all the truth, or all that is in my mind; no, not to all those to whom I am bound to make known part of both. If I find a man in an ignorance or error which I am not bound to cure, (nay, possibly it were my sin to cure it; as to open the secrets of the king's counsels or armies to his enemies, &c.) I may and must so fit my speech to that man, even about those matters, as not to make him know what he should not know either of the matter or of my mind; I may either be silent, or speak darkly, or speak words which he understandeth not, (through his own imperfection,) or which I know his weakness will misunderstand; but I must speak no falsehood to him. Also there is a great difference between speaking so as not to cure the ignorance or error of the hearer, which I found him in, and so speaking as to lead him into some new error; I may do the former in many cases, in which I may not do the latter. And there is great difference between speaking such words, as in the common use of men are apt to inform the hearers of the truth, though I may know, that through some weakness of their own they will misunderstand them, and be deceived by them; and the speaking of words which in common use of men, have another signification than that which I use them to. By the former way, the hearer sometimes is the deceiver of himself, and not the speaker, when the speaker is not bound to reveal any more to him; but by the latter way the speaker is the deceiver. Also there is great difference to be made between my speaking to one to whom it is my duty to reveal the truth, and my speaking to a man to whom I am not bound to reveal it; yea, from whom my duty to God, and my king or country, bind me to conceal it. By these grounds and distinctions you may know what a lie is, and may resolve the ordinary doubts that are used to be raised about our speaking truth or falsehood. As,

Quest. I. Am I bound to speak the truth to every

✓ Vid. Aquin. de Veritat.

one that asketh me? *Ans.* You are not bound to speak at all in every case to every one that asketh you; and he that is silent, speaketh not the truth.

Quest. II. Am I bound to speak the truth to every one that I answer to? *Ans.* Your answer may sometimes be such as signifieth but a denying to answer, or to reveal what is demanded of you.

Quest. III. Am I bound to speak all the truth, whenever I speak part of it? *Ans.* No: it is God's word that must tell you when, and how much you must reveal to others;* and if you go as far as God alloweth you, it followeth not, that therefore you must go further. A soldier taken by the enemy may tell the truth when he is asked in things that will do no harm to his king and country; but he must conceal the rest, which would advantage the enemy against them.

Quest. IV. Is it always a sin to speak a logical falsehood; that is, to speak disagreeably to the thing which I speak of? *Ans.* Not always: for you may sometimes believe an untruth without sin. For you are to believe things according to their evidence and appearance. Therefore if the deceit be unavoidably caused by a false appearance or evidence, without any fault of yours, it is not then your fault to be mistaken. But then your expressions must signify no more certainly than you have, nor any more confidence than the evidence will warrant. When you say, such a thing is so; the meaning must be but, I am persuaded it is so; for if you say, I am certain it is so, when you are not certain, you offend.

Quest. V. Is it always a sin to speak falsely or disagreeably to the matter, when I know it to be false? that is, Is it always a sin to speak contrary to my judgment or mind? *Ans.* Yes: for God hath forbidden it, and that upon great and weighty reasons, as you shall hear anon.

Quest. VI. Is it a sin when I speak not a known untruth, nor contrary to my opinion, nor with a purpose to deceive? *Ans.* Yes: it is oft a sin when there is none of this. For if it be your duty to know what you say, and to deliberate before you speak, and your duty to be acquainted with the truth or falsehood which you are ignorant of, and your duty to take heed that you deceive not another negligently, and yet you neglect all these duties, and by a culpable ignorance and negligence deceive both yourselves and others, then this is a sin, as well as if you knowingly deceived them.

Quest. VII. But though it be a sin, it remaineth doubtful whether it be a lie. *Ans.* This is but *lis de nomine*, a controversy about the name and not the thing. As long as we are agreed that it is a sin against God, and to be avoided, whether you call it a lie, or by another name, is no great matter. But I think it is to be called a lie: though I know that most definers follow Cicero, and say that a lie is a falsehood spoken with a purpose to deceive; yet I think, that where the will is culpably neglective of not deceiving, an untruth so negligently uttered deserveth the name of a lie.

Quest. VIII. Must my words, to free them from falsehood, be always true in the proper, literal sense? *Ans.* No. Augustine's determination in this case is clear truth, *Quod figurate dicitur non est mendacium*, (i. e. eo nomine). To speak ironically, metonymically, metaphorically, &c. is not therefore to lie. For the truth of words lying in that aptitude to express the thing and mind, which is suited to the intellect of the hearers, they are true words that thus express

them, whether properly or figuratively; but if the words be used figuratively, contrary to the hearers, and the common sense of them, with a purpose to deceive, then they are a lie, notwithstanding you pretend a figure to verify them.

Quest. IX. Must my words be used by me in the common sense, or in the hearer's sense? *Ans.* No doubt but so far as you intend to inform the hearer, you are to speak to him in his own sense. If he have a peculiar sense of some word, differing from the common sense, and this be known to you, you must speak in his peculiar sense. But if it be in a case that you are bound to conceal from him, the question is much harder. Some think it an untruth and sinful to speak to him in words which you know he will use to his own deceit. Others think that you are not bound to fit yourselves to his infirmity, and speak in his dialect contrary to common sense; and that it is not your fault that he misunderstandeth you, though you foresee it, where it will not profit him to understand you, nor yourselves are obliged to make him understand you, but the contrary: the next will open this.

Quest. X. Is it lawful by speech to deceive another, yea, and to intend it, supposing it be by truth? *Ans.* It is not a sin in all cases, to contribute towards another man's error or mistake.^a For, 1. There are many cases in which it is no sin in him to mistake, nor any hurt to him: therefore to contribute to that which is neither sin nor hurt, is of itself no sin: yea, there are some cases in which an error (though not as such) may be a duty; as, to think charitably and well of a hypocrite, as long as he seemeth to be sincere. Here if by charitable reports I contribute to his mistake, it seemeth to be but my duty. For as he is bound to believe, so I am bound to report the best while it is probable. 2. There are many cases in which a man's ignorance or mistake may be his very great benefit; his life or estate may lie upon it; and I may know that if he understood such or such a thing, he would make use of it to his ruin. 3. There are many cases in which a man's innocent error is necessary to the safety of others, or of the commonwealth. 4. It is lawful in such cases to deceive such men by actions; as an enemy by military stratagems, or a traitor by signs which he will mistake. And words of truth which we foreknow he will mistake, not by our fault, but by his own, do seem to be less questionable than actions which have a proper tendency to deceive. 5. God himself hath written and spoken those words which he foreknew that wicked men would mistake and deceive themselves by; and he hath done those works, and giveth those mercies, which he knoweth they will turn to a snare against themselves. And his dominion or prerogative cannot here be pleaded to excuse it, if it were unholy. And in this sense (as to permitting and occasioning) it is said, Ezek. xiv. 9, "And if the prophet be deceived, I the Lord have deceived that prophet." Yet must we not think with Plato, that it is lawful to lie to an enemy to deceive him. For, 1. All deceit that is against charity or justice is sinful. 2. And all deceit that is performed by a lie. As Augustine saith, There are some lies which are spoken for another's safety or commodity, not in malice, but in benignity, as the midwives to Pharaoh. —These lies are not commended in themselves, but in the deceit (or charity) of them. They that thus lie will deserve (that is, be in the way) to be at last delivered from all lying. There is also a lying in

* Matt. xxvi. 63; Mark xiv. 61; xv. 5; Luke xxiii. 9; John xix. 9; Jer. xxxviii. 26, 27.

^a Acts xxiii. 6—9. *Licetum est aliquando salva veritate, illa verba proferre, ex quibus probabiliter novimus auditores*

aliquid conclusores falsi. Hoc enim non est mentiri vel falsum testari, sed tantum occasionem alteri præbere errandi non ad peccatum committendum sed potius vitandum. Ames. Cas. Consc. l. 5. c. 53. See Luke xxiv. 28; John vii. 8, 10.

jest, which deceiveth not; because he that is spoken to, knoweth it to be spoken in jest. And these two sorts are not faultless; but the fault is not great. A perfect man must not lie to save his life.—But it is lawful to silence the truth, though not speak falsely. In Psal. and in Enchirid. he saith, *Mihi non absurdum*, &c. It seemeth not absurd to me that every lie is a sin; but it is a great matter or difference, with what mind and in what matters a man lieth. Some think a physician may lie to entice his patient to take a medicine to save his life: he may lawfully deceive him by hiding a medicine, and by true speeches and dark, which he thinketh will be misunderstood; but not by falsehood.

Quest. XI. Wherein lieth the proper vice of lying? Is it in deceiving? or in speaking falsely? or in speaking contrary to the thoughts? *Ans.* It is the aggravation of a lie, that it be an injurious deceit. But the malignity of the sin doth not consist in the mere deceit of another man's intellect: for, as is said, it may be a great benefit to many men to be deceived: a patient's life may be saved by it, when his physician findeth it necessary to his taking a medicine, which without deceit he will not take. And so children and weak-headed people must be used. Now such a charitable deceit, as such, can be no sin. Therefore the common nature of a lie consisteth not, only, in the purpose of deceiving, but in the speaking falsely, contrary to the mind: else it would follow, either that all deceit is sin, or that all lying or false speaking is lawful, where the deceit of another is charitable or lawful: which are neither of them to be granted. Yet it is not every untruth that is a lie. Some schoolmen distinguish between *mentiri* (as being *contra mentem ire*) and *mendacium dicere*; as if to tell a lie were not always to lie, because not contrary to the mind. But then by *mendacium* they mean no more than *falsum*.

I conclude then, that a lie is the voluntary asserting of a falsehood. And the more it tendeth to the injury of another, the more it is aggravated; but it is one thing to be injurious, and another thing to be a lie. When I name a falsehood, I mean that which is apt to deceive the hearer. So that it is necessary to the being of a lie, that it be deceitful, though the purpose of deceiving be found only in the more explicit sort of lies; for *falsum dicitur a fallendo*, it were not false, if it were not deceitful, or apt to deceive. For an unapt or figurative expression which hath a right sense as used by the speaker and hearer, is no falsehood. In one language a double negative affirmeth; and in another a double negative is a more vehement kind of denial; and yet neither is to be called by the others an untruth. By asserting, I mean any expression that maketh the falsehood our own, as distinct from an historical narration; for it is not lying to repeat a lie, as only telling what another said. By voluntary, I mean not only that which is done knowingly, upon actual will and deliberate choice,

or consent; but also that which is done *ex culpa voluntatis*, by the fault of the will, and is to be imputed to the will.^b For it is of great necessity to observe this about every sin, that whereas we truly say, that all sin is voluntary, and no further sin than voluntary; yet by voluntary, here, is not meant only that which is actually willed; but all that the will is guilty of. For it is true that Austin saith, *Ream linguam non facit nisi rea mens*, The tongue is not made guilty, but by a guilty mind. But then it must

be known, that the mind or will is guilty of forbidden omissions as well as actions: and so it is a lie or voluntary untruth, when the mind and will do not restrain the tongue from it when they ought. As, 1. When a man erreth or is ignorant through wilful sloth or negligence, and so speaketh falsely when he thinks it true; this is a culpable falsehood, and so a lie; because he might have avoided it and did not: and this is the case of most false teachers and heretics. So, also, if a man will through passion, custom, or carelessness, let his tongue run before his wits, and speak falsely for want of considering or heeding what he saith, this is a culpable untruth, and a lie, and it is voluntary; because the will should have prevented it and did not; though yet there was no purpose to deceive.

You see then that there are two degrees of lying. 1. The grossest is the speaking of a known falsehood, with a purpose to deceive. 2. The other is the speaking falsely through culpable ignorance, error, or inconsiderateness.

Direct. I. Be well informed of the evil of the sin of lying; for the common cause of it is, that men think that there is no great harm in it, unless some one be greatly wronged by it: but it is not forbidden by God only because it wrongeth others, but it hath all this evil in it.

1. Lying is the perverting of man's noble faculties, and turning them clean contrary to their natural use. God gave man a tongue to express his mind, and reveal the truth; and lying doth monstrously turn it to the hindering of the mind and truth, yea, to the venting of the contrary to both. And as it is the evil of drunkenness to be a voluntary madness or corruption of so noble a faculty as reason, so it is the fault of lying, to be corrupting, perverting, and deforming both of the mind and tongue; and by confusion, a destroying of God's work and creature as to its proper use.^c

2. Lying is the enemy and destroyer of truth: and truth is a thing divine, of unspeakable excellency and use. It is God's instrument by which he maketh men wise, and good, and happy. Therefore if he should not make strict laws for the preservation of so excellent a thing as truth, he should not secure the happiness of the world. As to the securing of men's lives it is not enough to make a law that you shall not kill men without just cause (though that be all that the law intendeth to attain); for then every man being left to judge, would think there were just cause whenever his passion or interest told him so; but the law is, You shall not kill at all without the judgment of the magistrate: so, if the law against lying did intend no more than the securing men from the injuries of error and deceit, yet would it not have been a sufficient means, to have said only, You shall not injure men by lying; for then men would have judged of the injury by their own interests and passions; but much more is it needful to have a stricter law, when truth itself is the thing that God intendeth to secure, as well as the interest of men. In the eyes of christians, and heathens, and all mankind that have not unmannered themselves, there appeareth a singular beauty and excellency in truth. Aristotle could say, that the nature of man is made for truth. Cicero could say, that *Quod verum, simplex, sincerumque est, id naturæ hominis accommodatissimum est*: Verity and virtue were ever taken as the inseparable perfections of man. Pythagoras could say, that to love truth and do good, were the two things that made man likest to God, and theretations suas proferat. Verbis ergo uti ad fallaciam, non ad quod sunt instituta, peccatum est. Aug. Enchirid.

^b Tolle voluntatem, nec erit discrimen in actu.

^c Verba propterea instituta sunt, non ut per ea se invicem homines fallant, sed ut eis quique in alterius notitiam cogi-

fore were his two most excellent gifts. Plato could say, that truth was the best rhetoric and the sweetest oration. Epictetus could say, that truth is a thing immortal, eternal, of all things most precious; better than friendship, as being less obnoxious to blind affections. Jamblichus could say, that as light naturally and constantly accompanieth the sun, so truth accompanieth God and all that follow him. Epaminondas is praised for that he would not lie, no not in jest. Pomponius Atticus was so great a hater of a lie, that all his friends were desirous to trust him with their business, and use him as their counsellor. He knoweth not what use man's understanding or his tongue were made for, that knoweth not the excellency of truth.^d Let a Pilate only ask as a stranger, "What is truth?" John xviii. 38, as Pharaoh asked, "Who is the Lord?" "For this end Christ himself came into the world, to bear witness to the truth, and every one that is of the truth will hear him," John xviii. 37. "He is the truth," John xiv. 6, and "full of grace and truth," John i. 14. "Grace and truth came by him," John i. 17. His Spirit is given to "guide his servants into the truth," John xvi. 13, and to "sanctify them by the truth," John xvii. 19, that "knowing the truth, it might make them free," John viii. 32. "The fruit of the Spirit is in all truth," Eph. v. 9. His ministers can "do nothing against the truth, but for the truth," 2 Cor. xiii. 8. "Truth" is the "girdle" that must "gird our loins," Eph. vi. 14. The "church" is the "pillar" and "ground of truth," 1 Tim. iii. 15. The faithful are "they that believe and know the truth," 1 Tim. iv. 3. "Speaking the truth in love," is the way of the churches' growth and edification, Eph. iv. 15. "Repentance" is given men, "to the acknowledging of the truth, that they may escape out of the power of the devil," 2 Tim. ii. 25, 26. The dullards are they that are "never able to come to the knowledge of the truth," 2 Tim. iii. 7. "They are men of perverse minds that resist the truth," 2 Tim. iii. 8. "They that receive not the truth in the love of it cannot be saved," 2 Thess. ii. 10. All they "are damned that believe not the truth," 2 Thess. ii. 12, 13. You see what truth is in the judgment of God and all the sober world. Therefore a lie, that is contrary to truth as darkness to light, must be equally odious as truth is amiable: no wonder therefore if it be absolutely forbidden of God.

3. You may the easilier perceive this by considering, that other faults of the tongue, as idle talk, swearing, and such like, are forbidden, not only because they are a hurt to others, but for the intrinsic evil in the thing itself: great reason therefore that it should be so in this.

4. Lying is a vice which maketh us most unlike to God. For he is called the "God of truth," Psal. xxxi. 5; Deut. xxxii. 4. All his "ways" are "mercy and truth," Psal. xxv. 10. His "judgment is according to truth," Rom. ii. 2. "It is impossible for God to lie," Heb. vi. 18; Tit. i. 2. His word is the "word of truth," Psal. cxix. 43; Col. i. 5; 2 Tim. ii. 15; Jam. i. 15; 2 Cor. vi. 7. And who shall "dwell in his tabernacle," but those that "speak the truth in their hearts," Psal. xv. 2.^e The disconformity of the soul to God, then, being its greatest deformity, in things wherein it is made to be conformed to him, it may hence appear that lying is an odious

sin. And this may the easilier appear, if you consider, what a case the world were in if God could lie, and were not of undoubted truth: we should then be sure of nothing; and therefore could have no sure information by his word, no sure direction and guidance by his precepts, and no sure consolation in any of his promises. Therefore that which maketh us so unlike to the true God, must needs be odious.

5. Lying is the image or work of the devil, and liars are his children in a special sort: for Christ telleth us that he "abode not in the truth, for there is no truth in him; when he speaketh a lie he speaketh of his own; for he is a liar, and the father of it," John viii. 44. The proud, the malicious, and the liars, are in a special sort the children of the devil; for these three are in Scripture in a special manner made the devil's sins.^f Therefore sure there is an intrinsical evil and odiousness in a lie. It was Satan that filled the hearts of Ananias and Sapphira to lie to the Holy Ghost, Acts v. 3. To change the "truth of God into a lie," and "to make God a liar," are therefore the most odious sins, Rom. i. 25; 1 John v. 10; because it is a feigning him to be like the devil: and should we make ourselves like him then by the same vice? If you love not the devil's sin and image, love not a lie.

6. Lying destroyeth human converse, and bringeth most pernicious confusion into the affairs of mankind. If truth be excluded, men cannot buy and sell, and trade, and live together. It would be sufficient to destroy their rational converse if they had no tongues; but much more to have false tongues: silence openeth not the mind at all; lying openeth it not when it pretendeth to open it, and falsely representeth it to be what it is not. And therefore though you say, that your lies do no such hurt; yet seeing this is the nature and tendency of lying as such, it is just and merciful in the righteous God, to banish all lying by the strictest laws: ^g as the whole nature of serpents is so far at enmity with the nature of man, that we hate and kill them though they never did hurt us, because it is in their nature to hurt us; so God hath justly and mercifully condemned all lying, because its nature tendeth to the desolation and confusion of the world; and if any indulgence were given to it, all iniquity and injustice would presently like an inundation overwhelm us all.

7. Lying tendeth directly to perjury itself. It is the same God that forbideth them both: and when once the heart is hardened in the one, it is but a step further to the other. Cicero could observe, that he that is used to lie, will easily be perjured. A seared conscience that tolerateth one, will easily be brought to bear the other.

8. There is a partiality in the liar that condemneth himself, and the sin in another, which in himself he justifieth; for there is no man that would have another lie to him. As Austin saith, I have known many that would deceive, but never any that would be deceived.^h If it be good, why should not all others lie to thee? If it be bad, why wilt thou lie to others? Is not thy tongue under the same law as theirs? Dost thou like it in thy children and in thy servants? If not, it should seem much worse to thee in thyself, as thou art most concerned in thy own actions.

9. Judge what lying is by thy own desire and

^d Every lie is evil and to be avoided, saith Aristot. Ethic. i. 4. See Psal. v. 7; Prov. vi. 17, 19; xii. 22; xix. 5, 9; xxi. 18; Rev. xxi. 27; xxii. 15; John viii. 44; Col. iii. 9.

^e Numb. xxiii. 19; 1 Sam. xv. 29; 1 John v. 10.

^f 1 Kings xxii. 22, 23. "I will be a lying spirit in the mouths of all his prophets." 2 Chron. xviii. 21, 22.

^g It was one of the Roman laws, tab. 12. Qui falsum

testimonium dixisse convictus erit, e saxo Tarpeio deiciatur.

^h Hic autem homines fallunt et falluntur: miseriore sunt cum mentiundo fallunt, quam cum mentientibus credendo falluntur. Usque adeo tamen rationalis natura refugit falsitatem, et quantum potest devitat errorem, at falli nollunt, etiam quicunque amant fallere. August. Enchirid. c. 17.

expectation to be believed. Wouldst thou not have men believe thee, whether thou speak truth or not? I know thou wouldst; for the liar loseth his end if he be known to lie, and be not believed. And is it a reasonable desire or expectation in thee to have men to believe a lie? If thou wouldst be believed, speak that which is to be believed.

10. Lying maketh thee to be always incredible, and so to be useless or dangerous to others; for he that will lie doth leave men uncertain whether ever he speak truth, unless there be better evidence of it than his credibility. As Aristotle saith, A liar gets this by lying, that nobody will believe him when he speaks the truth. How shall I know that he speaketh truth to-day who lied yesterday? unless open repentance recover his credibility. Truth will defend itself, and credit him that owneth it at last; but falsehood is indefensible, and will shame its patrons. Saith Petrarch excellently, As truth is immortal, so a fiction and lie endureth not long: dissembled matters are quickly opened; as the hair that is combed and set with great diligence is ruffled with a little blast of wind; and the paint that is laid on the face with a deal of labour, is washed off with a little sweat: the craftiest lie cannot stand before the truth; but is transparent to him that nearly looketh into it; every thing that is covered is soon uncovered: shadows pass away; and the native colour of things remaineth: it is a great labour to keep hidden long. No man can live long under water; he must needs come forth, and show the face which he concealed.¹ At the furthest God at the day of judgment will lay open all.

Direct. II. If you would avoid lying, take heed of guilt.² Unclean bodies need a cover; and are most ashamed to be seen. Faultiness causeth lying; and lying increaseth the fault. When men have done that which they are afraid or ashamed to make known, they think there is a necessity of using their art to keep it secret. But wit and craft are no good substitute for honesty; such patches make the rent much worse. But because the corrupted heart of man will be thus working and flying to deceitful shifts, prevent the cause and occasion of your lying. Commit not the fault that needs a lie. Avoiding it is much better than hiding it, if you were sure to keep it never so close. As indeed you are not; for commonly truth will come to light. It is the best way in the world to avoid lying, to be innocent; and do nothing which doth fear the light: truth and honesty do not blush, nor desire to be hid. Children and servants are much addicted to this crime: when their folly, or wantonness, or appetites, or slothfulness, or carelessness hath made them faulty, they presently study a lie to hide it with; which is to go to the devil to entreat him to defend or cover his own works. But wise, and obedient, and careful, and diligent, and conscionable children and servants, have need of no such miserable shifts.

Direct. III. Fear God more than man, if you would not be liars.³ The excessive fear of man is a common cause of lying; this maketh children so apt to lie, to escape the rod; and most persons that are obnoxious to much hurt from others, are in danger of lying to avoid their displeasure. But why fear you not God more, whose displeasure is unspeakably more terrible? Your parents or master

will be angry, and threaten to correct you; but God threateneth to damn you; and his wrath is a consuming fire: no man's displeasure can reach your souls, and extend to eternity: will you run into hell to escape punishment on earth? Remember, whenever you are tempted to escape any danger by a lie, that you run into a thousandfold greater danger, and that no hurt that you escape by it, can possibly be half so great as the hurt it bringeth. It is as foolish a course as to cure the tooth-ache by cutting off the head.

Direct. IV. Get down your pride, and over-much regard of the thoughts of men, if you would not be liars. Pride makes men so desirous of reputation, and so impatient of the hard opinion of others, that all the honest endeavours of the proud are too little to procure the reputation they desire, and therefore lying must make up the rest. Shame is so intolerable a suffering to them, that they make lies the familiar cover of their nakedness. He that hath not riches, hath pride, and would be thought somebody, and therefore will set out his estate by a lie. He that hath not eminency of parentage and birth, if he have pride will make himself a gentleman by a lie. He that is a contemptible person at home, if he be proud, will make himself honourable among strangers by a lie. He that wanteth learning, degrees, or any thing that he would be proud of, will endeavour by a lie to supply his wants: even as wanton women by the actual lie of painting, would make themselves beautiful, through a proud desire to be esteemed. Especially he that committeth a shameful crime, if he be proud will rather venture on a lie than on the shame. But if your pride be cured, your temptation to lying will be as nothing; you will be so indifferent in matters of honour or reputation, as not to venture your souls on God's displeasure for it: not that any should be impudent, or utterly regardless of their reputation; but none should overvalue it, nor prefer it before their souls, nor seek it by unlawful means. Avoid shame by well-doing, and spare not: (only see that you have a higher end.) Seneca saith, There are more that abstain from sin through shame, than through virtue or a good will: it is well when virtue is so much in credit, and vice in discredit, that those that have not the virtue would fain have the name, and those that will not leave the vice, would escape the shame; and it is well that there are human motives to restrain them that care not for divine ones. But as human motives cause no saving virtues; so devilish and wicked means are far from preventing any pernicious hurt, being the certain means to procure it.⁴

Direct. V. Avoid ambition, and human, unnecessary dependence, if you would avoid lying. For the ambitious give up themselves to men; and therefore flattering must be their trade; and how much of lying is necessary to the composition of flattery, I need not tell you. Truth is seldom taken for the fittest instrument of flattery. It is contrarily the common road to hatred: *Libere et sine adulatione veritatem predicantes, et gesta pravæ vilæ arguentes, gratiam non habent apud homines*, saith Ambrose. They that preach truth freely and without flattery, and reprove the deeds of a wicked life, find not favour with men. *Veritatem semper inimicitias persequuntur*:⁵ Hatred is the shadow of truth, as envy is.

¹ Petrarch. l. 1. de vit. solit.

² Sæpe delinquentibus promptissimum est mentiri. Cicer.

³ Ille veritatis defensor esse debet, qui cum recte sentit, loqui non metuit, nec erubescit. Ambr. 'Liars are valiant against God, and cowards against men. Montaigne's Ess.

⁴ Avoid both the extremes, which Petrarch mentioneth: Nam ut multi qui se bonos, sic aliqui qui se malos fingerent

sunt reperti; quod vel humani favoris pestilentem auram; vel invisam bonorum temporalium sarcinam declinarent. Quod de Ambrosio lectum est. Quam similis amicitie adulation? non imitatur tantum illam sed vincit: eo ipso gratiosos facit quo lædit. Senec.

⁵ Hieron. in Gal. iv.

of happiness. When Aristippus was asked why Dionysius spake so much against him, he answered, for the same reason that all other men do; intimating that it was no wonder if the tyrant was impatient of truth and plain dealing, when it is so with almost all mankind: they are so culpable, that all but flatterers seem to handle them too hard, and hurt their sores. And herein lieth much of the misery of great men, that few or none deal truly with them, but they are flattered into perdition: saith Seneca, *Divites cum omnia habent, unum illis deest; scilicet qui verum dicat: si enim in clientelam fœlicis hominis potentumque perveneris, aut veritas aut amicitia perdenda est*: One thing rich men want when they have all things, that is, a man to speak the truth: for if thou become the dependant or client of prosperous or great men, thou must cast away (or lose) either the truth or their friendship.* Hierom thought that therefore Christ had not a house to put his head in, because he would flatter nobody, and therefore nobody would entertain him in the city. And the worst of all is, that where flattery reigneth, it is taken for a duty, and the neglect of it for a vice: as Hieron. (ad Cel.) saith, *Quodque gravissimum est, quia humilitatis ac benevolentia loco ducitur, ita fit ut qui adulari nescit, aut invidus aut superbus reputetur*, i. e. And, which is most grievous, because it goes for humility and kindness, it comes to pass that he that cannot flatter is taken to be envious or proud. But the time will come, that the flatterer will be hated even by him that his fallacious praises pleased. Deceit and lies do please the flattered person but a while; even till he find the bitterness of the effects, and the fruit have told him that it was but a sugared kind of enmity: and therefore he will not long be pleased with the flatterer himself. Flattery ever appeareth at last, to be but *perniciosa dulcedo*, as Austin calls it. Saith the same Austin, (in Psal. lix.) There are two sorts of persecutors, the opposer (or dispraiser) and the flatterer: but the tongue of the flatterer hurteth more than the hand of the persecutor.† And think not that any man's greatness or favour will excuse thee or save thee harmless in thy lies; for God that avengeth them is greater than the greatest. Saith Austin, (li. de Mendac.) *Quisquis autem esse aliquod genus mendacii, quod peccatum non sit putaverit, decipiet semetipsum turpiter, cum honestum se deceptorem arbitretur aliorum*, i. e. Whoever thinks that there is any kind of lie that is no sin, he deceiveth himself foully, whilst he thinks himself an honest deceiver of others. "Be not the servants of men." 1 Cor. vii. 23, if you would be true.

Direct. VI. Love not covetousness, if you would not be liars.‡ A lie will seem to a covetous man an easy means to procure his gain, to get a good bargain, or put off a cracked commodity for more than it is worth. *Rupere fœdus, impius lucri furor, et ira præceps*. Sen. Hip. He that loveth money better than God and conscience, will for money displease God and conscience, by this or any other sin.

Direct. VII. Learn to trust God, if you would not be liars. For lying is the practice of him that thinks he must provide and shift for himself. Even Abraham's and Isaac's equivocation, (saying their wives were their sisters,) and David's feigning himself mad, proceeded from some distrust in God: they would not have thought it necessary so to shift

for their lives, if they had fully trusted God with their lives. Gehazi's covetousness and lying did both proceed from a want of confidence in God. If a man were confident of God's protection, and that he had better stand to God's choice in all things than his own, what use could he think he hath for lying, or for any sinful shift?

Direct. VIII. Be not too credulous of bad reports, if you would not be liars. Malice is so mad, and so unconscionable a sin, and the tongues of men are commonly so careless of what they say, that if you easily believe evil, you do but easily believe the devil, and thereby make yourselves his servants in divulging malicious lies. You think because they are spoken by many, and spoken confidently, you may lawfully believe or report what you hear. But this is but to think that the commonness of liars, and their malice and impudence, will warrant you to follow them, even because they are so bad. Will you bark and bite because that dogs do so? If a man be stung with an adder, you should help to cure him, and not desire yourselves to sting him: selfish, and interested, and malicious, and partial, factious persons, are so commonly liars, and impudent in their lies, that it behoveth you, if you would not be liars yourselves, to take heed of reporting any thing they say. These spiders will weave a web of the air, or out of their own bowels.

Direct. IX. Be not rash in speaking things before you have tried them. Consider what you say, and know before you speak. Is it not a shame when you have spoken falsely, to come off with saying, I thought it had been true? But why will you speak upon thought, and not stay till you better understood the case? If the matter required such haste in speaking, you should have said no more than, I think it is so. "Prove all things," and then "hold that which is good," and assert that which is true. Saith Cicero, de Nat. Deor. l. 1. *Nihil est temeritate turpius, nec quicquam tam indignum sapientis gravitate aut constantia, quam aut falsum sentire, aut quod non satis explorate perceptum sit et cognitum, sine ulla dubitatione defendere*: Nothing is more unseemly than temerity: nor any thing so unworthy the gravity or constancy of a wise man, than either to hold a falsehood, or confidently to defend that which is not received and known upon sufficient trial.

Direct. X. Foresee that which is like to entrap you in a lie, that you may prevent it. Let not the occasion and temptation surprise you unprepared. Foresight will make the temptation easy to be overcome, which unforeseen will be too strong for you.

Direct. XI. Get a tender conscience, and walk as in the sight and hearing of God, and as one that is passing to his judgment. A seared conscience dare venture upon lies or any thing; but the fear of God is the soul's preservative. What makes men lie, but thinking they have to do with none but men? For they think by a lie to deceive a man, and hide the truth; but if they remembered that they have most to do with God, and that he is always present who cannot be deceived, and that his judgment will bring all secret things to light, and detect all their lies before all the world, they would not hire a torn and dirty cloak at so dear a rate, for so short a time. No wonder if men are liars that fear not God, and believe not the day of judgment.

* Cujus aures clausæ veritati sunt, ut ab amico verum audire nequeat, hujus salus desperanda est. Cicer. Rhet. li. 1. Nemo parasitum canam amat. Materia quoque fingendi tempore consenescit. Athenus. Malum hominem blandiloquentem agnosce tuum laqueum esse. Habet suum venenum blanda oratio. Senec.

† Prov. xii. 19. ‡ Read Prov. xxi. 6. § Jer. vii. 4, 8.

§ Temere affirmare de altero est periculosum propter occultas hominum voluntates, multiplicesque naturas. Cicer. Prov. xvii. 4; Hos. vii. 3; Nah. iii. 1.

¶ Insignis est temeritas, cum aut falsa aut incognita res approbatur: nec quicquam est turpius quam cognitione assertionem approbationemque præcurrere. Cicer. Acad. l. 1.

|| Acts v. 4; Isa. lix. 13; Ezek. xiii. 9, 19.

Direct. XII. To save others from lying as well as ourselves, be sure to watch against it in your children, and wisely help them to see the evil of it. For children are very prone to it; and unwise correction frighteneth them into lies to save themselves, as indulgence and connivance do encourage them to it. Make them oft read such texts as these: Lev. xix. 11, "Ye shall not steal, nor deal falsely, nor lie one to another." Psal. xv. 2, "He that speaketh the truth from his heart;" &c.* Isa. xxxvi. 8, "He said, Surely they are my people; children that will not lie; so he was their Saviour." John viii. 44, "The devil is a liar, and the father of it." Rev. xxi. 27; xxii. 15, "There shall in no wise enter into it any thing that defileth—or maketh a lie—For without are dogs—and whoever loveth and maketh a lie." Psal. lxi. 11, "The mouth of him that speaketh lies shall be stopped." Psal. ci. 11, "He that speaketh lies shall not tarry in my sight." Prov. xix. 5, 9, "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (shall perish). Prov. xxix. 12, "If a ruler hearken to lies all his servants are wicked:" so Psal. xxxi. 18; lii. 3. Psal. cxix. 163, "I hate and abhor lying, but thy law do I love." Prov. xiii. 5, "A righteous man hateth lying." Eph. iv. 35, "Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another:" q. d. A man would not lie to deceive his own members; no more should we to deceive one another. In a word, where the love of God and man prevail, there truth prevail; but where self-love, partiality, and carnal self-interest prevail, there lying is a household servant, and thought a necessary means to these ends.

But because lying is so common and so great a sin, and many cases occur about it daily, though I think what is said offereth matter enough to answer them, I shall mention some more of them distinctly, to help their satisfaction who cannot accommodate general answers to all their particular cases.

Quest. 1. Is frequent known lying a certain sign of a graceless state, that is, a mortal sin, proving the sinner to be in a state of damnation?

Ans. The difficulty of this case doth no more concern lying, than any other sin of equal malignity. Therefore I must refer you to those places where I have opened the difference between mortal, reigning sins, and infirmities. At present take this brief solution. 1. It is a thing of too great difficulty, to determine just how many acts of a great sin may consist with a present state of grace (that is, of right by covenant to heaven). 2. All sin which consisteth with an habitual, predominant love of God and holiness, consisteth with a state of life, and no other. 3. He that seldom or never committeth such external crimes, and yet loveth not God, and heaven, and holiness above all the pleasures and interests of the flesh, is in a state of death. 4. It is certain that this love to God and holiness is not predominant, whose carnal interest and lust hath ordinarily in the drift and tenor of his life, more power to draw him to the wilful committing of known sin, than the said love of God, and heaven, and holiness have to keep him from it. For his servants men are, whom they obey, whether it be sin unto death, or obedience unto righteousness, Rom. vi. 16. 5. Therefore the way to know whether sin be mortified, or mortal, is, (1.) By feeling the true bent of the will, whether we love or hate it. (2.) By observing the true bent and tenor of our lives, whether God's interest in us, or the contrary, be predominant when we are ourselves,

and are tempted to such sins. 6. He that will sin thus as oft as will stand with saving grace, shall never have the assurance of his sincerity, or the peace or comfort of a sound believer, till he repent and lead a better life. 7. He that in his sin retaineth the spirit of adoption, or the image of God, or habitual divine love, hath also habitual and virtual repentance for that very sin, before he actually repenteth; because he hath that habitual hatred of it, which will cause actual repentance, when he is composed to act according to his predominant habits. 8. In the mean time the state of such a sinner is, neither to be unregenerate, carnal, unholy, as he was before conversion, and so to lose all his right to life; nor yet to have so full a right as if he had not sinned: but a bar is put in against his claim, which must be removed before his right be full, and such as is ripe for present possession. 9. There are some sins which all men continue in while they live. As defect in the degrees of faith, hope, love, &c.; vain thoughts, words, disorder, passions, &c. And these sins are not totally involuntary; otherwise they were no sins. Yea, the evil is prevalent in the will against the good, so far as to commit those sins, though not so far as to vitiate the bent of heart or life. 10. There are some sins which none on earth do actually repent of, viz. those that they know not to be sins; and those that they utterly forget; and those faults which they are guilty of just at the time of dying. 11. In these cases, virtual, or implicit, or habitual repentance doth suffice to the preventing of damnation. As also a will to have lived perfectly sufficeth in the case of continued imperfections.[†] 12. Things work not on the will as they are in themselves; but as they are apprehended by the understanding: and that which is apprehended to be either of doubtful evil, or but a little sin and of little danger, will be much less resisted, and after committed, than sins that are clearly apprehended to be great. Therefore, where any sort of lie is apprehended thus, as of small or doubtful evil, it will be the often committed. 13. If this apprehension be wrong, and come from the predominancy of a carnal or ungodly heart, which will not suffer the understanding to do its office, nor to take that to be evil which he would not leave, then both the judgment and the lie are mortal, and not mortified, pardoned sins. 14. But if this misapprehension of the understanding do come from natural impotency, or unavoidable want of better information, or only from the fault of a vicious inclination, which yet is not predominant, but is the remnant of a vice which is mortified in the main; then neither the error nor the often lying is a mortal, but a mortified sin. As, for instance, If false teachers (as the Jesuits) should persuade a justified person, that a lie that hurteth no man, but is officious, is but a venial or no sin, it is possible for such a person often to commit it, though he err not altogether innocently. 15. Though it is true that all good christians should not indulge the smallest sin, and that true grace will make a man willing to forsake the least, yet certain experience telleth us, that some constant sinning (aforenamed) doth consist with grace in all that have it upon earth; and therefore that lesser sins, as thoughts, passions, are not resisted so much as greater be; and therefore that they are more indulged and favoured, or else they would not be committed. No good men rise up with so great and constant watchfulness against an idle thought or word, or a disorder in prayer, &c. as they do against a heinous sin.

He that would have this and all such cases re-

* Prov. xvii. 7; Hos. iv. 8.

† Rom. vii. 20—23.

solved in a word, and not be put on trying the case by all these distinctions, must take another casuist, or rather a deceiver instead of a resolver : for I cannot otherwise resolve him.

Quest. II. Is it not contrary to the light of nature, to suffer e. g. a parent, a king, myself, my country, rather to be destroyed, than to save them by a harmless lie?

Ans. No. Because, 1. Particular good must give place to common. And if once a lie may pass for lawful in cases where it seemeth to be good, it will overthrow human converse, and debase man's nature and the world.

2. And if one evil may be made a means for good, it will infer that others may be so too, and so will confound good and evil, and leave vicious man to take all for good which he thinks will do good. That is not to be called a harmless lie, which is simply evil, being against the law of God, against the order of nature, the use of human faculties, and the interest and converse of the sociable world.

3. The error of the objectors chiefly consisteth in thinking that nothing is further hurtful and morally evil, than as it doth hurt to some men in corporal respects. Whereas that is evil, which is against the universal rule of rectitude, against the will of God, and against the nature and perfection of the agent; much more if it also tend to the hurt of other men's souls, by giving them an example of sinning.

4. And though there may sometimes be some human probability of such a thing, yet there is no certainty that ever it will so fall out, that a lie shall save the life of king, parent, or yourselves. For God can open the eyes of that enemy whom you think to blind by a lie, and cause him to know all the truth, and so take away that life, which you thought thus to have saved.

5. And there are lawful means enough to save your lives when it is best for you to save them. That is, obey God, and trust him with your lives, and he can save them without a lie, if it be best: and if it be not, it should not be desired.

6. And if men did not erroneously overvalue life, they would not think that a lie were necessary for it. When it is not necessary to live, it is not necessary to lie for life. But thus one sin brings on another: when carnal men overvalue life itself, and set more by it than by the fruition of God in the glory of heaven, they must needs then overvalue any means which seemeth necessary to preserve it. See Job xiii. 7—10; Prov. xiii. 17; Rom. vi. 15; iii. 7—9; Psal. v. 7; Hos. iv. 2; John viii. 44; Rev. xxi. 27; xxii. 15; Col. iii. 9; 1 John ii. 21.

7. Yet as to the degree of evil in the sin, I easily grant (with Augustine, Enchirid.) that *Multum interest quo animo et de quibus quisque mentitur: non enim ita peccat qui consulendi, quomodo ille qui nocendi voluntate mentitur: nec tantum nocet qui viatorem mentiando in adversum iter mittit, quantum is qui viam vilæ mendacio fallente depravat.*

Object. Are not the midwives rewarded by God for saving the Israelitish children by a lie?

Ans. I need not say with Austin, "The fact was rewarded, and the lie pardoned;" for there is no such thing as a lie found in them. Who can doubt but that God could strengthen the Israelitish women to be delivered without the midwives? And who can doubt but when the midwives had made known the king's murderous command, that the women would delay to send for the midwives, till, by the help of each other, the children were secured? Which yet is imputed to the midwives, because they confederated with them, and delayed to that end.

So that here is a dissembling and concealing part of the truth, but here is no lie that can be proved.

Object. But, Heb. xi. 31, and James ii. 25, Rahab is said to be justified by faith and works, when she saved the spies by a lie.

Ans. It is uncertain whether it was a lie, or only an equivocation, and whether her words were not true of some other men that had been her guests. But suppose them a lie, (as is most like,) the Scripture no more justifieth her lie, than her having been a harlot. It is her believing in the God of Israel, whose works she mentioned, that she is commended for, together with the saving of the spies with the hazard of her own life. And it is no wonder if such a woman in Jericho had not yet learned the sinfulness of such a lie as that.

Object. But at least it could be no mortal sin, because, Heb. xi. 31, and James ii. 25, say she was justified.

Ans. It was no mortal sin in her, (that is, a sin which proveth one in a state of death,) because it had not those evils that make sin mortal: but a lie in one that doth it knowingly, for want of such a predominancy of the authority and love of God in the soul, as should prevail against the contrary motives habitually, is a mortal sin, of an ungodly person. It is pernicious falsehood and soul delusion in those teachers, that make poor sinners think that it is the smallness of the outward act or hurt of sin alone, that will prove it to be, as they call it, venial, or mortified, and not mortal.

Quest. III. Is deceit by action lawful, which seemeth a practical lie? and how shall we interpret Christ's making as if he would have gone farther, Luke xxiv. 28; and David's feigning himself mad, and common stratagems in war, and doing things purposely to deceive another?

Ans. 1. I have before proved that all deceiving another is not a sin, but some may be a duty: as a physician may deceive a patient to get down a medicine to save his life, so he do it not by a lie.

2. Christ's seeming to go farther was no other than a lawful concealment or dissimulation of his purpose, to occasion their importunity: for all dissimulation is not evil, though lying be. And the same may be said of lawful stratagems as such.

3. David's case was not sinful, as it was mere dissimulation to deceive others for his escape. But whether it was not a sinful distrust of God, and a dissimulation by too unmanly a way, I am not able to say, unless I had known more of the circumstances.

Quest. IV. Is it lawful to tempt a child or servant to lie, merely to try them?

Ans. It is not lawful to do it without sufficient cause, nor at any time to do that which inviteth them to lie, or giveth any countenance to the sin, as Satan and bad men use to tempt men to sin, by commending it, or extenuating it. But to lay an occasion before them barely to try them (as to lay money, or wine, or other things in their way, to know whether they are thieves or addicted to drink, that we may the better know how to cure them; and so to try their veracity) is not unlawful. For, 1. The sin is virtually committed when there is a will to commit it, though there should be no temptation or opportunity. 2. We do nothing which is either a commendation of the sin, or a persuading to it, or any true cause either physical or moral; but only an occasion. 3. God himself, who is more contrary to sin than any creature, doth thus, by trial, administer such occasions of sin to men that are viciously disposed, as he knoweth they will take; and his common mercies are such occasions. 4. God hath nowhere forbidden this to us: we may not do evil that

good may come by it; but we may do good when we know evil will come of it by men's vice. 5. It may be a needful means to the cure of that sin, which we cannot know till it be thus detected.

Quest. V. Is all equivocation unlawful?

Ans. There is an equivocating which is really lying: as when we forsake the usual or just sense of a word, and use it in an alien, unusual sense, which we know will not be understood, and this to deceive such as we are bound not to deceive.

But there is a use of equivocal words which is lawful and necessary: (for human language hath few words which are not of divers significations.) As, 1. When our equivocal sense is well understood by the hearers, and is not used to deceive them, but because use hath made those words to be fit; as all metaphors are equivocal, and yet may be used. 2. When the equivocal sense is the most usual or obvious, and if it be not understood, it is through the hearer's fault or extraordinary dulness. 3. When a robber, or usurping tyrant, or any cruel enemy, that hath no authority to do it, shall seek to insnare my life by questions, I may lawfully answer him in such doubtful words, as purposely are intended to deceive him, or leave him ignorant of my sense, so be it they be not lies or false in the ordinary usage of those words. 4. And to such a person I may answer doubtfully, when it is apparent that it is a doubtful answer, and that I do it as professing that I will answer him no more particularly nor plainly, but will conceal the rest.

Quest. VI. Whether all mental reservation be unlawful?

Ans. This needeth no other answer than the former. If the expressed words be a lie, the mental reservation will not make them justifiable as a truth. But if the expressed words of themselves be true, then the mental reservation may be lawful, when it is no more than a concealment of part of the truth, in a case where we are not bound to reveal it.

But of both these cases I must refer the reader to what I have said about vows, part iii. chap. v. tit. 2, without which he will not know my meaning.

Quest. VII. May children, servants, or subjects, in danger, use words which tend to hide their faults?

Ans. 1. When they are bound not to hide the fault, they may not: which is, 1. When due obedience, or, 2. The greater good which will follow, require them to open it.

2. When they are not bound to open it, they may hide it by just means, but not by lies or any evil. In what cases they may hide a fault by just means, I shall here say no more to.

Quest. VIII. May I speak that which I think is true, but am not sure?

Ans. If you have a just call, you may say you think it is true; but not flatly that it is so.

Quest. IX. May I believe and speak that of another, by way of news, discourse, or character, which I hear reported by godly, credible persons, or by many?

Ans. 1. The main doubt is when you have a call to speak it, which is answered after, part iv. at large.

2. You may not so easily believe and report evil of another as good.

3. You must not believe ill of another any further than evidence doth constrain you; yet you may believe it according to the degree of evidence or credibility; and make use of the report for just caution or for good; but not to defame another, upon uncertainty, or without a call.

4. The sin of receiving and spreading false re-

* Job xxi. 15; Mal. iii. 14.

* Job xxiv. 9; Heb. xiii. 15.

ports of others upon hearsay, is now so common among those that do profess sobriety and religion, that all men should take heed of it in all company, as they would do of the plague in an infectious time. And now it is so notorious that false news and slanders of others are so common, neither good men's words, nor common fame, will allow you (or excuse you) to believe or report any evil of another, till you are able to prove that it is your duty; but all christians should join in lamenting and reproving this common uncharitable sin.

Tit. 4. Special Directions against Idle Talk, and Babbling.

Direct. 1. Understand well what is idle talk; for many take that to be vain which is not, and many take not that to be vain which is. I shall therefore open this before I go any further.

The judgment of infidels and impious men here are of little regard.

What is not idle talk.

1. Some of them think prayer to be but vain words, because God knoweth our wants and hearts, Job xxii. 2, 3, and our service is not profitable to him: as if he had bid us "seek him in vain," Isa. xlv. 19.^a These I have elsewhere confuted. 2. Others think frequent preaching vain, and say as the infidels of Paul, Acts xvii. 18, "What will this babbler say;" and as Pharaoh, Exod. v. 9, "Let them not regard vain words; but God saith, Deut. xxxii. 46, 47, "Set your hearts to all the words which I testify among you—for it is not a vain thing for you, because it is your life." 3. Some carnal wretches think all vain in God's service, which is spiritual, and which they understand not, or which is above the reach of a fleshly mind.^a 4. And some think all vain in preaching, conference, writing, or prayer, which is long. But Christ spake no vain words when he "prayed all night," Luke vi. 12. Nor are we bid to pray in vain, when we are bid "pray continually, instantly, and importunately," 1 Thess. v. 17; Acts vi. 4; Luke xviii. 1, 2. Nor did Paul speak idly when he preached till midnight, Acts xx. Godliness is not vain "which is profitable to all things," 1 Tim. iv. 8. Indeed as to their own salvation the wicked may make our preaching vain; but the word of God returneth not empty. The oblations of the disobedient are vain, Isa. i. 13, and the "prayer of the wicked, abominable to the Lord, but the prayer of the upright is his delight," Prov. xv. 8. 4. Some think all preaching vain, of that which they know already, whereas they have most need to hear of that, lest they condemn themselves by sinning against their knowledge, 2 Pet. i. 12, 13; Rom. xiv. 22. 6. Some think it vain if the same things be often preached on, or repeated, (see Phil. iii. 1,) though yet they never received and obeyed them; or if the same words be oft repeated in prayer, though it be not from emptiness or affectation but fervency, Mark xiv. 39; Psal. cxxxvi.; cxix. 7. Unbelievers think our boasting in God is vain, 2 Kings xviii. 20; Isa. xlix. 4, 5. 8. And some malicious adversaries charge it on ministers as preaching in vain, whenever the hearers are not converted. See Heb. iv. 2; Gal. v. 2; iii. 4; iv. 11; Isa. liii. 1.

On the other side many that are godly mistake in thinking, 1. That all talk is vain which is not of absolute necessity to some great use and end.^b 2. And that all mirth and pleasant discourse is vain. Whereas the Holy Ghost saith, Prov. xvii. 22, "A merry heart doth good like a medicine, but a broken spirit drieth the bones." Prov. xv. 13, "A merry heart maketh a cheerful countenance; but by sorrow of

^a 1 Kings xviii. 27; Prov. xxix. 9.

the heart the spirit is broken." Gen. xxvi. 8, King Abimelech saw Isaac sporting with Rebekah his wife: laughing, (as the Hebrew is,) or playing, (as the Chaldee, and Samaritan, and Septuagint,) or jesting (as the Syriac, Arabic, and vulgar Latin).

Observe these qualifications, and your mirth and sporting talk will not be idle. 1. Let it be such and so much as is useful to maintain that cheerfulness of mind and alacrity of spirits, which is profitable to your health and duty; for if bodily recreations be lawful, then tongue recreations are lawful when they are accommodate to their end. 2. Let your speech be savoury, seasoned with salt, and not corrupt and rotten communication: jest not with filthiness or sin. 3. Let it be harmless to others: make not yourselves merry with the sins or miseries of other men. Jest not to their wrong. 4. Let it be seasonable, and not when another frame of mind is more convenient, nor when graver or weightier discourse should take place. 5. Let it be moderate and not excessive, either wasting time in vain, or tending to habituate the mind of the speakers or hearers to levity, or to estrange them from things that should be preferred. 6. See that all your mirth and speech be sanctified by a holy end; that your intent in all be to whet your spirits and cheer up and fit yourselves for the service of God, as you do in eating and drinking, and all other things. 7. And mix (with cautious reverence) some serious things, that the end and use be not forgotten, and your mirth may not be altogether as empty and fruitless as that of the unsanctified is. Sporting, pleasant, and recreating talk is not vain, but lawful upon these conditions. 8. Still remembering that the most holy and profitable discourse must be most pleasant to us, and we must not, through a weariness of it, divert to carnal mirth, as more desirable, but only to natural honest mirth as a necessary concomitant to exhilarate the spirits.*

Idle or vain words, then, are such as are unprofitable and tend not to do good.^c I here forbear to speak of those idle words which are also worse than vain, as mentioned before among the sins of the tongue. Idle words are, 1. Either simply such which tend to no good at all. 2. Or comparatively such; which are about some small or inconsiderable good, when you should be speaking of greater things: the former sort are always idle, and therefore always sinful; the latter sort are sometimes lawful in themselves, that is, when greater matters are not to be talked of: in its season it is lawful to speak about the saving of a penny, or a point, or a pin; but out of season, when greater matters are in hand, this is but idle, sinful talk.

Also there is a great deal of difference between now and then an idle word, and a babbling, prating custom, by which it becometh the daily practice of some loose-tongued persons, so that the greater part of the words of all their lives are merely vain.

The particular kinds of idle talk are scarce to be numbered. Some of them are these.

1. When the tongue is like a vagrant beggar or masterless dog, that is never in the way, and never out of the way, being left to talk at random about any unprofitable matter that comes before it; and such will never want matter to talk of; every thing they see or hear is the subject of their chat; and one

word begetteth occasion and matter for another, without end.

2. Another sort of idle talk is the vain discourses (by word or writing) of some learned men, in which they bestow an excessive multitude of words about some small impertinent thing; not to edify, but to show their wit:^e which Seneca reprehends at large.

3. Another sort of idle talk is vain and immoderate disputings, about the smaller circumstances of religion, or frequent discourses about such unedifying things while greater matters should be talked of. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain," Tit. iii. 9. "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm," 1 Tim. i. 5-7. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of sciences falsely so called; which some professing, have erred concerning the faith," 1 Tim. vi. 20, 21. "But shun profane and vain babblings; for they will increase unto more ungodliness," 2 Tim. ii. 16. "There are many unruly and vain talkers," &c. Tit. i. 10, 11.

4. Another sort of idle talk is the using of a needless multitude of words, even about that which is good and necessary in itself, but might better be opened in a briefer manner.^f Even in preaching or praying words may be vain; which is when they are not suited to the matter and the hearers: for you must note that the same words are necessary to one sort of hearers, which are vain as to another sort. And therefore as ministers must take heed that they suit their manner of speech to their auditors, so hearers must take heed lest they censoriously and rashly call that vain which is unnecessary to them, or such as they: there may be present many ignorant persons that the preacher is better acquainted with than you: and the ignorant lose that which is concisely uttered: they must have it at large, in many words, and oft repeated, or else they understand it not, or remember not that which they understand. But yet a real excess of words even about holy things must be avoided. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few: for a dream cometh through the multitude of business, and a fool's voice is known by the multitude of words."^g Two causes of idle words in prayer must be avoided: 1. Emptiness and rashness. 2. Affectation: that is, (1.) Affectation to words, as if you should be heard for saying so many words over and over, (as the papists in their Jesus Psalter say over the name Jesu nine times together, and those nine times, fifteen times over, besides all their repetitions of it, in the petitions themselves between.^h So in the titles of the blessed Virgin, in her Litany, p. 525.) Hypocrites in all ages and religions have the same trifling way of devotion; as Christ showeth of the very heathen that used this way: "But when ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking: be ye not therefore like unto them," Matt. vi. 7. (2.) There is an affectation of length that causeth idle words in

^c James v. 13, "Is any merry? Let him sing psalms."

^d Otiosum verbum est quod justis necessitatibus aut intentionibus pie utilitatis caret. Gregor. Moral.

^e 1 Cor. iii. 20; Rom. i. 21.

^f Job xxxv. 16. Saith Hugo, there is a time when no-

thing, and a time when something should be spoken; but never a time when all should be spoken.

^g Eccles. v. 23, The Spartan banished an orator for saying, he could speak all day of any subject. Erasm.

^h See the Manual of Prayers printed at Antwerp. 1658. pag. 507.

prayer; when men think that it is for the honour of their parts to spend so much time, and speak so long together, or when their superstitious consciences in secret tie them to hold on so long, and have not matter or affection answerable to fill up the time, no marvel if it be filled up with words that are too much guilty of vanity.

5. Another kind of idle talk is that which is purposely contrived to humour idle fancies, and recreate vicious minds, and pass away men's precious time: such are abundance of love-books, romances, plays, and play-books; volumes of vanity, and hours full of studied vanity (and worse): and such is much of the talk of feigned fools and jesters: vices which I can hardly express so odious as I apprehend them.

6. Another sort is a custom of inordinate jeating: this vein or disposition is so strong in some, that when they have a list to vent a jest, they cannot hold, but out it must come whatever it cost, and be it never so frivolous and vain, Eph. v. 4.

7. Another sort is foolish talk, that hath not wit enough to make it edifying, Eph. v. 4. And among idle talkers how much of it is foolish! How weary would it make a man to hear the talk of many babblers! How insipid is it! How sottish! Like the talk of a mad-man, or a drunken man, or a man in his sleep: it is far pleasanter not only to hear a bird chirp, but a swine grunt, than to hear much of their discourse. See Prov. x. 14; xii. 11; xxviii. 19; 1 Pet. ii. 15; Prov. xv. 2, 14.

Direct. II. Understand also the aggravations of it. aggravations of idle words, which of them are the greatest sins, that they may be most carefully avoided. Though all idle words are sins, yet all are not equally sinful: the worst are such as these that follow.

1. When idle words are frequent, multiplied, and made their common talk and custom: which is the case of some men, but of abundance of loquacious women; whose natural disposition inclineth them thereto. One that hath but little wit, and much self-conceit, and passion, will have a torrent of words for a drop of sense.¹ If they meet but with a person so patient and idle as to give them the hearing, they will sit a whole hour together with you, yea, many hours, to tell you first how the affairs go between them and their husbands, or children, or servants; and then talk of their cattle, house, or land; and then tell you of news, and enter into a long discourse of other men's matters, which they neither understand nor have any thing to do with: and next they talk of the weather; and then of the market, what is cheap and what is dear; and then they tell you what this body said to them, and what the other body said; and then they tell you a story of the old times, and how the world is changed, and how much better the former times were than these: then they tell you what wrong such a one did them, and what he said of them, and how bad this or that man is, and what they said or did amiss; and what the report of the country is of such and such: then they tell you what clothes such a one wears, and how fine and gallant such a one is, and who keepeth a good house, and who is niggardly and sparing: then they tell you what meat was at such and such a table or feast; and if they be at meat, they have something to say about every dish, and every sort of meat or drink; especially news takes up much of their dis-

course.² And it is well if in all this, the sermon of the preacher, or his prayer, or his life, be not brought in to fill up the empty places of the discourse; and it may be the king and his council, and his laws, and his doings, shall be defiled by these parrots' unreverend prattlings, as well as meaner things and persons: so that, as Theophrastus saith, he that would not fall into a fever, let him run from them in all the haste he can. I should rather think it would cast one into the scurvy, if weariness be so great a symptom of it as they say. He that hath nothing to do in this world, nor any thing to do for the world to come; and that hath no use for his time, or wit, or tongue, or hands, but waketh as he sleepeth, and liveth as he must lie when he is dead; he that hath neither master, work, nor wages, but thinks he is made to see leaves wag, or hear flies buzz; let him choose such a companion, and let him sit and hear such people chat. For my part, I can easilier endure to have them call me morose, or proud, or uncivil, or any thing; nay, I had rather be digging, or ploughing, or ridding kennels, than endure the tediousness of their discourses.³ Dionysius sent one to be put to death, for finding fault with his poetry; but called him again to try him once more; and the man rose up in the midst of his recitation, saying, Come, let me go to the gibbet, as choosing to die rather than to be so wearied. I am not so impatient; but I should be glad if I could sleep well while I am tied to such company. And if I had one to send to school that were sick of the talking evil, the *morbus loquendi*, I would give (as Isocrates required) a double pay to the schoolmaster willingly, one part for teaching him to hold his tongue, and the other half for teaching him to speak. I should think many such men and women half cured, if they were half as weary of speaking as I am of hearing them. He that lets such twattling swallows build in his chimney, may look to have his pottage savour of their dung. Nay, though they may have some learning and goodness to season their discourse, their too much loquacity will make one's stomach turn against it; and the surfeit may make some queazy stomachs distaste even the more wholesome food. Pompey was so weary of Tully's talkativeness, that he wished he had been on Cæsar's side, for then he would have feared me, (saith he,) whereas now his familiarity wearieth me.

Omne supervacuum pleno de pectore manat.

2. It is an aggravation of the sin of loquacity and idle talk, when it is done in a proud, self-conceit,ness of your own wit, with an unmannerly contempt of others. This is the case of abundance that have not the manners or patience to stay till another man hath done his speech. They think others so long that their list will not hold till they come to the end. Yea, many pretended learned men and disputants have this disease, that without any shame, or respect to order, or their own reputation, they are in such haste to answer, and talk themselves, that they cut off the speech of others in the midst, as if they should say, Hold your tongue, and let me speak that am wiser. And their excuse is, You are so long that I shall forget half before you come to the end. But if it be in a disputation or about great matters, it is usually much more to the advantage of the truth and hearers, to speak all that necessarily

description of king Theodoricus saith that at his feasts, Maximum tunc pondus in verbis est: quippe quum illic aut nulla narratur aut seria.

¹ Difficile est cum iis durare qui neque otii neque negotii tempora distinguere norunt. Theophrastus.

¹ Megabyzus, a great Persian lord, was told by Apelles, that while he was silent they revered him for his gold and rich attire, but when he talked of what he understood not, the boys in the shop laughed at him. Plutarch de Tranquil. Anim. pag. 154.

² See Ezek. xxxiii. 30. Sollus Apollinar. Sidon. in his

must be considered together, in a continued speech : for the parts of truth have such a dependence one upon another, like the members of a body, or the wheels of a watch, that they are not understood disjunctly, half the sense of them being respective to the other parts. Therefore to deliver it (in such cases) by fragments, and chopping of words, and frequent interruptions one of another, is to chat or contend, and not to open the truth with the clearness and gravity which it requireth. These, therefore, that accuse others of speaking too long, to excuse their uncivil interruptions, may take their answer from Augustine, *Absit ut multiloquium de-putem quando necessaria dicuntur, quantalibet sermonum multitudine ars prolixitate dicantur*. The huge volumes of Augustine, Chrysostom, Suarez, Calvin, yea, Tostatus himself, are seldom accused of idle words. If you depute to each their equal share of time, a composed discourse is fitter and spareth time better, than interrupting altercations and exchange of words; and if your memory cannot hold all that is said, either take notes, or crave the help of some repetition, or answer the part which you do remember.

3. Idle talk is worst when it is about holy things, and tendeth to profane them : when men unreverently babble about the Scriptures, or controversies of religion ; or when by fluent tongues men design the increase of some faction, or propagating of some error, or the setting forth their parts. Saith Hierom, (ad Nepot.) *Verba volvere et apud imperitum vulgus admirationem sui facere, indoctorum hominum est : nihil tam facile quam vilem plebem et indoctam, volubilitate lingue decipere, quæ quicquid non intelligit, plus miratur*. Profane loquacity is the worst kind of loquacity.

4. Idle words are the greater sin when they are magnified and justified, and taken to be lawful, if not some excellent thing. As some unhappy scholars that spend whole days and months about some trivial, unnecessary studies, while Christ, the wisdom of God, (or the subject of divine philosophy,) is neglected : " he that heareth some of their supposed critical curiosities, would say with Paul, "The Lord knoweth the thoughts of the wise that they are vain," 1 Cor. iii. 20. And if he compare their lives with their studies, perhaps he will remember, "They became vain in their imaginations; their foolish hearts were darkened, and professing themselves wise, they became fools," Rom. i. 21.

5. Idle words are an aggravated sin, when they are studied, and pompously set forth at great labour and cost, as a matter to be gloried in; as in plays and romances : worse than tobacco-houses where men sell smoke. The pleasure, the love, the labour, the cost, the time, the deceit, the temptation, the impenitency, are the great aggravations of this sin.

Direct. III. Understand and consider the mischief of the sin of babbling, idle talk. For the common cause of it is, that men take it to be so small a sin, that they think there is no danger in it; and therefore they fear it no more than a scratched finger.

1. (Besides the general evil mentioned tit. 1. direct. i.) consider that much idle talk is a multitude of sins. Though one idle word were never so small a sin, yet when it cometh to hundreds and thousands, and is your daily, hourly custom, all set together cannot be small. Many thousand pence is more than one shilling or pound. And your frequent custom of idle talk, may amount to a greater sinfulness, than Noah's once drunkenness, or David's once adultery, or Peter's once denying Christ. If a

swearer should swear as oft, or a liar lie as oft, or a thief steal as oft as many women (and men too) speak idly, what monsters should we take them for !

2. Idle talk excludeth all the good discourse and edifying speech that should have been used all that time." We have many greater uses for our tongues : you have your business to talk of, and your God, and your souls, and your duties, and your sins, and the life to come to talk of ! Oh how many great and necessary things ! And will you shut out all this edifying speech, by your idle chat ? Will you hinder others as well as yourselves ?

3. Idle talk is a sinful consumer of time : you have greater business to spend your hours in : if you saw what a world you are ready to go to, and saw how near you are to it, you would think yourselves that you had greater business than idle chat, to spend your time in. Do you know what you lose in losing all those hours ?

4. Idle talk corrupts the hearers' minds, and tendeth to make them light, and vain, and empty, even as good discourse doth tend to make them good. Why do you talk to others, but to communicate your sense and affections to them by your words ? And for all that many take it for a little sin, I am sure it is not a little hurt that it doth. If men were not used to be entertained with so much vain discourse, they could not tell how to keep better things from their minds or mouths ; nor would their thoughts be so habituated to vanity ; nor would they make such returns of idle words ; whereas one vain discourse begets another, and it is a multiplying and very infectious sin.

5. As your tongues are misemployed, so your wits and minds are dishonoured by vain talk. Even good words will grow contemptible when they are too cheap and common. A fiddler at the door goes but for a rogue, though music and musicians be honoured : whoever took a talkative babbler for a wise man ? He that is *logophilus* is seldom *philologus*, much less *philosophus*. As Demosthenes said to a prater, If thou knewest more, thou wouldst say less. They seldom go for men of action and virtue that talk much ; they that say much, usually do little : women, and children, and old folks, are commonly the greatest talkers (I may add, mad folks). Livy noteth, that soldiers that prate and brag much, seldom fight well ; and Erasmus noteth, that children that quickly learn to speak are long in learning to go. It is not the barking cur that biteth. Let it be the honour of a parrot to speak much, but of a man to speak wisely. The mobility of their tongues (an honour common to an aspen leaf) is all their honour, that can *multis verbis pauca dicere*, say a little in a great many of words ; but *multa paucis*, much in few words, is the character of the wise, unless when the quality of the auditors prohibiteth it : and *qui sunt in dicendo brevissimi*, if the auditors can bear it, shall be accounted the best speakers. I am not of his mind that said, He oft repented speaking, but never repented silence. But, except they be ministers, few men have so much cause to repent of silence as of speech. *Non quam multa, sed quam bene*, must be the christian's care. As one said of philosophy, I may much more say of religion, that though an orator's excellency appeareth only in speaking, yet the philosopher's (and the christian's) appeareth as much in silence.

6. Where there is much idle talk, there will be much sinful talk. Prov. x. 19, "In the multitude of words there wanteth not sin : but he that refraineth his lips is wise." There are lies, or backbitings, or

^m Col. ii. 8.

ⁿ Col. iii. 16, 17 ; Eph. iv. 29 ; Psal. cviii. 1.

^o Eccles. v. 3, 7 ; x. 12-14 ; Psal. xxxvii. 30 ; Prov. xvii. 27, 28 ; x. 20 ; xii. 18 ; x. 19 ; xviii. 4-6 ; xxi. 23.

meddling with other folks' matters, or scurrilous jests, if not many such sins that go along with a course of idle talk: it is the vehicle in which the devil giveth his most poisonous draughts. Saith Lipsius, It is given to praters, *non multa tantum sed male*; to speak ill, as well as to speak much.

7. Vain words hinder your own edification. Who knoweth if you would hold your tongues, but some one would speak wiselier, that might do you good?

8. And you weary the hearers (unless they are strangely patient) when you intend to please them (or else you might as well talk all that by yourself). It is scarce manners for them, unless you be much their inferiors, to tell you they are weary to hear you, and to entreat you to hold your tongues; but you little know how oft they think so: I judge of others by myself; I fly from a talkative person, as from a bed that hath fleas or lice: I would shut my doors against them, as I stop my windows against the wind and cold in winter. How glad am I when they have done, and gladder when they are gone! Make not yourselves a burden to your company or friends, by the troublesome noise of an unwearied tongue.

9. Many words are the common causers of contention. Some word or other will fall that offendeth those that hear it; or else will be carried to those that are absent, and made the occasion of heart-burnings, rehearsals, brawls, or law-suits. There is no keeping quietness, peace, and love, with talkative prattlers; at least not long.

10. Are you not sensible what pride and impudency is in it, when you think yourselves worthiest to speak? As if you should say, You are all children to me; hold your tongues, and hear me speak! If you had christian humility, and modesty, you would in honour prefer others before yourselves, Rom. xii. 10. You would think yourselves unworthiest to speak, (unless the contrary be very evident,) and desire rather to hear and learn. As Heraclitus being asked, Why he alone was silent in the company, answered, That you may talk; so when you talk above your parts, it is as if you told the company, I talk that all you may be silent.

11. It is a voluntary sin and not repented of. For you may easily forbear it if you will; and you wilfully continue in it; and therefore impenitency is your danger.

12. Lastly, consider how unprofitable a sin it is; and how little you have to hire you to commit it. What get you by it? Will you daily sin against God for nothing?

Direct. IV. If you would not be idle talkers, see that your hearts be taken up with something that is good; and that your tongues be acquainted with and accustomed to their proper work and duty.⁴ An empty head and heart are the causes of empty, frothy, vain discourse. Conscience may tell you when your tongues run upon vanity, that at that time there is no sense of sin or duty, or the presence of God upon your hearts; no holy love; no zeal for God: but you are asleep to God and all that is good; and in this sleep you moither and talk idly of any thing that cometh into your mind. Also you make not conscience of speaking of that which is good, or else it would keep out vanity and evil. Remember what abundance of greater matters you have to talk of! You have the evil of sin, the multitude and subtilty of temptations, and the way of resisting them,

to talk of; you have your faults to lament, your evidences to inquire after, your mercies thankfully to open, the greatness and goodness, and all the attributes of God to praise; you have all the works of God to admire, even all the creatures in the world to contemplate, and all God's admirable providences and government to observe; you have the mystery of redemption, the person, and office, and life, and miracles, and sufferings, and glory, and intercession, and reign of Christ to talk of; and all the secret sanctifying operations of the Holy Ghost; and all the ordinances of God, and all the means of grace, and all our duties to God and man, and all the holy Scripture; besides death and judgment, and heaven and hell, and the concerns of the church of God, and the case of the persons you speak to, who may need your instruction, exhortation, admonition, reproof, or comfort: and is not here work enough to employ your tongues, and keep them from idle talk? Make conscience of those duties commanded, Eph. iv. 29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, and may minister grace to the hearers: and grieve not the holy Spirit of God." Eph. v. 18, 19, "Be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." 1 Pet. iv. 11, "If any man speak, let him speak as the oracles of God." Sinful omission of good discourse, is the cause of sinful commission of vanity. Specially when the heart itself is vain; for as a man is, so is he apt to speak. 1 John iv. 5, "They are of the world, therefore speak they of the world." Isa. xxxii. 6, "For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord."

Direct. V. Walk always with God, as in his presence, and in the awe of his laws and judgment, that conscience may be kept awake and tender.⁵ You will be restrained from vain talk, if you perceive that God is hearing you, and if you remember that your tongue is under a law, and that "for every idle word men shall give account in the day of judgment," Matt. xii. 36, 37, and that by your "words you shall be justified, or condemned." If the law of God were in your hearts, Psal. xl. 8, and hidden there, Psal. cxix. 11, your heart would be fixed, Psal. lvii. 7. His word then would be the rejoicing of your heart, Psal. cxix. 111; and your tongues would then be talking of judgment, Psal. xxxvii. 30. A tender conscience will smart more with an idle word, than a seared, senseless conscience with an oath, or lie, or slander. For the fear of God is clean, Psal. xix. 9, and by it men depart from evil, Prov. xvi. 6. "Be thou therefore in the fear of the Lord all the day long," Prov. xxiii. 17.

Direct. VI. Avoid idleness, if you would avoid idle talk.⁶ The drones of the commonwealth that have nothing else to do, but visit, and compliment, and prate of other men's matters, and that can have while to sit whole hours together, upon no business, are they that are most guilty of idle chat. Idle gentlemen, and beggars, and idle gossiping women, and old men that are void of the fear of God, and children that have no business to do, are they that can sit talking away their time to as little purpose, as if

⁴ Prov. xxiii. 8, 9.

⁵ Isa. xxxii. 4-6; Matt. xii. 34, 36; 2 Cor. iv. 13; John iii. 11; 1 John iv. 5; Prov. xvi. 23; Psal. xl. 5; Cant. vii. 9.

⁶ Prov. xxiii. 16; Psal. cxlv. 6, 11-13, 21.

¹ Psal. cxix. 172; xlix. 3; xxxv. 28.

² Jer. viii. 6; Prov. vi. 22; Psal. lxxvii. 12; cv.; cxiv.; cxlix. 11.

³ 1 Tim. vi. 13; 1 Pet. iv. 15.

they had been all the time asleep. All idle persons swarm with the vermin of idle thoughts and words.

Direct. VII. If you would avoid idle talk, avoid idle, talkative companions: or if you cannot avoid them, answer them not, but let them talk alone, unless it be to reprehend them, or turn them to more profitable talk.* For when you hear vanity, it will incline you to speak vanity: and these ungodly persons "speak every one vanity to his neighbour," as if their tongues were so their own, that no lord might control them, Psal. xii. 1—6. The philosopher could say, That which you would not hear, do not speak; and that which you would not speak, do not hear. Most are like parrots, that will oftentimes speak the words which they oftentimes hear. How hard is it to avoid idle talk amongst idle talkers! One vain word draws on another, and there is no end.

Direct. VIII. Avoid vain works, if you would avoid vain words. For a man that engageth himself in vain employment, doth lose all the words as vain, which he useth about that employment. What a life then do they live, that have an unlawful calling! When their very business and trade is sin, the adjuncts, the words about it, must be sin, and so all their lives are a continued sin. I had rather therefore be the basest drudge, than one of these men. Especially stage-players should think of this: and those that spend whole hours, yea, half-days, if not nights, in gaming, or vain and sinful sports: what abundance of idle words do they use about them! every cast of the dice, and every card they play, hath an idle word; so that a sober man would be weary and ashamed to hear them.

Direct. IX. Plunge not yourselves into excess of worldly business, as some do, that undertake more without necessity, than they can discharge: for such necessitate a variety of thoughts and words. And all that are spent in serving them in those their vain employments, are vain; though the work for the matter of it be not vain.

Direct. X. Let not a vicious mind make that seem necessary or convenient which is vain. Carnal hearts that are acquainted with no better things, think nothing vain that pleaseth their sensual inclinations, or which their carnal interest doth require. A man-pleaser thinketh civility obligeth him to observe his unnecessary visits and compliments, and to answer idle talkers, and not sit silent by them, nor contradict them: and so it must be a point of good manners to break the law of God: and as they think it uncivil not to pledge every drinker in his healths, so not to answer every twattler in his talk.

Direct. XI. Take heed of a proud, self-conceited mind, that thinks too well of your own discourse. Get but humility, and you will rather choose to hear than to speak. But when all your fancies and impertinencies seem some excellent matters to you, then you are with child till you are delivered of them, and then all must reverence and silently attend your pride and folly; or be taken as neglecters of you for disregarding it.

Direct. XII. Avoid passion and passionate companions: for passion is talkative, and will not be checked, but resisteth the restraint of reason, and multiplieth words that are worse than vain.

Direct. XIII. Take heed of an inordinate jesting vein: for it habitueth the mind to foolish levity, and knows no bounds, and breeds idle words, as thick as putrified flesh breeds vermin: and it is the

greater sin, because it is ordinary, and with a certain pleasure and pride, and glorying in vanity, and sinful levity and folly.

Direct. XIV. Understand particularly what service you have to do for God or men, in every company you come in, and so fit your words to the present duty and company.^a For those words are vain and inconvenient in one company, that are necessary or convenient in another. If you be to converse with the ignorant and ungodly, turn your discourse into a compassionate way of instruction or exhortation. If with men wiser and better than yourselves, inquire and learn of them, and draw that from them which may edify you.

Direct. XV. Affect not an unnecessary curiosity of speech, but take those for the fittest words, which are suited to the matter, and to thy heart, and to the hearers.^b Otherwise your speech will be studiedly and affectedly vain; and you will glory in that as elegant, which is your shame. Hypocritical words that come not from the heart, are dead and corrupt, and are but the image of true speech, as wanting that verity and significancy of the mind which is their life. Words are like laws, that are valued by the authority, and matter, and end, more than by the curiosity and elegance; or like money, that is valued by the authority, metal, and weight, and not by the curiosity of its sculpture, imagery, or matter. All that is counterfeit, though curious, is vain.

Direct. XVI. Suppose you had written down the idle words of a day, (your own or any other prattlers,) and read them over all at night! Would you not be ashamed of such a volume of vanity and confusion? Oh what a book it would be, that one should thus write from the mouth of idle talkers! What a shame would it be to human nature! It would tempt some to question, whether man be a reasonable creature, or whether all be so, at least? Remember then, that all is recorded by God and conscience; and all this hodgepodge of vanity must be reviewed and answered for.

The rest that is necessary for direction against idle words, you may find chap. v. part ii. in the government of the thoughts, and in my book of "Self-denial." In a word, (for I must not commit the fault which I am reproving,) account not a course of idle talk for a small sin. Never suffer so loose and slippery a member as your tongue to be unguarded; and never speak that, of which you dare not say, as Psal. xix. 14, "Let the words of my mouth, and the meditations of my heart, be now and always acceptable in thy sight, O Lord, my strength and my Redeemer."

But especially, above others, these persons should watch against vain words: 1. Preachers, who are doubly sanctified persons, and whose tongues being consecrated to God, must not be sacrilegiously alienated to vanity: which is worse than sacrilegious alienation of the places, or utensils, or revenues of the church. Hate it therefore more than these.

2. Ancient people, whose words should be grave and wise, and full of instruction to suppress the levity of youth; childhood and youth is vanity; but age should not be so.^c

3. Parents and masters, who should be examples of gravity and staidness to their families; and by their reproofs and chastisements should repress such faults in their inferiors.

4. Those that are better qualified than others,

* Garrulo non respondere convitium est.

^a Prov. xiv. 17; xv. 18; Eccles. vii. 8, 9.

^b Eccles. ii. 2; vii. 6; Eph. v. 4.

^c Prov. xxii. 17; xii. 18; xiii. 20; xv. 2, 7, 31.

^b You will else be but ingeniosi nugatores, as one called him that wrote a great book on a little matter.

^c 1 Tim. iv. 12; Job xii. 12; Eccles. xi. 10.

with knowledge and utterance, to use their tongues to edification. Vain speech is a double sin in them.

5. Those that are noted for persons of holiness and religion: for it is supposed, that they pray and speak much against idle talk, and therefore must not themselves be guilty of it. "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain," James i. 26. (See my sermon on that text.)

6. Those that are ignorant, and need much the edifying speech of others.

7. Those that live among wise and holy persons, by whom they may be much edified.

8. Those that are among twattlers, where they know they have more need to watch their tongues, than their purses among cut-purses.

9. Those (women especially) that are naturally addicted to over-much talk, who therefore should be the more watchful, as knowing their disease and danger.

10. Both empty and angry persons, who carry a continual temptation about them. All these should be specially watchful against idle talk.

And for the time, 1. Specially when they are among those that may receive most hurt by it. 2. And when you are going to holy duty, or newly come from it, &c.

Tit. 5. Special Directions against Filthy, Ribald, Scurrilous Talk.

Direct. I. The chief direction against this filthy sin, is general; to get out of a graceless state, and get a heart that feareth God, and then you dare not be guilty of such impudency: God is not so despised by those that fear him.

Direct. II. Cease not your holy communion with God in his worship, especially in secret, and be not strange to him, and seldom with him. And then you dare not so pollute those lips, that use to speak seriously to God. What! talk of lust and filthiness with that tongue, that spake but even now to the most holy God! God's name and presence will awe you, and cleanse you, and show you that his temple should not be so defiled, and that he hath not called you to uncleanness but to holiness; and that a filthy tongue is unsuitable to the holy praise of God: but while the rest of your life is nothing but a serving the devil and the flesh, no wonder if ribaldry seem a fit language for you.

Direct. III. Cleanse your hearts of vanity and filthiness; and then your tongues will be more clean. It is a vain or unchaste heart that makes an unchaste tongue.

Direct. IV. Remember what a shame it is to open and proclaim that filthiness of thy heart which thou mightest have concealed. Christ telleth us how to expound thy words, that out of the abundance of thy heart thy mouth speaketh, Luke vi. 45. And what needest thou tell people that it is the rutting-moon with thee? and that lust and filthiness are the inhabitants of thy mind? If thou be not so far past all shame as to commit fornication in the open streets, why wilt thou there talk of it?

Direct. V. Remember that filthy talk is but the approach to filthy acts. It is but thy breaking the shell of modesty, that thou mayest eat the kernel of the vomiting nut. This is the tendency of it, whether thou intend it or not. Canst thou be offended with him, that believeth thou dost that villainy in secret, which thou talkest of openly? or that taketh thee to be preparing thyself for a whore? If the deed be bad, thy making a jest of it cannot be good.

Direct. VI. Remember that thou biddest defiance

to godliness and honesty: "corrupt communication" grieveth the Spirit of God, Eph. iv. 29, 30; v. 4. Canst thou expect that the Holy Ghost should dwell and work in so filthy a room, and with such filthy company? Darest thou go pray or read the Scripture, or speak of any holy thing, with those lips that talk of filthy ribaldry? Dost thou find thyself fit to go to prayer after such discourse? Or rather, dost thou not allow all that hear thee to think, that thou renoucest God and godliness, and never usest any serious worship of God at all? And if thou do pretend to worship him with that filthy tongue, what canst thou expect in answer to thy prayers, but a vengeance worse than Nadab and Abihu's, Lev. x. 1-3. "Shall sweet water and bitter come from the same fountain?" James iii. 11. Dost thou bless God, and talk filthily with the same tongue? and think he will not be avenged on thy hypocrisy?

Direct. VII. Consider how thou biddest defiance also to common civility. Thou dost that which civil heathens would be ashamed of; as if thou hadst a design to reduce England to the customs of cannibals and savages in America, that go naked, and are past shame.

Direct. VIII. Observe what service thou dost the devil, for the corrupting of others; as if he had hired thee to be a tutor in his academy, or one of his preachers, to draw the minds of the hearers from modesty, and prepare them for the stews. Especially people can scarce have more dangerous wildfire cast into their fantasies, than by hearing rotten, filthy talk. And wilt thou be one of Venus's priests?

Direct. IX. Remember how little need there is of thy endeavour. Are not lust and filthiness so natural, and the minds of all unsanctified and uncleaned ones so prone to it, that they need no tutor, nor instigator, nor pander to their lusts? This fire is easily kindled; the bellows of thy scurrility are needless to make such gunpowder burn.

Direct. X. Presently lament before God and man the filthiness that thy tongue hath been guilty of, and wash heart and tongue in the blood of Christ; and fly from the company and converse of the obscene, as thou wouldst do from a pest-house, or any infectious, pestilential air. And if thou hear such rotten talk, reprove it, or be gone, and let them see that thou hatest it, and fearest God.

Object. But, saith the filthy mouth, I think no harm; may we not jest and be merry?

Ans. What! hast thou nothing to jest with but dung, and filth, and sin, and the defilement of souls, and the offending of God? Wouldst thou be unclean before the king, or cast dung in men's faces, and say, I think no harm, but am in jest?

Object. But, saith he, those that are so demure, are as bad in secret, and worse than we.

Ans. What! is a chaste tongue a sign of an unchaste life? Then thou mayest as equally take a meek and quiet tongue to be a sign of an angry man; or a lying tongue to be a sign of a true man. Would the king take that excuse from thee, if thou talk treason openly, and say, Those that do not, are yet in secret as bad as I? I trow he would not take that for an excuse.

Tit. 6. Directions against profane Deriding, Scorning, or Opposing Godliness.

To prevent the replies or excuses The explication.
of the scorner, I must here tell you,
1. That by godliness I mean nothing but an entire devotedness to God and living to him: the doctrine

* 1 Cor. xv. 33.

and practice which are agreeable to the holy Scripture. I mean no fancies of mistaken men, nor the private opinions of any sect; but the practice of christianity itself.

2. And yet I must tell you, that it is the common practice of these scornors to fasten more upon the concrete, than the abstract, the person, than the bare doctrine, and to oppose godly persons as such, when yet they say that they oppose not godliness. The reasons of this are these: (1.) Because they dare be bolder with the person, than with the rule and doctrine of God himself. If they scorn at the Bible, or at godliness directly, as such, they should so openly scorn at God himself, that the world would cry shame on them, and conscience would worry them: but as godliness is in such a neighbour, or such a preacher, or such a man, so they think they may reverence it less, and that what they do is against the person and not the thing.

(2.) In men they have something else to pretend, to be the matter of their scorn. Godliness in men is latent, invisible, unprovable as to the sincerity of it, and obscure as to the exercise. If he that scorneth a godly man say, He is not godly, but a hypocrite; in this world there is no perfect justification to be had against such a calumny; but the probable evidence of profession and a godly life is all that can be brought. But godliness, as it is in the Scripture, lieth open to the view of all, and cannot be denied there, but by denying the Scriptures themselves.

(3.) Godliness as in the rule of holy Scripture is perfect, without any blemish that may give a scorner a pretence; but godliness in men is very imperfect, and mixed with sins, with faults which the world may oft discern, and the godly themselves are forwardest to confess; and therefore in them a scorner may find some plausible pretence. And when he derideth these professors of godliness as being all hypocrites, he will not instance in their virtues, but in their faults; as in Noah's drunkenness, and Lot's incest, and David's adultery and murder, and Peter's denying Christ; yet so as the dart shall be cast at piety itself; and the conclusion shall not be, to drive men from drunkenness, adultery, or any sin, but from serious godliness itself.

(4.) Godliness as in the rule, is to them a more unobserved dormant thing, and doth not so much annoy them; for they can shut their Bibles, or make nothing of it, but as a few good words; but godliness in the godly, existent in their teachers and neighbours, is more discernible to them, and more active, and more troublesome to them, and so more hated by them. In a dead letter, or dead saint, that troubleth them not, they can commend it; but in the living they are molested by it; and the nearer it is to them, the more they are exasperated against it. The word is the seed of godliness; which least offendeth them, till it spring up and bring forth the fruit which condemneth their wicked lives.

3. And as opposers and scornors do usually strike at godliness through the person and his faults, so they use to strike at the particular parts of God's worship, through some modes or circumstances, or imperfections of men in the performance. It is not preaching or praying that they scorn, if you believe them, but this or that manner or imperfection in

preaching and praying. But the drift of all is, not to help any man to do it better, but to make them odious that are most serious in doing it at all, and thereby to persuade men that it is a needless thing.*

4. Note also, that it is not the image or dead part of religion that these men are most offended at and oppose; but it is the life, and zeal, and diligence of the godly. So that if they differ not from themselves in profession about any doctrine or ceremony, yet they hate and scorn them for doing seriously the same which themselves hypocritically profess.

5. Lastly, note also, that this is not a difference of one sect, or party, or church against another, upon differing opinions; but it is that which is among all parties within themselves, when there is any thing of serious religion to be found. Even among the papists there are some spiritual, serious, holy persons, who are derided and opposed by the profane that are of their own church. Yea, among the heathens, Seneca and others tell us, that strictness in moral virtue was made the scorn of the rude and sensual sort of men. But though the quarrel be but that which was taken up from the beginning between the woman's and the serpent's seed, yet in all countries where church differences cause contention, this serpentine enmity doth with serpentine subtilty creep in and make advantage of them, and take up the nick-names, or sharper weapons, which differing christians form against each other, to strike at the heart of christianity itself.†

Direct. I. For the cure of those that are already infected with so heinous a sin, the chief direction is, to understand the greatness of it, and the miserable consequents: as followeth.

1. Consider what it is that thou deridest. Dost thou know against what thou openest thy mouth? 1. Thou deridest or opposest men for loving God with all their heart, and soul, and might: and dost thou not confess that this is the duty of all men living? and that he is not worthy to be called a christian that loveth not God above all? Thou canst not deny this. And yet wilt thou oppose it? Deny it not; for this is the very thing that thou opposest; either men's loving God, or showing their love to him. If thou didst but love him as much as they, thou wouldst seek and serve him as diligently as they. Dost thou not know this thyself, that if thou didst love him with all thy heart, and soul, and strength, thou wouldst seek, and serve, and obey him with all thy heart, and soul, and strength? If the godly do more than this, deride them and spare not. If they love God, and serve him with more than all the heart, and soul, and might, then call them righteous over-much. If thou know any one that loveth God or serveth him more than he deserveth, blame and oppose that man and spare not. Thou knowest that what thou lovest most, thou art diligent thyself in seeking and remembering. Thou labourst for money because thou lovest it: and they labour in seeking and serving God because they love him: and is it a work for any but a devil, to oppose or scorn men for; for loving or showing their love to God?

2. Thou deridest men for delighting in that which is most delectable: for delighting in high and hea-

* Socrates inter loquendum sæpe, agente id orationis vehementia, jactare digitos solebat, ita ut à plerisque rideretur, et despectui haberetur: quæ tamen omnia æquo animo ferebat. Laert. in Socrat.

† Si quis vero eorum mitior, et veritati aliquatenus propior, videretur, in hunc quasi Britannis subversorem omnia odia telæque sine respectu contorquebantur, et omnia quæ displicuerint, Deoque placuerint, æquali saltem lance pendebantur,

si non gratiora fuissent displicentia. Gildas. Quod autem quædam de illo inhonesta et maligna jactantur, nolo mireris: cum scias hoc esse opus semper diaboli, ut servos Dei mendacio laceret, et opinionibus falsis gloriosum nomen infamet; ut qui conscientie suæ luce clarescunt, alienis rumoribus sordidentur. Cyprian de Cornel. Epist. ad Antonian. Hæc et nos risimus aliquando. Tertul.

venly knowledge, and in a holy state of soul and life; and for delighting in the law of God, and meditating in it day and night, Psal. i. 2; and for delighting in holy prayer, and the praises of their Maker; and for delighting in the forethoughts and mention of eternal joys, and making their calling and election sure. What is it but the exercise of these holy desires and delights which thou deridest? And wouldst thou not be as serious in religion and holiness as they, if thou hadst as much of these delights as they? Canst thou sit at thy pots, or follow thy game or sports, or talk of vanity many hours together, because thou delightest in them? and yet dost thou deride those that pray or hear God's word opened to them many hours, because it is their delight? O poor souls! how quickly and how terribly will God acquaint thee, whether their delights or thine were the more rational and just! and whether their work or thine was fitter to be derided!

3. Thou scornest men for paying but what they owe to the God that created and redeemed them. Are they not his own? and did he not give them all their parts and powers? and are not all their abilities and possessions his? What have they which they received not of him? And is this thy justice and honesty, to deride men for offering to pay their debts, and to give God his own? If thou know any one that giveth him more than he oweth him, deride that superstitious, over-righteous man, and spare not. But if men should not be derided for paying their debts to thee, deride not men for paying their debt to God, and giving him that which is his own. As we must give to Cæsar that which is Cæsar's, so we must give that to God also which is God's.

4. Thou deridest servants for obeying diligently their highest Master; and for doing diligently the greatest, best, and needfullest work in all the world. And is this a good example for thy own servants? Sure if a man should be mocked for serving God, he should be mocked more for serving such a one as thee. Dost thou know where we may find a better master, whom we may serve with better encouragement than God? He hath made us his stewards, and trusted us with his goods, and dost thou scorn us for being faithful in our stewardship? Thou deridest his subjects for obeying the King of all the world; and is this a good example to the king's subjects? should it be a matter of scorn to obey the king? or dost thou think that God's authority is less? or obedience to him less commendable?

5. Nay, thou deridest men for doing but some part of their duty, and discharging but a little of their debt. For the holiest man whom thou deridest for doing too much, doth less than what he ought to do. Thou knowest that the best of men do love God and serve him less than he deserveth; and that the carefullest come short of the perfect keeping of his laws; and yet wilt thou scorn men for doing so much, when they know, and thou confessest, that they do too little? Could they do all, they did but their duty, Luke xvii. 10.

6. Thou scornest men because they will not set up themselves, their own wit, and will, against their Maker. God hath commanded them to "give all diligence to make their calling and election sure," 2 Pet. i. 10; and to "strive to enter in at the strait

gate," Matt. vii. 13; and "day and night to meditate in his law," Psal. i. 2; and to love him with all their heart and might; and to "pray continually," 1 Thess. v. 17. And thou deridest men for obeying these commands! Why, what wouldst thou have us do, man? should we tell God that we are wiser than he? and that he shall not have his will, but we will have our own? and that we know a better way than he hath appointed us? and that he is mistaken, and would deceive us by his laws? Wouldst thou have men thus to be voluntarily mad, and profess themselves open rebels against God?

7. Thou scornest men because they trust him that is truth and goodness itself. We cannot imagine that he can deceive us by his word, or that he maketh any law for us that is not good, or requireth any duty of us that shall be to our hurt, or that we shall be losers by.^a And therefore we resolve to obey him as carefully as we can, because we are confident that goodness itself will not abuse us, and truth itself will not deceive us: and is this a matter to be scorned for? should not children trust their father?

8. Thou deridest men for not sinning against their certain knowledge and experience. They know that a holy life is best, though thou dost not; they know the reasonableness of it; they know the sweetness of it; they know the necessity of it.^b And must they renounce their own understandings? must they be ignorant because thou art ignorant? and put out their eyes because thou art blind? Is it a crime for men to be wiser than thou? and that in the matters of God and their salvation? They have tried what a holy life is, and so hast not thou. They have tried what a life of faith and obedience is: and must they renounce their own experience? Must they that have tasted it say honey is bitter, because thou that never didst taste it sayest so? Alas, what unreasonable men have we to deal with!

9. Thou opposest and scornest men for loving themselves; yea, for loving their soul, and taking care of its health and welfare. For how can a man truly love himself, and not love his soul which is himself? And how can a man love his soul, and not prefer it before the low concerns of his flesh? and not take the greatest care of its greatest everlasting happiness? Can a man truly love himself, and yet damn himself, or lose the little time in which he must, if ever, work out his salvation? You will not scorn him that is careful of your children, or your very cattle? You love them, and therefore are careful of them yourselves. And shall not he that loveth his soul be careful of it? To love ourselves is natural to us as men: and how shall he love his neighbour that loveth not himself?

10. Thou scornest men because they love heaven above earth, and because they are desirous to live for ever with God and all the holy hosts of heaven. For what is it that these men do so diligently, but seek to be saved? What do they but "seek first the kingdom of God, and his righteousness?" "and labour for the meat" that perisheth not, John vi. 27; and lay up their "treasure in heaven," Matt. vi. 20; and set their "hearts there," ver. 21; "and seek the things that are above, and have their conversation in heaven," Col. iii. 1-3; Phil. iii. 19, 20.

^a *tota urbe blasphemie ad nomen Christi, tanquam lues aliqua probris ingravantur, conducuntur a Romanis adversus Radagunum duo Pagani duces, &c.*

^b Saith Chrysostom, As those that run or act in public games, besides the prize which they hope for, do much increase their strength and health by preparing their bodies for it: so besides the hopes of heaven, it is no small comfort and advantage here in the way, which christians get by their holy lives.

^c Malignity so blindeth the understanding that it maketh men ascribe all the evil that befalleth them, to that which is the only way to happiness: every bad success that the heathen Romans had, they imputed to the christians: saith Paul. Diaconus, lib. 3. when Radagunus the Goth invaded the Romans: *Favor infinitus Romam invadit; declamatur a cunctis, se hæc ideo perpeti, quod neglecta fuerint magnorum sacra Deorum: magnis querelis ubique agere: et continuo de repetendis sacris celebrandisque tractatur: fere in*

And if it be so scornful a matter to seek for heaven, sure thou never thinkest of coming to heaven thyself; unless thou think to come thither by scorning at the seekers of it.

11. Thou deridest men because they are unwilling to be damned, and unwilling to do that which they know would damn them; or to neglect that without which there is no hope of escaping hell. They believe the threatenings of God, and therefore they think no pains too great to escape his wrath. They think a holy life is both a necessary and an easy way to prevent everlasting torment: but if thou think otherwise, keep thy opinion till grace or hell shall make thee wiser; and mock not at a man that will not play with his own damnation, and leap into hell as desperately as thyself.

12. Thou deridest men because they will not be the voluntary destroyers of themselves. Were it not enough for thee to betray them unto others? or to murder any of thy neighbours thyself? but thou must wish them to do it with their own hands, and deride them if they will not? O cruel monster! that wouldst wish a man to lie in the fire of hell for evermore! and to go thither wilfully of his own accord! which is ten thousand times worse than to wish him to cut his own throat. Dost thou say, God forbid! I desire no such thing. Why, man, dost thou do thou knowest not what? Doth not he tempt a man to be hanged, that tempteth him to kill and steal? When the righteous God hath unchangeably determined in his law, that "without holiness none shall see God, and that Christ shall come in flaming fire to render vengeance to them that obey not his gospel, and that all they shall be damned that obey not the truth, but have pleasure in unrighteousness;"¹ when God hath resolved that hell shall be the wages of ungodliness, dost thou not desire them to damn themselves, when thou desirest them to be ungodly? If thou believe that there is any hell at all, then tell me what it is possible for any man to do, to murder his soul and damn himself, but only to be ungodly? If this way do it not, there is no danger of any other. Tell me, dost thou think the devil deserveth to be called a murderer of souls? If not, it seems thou wilt openly take the devil's part; but if he do deserve it, then the reason of all the world be judge, whether that man deserve it not much more, that will do much more against himself, than the devil ever did or can do? The devil can but tempt, but thou wouldst have men do the thing that he tempts them to, and actually to sin, and neglect a holy life. And which is the worse, he that doth the evil, or he that only persuadeth them to it? If the devil be called, "Our adversary, that like a roaring lion goeth about night and day seeking whom he may devour," 1 Pet. v. 8, what should that man be called that doth far more against himself, than all the devils in hell do against him? Sure he is a devourer or destroyer of himself. Tell me, thou distracted scorners! is the devil's work, thinkest thou, good or bad? If it be good, take thy part of it, and boast of it when thou seest the end. If it be bad, (to deceive souls and entice them to sin and hell,) why wouldst thou have men do worse by themselves? He that sinneth doth worse than he that tempteth. Tell me, what way doth the devil take to do men hurt, and damn their souls, but only by drawing them to sin? He hath no other way in the world to undo any man, but by tempting him to that which thou temptest men to; even to sin against God and to neglect a holy life. So that it is plain that thou scornest and opposest men be-

cause they will not be worse than devils to themselves.

13. Moreover thou opposest men for not forsaking God! What is it to forsake God, but to refuse to love, and honour, and obey him, as God? He hath told us himself that "he that cometh to God must believe that God is, and that he is the rewarder of them that diligently seek him," Heb. xi. 6. And is it not this diligent seeking him that thou deridest? It is plain then that thou wouldst scorn men away from God, and have them forsake him as thou hast done.

14. Thou scornest men for not being hypocrites; because they will be that in good earnest which thou hypocritically callest thyself, and wouldst be thought. Thou callest thyself a christian; and what is it but for being serious christians that thou deridest them? Thou takest on thee to believe in God; and what is it but for obeying and serving God that thou deridest them? Thou takest on thee to believe the Scripture to be the word of God; and what is it but for following the holy Scriptures that thou deridest them? Thou sayest thou believest the communion of saints; and deridest them that hold the communion of saints in practice. Thou sayest thou believest that Christ shall judge the world; and yet scornest them that are serious in preparing for his judgment. Thou prayest that God's name may be hallowed, and his kingdom come, and his will be done on earth as it is in heaven; and yet thou deridest them that hallow his name, and are subjects of his kingdom, and endeavour to do his will. O wretched hypocrite! And yet that tongue of thine pretendeth that it is their hypocrisy for which thou hatest and deridest them, when thou dost it because they be not such blind and senseless hypocrites as thyself! Can there be grosser hypocrisy in the world, than to hate and scorn the serious practice of thy own profession? and the diligent living according to that which thy own tongue professeth to believe? If thou say that it is for doing too much, and being too strict, I answer thee, if it be not the will of God that they do, though I would not deride them, I would seek to change them as well as thou! But if it be the will of God, then tell me, dost thou think they do more than those that are in heaven do? or do they live more strictly than those in heaven? If they do, then oppose them and spare not. If not, why prayest thou that God's will may be done on earth as it is in heaven?

15. Thou deridest men for doing that which they were made for, and that which they have their reason, and will, and all their faculties for; take them off this, and they are good for nothing: a beast is good to serve man, and the plants to feed him; but what is man good for, or what was he made for, but to serve his Maker? And dost thou scorn him for that which he came into the world for? Thou mayest as well hate a knife because it can cut, or a scythe for mowing, or a clock for telling the hour of the day, when it was made for nothing else.

16. Thou deridest men for being saved by Christ, and for imitating his example. What came Christ for into the world but to "destroy the works of the devil," 1 John iii. 8; and to "save his people from their sins," Matt. i. 21; and to "redeem us from all iniquity, and purify to himself a peculiar people zealous of good works?" Tit. ii. 12. And hath Christ, to the astonishment of men and angels, come down into flesh, and lived among men, and given them his holy doctrine and example, and suffered death for them, and all this but to bring men to zealous purity, and darest thou make a scorn of it after this? What is this but to scorn thy Saviour, and scorn all the work of redemption, and tread under

¹ Heb. xii. 14; 2 Thess. i. 8—10; ii. 12.

foot the Son of God, and despise his blood, his life, and precepts?

17. Thou scornest men for being renewed and sanctified by the Holy Ghost. What is the work of the Holy Ghost on us, but to sanctify us? and what is it to sanctify us, but to cleanse us from sin, and cause us entirely to devote our souls and lives to God? Dost thou believe in the Holy Ghost, or not? If thou do, what is that but to believe in him as the sanctifier of God's elect? And what didst thou take sanctification to be, but this purity and holiness of heart and life? and yet darest thou deride it?

18. Thou deridest men for imitating those ancient saints, whose names thou seemest thyself to honour, and in honour of whom thou keepest holidays. Thou takest on thee to honour the names of Peter, and Paul, and Stephen, and John; of Augustine, Hierom, Chrysostom, and other such saints of God; and yet wilt thou make a scorn of those that strive to imitate them? Search and see; if any of these men did, after their conversion, live in luxury, carding, dicing, profaneness, and if any of them were against a holy life, against much praying, hearing, reading the Scriptures, meditating, exact obedience to God; then let not the shame be thine, but mine. He that is most unlike them, let him have the scorn.

19. Thou deridest men for repenting of their former sin, and for accepting that mercy which Christ hath purchased, and God hath offered them, and sent his messengers to entreat them to accept. Can they repent of their former ungodliness, and not turn from it and amend? If thou knewest what they know, thou wouldst repent thyself, and not deride men for repenting: if thou knewest the gift of God, thou wouldst beg it, and gladly accept of it thyself, and not deride them that accept it.

20. Thou scornest men for keeping that covenant, which thou also madest with God in thy baptism thyself. At the same time thou speakest against the anabaptists, that will not have their children baptized, and deridest those that keep their covenant, which in baptism they made. What a monster of contradictions is an ungodly hypocrite! Didst thou not in baptism renounce the flesh, the world, and the devil, and give up thyself in covenant to God the Father, Son, and Holy Ghost? And dost thou not yet know what thou didst? but scorn them that perform it? What is it to be given up to God in baptism, but to take him for thy God, thy Saviour, and Sanctifier, whom thou must love, and seek, and obey in holiness, with all thy heart, and soul, and might? He is a covenant-breaker indeed, that hates the keeping of it.

I have hitherto been showing thee what it is that thou opposest and deridest: I shall now tell thee further what thou dost, in showing thee the aggravations of the sin, and its importance.

2. Consider in all this, what an open enemy thou art to God, and an open soldier for the devil: what canst thou do more against God, and do thy worst, than make a scorn of all his work and servants? He feareth not thy power or rage; thou canst not hurt him. How many millions of such worms as thou can be tread to hell, or destroy in a moment! It is in his servants and service that he is honoured or opposed here, and that mortals show their love or hatred to him. And how canst thou devise, if thou wouldst do thy worst, to serve the devil more notoriously, than by opposing and deriding the service of God? If such be not Satan's servants, he hath none.

^t Cyrillus Arrianorem Episcopus, Hunnericum Regem persuasit, non posse pacatum atque longævum obtinere regnum, nisi nomen perderet innocentem. Qui tamen Dei ju-

3. Consider what a terrible badge of misery thou carriest about thee! thou bearest the mark of Satan, death, and hell in thy forehead, as it were. If there were any doubt whether a swearer, or drunkard, or fornicator may be in a state of grace, yet it is past all doubt that a scorner of godliness is not: it were strange indeed for that man to be holy that derideth holiness: there is scarce any sort of men in the world, that are more undoubtedly in a state of damnation than thou art. It is dark to us what God will do with infidels, and heathens that never had the means of salvation; but what he will do with all the unbelieving and ungodly that have had the means, we know past doubt; much more what he will do with those, that are not only void of holiness, but deride it. I deny not but yet if thou be converted thou mayst be saved: and oh that God would "give thee repentance to the acknowledging of the truth," that thou mightest escape out of the devil's snares, who leads thee captive at his will, 2 Tim. ii. 25, 26. It is written of Basil, that by his prayers he caused the devil to give back a writing, by which a wretched man had sold his soul to him, that he might enjoy his master's daughter; and that the man repented and was delivered: if thou mayst be so recovered it will be a happy day for thee. But till then it is as sure as the Scripture is sure, that thou art a miserable creature, and an undone man if thou die in that condition that thou art in. Oh with what fear shouldst thou rise and lie down, if thou hadst thy wits about thee, lest thou shouldst die before thou art converted.^a

4. To scorn at holiness is a defiance of grace, as if thou didst renounce God's mercy: thou dost thy worst to drive away all hope, and make thy case incurable and desperate. For if ever thou be saved, it must be by this grace and holy life which thou deridest: and is scorning grace the way to get it? And is it likely that the Holy Ghost will come and dwell in the man that scorneth his sanctifying works?

5. To scorn at godliness, is a daring of God to give over his patience, and presently to execute his vengeance on thee! Canst thou wonder if he should make thee a monument of his justice, and set thee up for all others to take warning by? Who is fitter for this, than the scornful opposers of his grace and service? Hasten not vengeance, man; it will come time enough. Will a worm defy the God of heaven?

6. How little dost thou understand of all that thou opposest! Didst thou ever try a holy life? If thou hadst, thou wouldst not speak against it; if thou hast not, art thou not ashamed to speak evil of that which thou dost not understand? It is a thing that none can thoroughly know without experience: try it awhile, and then speak thy mind.

7. Didst thou ever consider how many judgments are against thee, and whom thou dost contradict and scorn? (1.) If thou scorn at serious godliness, at preaching, hearing, reading, praying, meditating, and strict avoiding sin, thou contradicest God himself; for none in all the world is so holy, or so much for holiness, as he: and therefore ultimately, it is him that all thy malice is against; even God the Father, and the Redeemer, and the Sanctifier. (2.) Thou settest thyself against all the evidence of Scripture; (3.) And against all the works of God: for all conspire to call the world to holiness and strict obedience to God. (4.) And thou contradicest all the prophets and apostles, and all the ancient fathers of the church; and all the martyrs and saints of God that were ever in the world; and all the learned

dicio post non multos dies turpissima morte præventus, scætena veribus expiravit. Victor. Utic. p. 369.

faithful ministers and pastors of the church that are or have been; and all the godly throughout the world; and all that ever had experience of a holy life: and what art thou, that thou shouldst scorn all these? Art thou wiser than all the ministers and godly persons in the world? than all the apostles and holy martyrs of Christ, that ever were? yea, than God himself?

8. Didst thou ever mark how unlike the speech of Christ and his apostles was to thine? Did they deride men for being too diligent, for the pleasing of God and saving of their souls? Read but these places following and judge: Matt. v. 8, 11, 20; vi. 21, 33; vii. 13, 14; 1 Pet. iv. 18; 2 Pet. iii. 11; i. 10; Heb. xi. 6; Matt. v.; Rom. viii. 1, 5—9, 13; Phil. iii. 18, 19; Heb. xii. 28, 29.

9. Dost thou not thyself do as much for the world, as those that thou opposest do for heaven? Art thou offended that they preach and pray so long? Art not thou longer about thy worldly business? And are not gallants longer at a feast, or visit, or games and recreations? Art thou offended that they talk so much of heaven? And dost not thou talk more of earth? And which of these dost thou think in thy conscience, doth better deserve to be sought and talked of? Which will prove better at the last? And whose labour will be more worthy of derision?

10. What gain would it be to thee if thou hadst thy will, and praying, and preaching, and holiness were as much banished from the world as thou wouldst have it? and if men to please thee should displease God, and cast away their souls for ever? Would it do thee good for earth to be so like to hell? It is the grief of godly men already, to think how little holiness is in the world: there is scarce a sadder thought that ever came into my heart, than to survey all the nations of the earth; and to think how ignorance and ungodliness abound, and how few there be that are truly holy; and what an inhuman creature is that who yet would have them fewer; and scorn out of the world the little wisdom and piety that is left!

And would it be any pleasure to thee in hell, if men should accompany thee thither to humour thee? Nay, it would be thy everlasting torment, to see there so many for ever undone, by hearkening to thy wicked counsel. Say not, that thou art not so cruel, and it is not their damnation that thou desirest: no more is it thy own that thou desirest; but all is one as to the effect, if thou desire the way to it. Thou mayst as well give one man poison, and deride at another for eating and drinking, and yet say, it is not your death that I desire. But die they must, if they are ruled by thee.

11. Were not he a cruel man that would not do as much for the saving of his neighbour's soul, as that which thou deridest them for in the saving of their own? If thou wert sick, should I refuse to pray for thy life? Or if I knew that it might save another's soul, should I think any means or pains too much? If not, methinks I may be allowed to do as much for myself, as charity bids me do for another.

12. Is it a season to mock at holiness, when at the same time there are so many millions of souls in heaven that all came thither by the way of holiness? and so many millions of souls in hell that all came thither for want of holiness? and while thou art prating against it, they are crying out in despair of the folly of thy neglecting it? Would one of the souls in heaven regard thy mocks if he were to live on earth again? Or would one of the souls in hell be mocked thither, if they were but tried with an-

other life? If thou sawest at this hour, what unholy souls in hell are suffering, and what holy souls in heaven enjoy, wouldst thou ever mock again at holiness? For shame consider what thou dost; and see by faith the things that mortal eyes behold not.

13. What if men should yield unto thy derisions, and forsake a holy life to please thee? Wouldst thou undertake to justify them or be answerable for them before that God, that required holiness, and will condemn all the unholy? Wouldst thou bring them off, and save them from damnation? Alas! poor soul, how unable wilt thou be to save thyself! And wilt thou take them for wise men, if they displease the Lord, and go to hell to humour such a one as thou?

14. Thou wilt not thyself be mocked out of thy house, or land, or right, nor from thy meat, or drink, or rest: wouldst thou cast these away, if another should mock but thee for using them? I think thou wouldst not. And wouldst thou have wise men be mocked out of their salvation?

15. Thou wouldst not think it reasonable that thy children or servants be derided for loving or obeying thee? or thy very horse dispraised for serving thee? And do they owe thee more, than we all owe God?

16. God highly honoureth them and dearly loveth them, for that very thing that thou hatest and deridest them for. John xvi. 27, and xiv. 21, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father: and I will love him, and will manifest myself to him." Psal. xi. 7, "The righteous Lord loveth righteousness: his countenance doth behold the upright." Psal. cxlvi. 8, "The Lord loveth the righteous." 2 Cor. vi. 16—19, "For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And darest thou scorn the sons and daughters of the Almighty? even for that very thing for which he hath promised to receive them, and to be a Father to them? How contrary then art thou to God! Mal. iii. 16—18, "A book of remembrance was written for them that feared the Lord, and thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them as a man spareth his own son that serveth him:" and darest thou scorn God's jewels, and those that are thus precious to him? "For them that honour me I will honour, and they that despise me shall be lightly esteemed," 1 Sam. ii. 30. And wilt thou be one of his despisers, opposing that in others, for which God himself hath promised to honour them?

17. To hate and scorn at holiness, is to hate and scorn at God's own image; and the clearest image of God that is under heaven; even that which Christ came down from heaven to give us the first draught of; even that copy of the holy life of Christ, which by the Spirit of God is drawn upon the heart." And he that scorneth at this image of God, doth scorn at the Holy Ghost that made it, and scorn at Christ who gave us the first pattern, and scorn at God himself whose image it is. Saith Chrysostom, God is loved and hated in his servants, as a king is honoured or despised in his image. And he that dare scorn God, and scorn Jesus Christ, and scorn the Holy

¹ Rom. xi. 1, 2.

^m Luke xix. 27.

Ghost, in the image of God upon his children, me-thinks should never have the face once to expect to be saved by the God that he doth scorn.

18. Thou art the shame of human nature; and makest man so like a devil, that it is hard to prove that the devils can do much worse than thou.^a Can there be a greater sin, than for a creature to scorn and deride the image and laws of his Creator? and hate and oppose, or persecute men for obeying him, and seeking to please him, and to save their souls? What couldst thou do worse if thou wouldst study to be as bad as thou canst? What a shame it is to thy understanding to be so blind! and to thy heart to be so wicked! It were not half so great a shame to scorn the sun for shining, or the earth for bearing fruit; for though these are God's creatures, yet they bear not the image of his holiness as his children do. When he will condemn men at last it will be upon this account. Matt. xxv. 40, 45, "Verily I say unto you, Inasmuch as you did it not (or did it) to one of the least of these (my brethren) ye did it not (or did it) unto me." Oh wonderful, that the nature of man can ever come to this, to hate, and oppose, and scorn the image and obedience of his Maker, and make a mock of the holiness of God! It is a great question whether the very tempting men to such sins as these be not the devil's greatest sin: and to commit it is worse than to tempt thee to commit it (*cæteris paribus*). And for a man that hath a Saviour offered him, thus to scorn his Saviour's grace, and mock his servants, must needs be far worse than for the devil to do it who hath no Saviour, no pardon offered, and no hope, but is shut up under endless desperation: as it is worse for a child to curse his father, or scorn him, than for an enemy to do it. Think and tremble, how near this deriding or opposing the work of the Holy Ghost, doth come to the unpardonable blasphemy against him.^c

19. What villany may not be expected from thee, that canst commit such a sin as this? May not thy neighbour look for any mischief that thy carnal interest shall lead thee to do against him? Is it any wrong to thee to think that thou art a thief, a murderer, a whoremonger, a deceiver, unless it be for want of a temptation to commit them; or that thou wouldst be a traitor against thy king and country; or perfidious to thy truest friend, if thou wert tempted to it; when thou scornest men for obeying God himself? Can that man stick at any wickedness that he is equally tempted to, who dare scorn his Maker, the Redeemer, and the Sanctifier; and spit contempt upon holiness itself, the image of his Judge? For my part, if ever I trust thee or any such man as thou, with life or liberty, or with the worth of a groat, it shall be thy interest and not thy honesty and conscience that I will trust; I will trust thee little further than I would trust the devil himself that governs thee.

20. Lastly, consider what thou wilt think of thyself for this at death and judgment.^d Will it comfort thee when thou art going to be judged of God, to think that thou art now going into the presence of that God whom thou wast wont to scorn? When thou seest Christ come with thousands of his holy angels to judge the world, will it comfort thee to think, this is he whose holy life, and precepts, and servants I mocked or persecuted on earth? Now I must be judged by him that I derided. Oh dreadful case! for a scorner or persecutor of godliness, to go to be judged by that holy God whose ways he

scorned and persecuted! If you say, It was not Christ but a man that you derided; see Matt. xxv. 40, 45; Luke xix. 27; Acts ix. 4, "Saul, Saul, why persecutest thou me?" If thou scorn a child for that in which he resembleth, imitateth, or obeyeth his Father, thou wilt find in the day of judgment to thy woe, that it was the Father himself that was the utmost and principal object of thy scorn. Then I had rather be the vilest toad than such a man. Then wilt thou stand to what thou saidst? Wilt thou then maintain thy slanders and reproach? Wilt thou then condemn or scorn the godly, when thou seest them justified at Christ's right hand, or glorified with him in heaven? No! as Mal. iii. 18, when God makes up his jewels, "then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then how gladly would you eat all the words of reproach and scorn, that ever you uttered against a saint; and wish that you had never spoken them! I tell you it is an unseemly thing for the same man now to scorn at godliness, who will so speedily tremble before the righteous God in the remembrance of it!

I have thought these discoveries of the horridness of this sin, to be the best directions against it; for as it is a sin thou gettest nothing by, so it is a sin that thou mayst easily leave if thou be willing. But for those that are yet but in the way to it, or in danger of it, I shall add these further directions to keep them from so desperate a wickedness.

Direct. I. Avoid the company of those distracted men, that dare revile the servants and ways of God. There is that in your corrupted natures, which will incline you to imitate the most horrid blasphemies if you often hear them. We have seen it in our days, that in imitation of others, men have been drawn to sins not to be named: to drink healths to the devil, to make "God damn me" an ordinary by-word. Be not therefore companions of them.

Direct. II. Take heed of sinning yourselves into blindness of mind and hardness of heart. Forsake not God, lest you be forsaken by him. It is men forsaken of God that ordinarily come to this desperate degree of sin: insomuch that the book of Homilies thus describing them saith, "The third sort he calleth scornors, that is, a sort of men whose hearts are so stuffed with malice, that they are not contented to dwell in sin, and to lead their lives in all kind of wickedness, but also they do contemn and scorn in others, all godliness, true religion, all honesty and virtue. Of the two first sorts of men, I will not say but they may take repentance and be converted unto God: of the third sort, I think I may without danger of God's judgment pronounce, that never any yet were converted unto God by repentance, but continued still in their abominable wickedness, heaping up to themselves damnation against the day of God's inevitable judgment."^e Though I take this to be too severe, yet it is the judgment of the church of England, and terrible to scornors that profess their assent to it.

Direct. III. Take heed of scorning at the very circumstances or modes of worship which you dislike; for such scorn comes so near to the worship itself, that the minds of the hearers may easily be hence drawn to dishonour the substance for the sake of the derided mode or circumstance; and it plainly savoureth of a bold profaneness, which grave and sober christians do abhor. In the case of idolatry,

^a Quid homini inimicissimum? Homo, inquit Martin. Dumiens. de Morib.

^b Matt. xii.

^c Psal. cxliiii. 4.

^d Read well Jude 14, 15; Psal. i.

^e Prov. ix. 12; xxix. 8; Isa. xxviii. 14.

^f Homil. 10. part 2. tom. 9. pag. 150, cited before in my "Now or Never," p. 125.

or where the very substance of the worship is impious and forbidden, I deny not but Elias may (sometimes, and with wariness) be imitated, who derided Baal's priests: but to do thus upon smaller differences in the manner or circumstances of worship, is the way to teach men to turn all religion into matter of derision and contempt. If you see about the king some circumstance of clothing, ornament, or attendance of his followers, which you dislike or judge ridiculous, if you look toward him with a scornful laughter, it will not excuse you to say, I laughed not at the king, but at such or such a thing about him; for his presence should have restrained you from that which seemeth to be a deriding of him. So here, I know you will say, It is not at God's worship, but at such words or gestures of the minister that I scorn: but take heed of dallying with holy things; play not so near the consuming fire; give not others occasion to deride the thing itself by your deriding the circumstances, though they were unapt. Have we not seen, while factious christians raise jests, and nicknames, and scorn against each other, how the profane and common enemies of religion do take them up, and turn them against all serious godliness, to the trouble of others and their own damnation? And we have had experience in these contentious times, that it is the sectaries and the profane that are apt to use these scoffs and scorn against the things and persons that they dislike; and that sober, peaceable, judicious men of all sides do abhor it. How unsavoury and profane have all sober men thought it, when they heard some young and hot-brained persons mocking at the Common-prayer by the name of Pottage, and at the surplice by the name of The whore of Babylon's smock! And from hence the same spirit led them as proudly and bitterly to deride at ministers, universities, learning, temples, tithes, and all the appurtenances of worship; yea, at the Lord's day, and singing psalms, and preaching, and almost all the duties of religion: for when once men will pretend to strive for God, with the spirit and weapons of Satan, and the world, and flesh, there is no stop till they come to the bottom of impiety, and do Satan's work in Satan's way: and so on the other side, while some have too reproachfully scorned such, as Precisians or Puritans, who differed from them about the form of church government and ceremonies, the rabble of the profane soon got advantage by it, and turned these words to so common and bitter reproaches of the godly, sober, peaceable people of the land, that Mr. Robert Bolton saith, "I am persuaded there was never poor persecuted word, since malice against God first seized on the damned angels, and the graces of heaven dwelt in the heart of man, that passed through the mouths of all sorts of unregenerate men, with more distastefulness and gnashing of teeth, than the name of Puritan doth at this day; which, notwithstanding as it is now commonly meant, and ordinarily proceeds from the spleen and spirit of profaneness and good fellowship, is an honourable nickname, that I may so speak, of christianity and grace." See more cited out of him, and Bishop Downam, Bishop Abbot, &c. in my "Formal Hypocrite," p. 210, 212, &c.

Direct. IV. Be very fearful of making the persons of the godly contemptible, though for their real faults, lest the ungodly easily step thence to the

contempt of godliness itself. For it is easy to observe how commonly the vulgar judge of the doctrine and religion by the person that professeth it. If a papist or a sectary live a holy life, take heed of making a scorn at their persons, notwithstanding thou takest the rise of thy derision from their mistakes; for even a mistaking saint is dearly beloved and honoured of God; and wherever holiness is, it is the most great, resplendent, and predominant thing in him that hath it; and therefore puts a greater honour on him, than any mistake or infirmity can dishonour him: as the person of a king must not be dishonoured by a reproachful mention of his infirmities, lest it reflect upon his office; so neither must the person of a holy man, lest it reflect on his religion. Not that any man's person should credit or secure his faults, nor that we should judge of the faults or manners by the men, instead of judging of the men by their manners; but you must judge of them by that which is predominant; and so blame their faults, as to preserve the honour of their virtues and religion, and of their persons for their virtues' sake. So blame the falls of Noah, and Lot, and David, and Peter, as may make the sin more odious, but not so as may make their persons contemptible, lest it make their religion next to be condemned. Mark here the difference between the mentioning of good men's falls by the godly and by the ungodly. The godly mention them to make sin appear a thing more to be feared and watched against, and holiness to appear more excellent and necessary; but the ungodly mention them (and read them in Scripture) to make themselves believe that sin is not so bad and dangerous a thing as preachers tell them; and that holiness doth but little differ from a fleshly life.

Direct. V. Judge not of God's servants barely by report, without some considerable acquaintance with them. I cannot remember one of a multitude of the enemies, scorers, and persecutors of godliness, great or small, high or low, but such as never had the happiness to be well acquainted with them, by any familiarity, or observation of the secret passages of their lives; but usually they are such as know them but by report, or by sight, or small acquaintance. And if they did but live with them in the same houses, or were of their familiarity, it were the likeliest way to change their minds and speeches; unless their acquaintance were only with some of the more ignorant, passionate, or distempered sort of christians.

Direct. VI. Take heed of uncharitableness and malice against any; but especially the servants of Christ. For this blinds the judgment, and mads men with a venomous kind of passion, and will make them scorn and rage against the most holy servants of the Lord. The least true love to a christian, as a christian, would do much to the cure of all this sin.

Direct. VII. Take heed of being engaged in a sect or faction, and take heed of the carnal seal of schism, and of the spirit of faction, which ordinarily makes men think it lawful, if not necessary, to scorn the persons that seem against them, that so they may disable them from hindering the interest of their cause or party. Thus papists, and thus—the factious ones of every party, think that their revilings are but the necessary disarming of the enemies of God (for such all must seem that differ

* Nicknames themselves are the great engines of the devil, and to be avoided; it was well with the church when there was no other name but christians put by Christ's disciples on each other; though by the enemies they were scornfully called Nazarenes, and a sect, and heresy.

† Disc. of Happiness, p. 133.

* Pliny saith, that as pearls, though they lie in the bottom of the sea, are yet much nearer akin to heaven, as their splendour and excellency sheweth; so a godly and generous soul hath more dependence on heaven whence it comes, than on earth where it abideth. A good saying for a heathen.

from them); and a stripping them of that honour by which they might do hurt. Thus good is pretended for the most odious evil, and God is set up against that love which is the fulfilling of his law; and made the patron of the scornors of his children; but surely he scorneth the scornors, Prov. iii. 34.

Direct. VIII. Take heed of error and infidelity: for if the understanding be once deluded, and take religion itself to be but a deceit or fancy, and godliness to be but conceit and hypocrisy, no wonder if it be made a scorn by such. And such scornors will justify themselves in it, and think they do no harm; so great a plague is a blinded mind.

I have said less against this devilish sin than the nature of it requireth, because I have already said so much, especially in three treatises, viz. "The vain Religion of the Formal Hypocrite;" that called "Now or Never;" and "A Saint or a Brute."

I conclude with these earnest requests to the godly: 1. Give men no occasion of scorn by your imprudence, scandal, selfishness, or passions, as you tender the honour of God and men's salvation. As Chrysostom saith, "As he that beareth the king's standard in fight had need to be well guarded, so he that carrieth the name and profession of God and godliness." 2. Be not discouraged by scornors: these are but easy in comparison of what Christ suffered for you, and what the scornors themselves must suffer.

CHAPTER X.

DIRECTIONS FOR THE GOVERNMENT OF THE BODY.

PART I.

Directions about our Labour and Callings.

Tit. 1. Directions for the Right Choice of our Calling and ordinary Labour.

I HAVE already spoken of christian works, and the duty of our callings, chap. iii. grand direct. x; and am now only to subjoin these few directions, for the right choosing of your callings: for of the using of them I must speak more anon.

Direct. I. Understand how necessary a life of labour is, and the reasons of the necessity.

Quest. I. Is labour necessary to all? or to whom, if not to all? *Ans.*

It is necessary (as a duty) to all that are able to perform it: but to the unable it is not necessary; as to infants, and sick persons, or distracted persons, that cannot do it, or to prisoners, or any that are restrained or hindered unavoidably by others, or to people that are disabled by age, or by any thing that maketh it naturally impossible.

Quest. II. What labour is it that is necessary? *Ans.* Some labour that shall employ the faculties of the soul and body, and be profitable, as far as may be, to others and ourselves. But the same kind of labour is not necessary for all.

In some labours, the mind is more employed than the body; as in the labours of a magistrate, a minis-

ter, a physician, a lawyer, &c.; though some in these may have much bodily labour also.

The labour of some is almost only of the mind: as, 1. Of students in divinity, philosophy, law, physic, &c. who are but preparing themselves for a calling. 2. Of some ministers, or other godly persons, who by the iniquity of the place or times where they live, may for a season be disabled from appearing among men, and labouring for any except by the mind; being imprisoned, or driven into solitude, or otherwise made incapable. 3. Of men that have some extraordinary necessity for a season, to converse with God and themselves alone; as, men that are near death, and have need to lay by all other labours to prepare themselves. Though, usually, even they that are near death should labour the good of others to the last; and in so doing they profit and prepare themselves.

The labour of some others is more of the body than the mind; as, most tradesmen and day-labourers.

And the labour of some is equally of the body and mind; as, some painful ministers, and physicians, scribes, and artificers of more ingenious professions, as watchmakers, printers, builders, &c.: some of these are fittest for one man, and some for another.*

Quest. III. May not religion excuse men from all other labour, save prayer and contemplation? *Ans.* Will religion excuse men from labour?

Religion is our obligation to obey God. God bindeth us to do all the good we can to others. Some men that have ability, opportunity, and a call, may be excused by religion from worldly labours, as ministers; but not from such spiritual labours for others which they can perform. He that under pretence of religion, withdraweth from converse, and forbeareth to do good to others, and only liveth to himself, and his own soul, doth make religion a pretence against charity, and the works of charity, which are a great part of religion; for "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," James i. 27. Even when sickness, imprisonment, or persecution disableth to do any more for others, we must pray for them. But while we can do more, we must.

Quest. IV. Will not riches excuse one from labouring in a calling? *Ans.* Will not riches excuse?

No; but rather bind them to it the more; for he that hath most wages from God, should do him most work. Though they have no outward want to urge them, they have as great a necessity of obeying God, and doing good to others, as any other men have that are poor.

Quest. V. Why is labour thus necessary to all that are able? *Ans.* 1. Why labour is necessary.

God hath strictly commanded it to all; and his command is reason enough to us: 2 Thess. iii. 10—12, "For even when we are with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies: now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." See ver. 6, 14; 1 Thess. iv. 11, "We beseech you, brethren—that ye study to be quiet, and to do your own business, and work with your hands as we commanded you, that ye may walk honestly (or decently) towards them that are without, and that ye

* See 1 Cor. ix. 6; 2 Cor. vi. 1; 1 Cor. xvi. 10; 2 Tim. ii. 15.

^b See before, chap. vi. tit. 4. of this: and in my "Treat. of Divine Life," part iii.

[†] Socrates cum fuisset a quadam calce percussus, admirantibus illius tolerantiam dixit, Quid si me asinus calce impetisset? Num illi diem dixissem?

may have lack of nothing." Gen. iii. 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." And in the fourth commandment, "Six days shalt thou labour."^c So Eph. iv. 28; Prov. xxxi. 32, 33.

2. Naturally action is the end of all our powers; and the power were vain, but in respect to the act: to be able to understand, to read, to write, to go, &c. were little worth, if it were not that we may do the things that we are enabled to.

3. It is for action that God maintaineth us and our abilities: work is the moral as well as the natural end of power. It is the act by the power that is commanded us.

4. It is action that God is most served and honoured by: not so much by our being able to do good, but by our doing it. Who will keep a servant that is able to work and will not? Will his mere ability answer your expectation?

5. The public welfare, or the good of many, is to be valued above our own. Every man therefore is bound to do all the good he can to others, especially for the church and commonwealth. And this is not done by idleness, but by labour. As the bees labour to replenish their hive, so man, being a sociable creature, must labour for the good of the society which he belongs to, in which his own is contained as a part.

6. Labour is necessary for the preservation of the faculties of the mind. (1.) The labour of the mind is necessary hereto, because unexercised abilities will decay; as iron not used will consume with rust. Idleness makes men fools and dullards, and spoileth that little ability which they have. (2.) And the exercise of the body is ordinarily necessary, because of the mind's dependence on the body, and acting according to its temperature and disposition: it is exceedingly helped or hindered by the body.

7. Labour is needful to our health and life: the body itself will quickly fall into mortal diseases without it (except in some very few persons of extraordinary soundness).^d Next to abstinence, labour is the chief preserver of health. It stirreth up the natural heat and spirits, which perform the chief offices for the life of man: it is the proper bellows for this vital fire: it helpeth all the concoctions of nature: it attenuateth that which is too gross: it purifieth that which beginneth to corrupt: it openeth obstructions: it keepeth the mass of blood and other nutritious humours in their proper temperament, fit for motion, circulation, and nutrition; it helpeth them all in the discharge of their natural offices: it helpeth the parts to attract each one its proper nutriment, and promoteth every fermentation and assimilation by which nature maintaineth the transitory, still-consuming oil and mass: it excelleth art in the preparation, alteration, and expulsion of all the excrementitious matter, which being retained would be the matter of manifold diseases; and powerfully fighteth against all the enemies of health. In a word, it doth incomparably excel the help of the most skilful physicians and excellent medicines in the world, for the preventing of most diseases incident to man: (and consequently to the benefit of the soul itself, which cheerfully useth a cheerful and well-tempered body; and useth a languishing, sickly body, as the rider useth a tired horse, or as we use a sick or lazy servant, or a blunted knife, or a clock or watch that is out of order). I speak all this of bodily labour, which is necessary to the body, and consequently to the mind; for want of which abundance grow melancholy, and abundance grow slug-

gish and good for nothing, and abundance cherish filthy lusts, and millions yearly turn to earth before their time. For want of bodily labour, a multitude of the idle gentry, and rich people, and young people that are slothful, do heap up in the secret receptacles of the body a dunghill of unconcocted and excrementitious filth, and vitiate all the mass of humours which should be the fuel and oil of life, and die by thousands of untimely deaths, (of fevers, palsies, convulsions, apoplexies, dropsies, consumptions, gout, &c.) more miserably than if thieves had murdered them by the highway, because it is their own doing, and by their sloth they kill themselves. For want of bodily exercise and labour interposed, abundance of students and sedentary persons fill themselves with diseases, and hasten their death, and causelessly blame their hard studies for that which was caused by their bodily sloth. The hardest studies will do little harm to most men, if they do but by convenient, interposed bodily labour, keep all the humours in their just temperament; when by a sluggish walk now and then, instead of labour and sweat, they defraud themselves. If the world knew but the benefit of temperance and labour to the maintaining of man's health and life, and the mischiefs of excess of meat and drink, and idleness, the love of health and life would do that with them, which God's authority will not do.

8. Labour and diligence do keep the mind upon a lawful employment, and therefore keep out many dangerous temptations, and keep the thoughts from vanity and sin; and also keepeth out vain words, and preserveth the soul from many sins, which a life of idleness and sloth doth cherish. It helpeth even unlearned persons more effectually to restrain their thoughts and words from sin, than the greatest knowledge and diligent watchfulness can do in an idle kind of life.

9. Diligent labour mortifieth the flesh, and keepeth under its luxurious inclinations, and subdueth that pride, and lust, and brutish sensuality which is cherished by an idle life.

10. Lastly, It is God's appointed means for the getting of our daily bread; and as it is a more real honour to get our bread ourselves, than to receive it by the gift of our friends or parents, so is it more comfortable to a well-informed mind. We may best believe that we have our food and provisions in mercy, and that they shall be blest to us, when we have them in God's appointed way; who hath said, "If any man will not work, neither should he eat," 2 Thess. iii.

Direct. II. As labour is thus necessary, so understand how needful a stated calling is, for the right performance of your labours. A calling is a stated ordinary course of labour. This is very needful for these reasons: 1. Out of a calling a man's labours are but occasional, or unconstant, and so more time is spent in idleness than in labour. 2. A man is best skilled in that which he is used to. 3. And he will be best provided for it with instruments and necessities. 4. Therefore he doth it better than he could do another work, and so wrongeth not others, but attaineth more the ends of his labour. 5. And he doth it more easily; when a man unused, and unskilled, and unfurnished, toileth himself much in doing little. 6. And he will do his work more orderly, when another is in continual confusion, and his business knoweth not its time and place, but one part contradicts another. Therefore some certain calling or trade of life is best for every man.

tarch out of Plato saith, that soul and body should be equally exercised together, and driven on as two horses in a coach, and not either of them overgo the other. Prec. of Health.

^c Ezek. xlvii. 1; Deut. xvi. 15; ii. 7; Exod. xxiv. 21.

^d Socrates was mightily addicted to the exercise of his body, as necessary to the health of body and mind. Laert. Plu-

Quest. I. May not a man have a calling consisting of occasional, uncertain works? **Ans.** He that can have no better, may do thus; so be it they are consistent works which he is able for: as a footman may go of various errands, and a day-labourer may do many sorts of works; but great variety will be a great inconvenience to him.

Quest. II. May a man have divers trades or callings at once? **Ans.** Yes, no doubt, if it be for the common good, or for his own, and no injury to any other; nor so inconsistent, as that one shall make him unfaithful in the other; then God forbids it not.

The question, Whether a man may change his calling, I answered before, chap. iii. direct. x.

Direct. III. Think not that a calling can be lawful when the work of it is sin; nor that you, or your labour, or your gain, in an unlawful calling, shall be blest. An unlawful act is bad enough; but an unlawful calling is a life of sin. To make sin a man's trade, and work, and living, is a most horrid, desperate course of life. As mercenary soldiers, that for their pay will fight against authority, right, or innocence, and murder men for half a crown a day: and those that live by cheating, stealing, oppressing, whoring, or by resetting such; or upon the sin of such: or of drunkards, gamblers, or other sensual vices, which they knowingly and willingly maintain.

Direct. IV. Think not that because a work is lawful, that therefore it is lawful to make a calling of it. It is lawful to jest in time and measure, but not lawful to be a jester as a trade of life. If in some cases it should prove lawful to act a comedy or tragedy, it will not follow, that therefore it is lawful to be by trade a stage-player: if a game at cards or dice may be in some cases lawful, it follows not, that it is lawful to be a gambler by trade. The like I may say of many others.

Direct. V. It is not enough that the work of your calling be lawful, nor that it be necessary, but you must take special care also that it be safe, and not very dangerous to your souls. The calling of a vintner and ale-seller is lawful and needful; and yet it is so very dangerous that (unless it be in an extraordinary place or case) a man that loveth his soul should be loth to meddle with it, if he can have a safer to get his bread by. They get so little by sober people, and their gain dependeth so much upon men's sin, that it is a constant temptation to them to be the maintainers of it. And frail man, that can so hardly stand on firm ground, should be loth for a little money to walk still upon the ice, and to venture his soul in a life of such temptations; for it is twenty to one but they will prevail.

Direct. VI. The first and principal thing to be intended in the choice of a trade or calling for yourselves or children, is the service of God, and the public good; and therefore (*cæteris paribus*) that calling which most conduceth to the public good is to be preferred. The callings most useful to the public good are the magistrates, the pastors, and teachers of the church, schoolmasters, physicians, lawyers, &c. husbandmen (ploughmen, graziers, and shepherds); and next to these are mariners, clothiers, booksellers, tailors, and such other that are employed about things most necessary to mankind; and some callings are employed about matters of so little use, (as tobacco-sellers, lace-sellers, feather-makers, periwig-makers, and many more such,) that he that may choose better, should be loth to take up with one of these, though possibly in itself it may be lawful. It is a great satisfaction to an honest mind, to spend his life in doing the greatest good he can; and a prison and constant calamity to be tied to spend

one's life in doing little good at all to others, though he should grow rich by it himself.

Direct. VII. When two callings equally conduce to the public good, and one of them hath the advantage of riches, and the other is more advantageous to your souls, the latter must be preferred; and next to the public good, the soul's advantage must guide your choice: as suppose that a lawyer were as profitable to the public good as a divine, and that it is the way to far more wealth and honour; yet the sacred calling is much more desirable for the benefit of your souls; because it is an exceeding great help, to be engaged by our callings to have the word and doctrine of Christ still before us, and in our minds and mouths; when others must be glad to be now and then exercised in it, when their hearts are cooled by the frequent and long diversions of their worldly business; so that our calling and work is to an honest heart a continual recreation, and preserving, and edifying help to grace. So a schoolmaster's calling is usually but poor and very painful, requiring much close attendance; but yet it is of so great use to the common good, and alloweth the mind so much leisure and advantage to improve itself in honest studies, that it is fitter to be chosen and delighted in by a well-tempered mind, than richer and more honoured employments. It is sweet to be all day doing so much good.

Direct. VIII. If it be possible, choose a calling which so exerciseth the body, as not to overwhelm you with cares and labour, and deprive you of all leisure for the holy and noble employments of the mind; and which so exerciseth your mind, as to allow you some exercise for the body also. 1. That calling which so taketh up body and mind, as neither to allow you commixed thoughts of greater things, nor convenient intermissions for them, is a constant snare and prison to the soul; which is the case of many who plunge themselves into more and greater business than they can otherwise despatch; and yet are contented to be thus continually alienated in their minds from God and heaven, to get more of the world. Many poor labourers (as clothiers, tailors, and other such) can work with their hands, and meditate or discourse of heavenly things without any hinderance of their work; when many men of richer callings have scarce room for a thought or word of God or heaven all day. 2. On the contrary, if the body have not also its labour as well as the mind, it will ruin your health, and body and mind will both grow useless.

Direct. IX. It is lawful and meet to look at the commodity of your calling in the third place (that is, after the public good, and after your personal good of soul and bodily health). Though it is said, Prov. xxiii. 4, "Labour not to be rich;" the meaning is, that you make not riches your chief end: riches for our fleshly ends must not ultimately be intended or sought. But in subordination to higher things they may; that is, you may labour in that manner as tendeth most to your success and lawful gain: you are bound to improve all your Master's talents; but then your end must be, that you may be the better provided to do God service, and may do the more good with what you have. If God show you a way in which you may lawfully get more than in another way, (without wrong to your soul, or to any other,) if you refuse this, and choose the less gainful way, you cross one of the ends of your calling, and you refuse to be God's steward, and to accept his gifts, and use them for him when he requireth it; you may labour to be rich for God, though not for the flesh and sin.

Direct. X. It is not enough that you consider what calling and labour is most desirable, but you must

also consider what you or your children are fittest for, both in mind and body. For that calling may be one man's blessing, which would be another's misery and undoing. A weak body cannot undergo those labours that require strength; and a dull and heavy mind and wit, cannot do the works which require great judgment and ingenuity.* It hath been the calamity of the church, and undoing of many ministers themselves, that well-meaning parents out of love to the sacred work of God, have set their children to be ministers that were unfit for it; and many self-conceited persons themselves are ready to thrust themselves into that holy office, when they have some inconsiderable smattering knowledge, and some poor measure of gifts, overvalued by themselves, that know not what is required to so great a work. Be sure that you first look to the natural ingenuity of your children, (or yourselves,) and then to their grace and piety; and see that none be devoted to the ministry that have not naturally a quickness of understanding, and a freedom of expression, unless you would have him live upon the ruin of souls, and wrong of the church and work of God; and turn an enemy to the best of his flock, when he seeth that they value him but as he deserves: and let none be so unwise as to become a preacher of that faith, and love, and holiness, which he never had himself. And even to the calling of a physician none should be designed that have not a special ingenuity, and sagacity, and natural quickness of apprehension; unless he should make a trade of killing men; for it is a calling that requireth a quick and strong conjecturing ability, which no study will bring a man that hath not a natural acuteness and aptitude thereto. Thus also as to all other callings, you must consider, not only the will of the child or parents, but their natural fitness of body and mind.

Direct. XI. Choose no calling (especially if it be of public consequence) without the advice of some judicious, faithful persons of that calling. For they are best able to judge in their own profession. Never resolve on the sacred ministry without the advice of able ministers: resolve not to be a physician, but by the counsel of physicians; and so of the rest: for abundance of persons ignorantly conceit themselves sufficient, that are utterly insufficient; and so live all their days, as wrongs and burdens unto others, and in sin and misery to themselves.

Direct. XII. If thou be called to the poorest laborious calling, do not carnally murmur at it, because it is wearisome to the flesh, nor imagine that God accepteth the less of thy work and thee: but cheerfully follow it, and make it the matter of thy pleasure and joy that thou art still in thy heavenly Master's service, though it be about the lowest things: and that he who knoweth what is best for thee, hath chosen this for thy good, and trieth and valueth thy obedience to him the more, by how much the meaner work thou stoopest to at his command. But see that thou do it all in obedience to God, and not merely for thy own necessity; thus every servant must serve the Lord in serving their masters, and from God expect their chief reward, Col. iii. 22—24; Eph. vi. 6, 7.

Tit. 2. Directions against Idleness and Sloth.

Here I must show you what idleness and sloth is, and what are the signs of it; and then give you direc-

* Omnes qui sunt, quique erunt, aut fuerunt, virtutibus aut doctrinis clari, non possunt unum ingenium accendere, nisi aliquis intus in animo scintilla sint, quæ preceptoris spiritu excitata et adjuncta, generosum disciplinæ fomitem arripiant. Petrarch. dial. 41. li. 2.

tions how to conquer it. Sloth signifieth chiefly the indisposition of the mind and body; and idleness signifieth the actual neglect or omission of our duties. Sloth is an averseness to labour, through a carnal love of ease, or indulgence to the flesh. This averseness to labour is sinful, when it is a voluntary backwardness to that labour which is our duty. Sloth sheweth itself, 1. In keeping us from our duty, and causing us to delay it, or omit it: and, 2. In making us to do it slowly and by the halves: and both these effects are called idleness, which is the omission or negligent performance of our duties through a flesh-pleasing backwardness to labour.

By this you may see, 1. That it is not sloth or sinful idleness to omit a labour which we are unable to perform: as for the sick, and aged, and weak to be averse to labour through the power of an irresistible disease or weakness; or when nature is already wearied by as much labour as it can bear. 2. Or when reason alloweth and requireth us to forbear our usual labour for our health, or for some other sufficient cause. 3. Or when we are unwillingly restrained and hindered by others; as by imprisonment, or denial of opportunity: as if the magistrate forcibly hinder a preacher, or physician, or lawyer from that which otherwise he should do. 4. Or if a mistake or sinful error only keep a man from his labour, it is a sin, but not this sin of sloth; so also if any sensual vice or pleasure besides this love of ease take him off. 5. If it be a backwardness only to such labour as is no duty to us, it is but a natural and not a vicious sloth. But involuntary averseness to the labour of our duty through indulgence of fleshly ease, is the sinful sloth or laziness which we speak of.

Sloth and idleness thus described is a sin in all; but a far greater sin in some than in others.[†] And you may thus know what sloth it is that is the most sinful. 1. The more sloth is subjected in the mind itself, and the less it is subjected in the body, the greater is the sin. For the mind is the nobler part, and immediate seat of sin. 2. The smaller the bodily distempers or temptations are which seduce the mind, the greater is the sin; for it shows the mind to be the more corrupted and tainted with the disease of sloth. He that is under an irresistible indisposition of body, sinneth not at all (unless as he voluntarily contracted that disease). But if the body's indisposition to labour be great, but yet not irresistible, it is a sin to yield to it; but so much the smaller sin, *cæteris paribus*, as the bodily disease is greater. He that hath some scorbutical lassitude, or phlegmatic heaviness and dulness, doth sin if he strive not against it as much as he can, and as in reason he should: it is not every bodily indisposition that will excuse a man from all labour, as long as he is able to labour notwithstanding that disease; but if the disease be great, so that he resisteth his lassitude with a great deal of labour, the sin is the less: but he that hath a body sound and able, that hath no disease to indispose him, sinneth most of all if he be slothful, as showing the most corrupted mind. 3. He is most sinfully slothful who is most voluntarily slothful. As he that endeavoureth least against it, and he that most loveth it, and would not leave it; and he that is least troubled at it, and least repenteth and lamenteth it, and contriveth to accommodate his sloth. 4. The sloth is, *cæteris paribus*,

† It was one of Solon's laws: Is qui sectatur otium, omnibus accusare volentibus obnoxius esto. Ut Laert. in Sol. Num solum aquas haurio, inquit Cleanthes? nonne et fœdus et rigo et omnia facio philosophiæ causa? when they asked him why he would draw water.

the worst, which most prevaileth to the omission or negligent performance of our duty; but that sloth which doth but indispose us, but is so far conquered by our resistance, as not to keep us from our duty, or not much and often, is the smaller sin. 5. That is the most sinful sloth, *ceteris paribus*, which is against the greatest duties: to be backward to the most holy duties, (as praying, and hearing or reading the word of God, &c.) or to duties of public consequence, is a greater sin than to be lazily backward to a common, toilsome work. 6. That is the most sinful sloth and idleness which is committed against the greatest motives to labour and diligence: therefore, in that respect, a poor man's sloth is more sinful than a rich man's, because he is under the pressure of necessity; and in another respect the rich man's sloth is worst, because he burieth the greatest talents, and is idle when he hath the greatest wages. A man that hath many children sinneth more than another by his idleness, because he wrongeth them all whom he must provide for. A magistrate or pastor of the church doth sin more incomparably than common people, if they be slothful; because they betray the souls of men, or sin against the good of many. As it is a greater sin to be lazy in quenching a fire in the city, than in a common, needless business; so it is a greater sin to be slothful in the working out our salvation, and making our calling and election sure, when God, and Christ, and heaven, and hell are the motives to rouse us up to duty, and when the time is so short, in which all our work for eternity must be done, I say, it is a far greater sin, than to be slothful when only corporal wants or benefits are the motives which we resist. Yet indeed the will of God is resisted in all, who forbiddeth us to be "slothful in business," Rom. xii. 11.

Sloth is a thing that is easily discerned: the signs of it are, 1. When the very thought of labour is troublesome and unpleasant, and ease seems sweet. 2. When duty is omitted hereby and left undone. 3. When the easy part of duty is culled out, and the harder part is cast aside. 4. When the judgment will not believe, that laborious duty is a duty at all. 5. When that which you do, is done with an ill will, and with a constant weariness of mind, and there is no alacrity or pleasure in your work. 6. When you do no more in much time, than you might do in less, if you had a willing, ready mind. 7. When the backward mind is shifting it off with excuses, or finding something else to do, or at least delaying it. 8. When you choose a condition of greater ease and smaller labour, before a laborious condition of life which in other respects is better for you. As when a servant had rather live in an ungodly family where there is more ease (and fulness) to be had, than in a place of greatest advantage for the soul, where there is more labour (and want). 9. When little impediments discourage or stop you. "The slothful saith, there is a lion in the way," Prov. xxvi. 13; xxii. 13. "His way is an hedge of thorns," Prov. xv. 19. "He will not plough by reason of cold," Prov. xx. 4. 10. When you make a great matter of a little business. It cannot be done but with such preparation, and so much ado, that shows a slothful mind in the doer. Even the "putting his hand to his mouth," and "pulling it out of his bosom," is a business with the sluggard; that is, he maketh a great matter of a little one, Prov. xxvi. 15; xix. 24. 11. Lastly, The fruits of slothfulness use to detect it, in soul, and body, and estate; for it corrupteth, impoverisheth, and ruineth

How little have some men (yea, ministers themselves) to show of all the good they might have done through all their lives! The work they have done calls them idle.

all. The weeds of his field or garden, the vices of his soul, the sins of his life, the duties omitted, or sleepily performed, the disorders of his family or charge, and usually, or oft, his poverty, do detect him, Prov. xxiv. 30; xii. 24, 27.^a

By this much it is easy to discern the impudent folly of the quakers and some ignorant rustics, that rail against magistrates and ministers for living idly, because they do not plough or thrash, or use some mechanic trade or labour; as if the labour of their highest calling were no labour, but mere idleness. Thus proud men speak evil of that which they understand not! Had they tried it, they would have found that the work of a faithful minister is further distant from idleness than a thrasher is. Doth not Christ and the Holy Ghost oft call them "labourers, fellow-labourers with Christ, and workmen, and their work a labour?" Luke x. 27; 1 Cor. iii. 9; 1 Tim. v. 17, 18; 2 Tim. ii. 15; Matt. x. 10; 1 Cor. iii. 13—15; ix. 1; Eph. iv. 12; Phil. ii. 30.

Hence also you may see, 1. That though all that can must labour, yet there is great diversity of labours; and all men are not to do the same work. Magistrates, and pastors, and lawyers, and physicians, must labour diligently; but they are not all bound to plough, and thrash, and use the more servile labours of their inferiors. 2. That every man must labour in the works of his own calling, "and do his own business," 1 Thess. iv. 11; 2 Thess. iii. 11; and take that for the best employment for him, which God doth call him to, and not presume to step out of his place, and take the work of other men's callings out of their hands. 3. That a man that is paid for his labour by another, (as lawyers, physicians, schoolmasters, servants,) do rob them by their idleness, when they withhold from them any part of that which they are paid for.

Direct. I. The first help against sloth, is to be well acquainted with the greatness of the sin. For no wonder if it be committed by them that think it small. First, therefore, I shall tell you what it is.

1. God himself reckoneth it with heinous sins. "Pride, fulness of bread, and abundance of idleness," Ezek. xvi. 49, (the very character of the debauched part of the gentry,) is said to have been Sodom's sin, that was consumed with fire from heaven. And the Thessalonians were forbidden to keep company with such as lived disorderly and did not work.^b

2. Idleness is a temporary destruction (as to their use) of all the faculties of mind and body which should be exercised. It is contrary to nature; for nature made our faculties for use. You bury yourselves alive. If it be a sin to hide God's lesser talents, what is it to bury ourselves and all our powers? If it be pity to see a dead man, because he is unuseful to the world; is it not pity and shame to see one voluntarily dead, that maketh himself useless by his sloth? Should not the church-yard be the dwelling of the slothful, that he may be nearest them in place that he is nearest to in quality?

3. Idleness and sloth are consumers of all the mercies of God. You are the barren ground where he soweth his seed, and none comes up. You return him but a crop of thorns and briers, and such ground is "nigh to cursing" (the final curse); "whose end is to be burned," Heb. vi. 8. Doth God daily feed, and clothe, and keep you, and protect and support you, and teach and warn you, and all for nothing? Is idleness that for which he hired you? Will you accuse your Maker of so great imprudence,

^a 1 Thess. v. 12, 13; Prov. xviii. 9; xxi. 25; 2 Thess. iii. 1; Prov. xii. 24; xii. 15; Eccl. x. 18.

and your Redeemer of more, as if he created and redeemed you to do nothing, or that which is as bad or worse than nothing? He calleth to you, "Why stand you idle?" Matt. xx. 3, 6. And it is a terrible sentence that such shall receive, "Thou wicked and slothful servant; cast the unprofitable servant into outer darkness," &c. Matt. xxv. 26.

4. Idleness is a robbing God, who is the Lord of us and all our faculties, and all our service is his due. You rob him of the honour and service that you might have done him by your diligence.

5. And it is a robbing yourselves of all the good to soul or body, which by your labour and industry you might have got. The slothful man lieth wishing till he perish, Prov. xxi. 25.¹

6. And it is a robbing of the commonwealth, and of all those to whom your labours, or the fruit of them, was due. You are burdens to the commonwealth, like drones in the hive, Col. iii. 22.

7. Slothfulness is a great consumer of time (as is showed, chap. v.) You lose not only all the time when duty is omitted, but much of the time in which you perform it, while you rid no work, and do it as if you did it not. He that goeth but a mile an hour, loseth his time, though he be still going, even as much as he that goeth two miles one hour and sits still the next. Oh what abundance of their lives do idle persons lose! When time is gone, they will better understand the greatness of their sin and loss, that now make light of it.

8. Idleness is not a single sin, but a continued course of sinning: an idle person is sinning all the while he is idle; and that is with some a great part of their lives: and therefore it is the greater, because the continuance sheweth that it is not effectually repented of.

9. Idleness is a destroyer of grace, and gifts, and natural parts; they will rust for want of use. "The slothful is brother to the great waster," Prov. xviii. 9. Weeds will grow up and choke the fruit.

10. Idleness and sloth is a fruit of flesh-pleasing; and so cometh from the most pernicious vice. It is but to please the flesh that one is drunk, and another gluttonous, and another a fornicator, and another covetous; and your idleness and sloth is but pleasing the same flesh in another way, which is forbidden as well as those. "And if ye live after the flesh ye shall die," Rom. viii. 13.

11. It is a strengthening the flesh against the Spirit, by indulging it in its ease and sloth; and maketh it not only unruly and unserviceable, but masterly and earnest for its own desires.

12. Idleness is the mother and nurse of many heinous sins. 1. It cherisheth lust, and draweth people to fornication, which hard labour would have much prevented. 2. It is the time for foolish sports, and vanity, and wantonness, and excess of riot, and all the mischiefs which use to follow it. 3. It is the time for idle talk, and meddling with other folk's matters: and therefore Paul reprehendeth the idle as busy-bodies, or meddlers with matters that concern them not, and twattlers, and tale-carriers, 2 Thess. iii. 11; 1 Tim. v. 13; 1 Thess. iv. 11.^k They that do not what they should, will be doing what they should not. 4. It is the time for gluttony, and drunkenness, and gaming, and all other sensuality. 5. Yea, it is the time for seditions and rebellions; as in armies it is the time for mutinies.

13. Idleness is the season of temptation: it is Satan's seed-time. It is then that he hath opportunity to tempt men to malice, revenge, and all other villany that is committed.

14. Idleness is "a disorderly walking," 2 Thess. iii. 10, 11; out of the way that God hath appointed us to eat our bread in, and receive his blessing in. The large description of a virtuous woman, Prov. xxxi. 10, to the end, is worthy to be studied by the slothful. "She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant's ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet.—She looketh well to the ways of her household, and eateth not the bread of idleness."^l I desire our ladies and gentlewomen, that take this pattern to be below them, to remember that it was not a ploughman, but a king, and that the greatest that ever Israel had, that gave this counsel as received from his mother: who concludeth, ver. 30, 31, "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." But if our gallants should have no meat or clothing but what were the fruit of their hands, it would make a foul change in their garb and diet! And if their own works must be the matter of their praise, instead of the names of their ancestors, arms, lands, and titles, it would also make a foul change in their honours!^m

15. Idleness usually bringeth poverty; and it is a just and merciful chastisement of God to cure the sin: but such can have little comfort in their wants; nor expect that others should pity them, as they would do the diligent. Yea, many, when by idleness they are brought to poverty, by poverty are brought to murmuring and stealing, to the ruin both of soul and body, and family and reputation.

16. Idleness is a murderer of the body. Gluttony and idleness kill most of the world before their time: no two sins more constantly bring this curse along with them.

17. Idleness maketh thee the shame of the creation. Seest thou not how all the world is in action? how the sun runneth his course for thee, the waters flow, the ground bringeth forth, thy cattle labour for thee; and all things that are most excellent, are most active; and all things that are most unactive, are most vile, and dead, and drossy. The Scripture sendeth the slothful even to the ant to learn to labour, Prov. vi. 6. And shall the ant, the bee, and every creature be witnesses against thee to condemn thy sloth?

18. Lastly, idleness disableth you from doing good to others: you should "work with your own hands, that you may have to give to him that needeth," Eph. iv. 28. Or if you give out of your superfluity that which cost you no labour, it is not so much to your

¹ Prov. x. 26; xviii. 9.

^k Prov. xxvi. 16; xxiv. 30.

^l See Psal. cxxviii. 2, "Thou shalt eat the labour of thy hands." Prov. xiv. 23; xiii. 11.

^m Cleanthes coactum aliquando stipem in medium familiarium intulit, dicens, Cleanthes alium Cleanthes posset nu-

trire si vellet. And when he was questioned in judgment, how he lived, Adeo robustus, et tam boni habitus, the gardener that he worked for, and the woman that baked his meal, were the witnesses that acquit him. Hard labour and hard fare enabled him for hard study. Laert. in Cleanthes.

honour or comfort, as if you were purposely thrifty and laborious to do good; he that pleaseth his flesh with ease and fulness, and giveth his leavings (how much soever) to the poor, will never have that comfort and evidence of God's acceptance and grace in it, as he that pampereth not his flesh by his abundance, but giveth that to the poor which he getteth with his diligence, and which he denieth to his inordinate desires.

Direct. II. Those persons must be extraordinary watchful against this sin of idleness, whose constitutions, unhappy educations, condition of life, or company, do most strongly tempt them to it. It is a sin that some have but little temptation to in comparison of others: and some have need of a great deal of care and resolution to escape it. 1. Those are most subject to this sin who have a phlegmatic constitution, or dullness of spirits, or other bodily indisposition to cherish it: such therefore should strive the more against it, and not give way to any sloth which they are able to resist. Though their bodies are like a dull or tired horse, they must use the rod and spur the more. Such heavy persons are more given to sleep than others are; and yet they may resist it and rise early if they will, though they have a greater sluggishness than others to overcome. So though they are more undisposed to labour than more active persons are, yet if they will do their best, they may go as far as their strength of body will enable them. And this they should the rather strive to do, (unless they have a disease that labour is hurtful to,) because that custom doth much to the increasing or decreasing their bodily undisposedness, and labour is the most effectual means to cure them of that fleshly heaviness which unfitteth them for their labour.*

2. Those that have been unhappily bred up in idleness, have great cause to repent of their sinful life that is past, and to be doubly diligent to overcome this sin: if their parents have so far been their enemies, they should not continue enemies to themselves. Though usually the children of the rich and proud have this for their peculiar original sin, and are very unhappy in their parentage and education in comparison of the children of wise, and humble, and industrious parents, yet their own understanding and willingness, by the help of grace, may overcome it. If your parents had trained you up to live by stealing, could not you leave it if you will, when you come to know that God forbiddeth it? so though they have bred you up in idleness, and done their part to undo you both in soul and body, to make your souls a sty for sin, and your bodies a skinful of diseases, yet if you will do your part you may be recovered, at least as to your souls; and custom may conquer the fruits of custom. You cannot do worse than to go on, and spend the rest of your life in sin. If you had been still-born, or murdered in your infancy, it had been no sin for you to have lain idle in the common earth; but to teach a living soul to be idle, and to train up the living to a conformity to the dead, (save only that they eat, and spend, and sin, and carry their ornaments on their backs, when the dead have theirs for a standing monument,) this was great cruelty and treachery in your parents: but you must not therefore be as cruel and treacherous against yourselves.*

* Platonem tradunt cum vidisset quendam aleis ludentem increpassse: et cum ille: Quam me in parvis reprehendis? diceret, respondisse, At est consuetudo non parva res. Laert. in Plat.

* Callimachus, in Attila, reporteth that when certain players came before Attila, to show the agility of their bodies in their exercises, he was offended to see such able, active bodies no better employed, and commanded them to be exercised in shooting and other military acts: which when they

3. Those that abound in wealth, and have no need to labour for any bodily provisions, should be especially watchful against this sin. Necessity is a constant spur to the poor (except those that live upon begging, who are the second rank of idle persons in the land); but the rich and proud are under a continual temptation to live idly; for they need not rise early to labour for their bread; they need not work hard for food or raiment; they have not the cries of their hungry children to rouse them up; they have plenty for themselves and family without labour, and therefore they think they may take their ease. But it is a sad case with poor souls, when the commands of God do go for nothing with them; or cannot do as much to make them diligent as poverty or want could do; and when God's service seemeth to them unworthy of their labour, in comparison of their own. It may be, God may bring you unto a necessity of labouring for your daily bread, if you so ill requite him for your plenty. But it is better that your idleness were cured by grace, than by necessity: for when you labour only for your own supplies, your own supplies are your reward; but when you labour in true obedience to God, it is God that will reward you, Col. iii. 23, 24. I do, with very much love and honour, think of the industrious lives of some lords and ladies that I know, who hate idleness and vanity, and spend their time in diligent labours suitable to their places. But it is matter of very great shame and sorrow, to think and speak of the lives of too great a number of our gallants: to how little purpose they live in the world! If they take a true account of their lives, (as God will make them wish they had done, when he calls them to account,) how many hours, think you, will be found to have been spent in any honest labour, or diligent work that is worthy of a christian, or a member of the commonwealth! in comparison of all the rest of their time, which is spent in bed, in dressing, in ornaments, in idle talk, in playing, in eating, in idle wanderings and visits, and in doing nothing, or much worse? How much of the day doth idleness consume in comparison of any profitable work! Oh that God would make such know in time, how dreadful a thing it is thus to imitate Sodom that was punished with the vengeance of eternal fire, Ezek. xvi. 49; Jude 7, instead of imitating Christ. As for idle beggars, they read not books, and therefore I shall not write for them: they are in this more happy than the idle gentry, that the law compelleth them to work, and leaveth them not to themselves.

4. Those persons that live in idle company have special cause to fear this sin; for such will entangle you in idleness, and greatly hinder you from conscientious diligence.

5. Those servants that live in great men's houses, and are kept more for pomp and state than service, having little to do, should specially take heed of the sin of idleness. Many such take it for their happiness to live idly, and take that for the best service where they have least work. But have you nothing to do for yourselves, for soul nor body? If you have leisure from your master's service, you should thankfully improve it in God's service and your own.

Direct. III. Settle yourselves in a lawful calling, which will keep you under a necessity of ordinary

could not do, he commanded that they should have no meat but what they got by hunting at a great distance, and so exercised them till they became excellent soldiers. Page 353.

* Nisi bonus aleator, probus chartarius, scortator improbus, potator strenuus, profusor auidax, decotor et confiator ariis alieni, deinde scabie ornatus Gallica, vix quisquam te oredet equitem. Erasmus. Colloq. p. 483. See more of this chap. v. and read Luke xvi. and James v.

and orderly employment. As we cannot so easily bring our minds to a close attendance upon God, in the week days when we have our common business to divert us, as we can do on the Lord's day which is purposely set apart for it, and in which we have the use of his stated ordinances to assist us; even so a man that is out of a stated course of labour cannot avoid idleness so well as he that hath his ordinary time and course of business to keep him still at work. It is a dangerous life to live out of a calling.

Direct. IV. Take heed of excess of meat, and drink, and sleep; for these drown the senses, and dull the spirits, and load you with a burden of flesh or humours, and greatly undispense the body to all diligent, useful labours: a full belly and drowsy brain are unfit for work. It will seem work enough to such, to carry the load of flesh or phlegm which they have gathered. A pampered body is more disposed to lust and wantonness, than to work.

Direct. V. A manlike resolution is an effectual course against sloth. Resolve and it will be done. Give not way to a slothful disposition. Be up and doing: you can do it if you do but resolve. To this end, be never without God's quickening motives (before mentioned) on your minds. Think what a sin and shame it is to waste your time; to live like the dead; to bury a rational soul in flesh; to be a slave to so base a thing as sloth; to neglect all God's work while he supporteth and maintaineth you, and looketh on; to live in sloth, with such miserable souls, so near to judgment and eternity. Such thoughts well set home will make you stir, when a drowsy soul makes an idle body.

Direct. VI. Take pleasure in your work, and then you will not be slothful in it. Your very horse will go heavily where he goeth unwillingly, and will go freely when he goeth thither where he would be. Either your work is good or bad: if it be bad, avoid it; if it be good, why should you not take pleasure in it? It should be pleasant to do good.

Direct. VII. To this end be sure to do all your work as that which God requireth of you, and that which he hath promised to reward; and believe his acceptance of your meanest labours which are done in obedience to his will. Is it not a delightful thing to serve so great and good a Master, and to do that which God accepteth and promiseth to reward? This interest of God in your lowest, and hardest, and servilest labour, doth make it honourable, and should make it sweet.

Direct. VIII. Suffer not your fancies to run after sensual, vain delights; for these will make you weary of your callings. No wonder if foolish youths be idle, whose minds are set upon their sports; nor is it wonder that sensual gentlemen live idly, who glut themselves with corrupting pleasures. The idleness of such sensualists is more unexcusable than other men's, because it is not the labour itself that they are against, but only such labour as is honest and profitable: for they can bestow more labour in play, or dancing, or running, or hunting, or any vanity, than their work required; and it is the folly and sickness of their minds that is the cause, and not any disability in their bodies: the busiest in evil are slothfullest to good.

Direct. IX. Mortify the flesh, and keep it in an obedient dependence on the soul, and you will not be captivated by sloth. For idleness is but one way of flesh-pleasing: he that is a sensual slave to his flesh, will please it in the way that it most desireth; one man in fornication, and another in ambition, and another in ease; but he that hath overcome and mortified the flesh, hath mastered this with the rest of its concupiscence.

Direct. X. Remember still that time is short, and death makes haste, and judgment will be just, and that all must be judged according to what they have done in the body; and that your souls are precious, and heaven is glorious, and hell is terrible, and work is various and great, and hinderances are many; and that it is not idleness, but labour, that is comfortable in the reviews of time; and this will powerfully expel your sloth.

Direct. XI. Call yourselves daily or frequently to account how you spend your time, and what work you do, and how you do it. Suffer not one hour or moment so to pass, as you cannot give your consciences a just account of it.

Direct. XII. Lastly, watch against the slothfulness of those that are under your charges as well as against your own: some persons of honour and greatness are diligent themselves, and bestow their time for the service of God, their king and country, and their souls and families (and I would we had more such): but if, in the mean time, their wives and children and many of their servants spend most of the day and year in idleness, and they are guilty of it, for want of a thorough endeavour to reform it, their burden will be found greater at last than they imagined. In a word, though the labour and diligence of a believing saint, and not that of a covetous worldling, is it that tends to save the soul, and diligence in doing evil is but a making haste to hell; yet sloth in itself is so great a nourisher of vice, and deadly an enemy to all that is good; and idleness is such a course and swarm of sin, that all your understandings, resolution, and authority, should be used to cure it in yourselves and others.

Tit. 3. *Directions against Sloth and Laziness in Things Spiritual: and for Zeal and Diligence.*

Zeal in things spiritual is contrary to sloth, and coldness, and remissness; and diligence is contrary to idleness. Zeal is the fervour or earnestness of the soul: its first subject is the will and affections, excited by the judgment; and thence it appeareth in the practice. It is not a distinct grace or affection, but the vigour and liveliness of every grace, and their fervent operations.

Direct. I. Be sure that you understand the nature and use of zeal and diligence, and mistake not a carnal, degenerate sort of zeal, for that which is spiritual and genuine. 1. There is a zeal, and activity merely natural, which is the effect of an active temperature of body. 2. There is an affected zeal, which is hypocritical, about things that are good; when men speak, and make an outward stir, as if they were truly zealous, when it is not so. 3. There is a selfish zeal: when a proud and selfish person is fervent in any matter that concerneth himself; for his own opinions, his own honour, his own estate, or friends, or interest, or any thing that is his own. 4. There is a partial, factions zeal: when error, or pride, or worldliness hath engaged men in a party, and they think it is their duty or interest at least, to side with the sect or faction which they have chosen, they will be zealous for all the opinions and ways of their espoused party. 5. There is a superstitious, childish, carnal zeal, for small, indifferent, inconsiderable things: like that of the Pharisees (and all such hypocrites) for their washings, and fastings, and other ceremonious observances. 6. There is an envious, malicious zeal, against those that have the precedence, and cross your desires, or cloud your honour in the world, or that contradict you in your

The kinds of false zeal.

9 Rev. iii. 15, 19.

10 Matt. xxiii. 15.

conceits and ways: such is that at large described, James iii. 7. There is a peevish, contentious, wrangling zeal, which is assaulting every man who is not squared just to your conceits. 8. There is a malignant zeal, against the cause and servants of the Lord, which carrieth men to persecute them. See that you take not any of these, or any such like, for holy zeal.

If you should so mistake, these mischiefs would ensue: 1. Sinful zeal doth make men doubly sinful: as holy zeal is the fervency of our grace, so sinful zeal is the intention and fervency of sin. 2. It is an honouring of sin and Satan: as if sin were a work, and Satan a master, worthy to be fervently and diligently followed. 3. It is the most effectual violent way of sinning, making men do much evil in a little time; and making them more mischievous and hurtful to others, than other sinners are. 4. It blindeth the judgment, and maketh men take truth for falsehood, and good for evil, and disableth reason to do its office. 5. It is the violent register of all God's means; and teacheth men to rage against the truth that should convince them: it stops men's ears, and turns away their hearts from the counsel which would do them good. 6. It is the most furious and bloody persecutor of the saints, and church of Jesus Christ: it made Paul once exceeding mad against them, Acts xxvi. 10, 11, and "shut them up in prison, and punish them in the synagogues, and compel them to blaspheme, and persecute them even unto strange cities, and vote for their death." Thus "concerning zeal he persecuted the church," Phil. iv. 6. 7. It is the turbulent disquieter of all societies; a destroyer of love; a breeder and fomentor of contention; and an enemy to order, peace, and quietness. 8. It highly dishonoureth God, by presuming to put his name to sin and error, and to entitle him to all the wickedness it doth. Such zealous sinners commit their sin as in the name of God, and fight against him ignorantly by his own (pretended or abused) authority.¹ 9. It is an impenitent way of sinning: the zealous sinner justifieth his sin, and pleadeth reason or Scripture for it, and thinking that he doth well, yea, that he is serving God when he is murdering his servants, John xvi. 2. 10. It is a multiplying sin, and maketh men exceeding desirous to have all others of the sinner's mind: the zealous sinner doth make as many sin with him as he can.

Yea, if it be but a zeal for small and useless things, or about small controversies or opinions in religion; 1. It sheweth a mind that is lamentably strange to the tenor of the gospel, and the mind of Christ, and the practice of the great substantial things. 2. It destroyeth charity and peace, and breedeth censuring and abusing others. 3. It dishonoureth holy zeal by accident, making the profane think that all zeal is no better than the foolish passion of deceived men. 4. And it disableth the persons that have it to do good; even when they are zealous for holy truth and duty, the people will think it is but of the same nature with their erroneous zeal, and so will disregard them.

The signs of holy zeal. The signs of holy zeal are these: 1. It is guided by a right judgment. It is a zeal for truth and good, and not for falsehood and evil, Rom. x. 2. 2. It is for God, and his church or cause, and not only for ourselves. It consisteth with meekness, and self-denial, and pa-

tience, as to our own concerns, and causeth us to prefer the interest of God before our own, Numb. xii. 3; Exod. xxxii. 19; Gal. iv. 12; Acts xiii. 9, 12. 3. It is always more careful of the substance than the circumstances; it preferreth great things before small; it contendeth not for small controversies to the loss or wrong of greater truths, Matt. xxiii. 22, 23; it extendeth to every known truth and duty, but in due proportion, being hottest in the greatest things, and coolest in the least; it maketh men rather zealous of good works, than of their controverted opinions, Tit. ii. 14. 4. Holy zeal is always charitable; it is not cruel and bloody, nor of a hurting disposition, Luke ix. 55, but is tender and merciful, and maketh men burn with a desire to win and save men's souls, rather than to hurt their bodies, 1 Cor. xiii.* Zeal against the sin is conjunct with love and pity to the sinner, 2 Cor. xii. 21. 5. Yet it excludeth that foolish pity which cherisheth the sin, Rev. ii. 2; 1 Kings xv. 13. 6. True zeal is tender of the church's unity and peace; it is not a dividing, tearing zeal: it is first "pure and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," James iii. 17. 7. True zeal is impartial, and is as hot against our own sins, and our children's and other relations' sins, as against another's.² 8. True zeal respecteth all God's commandments, and is not hot for one, and contemptuous of another. It aimeth at perfection; and stinteth not our desires to any lower degree. It maketh a man desirous to be like to God, even holy as he is holy. It consisteth principally in the fervour of our love to God; when false zeal consisteth principally in censorious wranglings against other men's actions or opinions: it first worketh towards good, and then riseth up against the hindering evil. 9. It maketh a man laborious in holy duty to God, and diligent in all his work;³ and lieth not only in the heat of the brain, or rigid opinions, or heat of speech. 10. It is not a sudden flash, but a constant resolution of the soul; like the natural heat, and not like a fever (though the feeling part is not still of one degree); therefore it concocteth and strengtheneth, when false zeal only vexeth and consumeth.⁴

Direct. II. When you are thus acquainted with the nature of true zeal, consider next of its excellency and singular benefits, that there may be a love to it, and an honour of it in your hearts. To that end consider of these following commendations of it.

1. Zeal being nothing but the fervour and vigour of every grace, hath in it all the beauty and excellency of that grace, and that in a high and excellent degree. If love to God be excellent, then zealous, fervent love is most excellent.

2. The nature of holy objects are such, so great and excellent, so transcendent and of unspeakable consequence, that we cannot be sincere in our estimation and seeking of them, without zeal. If it were about riches or honours, a cold desire and a dull pursuit might serve the turn, and well besem us; but about God, and Christ, and grace, and heaven, such cold desires and endeavours are but a contempt. To love God without zeal, is not to love him, because it is not a loving him as God.⁵ To seek heaven without zeal and diligence is not to seek it, but condemn it. To pray for salvation without any zeal, is but hypocritically to babble, instead of praying; for no desire of Christ, and holiness, and heaven is saving, but that which preferreth them before all the trea-

* See Jam. iii.

¹ Rom. x. 2; Acts xxi. 20, 22.

² 2 Pet. ii. 7, 8; Ezek. ix. 4; 1 Cor. v.

³ Matt. vii. 4; Gen. xxxviii. 24; 2 Sam. xii. 5.

⁴ 2 Cor. viii. 3; Acts xviii. 25; Exod. xxxvi. 6.

⁵ Gal. iv. 15, 16.

⁶ Psal. lxxix. 10; John ii. 17; Gal. iv. 18; 2 Cor. vii. 11; Tit. ii. 14; Rev. iii. 15, 16, 19.

asures and pleasures of the world; and that which doth so, hath sure some zeal in it; so that some zeal is essential to every grace, as life and heat are to a man.

3. The integrity and honesty of the heart to God consisteth much in zeal: ^b as he is true to his friend that is zealous for him, and not he that is indifferent and cold. To do his service with zeal is to do it willingly, and heartily, and entirely. To do it without zeal is to do it heartlessly, and by the halves, and to leave out the life and kernel of the duty: it is the heart that God doth first require.

4. Zeal is much of the strength of duty; and maketh it likeliest to attain its end. The prayer of the faithful that is effectual must be "fervent," Jam. v. 16. Zeal must make us importunate suitors, that will take no denial, if we will speed, Luke xviii. 1—8. "The kingdom of heaven suffereth violence, and the violent take it by force." We must "strive to enter in at the strait gate, for many shall seek to enter and not be able." Not every one that striveth is crowned, nor every one that runneth wins the prize; but he that doth it effectually so as to attain. No wonder if we be commanded to love God with all our heart, and soul, and might, which is a zealous love; for this is it that overcometh all other love, and will constrain to dutiful obedience. As experience telleth us, it is the zealous and diligent preacher that doth good, when the cold and negligent do but little; so it is in all other duties; the diligent hand maketh rich, and God bleseeth those that serve him heartily with all their might.^c

5. Zeal and diligence take the opportunity, which sloth and negligence let slip. They are up with the sun, and "work while it is day;" they "seek the Lord while he may be found, and call upon him while he is near;" they know the day of their visitation and salvation; they delay not, but take the "accepted time." When the slothful are still delaying and trifling, and hear not God's voice while it is "called to-day," but "harden their hearts," and sleep with their "lamps unfurnished," and knock not till the "door be shut."^d They stand and look upon their work while they should do it; they are never in readiness, when Christ and mercy are to be entertained; they are still putting off their duty till some other time; till time be done, and their work undone, and they are undone for ever.

6. Zeal and diligence are the best improvers of time and mercy; as they delay not, but take the present time, so they loiter not, but do their work to purpose. As a speedy traveller goeth farther in a day, than a slothful one in many; so a zealous, diligent christian will do more for God and his soul in a little time, than a negligent dullard in all his life. It is a wonder to think what Augustine and Chrysostom did among the ancients! what Calvin, and Perkins, and Whitaker, and Reynolds, and Chamier, and many other reformed divines have done in a very little time! and what Suarez, and Vasquez, and Jansenius, and Tostatus, and Cajetan, and Aquinas, and many other papists, have performed by diligence! When millions of men that have longer time, go out of the world as unknown as they came into it; having never attained to so much knowledge as might preserve them from the reproach of brutish ignorance, nor so much as might save their souls from hell: and when many that had diligence enough

to get some laudable abilities, had never diligence enough to use them to any great benefit of others or themselves. Zeal and diligence are that fruitful, well-manured soil, where God soweth his seed with best success; and which returns him for his mercies a hundredfold, Matt. xiii. 8, 23; and at his coming giveth him his "own with usury," Matt. xxv. 27, 28. But sloth and negligence are the grave of mercies, where they are buried till they rise up in judgment against the despisers and consumers of them. Aristotle and Plato, Galen and Hippocrates, improvers of nature, shall condemn these slothful neglecters and abusers of nature and grace; yea, their oxen and horses shall be witnesses against many that served not God with any such diligence, as these beasts served them; yea, many gallants of great estates never did so much service for the common good in all their lives as their very beasts have done. Their parts, their life, and all are lost by them.

7. Zeal and diligence are the victorious enemies of sin and Satan. They bear not with sin: they are to it as a consuming fire is to the thorns and briers. Zeal burneth up lust, and covetousness, and pride, and sensuality.^e It maketh such work among our sins, as diligent weeders do in your gardens; it pulleth up the tares, and burneth them. It stands not dallying with sin, nor tasting or looking on the bait, nor disputing with it and hearkening to the tempter; but casteth away the motion with abhorrence, and abstaineth from the very appearance of evil, and hateth the garment spotted by the flesh, and presently quencheth the sparks of concupiscence; it chargeth home, and so resisteth the devil that he flieth:^f when sloth and negligence cherish the sin, and encourage the tempter, and invite him by a cold resistance. The vineyard of the sluggard is overgrown with nettles; his heart swarmeth with noisome thoughts and lusts, and he resisteth them not, but easily beareth them. If he feel sinful thoughts possessing his mind, he riseth not up with zeal against them; he hath not the heart to cast them out, nor make any effectual resistance; he famisheth his soul with fruitless wishes, because his hands refuse to labour.^g Negligence is the nurse of sin.

8. Zeal and diligence bear down all opposition against duty with power and success. Those impediments which stop a sluggard, are as nothing before them; as the cart-wheels which go slowly are easily stopped by a little stone or any thing in their way, when those that are in a swifter motion easily get over all. The lion that is in the sluggard's way, is not so much as a barking whelp in the way of a diligent, zealous christian. The cold doth not hinder him from ploughing.^h A very scorn, or mock, or threatening of a mortal man, will dismay and stop a heartless hypocrite; which do but serve as oil to the fire, to inflame the courage of the zealous so much more. The difficulties which seem insuperable to the slothful, are small matters to the zealous; he goeth through that which the slothful calls impossible. And when the slothful sits still and saith, I cannot do this or that, the zealous, diligent christian doth it.

9. Zeal and diligence take off the toil and irksomeness of duty, and make it easy. As a quick-spirited, diligent servant maketh but a pleasure of his work, which a lazy servant doth with pain and weariness; and as a mettlesome horse makes a pleasure of a journey, which a heavy jade goeth through with

^b Jam. v. 16; Rom. xii. 11.

^c Matt. xi. 12; Rom. xv. 33; Luke xiii. 24; 2 Tim. ii. 6; 1 Cor. ix. 24—26; Heb. xii. 1; Deut. vi. 5; Matt. xxii. 37; 2 Cor. v. 14; Prov. i. 4.

^d John ix. 4; Isa. lv. 6; Luke xix. 42; Heb. iii. 7, 15; Matt. xxv.

^e Sam. ii. 23, 29; Rev. iii. 19.

^f 1 Thess. v. 22; Jude 23; Jam. iv. 7; 1 Pet. v. 9.

^g Eccles. x. 18; Prov. xxiv. 30; xxi. 25; xiii. 4.

^h Prov. xxii. 13; xxvi. 13; xx. 4.

pain; so reading, and hearing, and prayer are easy to a zealous soul, which to another are an unwellcome task and toil.

10. Zeal is faithful, and constant, and valiant, and therefore greatly pleaseth God: it sticks to him through persecution; the fire consumeth it not; many waters quench it not. But others are false-hearted: and those that have but a cold religion will easily be drawn or driven from their religion. They are so indifferent, that a little more of the world put into the balance, will weigh down Christ in their esteem. The hopes or fears of temporal things prevail with them, against the hopes and fears of things eternal. No wonder therefore if God disown such treacherous servants, and turn them away as unworthy of his family.¹

Direct. III. Let the great motives of holy zeal and diligence be set home and printed on your hearts:² and often read them over in some quickening books, that you may remember them, and be affected with them. I have given you so many of these moving, exciting considerations, in the third part of my "Saints' Rest," and my "Saint or Brute," and "Now or Never," and in my sermon against "Making Light of Christ," that I shall be but very brief in them at present.

Motives of zeal.

1. When you grow cold and slothful, remember how great a Master you serve: should any thing be done negligently for God? And remember how good a Master you serve; for whom you are certain that you can never do too much; nor so much as he deserveth of you; nor will he ever suffer you to be losers by him.

2. Remember that he is always present; in your converse with others, in your prayers, your reading, and all your duties: and will you loiter in his sight? when a very eye-servant will work while his master standeth by.

3. One serious thought of the end and consequence of all thy work, one would think, should put life into the dullest soul! Say to thy sleepy, frozen heart, Is it not heaven that I am seeking? Is it not hell that I am avoiding? And can I be cold and slothful about heaven and hell? Must it not go with me for ever according as I now behave myself? And is this the best that I can do for my salvation? Is it not God that I have to please and honour? and shall I do it slothfully?

4. One thought of the exceeding greatness of our work, one would think, should make us be zealous and diligent! To think what abundance of knowledge we have to get! and how much of every grace we want! and how much means we have to use! and how much opposition and many temptations to overcome! The humble sense of the weakness of our souls, and the greatness of our sins, should make us say, that whatever the rich in grace may do, it is labour that becomes the poor.

5. To remember how short our time of working is, and also how uncertain! How fast it flieth away! how soon it will be at an end! And that all the time that ever we shall have to prepare for eternity is now! and that shortly there will be no praying, no hearing, no working any more on earth!¹ To look into the grave, to go to the house of mourning! to consider that this heart hath but a little more time to think, and this tongue but a little more time to speak, and all will end in the endless recompence; methinks this should quicken the coldest heart!

6. To remember how many millions are undone already by their sloth and negligence! how many

are in hell lamenting their slothfulness on earth, while I am hearing, or reading, or praying to prevent it, one would think should waken me from my sloth: what if I saw them, and heard their cries? would it not make me serious? What if one of them had time and leave and hope again as I have? would he be cold and careless?

7. To think how many millions are now in heaven, that all came thither by holy zeal and diligence, and are now enjoying the fruit of all their labour and sufferings! to think of the blessed end of all their pains and patience, and how far they are now from repenting of it! methinks should stir us up to zeal and diligence.

8. To foresee what thoughts all the world will have of holy diligence at last! how the best will wish they had been better, and had done much more for God and their salvation! and how the worst will wish, when it is too late, that they had been as zealous and diligent as the best! How earnestly they will then knock and cry, "Lord, open to us," when it is all in vain! and say to the watchful, diligent souls, "Give us of your oil, for our lamps are gone out," Matt. xxv. To think how glad the most ungodly would then be, if they might but have "died the death of the righteous, and their latter end might be as his!" Numb. xxiii. 10. And what heart-tearing grief will seize upon them for ever, to think how madly they lost their souls, and sluggishly went to hell to spare their pains of that sweet and holy work that should have prevented it! Will not such forethoughts awaken the most sluggish, stupid souls, that will but follow them till they can do their work?

9. Remember that thou must be zealous and diligent in this or nothing; for there is nothing else that is worth thy seriousness, in comparison of this. To be earnest and laborious for perishing vanities, is the disgrace of thy mind, and will prove thy disappointment, and leave thee at last in shame and sorrow; when holy diligence will recompense all thy pains.

10. Remember also that thou hast been slothful and negligent too long! And how dost thou repent of thy former sloth, if thou wilt be as slothful still? Art thou grieved to think how many duties slothfulness hath put by, and how many it hath murdered, and frustrated, and made nothing of, and how much grace, and mercy, and comfort, it hath already deprived thee of? and how much better thy case were, if thou hadst lived in as much holy diligence as the best thou knowest? And yet wilt thou be slothful still?

11. Remember that thou hast thy life, and health, and wit, and parts, for nothing else but by thy present duty to prepare for everlasting joys: that all God's mercies bind thee to be diligent; and every ordinance, and all his helps and means of grace, are given to further thee in the work; and sun, and moon, and air, and earth, and all, attend thee with their help. And yet wilt thou be cold and slothful, and frustrate all these means and mercies?

12. Remember how diligent thy enemy is: Satan "goeth about even night and day, like a roaring lion seeking to devour!" 1 Pet. v. 8. And wilt thou be less diligent to resist him?

13. Think what an example of diligence Christ himself hath left thee! And how laboriously blessed Paul and all the holy servants of Christ did follow their Master's work! Did they pray, and watch, and work as slothfully as thou dost?

¹ Numb. xxv. 11. 13; Cant. viii. 6, 7; Heb. xx. 11; Dan. iii.; vi.; Matt. xiii. 20, 21; Rev. ii. 5; Rev. iii. 16; 2 Thess. ii. 10.

² Read before chap. v. the cont. dir. for redeeming time.

¹ 1 Cor. vii. 29, 30; 2 Pet. iii. 11; Rev. xii. 12.

14. Remember how hot and earnest thou wast formerly in thy sin! and wilt thou now be cold and negligent in thy duty, when God hath set thee in a better way?

15. Observe how eager and diligent worldlings are for the world, and flesh-pleasers for their sports and pleasures, and proud persons for their greatness and honour, and malignant persons to oppose the gospel of Christ, and their own and other men's salvation; look on them; and think what a shame it is to thee to be more cold and remiss for God.

16. Observe how an awakening pang of conscience, or the sight of death when it seems to be at hand, can waken the very wicked to some kind of serious diligence at the present; so that by their confessions, and cries, and promises, and amendments, while the fit was on them, they seemed more zealous than many that were sincere. And shall not saving grace do more with you, than a fit of fear can do with the ungodly?

17. Remember of how sad importance it is, and what it signifieth, to be cold and slothful! If it be predominant, so as to keep thee from a holy life, it is damnable. The spirit of slumber is a most dreadful judgment. But if it do not so prevail, yet, though thou be a child of God, it signifieth a great debility of soul, and foretelleth some sharp affliction to befall thee, if God mean to do thee good by a recovery. The decay of natural heat is a sign of old age, and is accompanied with the decay of all the powers. And sicknesses and pains do follow such decays of life. And as you will make your horse feel the rod or spur when he grows dull and heavy, expect when you grow cold and dull, to feel the spur of some affliction, to make you stir and mend your pace.

18. Remember that thy sloth is a sinning against thy knowledge, and against thy experience, and against thy own covenants, promises, and profession; and therefore an aggravated sin. These and such like serious thoughts will do much to stir up a slothful soul to zeal and diligence.

Direct. IV. Drown not your hearts in worldly business or delights; for these breed a loathing, and averseness, and weariness of holy things. They are so contrary one to the other, that the mind will not be eagerly set on both at once: but as it relisheth the one, it more and more disreliseth the other. There is no heart left for God, when other things have carried it away.

Direct. V. Do all you can to raise your hearts to the love of God, and a delight in holy things, and then you will not be slothful, nor weary, nor negligent. Love and delight are the most excellent remedy against a slow, unwilling kind of duty. Know but how good it is to walk with God, and do his work, and thou wilt do it cheerfully.

Direct. VI. A secret root of unbelief is the mortal enemy of zeal and diligence; labour for a well-grounded belief of the word of God and the world to come, and stir up that belief into exercise, when you would have your slothful hearts stirred up. When there is a secret questioning in the heart, What if there should be no life to come? What if the grounds of religion be unsound? This blasteth the vigour of all endeavours, and inclineth men to serve God only with hypocritical halving and reserves; and maketh men resolve to be no further religious, than stands with present, fleshly happiness.

Direct. VII. Take heed of debauching conscience by venturing upon doubtful things, much more, by known and wilful sin.^a For when once conscience is taught to comply with sin, and is mastered in one

thing, it will do its duty well in nothing, and zeal will quickly be extinct; diligence will die when conscience is corrupted or fallen asleep.

Direct. VIII. Live in a constant expectation of death. Do not foolishly flatter yourself with groundless conceits that you shall live long. There is a great power in death to rouse up a drowsy soul, when it is taken to be near; and a great force in the conceit of living long, to make even good men grow more negligent and secure.

Direct. IX. Live among warm and serious christians; especially as to your intimate familiarity.^b There is a very great power in the zeal of one to kindle zeal in others; as there is in fire to kindle fire. Serious, hearty, diligent christians, are excellent helps to make us serious and diligent. He that travelleth with speedy travellers, will be willing to keep pace with them; and tired sluggards are drawn on by others; when he that travelleth with the slothful will go slowly as they do.

Direct. X. Lastly, Be oft in the use of quickening means: live, if you can attain it, under a quickening, zealous minister. There is life in the word of God, which, when it is opened and applied lively, will put life into the hearers. Read the holy Scriptures, and such lively writings as help you to understand and practise them. As going to the fire is our way when we are cold, to cure our benumbedness, so reading over some part of a warm and quickening book, will do much to warm and quicken a benumbed soul: and it is not the smallest help to rouse us up to prayer or meditation, and put life into us before we address ourselves more nearly unto God. I have found it myself a great help in my studies, and to my preaching: when studying my own heart would not serve the turn, to awake me to serious fervency, but all hath been cold and dull that I have done, because all was cold and dull within, I have taken up a book that was much more warm and serious than I, and the reading of it hath recovered my heat, and my warmed heart hath been fitter for my work. Christians, take heed of a cold, and dull, and heartless kind of religion; and think no pains too much to cure it: death is cold, and life is warm; and labour itself doth best excite it.

PART II.

Directions about Sports and Recreations, and against Excess and Sin therein.

Direct. I. If you would escape the sin and danger, which men commonly run into by unlawful sporting, under pretence of lawful recreations, you must understand what lawful recreation is, and what is its proper end and use. No wonder else if you sin, when you know not what you do!

No doubt but some sport and recreation is lawful, yea needful, and therefore a duty to some men. Lawful sport or recreation is the use of some natural thing or action, not forbidden us, for the exhilarating of the natural spirits by the fantasy, and due exercise of the natural parts, thereby to fit the body and mind for ordinary duty to God. It is some delightful exercise.

1. We do not call unpleasant labour by the name of sport or recreation; though it may be better and more necessary. 2. We call not every delight by the name of sport or recreation; for eating and drinking may be delightful; and holy things and

^a Luke viii. 14.

^b Rom. xiv. 21, 22; 1 Cor. v. 6; Eph. iv. 29, 30.

What lawful recreation is.

^c Prov. xxii. 24, 25; xxvii. 17; Heb. iii. 13; 1. 24, 25; Rom. xv. 14.

duties may be delightful; and yet not properly sports or recreations. But it is the fantasy that is chiefly delighted by sports.

Qual. I. All these things following are necessary to the lawfulness of a sport or recreation, and the want of any one of them will make and prove it to be unlawful. 1. The end which you really intend in using it, must be to fit you for your service to God; that is, either for your callings, or for his worship, or some work of obedience in which you may please and glorify him: 1 Cor. x. 31, "Whether ye eat or drink, or whatever you do, do all to the glory of God." It is just to your duty, as the mower's whetting to his scythe, to make it fit for to do his work.

Qual. II. 2. Therefore the person that useth it, must be one that is heartily devoted to God, and his service, and really liveth to do his work, and please and glorify him in the world: which none but the godly truly do! And therefore no carnal, ungodly person, that hath no such holy end, can use any recreation lawfully; because he useth it not to a due end. For the end is essential to the moral good of any action; and an evil end must needs make it evil. Tit. i. 15, "Unto the pure all things are pure, (that is, all things not forbidden,) but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience are defiled."

Quest. But must all wicked men therefore forbear recreation? *Ans.* 1. Wicked men are such as will not obey God's law if they know it; and therefore they inquire not what they should do, with any purpose sincerely to obey. But if they would obey, that which God commandeth them is immediately to forsake their wickedness, and to become the servants of God, and then there will be no room for the question. 2. But if they will continue in a sinful, ungodly state, it is in vain to contrive how they may sport themselves without sin. But yet we may tell them that if the sport be materially lawful, it is not the matter that they are bound to forsake, but it is the sinful end and manner. And till this be reformed they cannot but sin.

Qual. III. 3. A lawful recreation must be a means fitly chosen and used to this end. If it have no aptitude to fit us for God's service in our ordinary callings and duty, it can be to us no lawful recreation. Though it be lawful to another that it is a real help to, it is unlawful to us.

Qual. IV. 4. Therefore all recreations are unlawful, which are themselves preferred before our callings, or which are used by a man that liveth idly, or in no calling, and hath no ordinary work to make him need them. For these are no fit means, which exclude our end, instead of furthering it.

Qual. V. 5. Therefore all those are unlawful sports, which are used only to delight a carnal fantasy, and have no higher end, than to please the sickly mind that loveth them.

Qual. VI. 6. And therefore all those are unlawful sports, which really unfit us for the duties of our callings, and the service of God; which, laying the benefit and hurt together, do hinder us as much or more than they help us! which is the case of all voluptuous wantons.

Qual. VII. 7. All sports are unlawful which take up any part of the time which we should spend in greater works: such are all those that are unreasonable; (as on the Lord's day without necessity, or when we should be at prayer, or any other duty;) and all those that take up more time than the end of a recreation doth necessarily require (which is too common).

Qual. VIII. 8. If a recreation be profane, as making sport of holy things, it is a mocking of God,

and a villany unbecoming any of his creatures, and laying them open to his heaviest vengeance. The children that made sport with calling the prophet "bald-head" were slain by bears, 2 Kings ii. 23.

Qual. IX. 9. They are unlawful sports which are used to the wrong of others: as players, that defame and reproach other men; and hunters and hawkers, that tread down poor men's corn and hedges.

Qual. X. 10. It is sinful to make sport of other men's sinning, or to act it ourselves so as to become partakers of it; which is too common with comedians, and other profane wits.

Qual. XI. 11. Unclean, obscene recreations are unlawful; when filthiness or wantonness is represented without a due expression of its odiousness, or with obscene words or actions. Eph. v. 3, 4, "But fornication, and all uncleanness or covetousness, let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting."

Qual. XII. 12. Those sports are unlawful, which occasion the multiplying of idle words about them; and engage the players in foolish, needless, unprofitable prating.

Qual. XIII. 13. And those sports are sinful, which plainly tend to provoke ourselves or others to sin: as to lust, to swearing, and cursing, and railing, and fighting, or the like.

Qual. XIV. 14. Those also are sinful, which are the exercise of covetousness, to win other men's money of them; or that tend to stir up covetousness in those you play with.

Qual. XV. 15. Cruel recreations also are unlawful: as taking pleasure in the beholding of duellers, fighters, or any that abuse each other; or any other creatures that needlessly torment each other.

Qual. XVI. 16. Too costly recreation also is unlawful: when you are but God's stewards, and must be accountable to him for all you have, it is sinful to expend it needlessly on sports.

Qual. XVII. 17. Unnecessary recreations forbidden by our lawful governors are unlawful. If they were before lawful to thee, yet now they are not; because your king, your pastor, your parents, your masters, have power to rule and restrain you in such things; and you must obey them.

Qual. XVIII. 18. Lastly, if you have the choice of divers recreations before you, you must choose the fittest: and if you choose one that is less fit and profitable, when a fitter might be chosen, it is your sin; though that which you choose were lawful, if you had no other.

By all this it is easy to judge of our common stage-plays, gaming, cards, dice, and divers other such kind of sports. If they have but any one of these evil qualifications they are sinful. And when they are used without very many of them, 1. They are too commonly used by men that never intended to fit themselves for their work and duty by them; yea, by men that live not at all to the pleasing and glorifying God, and know not what it is to be obediently addicted to his service; yea, by men that live not in any constant, honest labour, but make a very trade of their recreations, and use them as the chief business of the day.

2. They are sports unfit for the ends of lawful recreation, as will easily appear to the impartial. For it is either your bodies or your minds that need most the recreations: either you are sedentary persons, or have a calling of bodily labour: if you are sedentary persons, (as students, scribes, and divers others,) then it is your bodies that have most need

What to think of common stage-plays, gaming, cards, dice, &c.

¶ Tanto cum strepitu ludi spectantur et artes. Hor.

of exercise and recreation, and labour is fitter for you than sport; or at least a stirring, labouring sport. And in this case to sit at cards, or dice, or a stage-play, is, instead of exercising your bodies, to increase the need of exercising them: it stirreth not your parts; it warmeth not your blood; it helpeth not concoction, attraction, assimilation, &c. It doth you much more harm than good, as to your very health. But if you are hard labourers, and need rest for your bodies and recreation for your minds; or are lame or sickly, that you cannot use bodily exercise; then surely a hundred profitable exercises are at hand which are more suitable to your case. You have books of necessity to read (as the word of God); and books of profit to your souls; and books that tend to increase your knowledge in common things, as history, geography, and arts and sciences. And should not these be any of them pleasanter than your dice, and cards, and plays?

3. At least it is plain that they are not the fittest recreations for any man that intends a lawful end. If you are students, or idle gentlemen, is not walking, or riding, or shooting, or some honest, bodily labour rather, that joineth pleasure and profit together, a fitter kind of exercise for you? Or if you are labouring persons, and need only pleasure for your minds, should you not take pleasure in God, in Scripture, in holy conference, meditation, or good books? Or if indeed you need a relaxation from both these, have you not profitable history or geography to read? Have you not herbs, and flowers, and trees, and beasts, and birds, and other creatures to behold? Have you not fields, or gardens, or meadows, or woods to walk into? Have you not your near relations to delight in; your wives, or children, or friends, or servants? May you not talk with good, and wise, and cheerful men, about things that are both pleasing and edifying to you? Hath God given you such a world of lawful pleasures, and will none of them, nor all of them, serve your turns, without unlawful ones, or at least unfit ones (which therefore are unlawful): all these are undoubtedly lawful; but cards, and dice, and stage-plays are, at best, very questionable: among wise and learned men, and good men, and no small number of these, they are condemned as unlawful.⁴ And should one that feareth God and loveth his salvation, choose so doubtful a sport, before such abundance of undoubtedly lawful ones? If you be so proud or rash as to reply, Why should I leave my sport for another man's conceits or judgment? I will tell thee that which shall shame thy reply, and thee, if thou canst blush. 1. It is not some humorous, odd fanatic that I allege against thee, nor a singular divine; but it is the judgment of the ancient church itself. The fathers and councils condemn christians and ministers especially, that use *spectacula*, spectacles, or behold stage-plays and dicing. 2. Even the oldest canons of our own church of England forbid dicing to the clergy, which is because they reputed it evil, or of ill report. 3. Many laws of religious princes do condemn them. 4. Abundance of the most learned, holy divines condemn them. 5. The soberest and learnedest of the papists condemn them. 6. And how great a number of the most religious ministers and people are against them, of the age and place in which you live, you are not ignorant. And is the judgment of the ancient church, and of councils, and fathers, and of the most learned protestants and papists, and the most religious people,

besides many ancient laws and canons, of no force with you in such a case as this? Will you hold to a thing confessedly unnecessary, against the judgment of so many that account them sinful? Are you and your play-fellows more wise and learned than all these? Or is it not extremity of pride, for such unstudied, empty men to prefer their sensual conceits, before such a concurrent stream of wiser and more ponderous judgments? Read but Dr. J. Reignolds's Treatise against Stage-plays, against Albericus Gentilis, and you will see what a world of witnesses are against you. And if the judgment of Voetius, Amesius, and other learned men against all lusory lots be of no authority, at least it should move you that even Mr. Gataker and others, that write for the lawfulness of them in that respect (as lusory lots) do yet lay down the rest of the requisites to make them lawful, which utterly condemn our common use of cards and dice, much more our gamesters: so that all the sober divines that ever I read or heard, condemn all these: and are you wiser than all of them?

4. Besides this, your consciences know that you are so far from using them to fit you for your callings, that you either live idly out of a calling, or else you prefer them before your callings: you have no mind of your work, because your mind is so much upon your play: you have no mind of your home or family, but are weary of your business, because your sports withdraw your hearts; and you are so far from using them to fit you to any holy duty, that they utterly unfit you, and corrupt your hearts with such a kind of sensual delight, as makes them more backward to all that is good; insomuch that many of you even grow so desperate as to hate and scorn it. This is the benefit it bringeth you.

5. And you cannot but know what a time-wasting sin it is. Suppose the game were never so lawful; is it lawful to lay out so many hours upon it? as if you had neither souls, nor bodies, nor families, nor estates, nor God, nor death, nor heaven to mind?

6. And how much profaneness, or abuse of others, is in many of your stage-plays! How much wantonness and amorous folly, and representing sin in a manner to entice men to it, rather than to make it odious, making a sport and mock of sin; with a great deal more such evil! And your cards and dice are the exercise usually of covetousness, the occasion of a great deal of idle talk and foolish babble about every cast and every card: and oftentimes the occasion of cursing, and swearing, and railing, and hatred of those that win your money; and oft it hath occasioned fighting, and murder itself. And even your huntings are commonly recreations so costly, as that the charge that keepeth a pack of hounds, would keep a poor man's family that is now in want: besides the time that this also consumeth.

So that the case is clear, that our gamesters, and licentious, sportful gallants, are a sort of people that have blinded their minds, and seared their consciences, and despise the laws and presence of God, and forget death and judgment, and live as if there were no life to come, neglecting their miserable souls, and having no delight in the word or holy worship of God, nor the forethoughts of eternal joys, and therefore seek for their pleasure in such foolish sports, and spend those precious hours in these vanities, which, God knows, they had need to spend most diligently, in repenting of their sins, and cleansing their souls, and preparing for another world.

⁴ Among the Ep. of Bonifac. Mog. there is a council held under Carloman, king of France, which saith in the king's name, *Necnon et illas venationes et sylvaticas vagationes cum canibus, servis Dei interdiximus. Similiter ut accipitres et falcones non habeant.* And sure these are better

than cards and dice, which yet some priests now use too much.

⁵ It is one of the Roman laws, 12. tab. *Prodigo bonorum suorum administratio interdicta esto.*

If yet any impenitent gamester or idle time-waster shall reply, I will not believe that my cards, or dice, or plays are unlawful. I use them but to fit me for my duty. What! would you have all men live like hermits or anchorites, without all pleasure? I answer you but by this reasonable request: will you set yourselves as dying men in the presence of God, and the sight of eternity, and provide a true answer to these few questions; even such an answer as your consciences dare stand to at the bar of God?

Quest. I. Dost thou not think in thy conscience that thy Maker, and Redeemer, and his work and service, and thy family and calling, and the forethoughts of heaven, are not fitter matters to delight a sober mind, than cards or stage-plays? And what can it be but a vain and sinful mind that should make these toys so pleasant to thee, and the thoughts of God and heaven so unpleasant?

Quest. II. Doth not thy conscience tell thee, that it is not to fit thee for thy calling or God's service that thou usest these sports, but only to delight a carnal fantasy? Doth not conscience tell thee, that it is more the pleasure than the benefit of it to thy soul or body that draws thee to it? Dost thou work so hard or study so hard all the day besides, as to need so much recreation to refresh thee?

Quest. III. Doth not thy conscience tell thee, that if thy sensual fantasy were but cured, it would be a more profitable recreation to thy body or mind, to use some sober exercise for thy body, which is confined to its proper limits of time; or to turn to variety of labour, or studies, than to sit about these idle games?

Quest. IV. Dost thou think that either Christ or his apostles used stage-plays, cards, or dice; or ever countenanced such a temper of mind as is addicted to them? Or was not David as wise as you, that took up his pleasure in the word of God, and his melodious praise?

Quest. V. Doth not your conscience tell you, that your delight is more in your plays and games than it is on God? And that these sports do no way increase your delight in God at all, but more unfit and undispose you? And yet every "blessed man's delight is in the law of the Lord, and in it he meditateth day and night," Psal. i. 2. And do you do so?

Quest. VI. Do you bestow as much time in praying and reading the word of God, and meditating on it, as you do in your sports and recreations? Nay, do you not shuffle this over, and put God off with a few hypocritical, heartless words, that you may be at your sports, or something which you love better?

Quest. VII. Doth not conscience tell thee, that this precious time might be much better spent, in the works that God hath appointed thee to do? And that thy sinful soul hath need enough to spend it in far greater matters? Doth it become one that hath sinned so long, and is so unassured of pardon and salvation, and near another world, and so unready for it, to sit at cards or be hearing a stage-play, when he should be making ready, and getting assurance of his peace with God?

Quest. VIII. Wouldst thou be found at cards or plays when death cometh? If it were this day, hadst thou not rather be found about some holy, or some profitable labour?

Quest. IX. Will it be more comfort to thee when thou art dying, to think of the time which thou spendest in cards, and plays, and vanity, or that which thou spendest in serving God, and preparing for eternity?

Quest. X. Darest thou pray to God to bless thy cards, and dice, and plays, to the good of thy soul or

body? Would not thy conscience tell thee, that this were but a mocking of God, as praying for that which thou dost not intend, and which thy pleasures are unfit for? And yet no recreation is lawful, which you may not thus lawfully pray for a blessing on.

Quest. XI. If you were sure yourselves that you sin not in your games or sports, are you sure that your companions do not? that they have no lust or vanity of mind at stage-plays, no covetousness, or sinful pleasure, or passion at cards or dice? If you say, We are not bound to keep all other men from sin, I answer, You are bound to do your best towards it; and you are bound not to contribute willingly to their sin; and are bound to forbear a thing indifferent, though not a duty, to avoid the scandalizing or tempting of another. If Paul would never eat flesh while he lived rather than make a weak person offend, should not your sports be subject to as great charity? He saith, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy weak brother stumbleth, or is offended, or made weak." *Object.* Then we must give over our meat, and drink, and clothes, and all.

Ans. It followeth not that we must forsake our duty to prevent another man's sin, because we must forsake our pleasure in things indifferent. If you knew what sin is, and what it is to save or lose one's soul, you would not make a sport of other men's sin, nor so easily contribute to their damnation, and think your sensual pleasure to be a good excuse. Rom. xv. 1—3, in such cases, "we that are strong ought to bear the infirmities of the weak, (that is, to compassionate them as we do children in their weakness,) and not to please ourselves (to their hurt). Let every one of us please his neighbour for his good to edification (that is, prefer the edifying of another's soul, before the pleasure of your bodies). For even Christ pleased not himself—" If Christ lost his life to save men from sin, will not you lose your sport for it?

Quest. XII. What kind of men are they that are most addicted to thy games and plays, and what kind of men are they that avoid them, and are against them? Are there not more fornicators, drunkards, swearers, cursers, coveters of other men's money, and profane neglecters of God and their souls, among gamesters and players, than among them that are against them? Judge by the fruits.

And what I say to idle gamesters, To sportful youths, is proportionably to be said to voluptuous youths, that run after wakes, and May-games, and dancings, and revellings, and are carried by the love of sports and pleasure from the love of God, and the care of their salvation, and the love of holiness, and the love of their callings; and into idleness, riotousness, and disobedience to their superiors. For the cure of this voluptuousness (besides what is said chap. iv. part ix.) consider:

1. Dost thou not know that thou hast higher delights to mind? And are these toys be seeming a noble soul, that hath holy and heavenly matters to delight in?

2. Dost thou not feel what a plague the very pleasure is to thy affections? how it bewitcheth thee, and befooleth thee, and maketh thee out of love with holiness, and unfit for any thing that is good?

3. Dost thou know the worth of those precious hours which thou playest away? hast thou no more to do with them? Look inwards to thy soul, and forward to eternity, and bethink thee better.

4. Is it sport that thou most needest? Dost thou

* Rom. xiv. 21; 1 Cor. viii. 13.

not more need Christ, and grace, and pardon, and preparation for death and judgment, and assurance of salvation? Why then are not these thy business?

5. Hast thou not a God to obey and serve? and doth he not always see thee? and will he not judge thee? alas! thou knowest not how soon. Though thou be now merry in thy youth, and thy "heart cheer thee, and thou walk in the ways of thy heart, and the sight of thy eyes, yet know thou that for all these things God will bring thee into judgment," Eccles. xi. 9.

6. Observe in Scripture what God judgeth of thy ways. Tit. iii. 3, "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures—" 2 Tim. ii. 22, "Fly youthful lusts: but follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Read 1 Pet. iv. 1-4; 2 Pet. iii. 3; 1 Tim. iii. 4, "Lovers of pleasure more than lovers of God."

7. You are but preparing for your future sorrow, either by repentance or destruction; and the greater is your pleasure now, the greater will be your sorrow and shame in the review.

Having spoken this much for the cure of sinful sports, I proceed to direct the more sober in their recreations.

Direct. II. When you understand the true nature and use of recreations, labour to be acquainted just how much and what sort of recreation is needful to yourselves in particular. In which you must have respect, 1. To your bodily strength. 2. To your minds. 3. To your labours. And when you have resolved on it, what and how much is needful and fit, to help you in your duty, allow it its proper time and place, as you do your meals, and see that you suffer it not to encroach upon your duty.

Direct. III. Ordinarily join profit and pleasure together, that you lose no time. I know not one person of a hundred, or of many hundreds, that needeth any game at all: there are such variety of better exercises at hand to recreate them. And it is a sin to idle away any time, which we can better improve! I confess my own nature was as much addicted to playfulness as most: and my judgment alloweth me so much recreation as is needful to my health and labour (and no more). But for all that I find no need of any game to recreate me. When my mind needeth recreation, I have variety of recreating books, and friends, and business to do that. And when my body needeth it, the hardest labour that I can bear is my best recreation: walking is instead of games and sports; as profitable to my body, and more to my mind: if I am alone, I may improve that time in meditation; if with others, I may improve it in profitable, cheerful conference. I condemn not all sports or games in others, but I find none of them all to be best for myself: and when I observe how far the temper and life of Christ and his best servants was from such recreations, I avoid them with the more suspicion. And I see but few but distaste it in ministers (even shooting, bowling, and such more healthful games, to say nothing of chess and such other, as fit not the end of a recreation). Therefore there is somewhat in it that nature itself hath some suspicion of. That student that needeth chess or cards to please his mind, I doubt hath a carnal, empty mind. If God and all his books, and all his friends, &c. cannot suffice for this, there is some disease in it that should rather be cured than pleased. And for the body, it is another kind of exercise that profits it.

Direct. IV. Watch against inordinate, sensual de-

light, even in the lawfullest sport. Excess of pleasure in any such vanity, doth very much corrupt and be-fool the mind. It puts it out of relish with spiritual things; and turneth it from God, and heaven, and duty.

Direct. V. To this end keep a watch upon your thoughts and fantasies, that they run not after sports and pleasures. Else you will be like children that are thinking of their sport, and longing to be at it, when they should be at their books or business.

Direct VI. Avoid the company of revellers, gamesters, and such time-wasters. Come not among them, lest you be ensnared. Accompany yourselves with those that delight themselves in God, 2 Tim. ii. 22.

Direct. VII. Remember death and judgment, and the necessities of your souls. Usually these sports seem but foolishness to serious men; and they say of this mirth, as Solomon, "it is madness," Eccl. ii. 2. And it is great and serious subjects which make serious men. Death and the world to come, when they are soberly thought on, do put the mind quite out of relish with foolish pleasures.

Direct. VIII. Be painful in your honest callings. Laziness breedeth a love of sports; when you must please your slothful flesh with ease, then it must be further pleased with vanities.

Direct. IX. Delight in your relations and family duties and mercies. If you love the company and converse of your parents, or children, or wives, or kindred as you ought, you will find more pleasure in discoursing with them about holy things or honest business, than in foolish sports. But adulterers that love not their wives, and unnatural parents and children that love not one another, and ungodly masters of families that love not their duty, are put to seek their sport abroad.

Direct. X. See to the sanctifying of all your recreations, when you have chosen such as are truly suited to your need; and go not to them before you need, nor use them beyond your need. See also that you lift up your hearts secretly to God, for his blessing on them; and mix them all along as far as you can with holy things; as with holy thoughts or holy speeches. As for music, which is a lawful pleasure, I have known some think it profaneness to use it privately or publicly with a psalm, that scrupled not using it in common mirth; whereas all our mirth should be as much sanctified as is possible. All should be done to the glory of God; and we have much more in Scripture for the holy use of music, (public and private), than for any other use of it whatever. And it is the excellency of melody and music, that they are recreations which may be more aptly and profitably sanctified by application to holy uses, than any other. And I should think them little worth at all, if I might not use them for the holy exhilarating or elevating of my soul, or affecting it towards God, or exciting it to duty.

Direct. XI. The sickly and the melancholy (who are usually least inclined to sport) have much more need of recreation than others, and therefore may allow it a much larger time than those that are in health and strength. Because they take it but as physic to recover them to health, being to abate again when they are recovered.

Direct. XII. Be much more severe in regulating yourselves in your recreations, than in censuring others for using some sports which you dislike. For you know not perhaps their case, and reasons, and temptations; but an idle, time-wasting, sensual sporter, every one should look on with pity as a miserable wretch.

¹ 1 Pet. i. 14, 15; ii. 11, 12.

PART III.

Directions about Apparel, and against the Sin therein committed.

Direct. I. Fitness is the first thing to be respected in your apparel, to make it a means to the end to which it is appointed. The ends of apparel are, 1. To keep the body warm. 2. To keep it from being hurt. 3. To adorn it soberly so far as becometh the common dignity of human nature, and the special dignity of your places. 4. To hide those parts, which nature hath made your shame, and modesty commandeth you to cover.

The fitness of apparel consisteth in these things: 1. That it be fitted to your bodies (as your shoe to your foot, your hat to your head, &c.) 2. That it be suited to your sex; that men wear not apparel proper to women, nor women that which is proper to men. 3. That it be suited to your age; the young and the old being usually hereby somewhat distinguished. 4. That it be suited to your estate, or not above it. 5. That it be suited to your place or office. 6. That it be suited to your use and service. As, 1. To cover your nakedness so far as health, or modesty, or decency require. 2. To keep you from cold. 3. And from hurt in your labour (as the shoe doth the foot, the glove the hand, &c.) 4. For sober ornament, as aforesaid.

Direct. II. Among the ends and uses of apparel the greatest is to be preferred: the ornament being the least, is not to be pretended against any of the rest. Therefore they that for ornament, 1. Will go naked, in any part which should be covered; or, 2. Will go coldly to the hurt or hazard of their health (as our semi-Evites, or half-naked gallants do); 3. Or will either hurt our bodies, (as our strait-laced fashionists,) or disable themselves from their labour, or travel, or fit exercise, lest they should be hurt by their clothes, which are fitted more to sight than use; all these cross the ends of clothing.

Direct. III. Affect not singularity in your apparel; that is, to be odd and observably distinct from all those of your own rank and quality; unless their fashions be evil and intolerable, (in pride, immodesty, levity, &c.) and then your singularity is your duty. An unnecessary affectation of singularity sheweth, 1. A weakness of judgment. 2. A pride of that which you affect. 3. And a placing of duty in things indifferent. And on the contrary, an imitating of proud or immodest fashions, 1. Encourageth others in the sin. 2. Sheweth a carnal, proud, or temporizing mind, that will displease God himself to humour men, and avoid their contempt and disesteem.

Direct. IV. Run not into sordid vileness, or nastiness, or ridiculous, humorous, squalid fashions, under pretence of avoiding pride. For, 1. This will betray a great weakness of judgment. 2. It will make your judgment, to men that discern it, the more contemptible and useless to them in other things. 3. It will harden them in their excess, while they think nothing but humour, folly, or superstition doth reprove them. 4. You sin by dishonouring human nature. God hath put a special honour upon man, and would have us do so ourselves; and therefore hath appointed clothing since the fall: as nakedness, so over sordid or ridiculous clothing, wrongeth God in his creature.

Direct. V. Be much more suspicious of pride and excess in apparel, as the more common and dangerous extreme. For nature is incomparably more prone to this, than the other; and many hundreds,

if not thousands, sin in excess, for one that sinneth in the defect; and this way of sinning is more perilous. Here I shall show you, 1. How pride in apparel appeareth. 2. What is the sinfulness of it.

1. Pride appeareth in apparel, when the matter of it is too costly. 2. When in the fashion you are desirous to be imitating those that are above your estate or rank; and when you so fit your apparel, as to make you seem some higher or richer person than you are. 3. When you are over-curious in the matter, shape, or dress, and make a greater matter of it than you ought: as if your comeliness were a more desirable thing than it is, or as if some meanness or disliked fashion were intolerable. 4. When your curiosity taketh up more time in dressing you, than is due to so small a matter, while far greater matters are neglected. 5. When you make too great a difference between your private and your public habit; going plain when no strangers see you, and being excessively careful when you go abroad, or when strangers visit you. These show that pride which consisteth in a desire to appear either richer or comelier than you are.

Besides these, there is a pride which maketh men desirous to seem more learned than they are; which sheweth itself in affecting as the titles, so the habits of the learned: which hath some aggravations above the former.

And there is a pride which consisteth in a desire to seem more grave and reverend than you are: thus Christ blameth the Pharisees' affectation of long garments, Mark xii. 38. When you shall wear a habit of more gravity than you have, it is hypocrisy.

And there is a pride which consisteth in a desire to seem more mortified than you are, and more holy. And so to affect those discriminating vestments which signify more of these than you have, is proud hypocrisy: and thus vile clothing is often the effect of pride; and if men fall into that sort of pride, as to desire to be noted as most mortified persons, this is as suitable a badge for them, as bravery is for those that are proud of their comeliness, and grave clothing of those that are proud of their gravity.

Quest. I. But may we as easily discern this sort of pride in clothing as the other? *Ans.* No, because the mean, and plain, and cheap clothing

is commonly worn by persons really mortified and sober, and necessarily by the poor, and grave clothing by persons that are really grave. And therefore we are bound to judge them to be that, which they seem by their apparel to be, unless by some other evidences than their apparel, their pride and hypocrisy appear; but when we judge a person vain that weareth vain clothing, and proud of their comeliness that are inordinately careful in setting it out, we judge but according to the first and proper signification of their clothing. Hypocrisy is a thing unseen to man: it is the visible signs according to their proper signification that we must judge by; and therefore when we see persons wear vain and curious attire, we may judge thereby that they are vain and curious; and if we be mistaken, it is long of them that signified it; and when we see persons wear grave or humble clothing, we must judge by it that they are grave and humble, till the contrary appear.

Quest. II. But how else will pride of gravity or mortifiedness appear? *Ans.* When they boast of these themselves, and are insolent in censuring and reproaching those that differ from them; when their discourse is more against those fashions which they

How pride of gravity and holiness appeareth about apparel.

avoid, than against any faults of their own; when they affect to be singular in their apparel, even from the grave and humble persons of their rank; but especially when they make a noise and stir in the world with their fashions, to be taken notice of, and to become eminent, and persons talked of and admired for their mortified garb. Thus many sects amongst the popish friars go by agreement or vow, in clothes so differing from all other persons in seeming humility and gravity, which must be the badge of their order in the eye of the world, that the boast and affectation is visible and professed. And thus the quakers, that by the notoriety of their difference from other sober persons, and by their impudent bawling in the streets and churches, and railing against the holiest and humblest ministers and people that are not of their sect, and this in the face of markets and congregations, do make a plain profession or detection of their pride. But where it is not openly revealed, we cannot judge it.

May not a deformity be hid by apparel or painting.

Quest. III. Is it not lawful for a person that is deformed, to hide their deformity by their clothing? And for any persons to make themselves (by clothing, or spots, or painting) to seem to others as comely and beautiful as they can? *Ans.* The person, and the matter, and the end and reasons, the principle and the probable consequents, must all be considered for the right answering of this question. It is lawful to some persons, by some means, for some good ends and reasons, when a greater evil is not like to follow it, to hide their deformities, and to adorn themselves so as to seem more comely than they are: but for other persons, by evil means, for evil ends and reasons, or when it tendeth to evil consequents, it is unlawful. 1. A person that is naturally very deformed, may do more to hide it by their ornaments, than one that hath no such deformity may do to seem more comely; because one aspireth no higher than to seem somewhat like other persons; but the other aspireth to seem excellent above others. And a person that is under government may do more in obedience to their governors, than another may do that is at their own choice. 2. If the matter of their ornament be but modest, decent clothing, and not immodest, insolent, luxurious, vain, or against nature, or the law of God or man, it is in that respect allowable. But so is no cover of deformity by unlawful means. 3. It may be lawful, if also it be to a lawful end, as to obey a governor, or only to cover a deformity, so as not unnecessarily to reveal it; but it is always sinful, when the end is sinful. As, (1.) If it be to seem extraordinary beautiful or comely, when you are not so; or if it be to be observed and admired by beholders. (2.) If it be to tempt the beholders' minds to lustful or undue affections. (3.) If it be to deceive the mind of some one that you desire in marriage: for in that case, to seem by such dissembling to be what you are not, is the most injurious kind of cheat, much worse than to sell a horse that is blind or lame, for a sound one. (4.) If it be to follow the fashions of proud gallants, that you may not be scorned by them as not neat enough; all these are unlawful ends and reasons. 4. So also the principle or mind that it cometh from, may make it sinful: as, (1.) If it come from a lustful, wanton mind. (2.) Or if it come from an over-great regard of the opinion of spectators; which is the proper complexion of pride.* A person that doth it not in pride, is not very solicitous about it: nor makes no great matter of it whether men take him to be come-

ly or uncomely; and therefore he is at no great cost or care to seem comely to them. If such persons be deformed, they know it is God's work, and not their sin; and it is sin that is the true cause of shame: and all God's works are good, and for our good if we are his children. They know that God doth it to keep them humble, and prevent that pride, and lust, and wantonness which is the undoing of many; and therefore they will rather be careful to improve it, and get the benefit, than to hide it, and seem comelier than they are. 5. Also the consequents concur much to make the action good or bad: though that be not your end, yet if you may foresee, that greater hurt than good will follow, or is like to follow, it will be your sin. As, (1.) If it tend to the insnaring of the minds of the beholders in procacious, lustful, wanton passions, though you say, you intend it not, it is your sin, that you do that which probably will procure it, yea, that you did not your best to avoid it. And though it be their sin and vanity that is the cause, it is nevertheless your sin to be the unnecessary occasion: for you must consider that you live among diseased souls! And you must not lay a stumbling-block in their way, nor blow up the fire of their lust, nor make your ornaments their snares; but you must walk among sinful persons, as you would do with a candle among straw or gunpowder; or else you may see the flame which you would not foresee, when it is too late to quench it. But a proud and procacious, lustful mind is so very willing to be loved, and thought highly of, and admired and desired, that no fear of God, or of the sin and misery of themselves or others, will satisfy them, or take them off. (2.) Also it is sinful to adorn yourselves in such fashions, as probably will encourage pride or vanity in others, or seem to approve of it. When any fashion is the common badge of the proud and vain sort of persons of that time and place, it is sinful unnecessarily to conform yourselves to them; because you will harden them in their sin, and you join yourselves to them, as one of them by a kind of profession. As when spotted faces (a name that former ages understood not) or naked breasts, or such other fashions, are used ordinarily by the vain, and brain-sick, and heart-sick, proud and wanton party, it is a sin unnecessarily to use them. For, (1.) You will hinder their repentance. (2.) And you will hinder the great benefit which the world may get by their vain attire: for (though it be no thanks to them that intend it not) yet it is a very great commodity that cometh to mankind by these people's sin: that fools should go about in fools'-coats, and that empty brains, and proud and wanton hearts, should be so openly detected in the streets and churches; that sober people may avoid them; and that wise, and chaste, and civil people may not be deceived by such in marriage to their undoing. As the different clothing of the different sexes is necessary to chastity and order; so it is a matter of great convenience in a commonwealth, that sots, and swaggerers, and phrenetics, and idiots, and proud, and wanton, lustful persons should be openly distinguished from others; as in a plague-time the doors of infected houses are marked with a "Lord, have mercy on us." And the wisest magistrate knew not how to have accomplished this himself by a law, as the wretches themselves do by their voluntary choice; for if it were not voluntary, it would be no distinguishing badge of their profession. Now for any honest, civil people to join with them, and take up their livery, and the habit of their order, is to profess themselves such

* Laertius saith, that when Cræsus sat in all his ornaments and glory on his throne, he asked Solon, An pulchrius unquam spectaculum viderit? Illumque dixisse: Gallos, galli-

naceos, phasianos, et pavones: naturali enim eos nitore et speciositate eximia vestiri.

as they, and so to encourage and approve them, or else to confound the proud and humble, the vain and sober, the wanton and the chaste, and destroy the benefit of distinction.

By this you may see, that it is not so much the bare fashion itself that is to be regarded, as the signification and the consequents of it. The same fashion when used by sober persons, to better signification and consequents, may be lawful, which otherwise is unlawful. Therefore those fashions that can hardly ever be supposed to have a good signification and consequents, are hardly ever to be supposed lawful.

Note also, that any one of the aforesaid evils maketh a fashion evil, but it must be all the requisites concurrent that must prove your fashions good or lawful.

Quest. IV. Is it not sometimes lawful to follow the fashions? *Ans.* It is always lawful to follow the sober fashions of sober people; but it is not lawful to follow the vain, immodest, ill-signifying fashions of the riotous, proud, and wanton sort: unless it be in such cases of necessity as David was in, when he behaved himself like a mad-man, or as Paul when he told them that he was a Pharisee, Acts xxiii. 6, to escape in a persecution, or from thieves or enemies. 2. Or unless for a time it prove as conducive to the good of others, as Paul's circumcising Timothy was, or his becoming all things to all men, that he might win some.* But to follow ill-signifying fashions, unnecessarily, or for carnal ends, to avoid the disesteem or evil speeches of carnal persons, or to seem to be as fine as they, this is undoubtedly a sin.

Direct. VI. Be sure to avoid excess of costliness in your apparel. Remember that you must answer for all your estates. And one day it will prove more comfortable to find on your accounts, So much a year laid out in clothing the naked, than, So much a year in bravery or curiosity for yourselves or your children. Costly apparel devoureth that which would go far in supplying the necessities of the poor.

Direct. VII. Be sure you waste not your precious time in needless curiosity of dressing. I cannot easily tell you how great a sin, and horrible sign of folly and misery, it is in those gallants that spend whole hours, yea, most part of the morning, in dressing and neatifying themselves, before they appear to the sight of others; so that some of them can scarce do any thing else before dinner time, but dress themselves. The morning hours that are fittest for prayer, and reading the word of God, are thus consumed. They spend not a quarter so much time in the serious searching and adorning of their souls, nor in any holy service of God; but God, and family, and soul, and all is thus neglected.

Direct. VIII. Next to the usefulness of your apparel for your bodies and labours, let your rule be to imitate the common sort of the grave and sober persons of your own rank. Not here and there one that in other things are sober, who themselves follow the fashions of the proud and vain; but the ordinary fashion of grave and sober persons. For thus you will avoid both the levity of the proud, and the needless singularity of others.

Direct. IX. Regard more the hurt that your fashion may do, than the offence or obloquy of any. For proud persons to say you are sordid, or not fine enough, and talk of your coarse attire, is no great disgrace to you, nor any great hurt; but it is a greater disgrace to be esteemed proud. It signifieth an empty, childish mind, to be desirous to be thought

fine: it is not only pride, but the pride of a fool, distinct from the pride of those that have but manly wit. And you ought not thus to disgrace yourselves, as to wear the badge of pride and folly, any more than an honest woman should wear the badge and attire of a whore. Moreover, mean apparel is no great temptation to yourselves or others to any sin; but proud and curious apparel doth signify and stir up a lustful or proud disposition in yourselves; and it tempteth those of the same sex to envy and to imitate you, and those of the other sex to lust or wantonness. You spread the devil's nets (even in the churches, and open streets, and meetings) to catch deluded, silly souls. You should rather serve Christ with your apparel, by expressing humility, self-denial, chastity, and sobriety, to draw others to imitate you in good, than to serve the devil, and pride, and lust by it, by drawing men to imitate you in evil.

Direct. X. Remember what a body it is that you so carefully and curiously adorn: well is it called by the apostle a "vile body," Phil. iii. 21. What a silly, loathsome lump of dirt is it! What a thing would the pox, or leprosy, or almost any sickness make it appear to be! What loathsome excrements within, are covered by all that bravery without! Think what it is made of, and what is within it, and what it will turn to! How long it must lie rotting in a darksome grave, more loathsome than the common dirt; and then must turn to common earth. And is purple and silk, Luke xix. 19, and a curious dress, beseeeming that body that must shortly have but a winding-sheet, and must lie thus in the grave, and it is to be feared the soul for this pride lie in hell? Luke xvi. 23, 25. Is all this cost and curiosity comely for one that knoweth that he is returning to the dust?

Direct. XI. Remember that you have sinful souls that have continual cause of humiliation, and that have need of more care and adorning than your bodies. And therefore your apparel should express your humiliation; and show that you take more care for the soul. How vile should that sinner be in his own eyes, who knoweth what he hath done against God! what mercy he hath sinned against! what a God he hath offended! what a Saviour he hath slighted! what a Spirit of grace he hath resisted! and what a glory he hath undervalued and neglected! He that knoweth what he is, and what he hath done, and what he hath deserved, and in what a dangerous case his soul yet standeth, must needs have his soul habituated to a humble frame. Every penitent soul is vile in its own eyes, and doth loathe itself for its inward corruptions and actual sins; and he that loatheth himself as vile, will not be very desirous to have his sinful, corruptible body seem fine, nor by curious ornaments to attract the eyes of vain spectators. How oft have I seen proud, vain gallants suddenly cast off their bravery and gaudy, gay attire, and clothe themselves in plainness and sobriety, as soon as God hath but opened their eyes, and humbled their souls for sin, and made them better know themselves, and brought them home by true repentance! so that the next week they have not seemed the same persons: and this was done by mere humiliation without any arguments against their fashions or proud attire.* As old Mr. Dod said, when one desired him to preach against long hair: "Preach them once to Christ and true repentance, and they will cut their hair without our preaching against it." As pride would be seen in proud apparel; so humility

* Phil. iii. 10; Rom. xii. 2; Eph. v. 11.

* And no wonder, when the light of nature reduced the serious sort of philosophers to so plain a garb; as Socrates,

Zenocrates, with almost all the Stoics and Cynics, and many of the Academics and Pythagoreans.

will appear in a dress like itself, though it desire not to be seen. Mark I Pet. iii. 3—5, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; (that is, curious dressing or adorning the body beyond plain simplicity of attire;) but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner (that is, with inward holiness and outward plainness) in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." Oh that God would print those words upon your hearts! I Pet. v. 5, "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Plainness among christians is a greater honour than fine clothing, James ii. 2—5. I Tim. ii. 9, 10, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I entreat those that are addicted to bravery or curiosity, to read Isa. iii. from verse 16 to the end.

Direct. XII. Make not too great a matter of your clothing, but use it with such indifferency as a thing so indifferent should be used. Set not your hearts upon it. For that is a worse sign than the excess in itself. "Take no thought wherewith ye shall be clothed: but remember how God clothes the lilies of the field," Matt. vi. 28. If you have "food and raiment, be therewith content," though it be never so plain, I Tim. vi. 8.

Direct. XIII. Be not too censorious of others for different fashions of apparel. Be as plain and modest yourselves as you can; but lay no greater stress on the fashions of others than there is cause. If they be grossly impudent, disown such fashions and seek to reform them: but to carp at every one

that goeth finer than yourselves, or to censure them as proud, because their fashions are not like yours, may be of worse signification than the fashions you find fault with. I have oft observed more pride in such censures, than I could observe in the fashions which they censured. When you have your eye upon every fashion that is not according to your breeding, or the custom of your rank or place, and are presently branding such as proud or vain, it sheweth an arrogant mind, that steppeth up in the judgment-seat, and sentenceth those that you have nothing to do with, before they are heard, or you know their reasons. Perhaps their fashion was as common among the modest sort where they have lived, as your fashion is among those that you have conversed with. Custom and common opinion do put much of the signification upon fashions of apparel.

I should next have given you special directions about the using of your estates;* about your dwellings; about your meat and drink; and about your honour or good name. But being loth the book should prove too tedious, I shall refer you to what is said before, against covetousness, pride, and gluttony, &c.; and what is said before and after, of works of charity and family government.

As to sacred habits, and the different garbs, laws, orders of life, diet, &c. of those called religious orders among the papists, regular and secular, whether and how far such are lawful or sinful, they are handled so largely in the controversies of protestants and papists, that I shall pass them by. Only remembering the words of the clergy of Ravenna to Carolus Junior, king of France, inter Epist. Hincmari Rhemensis, *Discernendi a plebe vel ceteris sumus, doctrina non veste, conversatione non habitu, mentis puritate non cultu. Docendi enim potius sunt populi, quam ludendi, nec imponendum est eorum oculis, sed mentibus præcepta sunt infundenda.*

* Of the proportion of our estates to be given, see my Letter to Mr. Gouge.

PART II.

CHRISTIAN ECONOMICS:

OR,

THE FAMILY DIRECTORY, CONTAINING DIRECTIONS FOR THE TRUE PRACTICE OF ALL DUTIES BELONGING TO FAMILY RELATIONS, WITH THE APPURTENANCES.

CHAPTER I.

DIRECTIONS ABOUT MARRIAGE; FOR CHOICE AND CONTRACT.

As the persons of christians in their privatest capacities are holy, as being dedicated and separated unto God, so also must their families be: HOLINESS TO THE LORD must be as it were written on their doors, and on their relations, their possessions, and

affairs. To which it is requisite, 1. That there be a holy constitution of their families. 2. And a holy government of them, and discharge of the several duties of the members of the family. To the right constituting of a family, belongeth, (1.) The right

contracting of marriage, and, (2.) The right choice and contract betwixt masters and their servants. For the first,

Direct. 1. Take heed that neither lust nor rashness do thrust you into a married condition, before you see such reasons to invite you to it, as may assure you of the call and approbation of God. For, 1. It is God that you must serve in your married state, and therefore it is meet that you take his counsel before you rush upon it; for he knoweth best himself what belongeth to his service. 2. And it is God that you must still depend upon, for the blessing and comforts of your relation: and therefore there is very great reason that you take his advice and consent, as the chief things requisite to the match: if the consent of parents be necessary, much more is the consent of God.

Quest. But how shall a man know whether God call him to marriage, or consent unto it? Hath he not here left all men to their liberties, as in a thing indifferent?

Ans. God hath not made any universal law commanding or forbidding marriage; but in this regard hath left it indifferent to mankind: yet not allowing all to marry (for undoubtedly to some it is unlawful). But he hath by other general laws or rules directed men to know, in what cases it is lawful, and in what cases it is a sin. As every man is bound to choose that condition in which he may serve God with the best advantages, and which tendeth most to his spiritual welfare, and increase in holiness. Now there is nothing in marriage itself which maketh it commonly inconsistent with these benefits, and the fulfilling of these laws: and therefore it is said, that "he that marieth doth well,"* that is, he doth that which of itself is not unlawful, and which to some is the most eligible state of life. But there is something in a single life which maketh it, especially to preachers and persecuted christians, to be more usually the most advantageous state of life, to these ends of christianity; and therefore it is said, that "he that marieth not, doth better." And yet to individual persons, it is hard to imagine how it can choose but be either a duty or a sin; at least except in some unusual cases. For it is a thing of so great moment as to the ordering of our hearts and lives, that it is hard to imagine that it should ever be indifferent as a means to our main end, but must either be a very great help or hinderance. But yet if there be any persons whose case may be so equally poised with accidents on both sides, that to the most judicious man it is not discernible, whether a single or married state of life is like to conduce more to their personal holiness or public usefulness, or the good of others, to such persons marriage in the individual circumstantiated act is a thing indifferent.

By these conditions following you may know, what persons have a call from God to marry, and who have not his call or approbation. 1. If there be the peremptory will or command of parents to children that are under their power and government, and no greater matter on the contrary to hinder it, the command of parents signifieth the command of God: but if parents do but persuade and not command, though their desires must not be causelessly refused, yet a smaller impediment may preponderate than in case of a peremptory command. 2. They are called to marry who have not the gift of continence, and can-

not by the use of lawful means attain it, and have no impediment which maketh it unlawful to them to marry. "But if they cannot contain, let them marry; for it is better to marry than to burn," 1 Cor. vii. 9. But here the divers degrees of the urgent and the hindering causes must be compared, and the weightiest must prevail. For some that have very strong lusts may yet have stronger impediments: and though they cannot keep that chastity in their thoughts as they desire, yet in such a case they must abstain. And there is no man but may keep his body in chastity if he will do his part: yea, and thoughts themselves, may be commonly, and for the most part, kept pure, and wanton imaginations quickly checked, if men be godly, and will do what they can. But on the other side, there are some that have a more tameable measure of concupiscence, and yet have no considerable hinderance, whose duty it may be to marry, as the most certain and successful means against that small degree, as long as there is nothing to forbid it. 3. Another cause that warranteth marriage is, when upon a wise casting up of all accounts, it is apparently most probable that in a married state, one may be most serviceable to God and the public good: that there will be in it greater helps and fewer hinderances to the great ends of our lives; the glorifying of God, and the saving of ourselves and others. And whereas it must be expected that every condition should be more helpful to us in one respect, and hinder us more in another respect; and that in one we have most helps for a contemplative life, and in another we are better furnished for an active, serviceable life, the great skill therefore in the discerning of our duties, lieth in the prudent pondering and comparing of the commodities and discommodities, without the seduction of fantasy, lust, or passion, and in a true discerning which side it is that hath the greatest weight.^b

Here it must be carefully observed, 1. That the two first reasons for marriage, (concupiscence and the will of parents,) or any such like, have their strength but in subordination to the third (the final cause, or interest of God and our salvation). And that this last reason (from the end) is of itself sufficient without any of the other, but none of the other are sufficient without this. If it be clear that in a married state you have better advantages for the service of God, and doing good to others, and saving your own souls, than you can have in a single state of life, then it is undoubtedly your duty to marry; for our obligation to seek our ultimate end is the most constant, indispensable obligation. Though parents command it not, though you have no corporal necessity, yet it is a duty if it certainly make most for your ultimate end. 2. But yet observe also, that no pretence of your ultimate end itself will warrant you to marry, when any other accident hath first made it a thing unlawful, while that accident continueth. For we must not do evil that good may come by it. Our salvation is not furthered by sin; and though we saw a probability that we might do more good to others, if we did but commit such a sin to accomplish it, yet it is not to be done. For our lives and mercies being all in the hand of God, and the successes and acceptance of all our endeavours depending wholly upon him, it can never be a rational way to attain them, by wilful offending him by our sin! It is a likely means to public good for able and good men to be magistrates and ministers; and yet he that would lie, or be perjured, or commit any known sin light to run away, and therefore venturous, &c. Lord Bacon, Essay 8.

* 1 Cor. vii. 7, 38.

^b Unmarried men are the best friends, the best masters, the best servants; but not always the best subjects: for they are

that he may be a magistrate, or that he may preach the gospel, might better expect a curse on himself and his endeavours, than God's acceptance, or his blessing and success; so he that would sin to change his state for the better, would find that he changed it for the worse: or if it do good to others, he may expect no good but ruin to himself, if repentance prevent it not. 3. Observe also, that if the question be only which state of life it is (married or single) which best conduceth to this ultimate end, then any one of the subordinate reasons will prove that we have a call, if there be not greater reasons on the contrary side. As in case you have no corporal necessity, the will of parents alone may oblige you, if there be no greater thing against it: or if parents oblige you not, yet corporal necessity alone may do it: or if neither of these invite you, yet a clear probability of the attaining of such an estate or opportunity, as may make you more fit to relieve many others, or be serviceable to the church, or the blessing of children who may be devoted to God, may warrant your marriage, if no greater reasons lie against it; for when the scales are equal, any one of these may turn them.

By this also you may perceive who they be that have no call to marry, and to whom it is a sin. As, 1. No

man hath a call to marry, who laying all the commodities and discommodities together, may clearly discern that a married state is like to be a greater hinderance of his salvation, or to his serving or honouring God in the world, and so to disadvantage him as to his ultimate end.

Quest. But what if parents do command it? or will set against me if I disobey?

Answ. Parents have no authority to command you any thing against God or your salvation, or your ultimate end. Therefore here you owe them no formal obedience: but yet the will of parents, with all the consequents, must be put into the scales with all other considerations, and if they make the discommodities of a single life to become the greater, as to your end, then they may bring you under a duty or obligation to marry; not *necessitate præcepti*, as obedience to their command; but *necessitate medii*, as a means to your ultimate end, and in obedience to that general command of God, which requireth you to "seek first" your ultimate end, even "the kingdom of God, and his righteousness," Matt. vi. 33.

Quest. But what if I have a corporal necessity, and yet I can foresee that marriage will greatly disadvantage me as to the service of God and my salvation?

Answ. 1. You must understand that no corporal necessity is absolute: for there is no man so lustful but may possibly bridle his lust by other lawful means; by diet, labour, sober company, diverting business, solitude, watching the thoughts and senses, or at least by the physician's help; so that the necessity is but *secundum quid*, or an urgency rather than a simple necessity. And then, 2. This measure of necessity must be itself laid in the balance with the other accidents; and if this necessity will turn the scales by making a single life more disadvantageous to your ultimate end, your lust being a greater impediment to you than all the inconveniencies of marriage will be, then the case is resolved, "it is better to marry than to burn." But if the hinderances in a married state are like to be greater, than the hinderances of your concupiscence, then you must set yourself to the curbing and curing of that concupiscence; and in the use of God's means expect his blessing.

Of parents' wills. 2. Children are not, ordinarily, called of God to marry, when their

parents do absolutely and peremptorily forbid it. For though parents' commands cannot make it a duty, when we are sure it would hinder the interest of God our ultimate end; yet parents' prohibitions may make it a sin, when there is a clear probability that it would most conduce to our ultimate end, were it not prohibited. Because, (1.) Affirmatives bind not *semper et ad semper*, as negatives or prohibitions do. (2.) Because the sin of disobedience to parents will cross the tendency of it unto good, and do more against our ultimate end, than all the advantages of marriage can do for it. A duty is then to us no duty, when it cannot be performed without a chosen, wilful sin. In many cases we are bound to forbear what a governor forbiddeth, when we are not bound to do the contrary if he command it. It is easier to make a duty to be no duty, than to make a sin to be no sin. One bad ingredient may turn a duty into a sin, when one good ingredient will not turn a sin into a duty, or into no sin.

Quest. But may not a governor's prohibition be outweighed by some great degrees of incommodity? It is better to marry than to burn. 1. What if parents forbid children to marry absolutely until death, and so deprive them of the lawful remedy against lust? 2. And if they do not so, yet if they forbid it them when it is to them most seasonable and necessary, it seemeth little better. 3. Or if they forbid them to marry where their affections are so engaged, as that they cannot be taken off without their mutual ruin? May not children marry in such cases of necessity as these, without and against the will of their parents?

Answ. I cannot deny but some cases may be imagined or fall out, in which it is lawful to do what a governor forbiddeth, and to marry against the will of parents: for they have their power to edification, and not unto destruction. As if a son be qualified with eminent gifts for the work of the ministry, in a time and place that needeth much help; if a malignant parent, in hatred of that sacred office, should never so peremptorily forbid him, yet may the son devote himself to the blessed work of saving souls: even as a son may not forbear to relieve the poor (with that which is his own) though his parents should forbid him; nor forbear to put himself into a capacity to relieve them for the future; nor forbear his own necessary food and raiment though he be forbidden: as Daniel would not forbear praying openly in his house, when he was forbidden by the king and law. When any inseparable accident doth make a thing, of itself indifferent, become a duty, a governor's prohibition will not discharge us from that duty, unless the accident be smaller than the accident of the ruler's prohibition, and then it may be outweighed by it; but to determine what accidents are greater or less is a difficult task.

And as to the particular questions, to the first I answer, If parents forbid their children to marry while they live, it is convenient and safe to obey them until death, if no greater obligation to the contrary forbid it: but it is necessary to obey them during the time that the children live under the government of their parents, as in their houses, in their younger years (except in some few extraordinary cases). But when parents are dead, (though they leave commands in their wills,) or when age or former marriage hath removed children from under their government, a smaller matter will serve to justify their disobedience here, than when the children in minority are less fit to govern themselves. For though we owe parents a limited obedience still, yet at full age the child is more at his own disposal than he was before. Nature hath given us a hint of her

intention in the instinct of brutes, who are all taught to protect, and lead, and provide for their young ones, while the young are insufficient for themselves; but when they are grown to self-sufficiency, they drive them away or neglect them. If a wise son that hath a wife and many children, and great affairs to manage in the world, should be bound to as absolute obedience to his aged parents, as he was in his childhood, it would ruin their affairs, and parents' government would pull down that in their old age, which they built up in their middle age.

And to the second question I answer, that, 1. Children that pretend to unconquerable lust or love, must do all they can to subdue such inordinate affections, and bring their lusts to stoop to reason and their parents' wills. And if they do their best, there are either none, or not one of many hundreds, but may maintain their chastity together with their obedience. 2. And if any say, I have done my best, and yet am under a necessity of marriage; and am I not then bound to marry though my parents forbid me? I answer, it is not to be believed: either you have not done your best, or else you are not under a necessity. And your urgency being your own fault, (seeing you should subdue it,) God still obligeth you both to subdue your vice, and to obey your parents. 3. But if there should be any one that hath such an (incredible) necessity of marriage, he is to procure some others to solicit his parents for their consent, and if he cannot obtain it, some say, it is his duty to marry without it: I should rather say that it is *minus malum*, the lesser evil: and that having cast himself into some necessity of sinning, it is still his duty to avoid both, and to choose neither; but it is the smaller sin to choose to disobey his parents, rather than to live in the flames of lust and the filth of unchastity. And some divines say, that in such a case a son should appeal to the magistrate, as a superior authority above the father. But others think, 1. That this leaveth it as difficult to resolve what he shall do, if the magistrate also consent not: and, 2. That it doth but resolve one difficulty by a greater; it being very doubtful whether in domestic cases the authority of the parent or the magistrate be the greater.

3. The same answer serveth as to the third question, when parents forbid you to marry the persons that you are most fond of. For such fondness (whether you call it lust or love) as will not stoop to reason and your parents' wills, is inordinate and sinful. And therefore the thing that God bindeth you to, is by his appointed means to subdue it, and to obey: but if you cannot, the accidents and probable consequents must tell you which is the lesser evil.

Quest. But what if the child have promised marriage, and the parents be against it? *Ans.* If the child was under the parents' government, and short of years of discretion also, the promise is void for want of capacity. And if the child was at age, yet the promise was a sinful promise, as to the promising act, and also as to the thing promised during the parents' dissent. If the *actus promittendi* only had been sinful, (the promise making,) the promise might nevertheless oblige (unless it were null as well as sinful). But the *materia promissa* being sinful, (the matter promised,) to marry while parents do dissent, such a child is bound to forbear the fulfilling of that promise till the parents do consent or die. And yet he is bound from marrying any other, (unless he be disobliged by the person that he hath made the promise to,) because he knoweth not but his parents may consent hereafter; and whenever they consent or die, the promise then is obligatory, and must be performed.

The third chapter of Numbers enableth parents to disoblige a daughter that is in their house, from a vow made to God, so be it they disallow it at the first hearing. Hence there are two doubts arise: 1. Whether this power extend not to the disobliging of a promise or contract of matrimony. 2. Whether it extend not to a son as well as a daughter. And most expositors are for the affirmative of both cases. But I have showed you before that it is upon uncertain grounds: 1. It is uncertain whether God, who would thus give up his own right in case of vowing, will also give away the right of others, without their consent, in case of promises or contracts. And, 2. It is uncertain whether this be not an indulgence only of the weaker sex, seeing many words in the text seem plainly to intimate so much. And it is dangerous upon our own presumptions, to stretch God's laws to every thing we imagine there is the same reason for; seeing our imaginations may so easily be deceived; and God could have expressed such particulars if he would. And therefore (when there is not clear ground for our inferences in the text) it is but to say, Thus and thus should God have said, when we cannot say, Thus he hath said. We must not make laws under the pretence of expounding them: whatsoever God commandeth thee, take heed that thou do it: thou shalt add nothing thereto, nor take ought therefrom, Deut. xii. 32.

Quest. If the question therefore be not of the sinfulness, but the nullity of such promises of children, because of the dissent of parents, for my part I am not able to prove any such nullity. It is said, that they are not *sui juris*, their own, and therefore their promises are null: but if they have attained to years and use of discretion, they are naturally so far *sui juris* as to be capable of disposing even of their souls, and therefore of their fidelity. They can oblige themselves to God or man; though they are not so far *sui juris* as to be ungoverned: for so, no child, no subject, no man is *sui juris*: seeing all are under the government of God. And yet if a man promise to do a thing sinful, it is not a nullity, but a sin; not no promise, but a sinful promise. A nullity is, when the *actus promittendi* is reputative *nullus vel non actus*. And when no promise is made, then none can be broken.

Quest. But if the question be only how far such promises must be kept, I answer by summing up what I have said: 1. If the child had not the use of reason, the want of natural capacity proveth the promise null: here *ignorantis non est consensus*. 2. If he was at age and use of reason, then, 1. If the promising act only was sinful, (as before I said of vows,) the promise must be both repented of and kept. It must be repented of because it was a sin; it must be kept because it was a real promise, and the matter lawful. 2. If the promising act was not only a sin but a nullity (by any other reason) then it is no obligation. 3. If not only the promising act be sin, but also the matter promised, (as is marrying without parents' consent,) then it must be repented of, and not performed till it become lawful; because an oath or promise cannot bind a man to violate the laws of God.

Quest. But what if the parties be actually married without the parents' consent? must they live together, or be separated? *Ans.* 1. If marriage be consummated *per carnalem concubitus*, by the carnal knowledge of each other, I see no reason to imagine that parents can dissolve it, or prohibit their cohabitation: for the marriage (for aught I ever saw) is not proved a nullity, but only a sin, and their *concubitus* is not fornication; and parents cannot forbid husband and wife to live together: and in marriage

they do (really though sinfully) forsake father and mother and cleave to each other, and so are now from under their government (though not disobliged from all obedience). 2. But if marriage be only by verbal conjunction, divines are disagreed what is to be done. Some think that it is no perfect marriage *ante concubitus*, and also that their conjunction hath but the nature of a promise (to be faithful to each other as husband and wife): and therefore the matter promised is unlawful till parents consent, and so not to be done. But I rather think (as most do) that it hath all that is essential to marriage *ante concubitus*; and that this marriage is more than a promise of fidelity *de futuro*, even an actual delivery of themselves to one another *de presenti* also; and that the thing promised in marriage is lawful. For though it be a sin to marry without parents' consent, yet when that is past, it is lawful for married persons to come together though parents consent not; and therefore that such marriage is valid, and to be continued, though it was sinfully made.

3. A third sort that are not called *Of vows of chastity.* of God to marry, are they that have absolutely vowed not to marry. Such may not marry, unless Providence disoblige them, by making it become an indispensable duty. And I can remember but two ways by which this may be done. 1. In case there be any of so strong lust, as no other lawful means but marriage can suffice to maintain their chastity. To such marriage is as great a duty, as to eat or drink, or cover one's nakedness, or to hinder another from uncleanness, or lying, or stealing, or the like. And if you should make a vow that you will never eat or drink, or that you will go naked, or that you will never hinder any one from uncleanness, lying, or stealing, it is unlawful to fulfil this vow. But all the doubt is, whether there be any such persons that cannot overcome or restrain their lust by any other lawful means. I suppose it is possible there may be such; but I believe it is not one of a hundred. If they will but practise the directions before given, part i. chap. viii. part v. tit. 1 and 2, I suppose their lust may be restrained: and if that prevail not, the help of a physician may; and if that prevail not, some think the help of a surgeon may be lawful, to keep a vow, in case it be not an apparent hazard of life. For Christ seemeth to allow of it, in mentioning it without reproof, Matt. xix. 12, if that text be to be understood of castration: but most expositors think it is meant only of a confirmed resolution of chastity: and ordinarily other means may make this needless: and if it be either needless or perilous, it is unlawful without doubt.

2. The second way by which God may dispense with a vow of chastity is, by making the marriage of a person become of apparent necessity to the public safety. And I am able to discern but one instance that will reach the case; and that is, if a king have vowed chastity, and in case he marry not, his next heir being a professed enemy of christianity, the religion, safety, and happiness of the whole nation, is apparently in danger to be overthrown. I think the case of such a king is like the case of a father that had vowed never to provide food or raiment for his children: or as if Ahab had vowed that no well should be digged in the land; and when the drought cometh, it is become necessary to the saving of the people's lives: or as if the ship-master should vow that the ship shall not be pumped; which when it leaketh doth become necessary to save their lives. In these cases God disobligeth you from your vow

by a mutation of the matter; and a pastor may dispense with it declaratively. But for the pope or any mortal man to pretend to more, is impiety and deceit.

Quest. May the aged marry, that are frigid, impotent, and incapable of procreation? *Ans.* Yes, God hath not forbidden them: and there are other lawful ends of marriage, as mutual help and comfort, &c. which may make it lawful.*

Direct. II. To restrain your inordinate forwardness to marriage, keep the ordinary inconveniencies of it in memory. Rush not into a state of life, the inconveniencies of which you never thought on. If you have a call to it, the knowledge of the difficulties and duties will be necessary to your preparation, and faithful undergoing them; if you have no call, this knowledge is necessary to keep you off. I shall first name the inconveniencies common to all, and then some that are proper to the ministers of the gospel, which have a greater reason to avoid a married life than other men have.

1. Marriage ordinarily plungeth men into excess of worldly cares; it multiplieth their business, and usually their wants. There are many things to mind and do; there are many to provide for. And many persons you will have to do with, who have all of them a selfish disposition and interest, and will judge of you but according as you fit their ends. And among many persons and businesses, some things will frequently fall cross: you must look for many rubs and disappointments. And your natures are not so strong, content, and patient, as to bear all these without molestation.

2. Your wants in a married state are hardlier supplied, than in a single life. You will want so many things which before you never wanted, and have so many to provide for and content, that all will seem little enough, if you had never so much. Then you will be often at your wit's end, taking thought for the future, what you shall eat, and what you shall drink, and wherewith shall you and yours be clothed.

3. Your wants in a married state are far hardlier borne than in a single state. It is far easier to bear personal wants ourselves, than to see the wants of wife and children: affection will make their sufferings pinch you. And ingenuity will make it a trouble to your mind, to need the help of servants, and to want that which is fit for servants to expect. But especially the discontent and impatience of your family will more discontent you than all their wants. You cannot help your wife, and children, and servants to contented minds. Oh what a heart-cutting trial is it to hear them repining, murmuring, and complaining! to hear them call for that which you have not for them, and grieve at their condition, and exclaim of you, or of the providence of God, because they have it not! And think not that riches will free you from these discontents; for as the rich are but few, so they that have much have much to do with it. A great foot must have a great shoe. When poor men want some small supplies, rich men may want great sums, or larger provisions, which the poor can easily be without. And their condition lifting them up to greater pride, doth torment them with greater discontents. How few in all the world that have families, are content with their estates!

4. Hereupon a married life containeth far more temptations to worldliness or covetousness, than a single state doth. For when you think you need more, you will desire more: and when you find all too little to satisfy those that you provide for, you will measure your estate by their desires, and be apt

* Wives are young men's mistresses, companions for the middle age, and old men's nurses. So that a man may have

to think that you have never enough. Birds and beasts that have young ones to provide for, are most hungry and rapacious. You have so many now to scrape for, that you will think you are still in want: it is not only till death that you must now lay up; but you must provide for children that survive you. And while you take them to be as yourselves, you have two generations now to make provisions for: and most men are as covetous for their posterity, as if it were for themselves.

5. And hereupon you are hindered from works of charity to others: wife and children are the devouring gulf that swalloweth all. If you had but yourselves to provide for, a little would serve; and you could deny your own desires of unnecessary things; and so might have plentiful provision for good works. But by that time wife and children are provided for, and all their importunate desires satisfied, there is nothing considerable left for pious or charitable uses. Lamentable experience proclaimeth this.

6. And hereby it appeareth how much a married state doth ordinarily hinder men from honouring their profession. It is their vows of single life that hath occasioned the papists to do so many works of public charity, as is boasted of for the honour of their sect. For when they have no children to bequeath it to, and cannot keep it themselves, it is easy to them to leave it to such uses as will pacify their consciences most, and advance their names. And if it should prove as good a work and as acceptable to God, to educate your own children piously for his service, as to relieve the children of the poor, yet it is not so much regarded in the world, nor bringeth so much honour to religion. One hundred pounds given to the poor shall more advance the reputation of your liberality and virtue, than a thousand pounds given to your own children, though it be with as pious an end, to train them up for the service of the church. And though this is inconsiderable as your own honour is concerned in it, yet it is considerable as the honour of religion and the good of souls are concerned in it.

7. And it is no small patience which the natural imbecility of the female sex requireth you to prepare. Except it be very few that are patient and manlike, women are commonly of potent fantasies, and tender, passionate, impatient spirits, easily cast into anger, or jealousy, or discontent; and of weak understandings, and therefore unable to reform themselves. They are betwixt a man and a child: some few have more of the man, and many have more of the child; but most are but in a middle state. Weakness naturally inclineth persons to be froward and hard to please; as we see in children, old people, and sick persons. They are like a sore, distempered body; you can scarce touch them but you hurt them. With too many you can scarce tell how to speak or look but you displease them. If you should be very well versed in the art of pleasing, and set yourselves to it with all your care, as if you made it your very business and had little else to do, yet it would put you hard to it, to please some weak, impatient persons, if not quite surpass your ability and skill. And the more you love them, the more grievous it will be, to see them still in discontents, weary of their condition, and to hear the clamorous expressions of their disquiet minds. Nay, the very multitude of words that very many are addicted to, doth make some men's lives a continual burden to them. Mark what the Scripture saith: Prov. xxi. 9, "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." Ver. 19, "It is better to dwell in the wilderness, than with a contentious and angry woman." So chap. xxv. 24, and xxvii. 15, "A continual

dropping in a very rainy day and a contentious woman are alike." Eccles. vii. 28, "One man among a thousand have I found; but a woman among all those have I not found."

8. And there is such a meeting of faults and imperfections on both sides, that maketh it much the harder to bear the infirmities of others aright. If one party only were froward and impatient, the steadfastness of the other might make it the more tolerable; but we are all sick, in some measure, of the same disease. And when weakness meeteth with weakness, and pride with pride, and passion with passion, it exasperateth the disease and doubleth the suffering. And our corruption is such, that though our intent be to help one another in our duties, yet we are apter far to stir up one another's distempers.

9. The business, care, and trouble of a married life, is a great temptation to call down our thoughts from God, and to divert them from the "one thing necessary," Luke x. 42; and to distract the mind, and make it undisposed to holy duty, and to serve God with a divided heart, as if we served him not. How hard is it to pray or meditate with any serious fervency, when you come out of a crowd of cares and business! Hear what Saint Paul saith, 1 Cor. vii. 7, 8, "For I would that all men were as I myself.—I say to the unmarried and the widows, It is good for them if they abide even as I." Ver. 26—28, "I suppose therefore that this is good for the present distress, that it is good for a man so to be:—such shall have trouble in the flesh." Ver. 32, 33, "But I would have you without carefulness. He that is unmarried careth for the things of the Lord, how he may please the Lord: but he that is married careth for the things of the world, how he may please his wife." Ver. 34, 35, "The unmarried woman careth for the things of the Lord, that she may be holy in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction." Ver. 37, 38, "He that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doth well. So then he that marieth doth well, but he that marieth not doth better." And mark Christ's own words, Matt. xix. 11, "His disciples say unto him, If the case of a man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given—He that is able to receive it, let him receive it."

10. The business of a married state doth commonly devour almost all your time, so that little is left for holy contemplations, or serious thoughts of the life to come. All God's service is contracted and thrust into a corner, and done as it were on the by: the world will scarce allow you time to meditate, or pray, or read the Scripture; you think yourselves (as Martha) under a greater necessity of despatching your business, than of sitting at Christ's feet to hear his word. Oh that single persons knew (for the most part) the preciousness of their leisure, and how free they are to attend the service of God, and learn his word, in comparison of the married!

11. There is so great a diversity of temperaments and degrees of understanding, that there are scarce any two persons in the world, but there is some unsuitableness between them. Like stones that have some unevenness, that maketh them lie crooked in the building; some crossness there will be of opinion,

or disposition, or interest, or will, by nature, or by custom and education, which will stir up frequent discontents.

12. There is a great deal of duty which husband and wife do owe to one another; as to instruct, admonish, pray, watch over one another, and to be continual helpers to each other in order to their everlasting happiness; and patiently to bear with the infirmities of each other: and to the weak and backward heart of man, the addition of so much duty doth add to their weariness, how good soever the work be in itself: and men should feel their strength, before they undertake more work.

13. And the more they love each other, the more they participate in each other's griefs; and one or other will be frequently under some sort of suffering. If one be sick, or lame, or pained, or defamed, or wronged, or disquieted in mind, or by temptation fall into any wounding sin, the other beareth part of the distress. Therefore before you undertake to bear all the burdens of another, and suffer in all another's hurts, it concerneth you to observe your strength, how much more you have than your own burdens do require.

14. And if you should marry one that proveth ungodly, how exceeding great would the affliction be! If you loved them, your souls would be in continual danger by them; they would be the powerfulest instruments in the world to pervert your judgments, to deaden your hearts, to take you off from a holy life, to kill your prayers, to corrupt your lives, and to damn your souls. And if you should have the grace to escape the snare, and save yourselves, it would be by so much the greater difficulty and suffering, as the temptation is the greater. And what a heart-breaking would it be to converse so nearly with a child of the devil, that is like to lie for ever in hell! The daily thoughts of it would be a daily death to you.

15. Women especially must expect so much suffering in a married life, that if God had not put into them a natural inclination to it, and so strong a love to their children, as maketh them patient under the most annoying troubles, the world would ere this have been at an end, through their refusal of so calamitous a life. Their sickness in breeding, their pain in bringing forth, with the danger of their lives, the tedious trouble night and day which they have with their children in their nursing in their childhood; besides their subjection to their husbands, and continual care of family affairs; being forced to consume their lives in a multitude of low and troublesome businesses: all this, and much more, would have utterly deterred that sex from marriage, if nature itself had not inclined them to it.

16. And oh what abundance of duty is incumbent upon both the parents towards every child for the saving of their souls! What uncessant labour is necessary in teaching them the doctrine of salvation! which made God twice over charge them to teach his word diligently (or sharpen them) "unto their children, and to talk of them when they sit in their houses, and when they walk by the way, and when they lie down, and when they rise up," Deut. vi. 6, 7; xi. 19. What abundance of obstinate, rooted corruptions are in the hearts of children, which parents must by all possible diligence root up! Oh how great and hard a work is it, to speak to them of their sins and Saviour, of their God, their souls, and the life to come, with that reverence, gravity, seriousness, and unwearied constancy, as the weight of the matter doth require! and to suit all their

actions and carriage to the same ends! Little do most that have children know, what abundance of care and labour God will require of them, for the sanctifying and saving of their children's souls. Consider your fitness for so great a work before you undertake it.

17. It is abundance of affliction that is ordinarily to be expected in the miscarriages of children, when you have done your best, much more if you neglect your duty, as even godly parents too often do. After all your pains, and care, and labour, you must look that the foolishness of some, and the obstinacy of others, and the unthankfulness of those that you have loved best, should even pierce your hearts. You must look that many vices should spring up and trouble you; and be the more grievous by how much your children are the more dear. And oh what a grief it is to breed up a child to be a servant of the devil, and an enemy of God and godliness, and a persecutor of the church of God! and to think of his lying in hell for ever! And alas! how great is the number of such!

18. And it is not a little care and trouble that servants will put you to; so difficult is it to get those that are good, much more to make them good; so great is your duty, in teaching them, and minding them of the matters of their salvation; so frequent will be the displeasures about your work and worldly business, and every one of those displeasures will hinder them for receiving your instructions; that most families are houses of correction or affliction.

19. And these marriage crosses are not for a year, but during life; they deprive you of all hope of relief while you live together. There is no room for repentance, nor casting about for a way to escape them. Death only must be your relief. And therefore such a change of your condition should be seriously forethought on, and all the troubles be foreseen and pondered.

20. And if love make you dear to one another, your parting at death will be the more grievous. And when you first come together, you know that such a parting you must have; through all the course of your lives you may foresee it: one of you must see the body of your beloved turned into a cold and ghastly clod; you must follow it weeping to the grave, and leave it there in dust and darkness; there it must lie rotting as a loathsome lump, whose sight or smell you cannot endure; till you shortly follow it, and lie down yourself in the same condition. All these are the ordinary concomitants and consequences of marriage; easily and quickly spoken, but long and hard to be endured! No fictions, but realities, and less than most have reason to expect. And should such a life be rashly ventured on in a pang of lust? or such a burden be undertaken without forethought?

But especially the ministers of the gospel should think what they Of ministers' marriage. do, and think again, before they enter upon a married life. Not that it is simply unlawful for them, or that they are to be tied from it by a law, as they are in the kingdom of Rome, for carnal ends and with odious effects. But so great a hinderance ordinarily is this troublesome state of life to the sacred ministration which they undertake, that a very clear call should be expected for their satisfaction. That I be not tedious, consider well but of these four things: 1. How well will a life of so much care and business agree to you, that have time little enough for the greater work which you have undertaken? Do you know what you have to crown to his son. Plutarch, de Tranq. Anim.

^d Art thou discontented with thy childless state? Remember that of all the Roman kings, not one of them left the

do in public and private? in reading, meditating, praying, preaching, instructing personally, and from house to house? And do you know of how great importance it is? even for the saving of men's souls? And have you time to spare for so much worldly cares and business? Are you not charged, "Meditate on these things: give thyself wholly to them," 1 Tim. iv. 15. "No man that warreth, entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier," 2 Tim. ii. 4. Is not this plain? Soldiers use not to look to farms and servants. If you are faithful ministers, I dare confidently say, you will find all your time so little for your proper work, that many a time you will groan and say, Oh how short and swift is time! and, Oh how great and slow is my work and duty! 2. Consider how well a life of so great diversions, avocations, and distractions, doth suit with a mind devoted to God, that should be always free and ready for his service. Your studies are on such great and mysterious subjects, that they require the whole mind, and all too little. To resolve the many difficulties that are before you, to prepare those suitable convincing words, which may pierce and persuade the hearers' hearts, to get within the bosom of a hypocrite, to follow on the word till it attain its effect, and to deal with poor souls according to their great necessity, and handle God's word according to its holiness and majesty, these are things that require a whole man, and are not employments for a divided or distracted mind. The talking of women, and the crying of children, and the cares and business of the world, are ill preparations or attendants on these studies.* 3. Consider well whether a life of so great disturbance be agreeable to one whose affections should be taken up for God; and whose work must be all done, not formally and affectedly with the lips alone, but seriously with all the heart. If your heart and warm affections be at any time left behind, the life, and power, the beauty, and glory of your work are lost. How dead will your studies, and praying, and preaching, and conference be! And can you keep those affections warm and vigorous for God, and taken up with heaven and heavenly things, which are disturbed with the cares and the crosses of the world, and taken up with carnal matters? 4. And consider also how well that indigent life will agree to one that by charity and good works should second his doctrine, and win men's souls to the love of holiness.† If you feed not the bodies of the poor, they will less relish the food of the soul. Nay, if you abound not above others in good works, the blind, malicious world will see nothing that is good in you; but will say, You have good words, but where are your good works? What abundance have I known hardened against the gospel and religion, by a common fame, that these preachers are as covetous, and worldly, and uncharitable as any others! and it must be something extraordinary that must confute such fame. And what abundance of success have I seen of the labours of those ministers, who give all they have in works of charity! And though a rich and resolved man may do some good in a married state, yet commonly it is next to nothing, as to the ends now mentioned; wife, and children, and family necessities devour all, if you have never so much. And some provision must be

made for them, when you are dead: and the maintenance of the ministry is not so great as to suffice well for all this, much less for any eminent works of charity besides! Never reckon upon the doing of much good to the poor, if you have wives and children of your own! Such instances are rarities and wonders. All will be too little for yourselves. Whereas if all that were given to the poor which goeth to the maintenance of your families, you little know how much it would reconcile the minds of the ungodly, and further the success of your ministerial work.

Direct. III. If God call you to a married life, expect all these troubles, or most of them; and make particular preparation for each temptation, cross, and duty which you must expect. Think not that you are entering into a state of mere delight, lest it prove but a fool's paradise to you. See that you be furnished with marriage strength and patience, for the duties and sufferings of a married state, before you venture on it. Especially, 1. Be well provided against temptations to a worldly mind and life: for here you are like to be most violently and dangerously assaulted. 2. See that you be well provided with conjugal affections: for they are necessary both to the duties and sufferings of a married life. And you should not enter upon the state without the necessary preparations. 3. See that you be well provided with marriage prudence and understanding, that you may be able to instruct and edify your families, and may live with them as men of knowledge, 1 Pet. iii. 7, and may manage all your business with discretion, Psal. cxii. 15. 4. See that you be provided with resolvedness and constancy, that you vex not yourself and relations by too late repentings; and come not off with, had I wist, or *non putaram*. Levity and mutability is no fit preparative for a state that only death can change. Let the love and resolutions which brought you into that state, continue with you to the last. 5. See that you be provided with a diligence answerable to the greatness of your undertaken duties. A slothful mind is unfit for one that entereth himself voluntarily upon so much business; as a cowardly mind is unfit for him that listeth himself a soldier for the wars. 6. See that you are well provided with marriage patience; to bear with the infirmities of others, and undergo the daily crosses of your life, which your business and necessities, and your own infirmities, will unavoidably infer. To marry without all this preparation, is as foolish as to go to sea without the necessary preparations for your voyage, or to go to war without armour or ammunition, or to go to work without tools or strength, or to go to buy meat in the market when you have no money.

Direct. IV. Take special care, that fancy and passion overrule not reason, and friends' advice, in the choice of your condition, or of the person. I know you must have love to those that you match with; but that love must be rational, and such as you can justify in the severest trial, by the evidences of worth and fitness in the person whom you love. To say you love, but you know not why, is more beseeeming children or mad folks, than those that are soberly entering upon a change of life of so great importance to them. A blind love which maketh you think a person excellent and amiable, who in the eyes of the wisest that are impartial, is nothing so, or maketh

* Non bene fit quod occupato animo fit. Hieron. Epist. 5. 3. ad Paulin.

† A single life doth well with churchmen: for charity will hardly water the ground, where it must fill a pool. Lord Bacon, Essay 8. The greatest works and foundations have been from childless men, who have sought to express the image of their minds that have none of their body: so the care of

posterity hath been most in them that had no posterity. Lord Bacon, Essay 7. He that hath a wife and children hath given hostages to fortune. For they are impediments to great enterprises.—The best works, and of greatest merit, for the public, have proceeded from unmarried and childless men. Id. *ibid.* Essay 8.

you overvalue the person whom you fancy, and be fond of one as some admirable creature, that in the eyes of others is next to contemptible, this is but the index and evidence of your folly. And though you please yourselves in it, and honour it with the name of love, there is none that is acquainted with it, that will give it any better name than lust or fancy. And the marriage that is made by lust or fancy will never tend to solid content or true felicity; but either it will feed till death on the fuel that kindled it, and then go out in everlasting shame; or else more ordinarily it proveth but a blaze, and turneth into loathing and weariness of each other. And because this passion of lust (called love) is such a besotting, blinding thing, (like the longing of a woman with child,) it is the duty of all that feel any touch of it to kindle upon their hearts, to call it presently to the trial, and to quench it effectually; and till that be done (if they have any relics of wit or reason) to suspect their own apprehensions, and much more to trust the judgment and advice of others.

How to cure lustful love.

The means to quench this lust called love, I have largely opened before. I shall now only remember you of these few. 1. Keep asunder, and at a sufficient distance from the person that you dote upon. The nearness of the fire and fuel causeth the combustion. Fancy and lust are inflamed by the senses. Keep out of sight, and in time the fever may abate. 2. Overvalue not vanity. Think not highly of a silken coat, or of the great names of ancestors, or of money, or lands, or of a painted or a spotted face, nor of that natural comeliness called beauty: judge not of things as children, but as men: play not the fools in magnifying trifles, and overlooking inward, real worth. Would you fall in love with a flower or picture at this rate? Bethink you what work the pox, or any other withering sickness, will make with that silly beauty which you so admire: think what a spectacle death will make it; and how many thousands once more beautiful, are turned now to common earth! and how many thousand souls are now in hell, that by a beautiful body were drowned in lust, and tempted to neglect themselves! and how few in the world you can name that were ever much the better for it! What a childish thing it is to dote on a book of tales and lies, because it hath a beautiful, gilded cover! and to undervalue the writings of the wise, because they have a plain and homely outside! 3. Rule your thoughts, and let them not run masterless as fancy shall command them. If reason cannot call off your thoughts from following a lustful desire and imagination, no wonder if one that rideth on such an unbridled colt be cast into the dirt. 4. Live not idly, but let the business of your callings take up your time, and employ your thoughts. An idle, fleshly mind is the carcass where the vermin of lust doth crawl, and the nest where the devil hatcheth both this and many other pernicious sins. 5. Lastly and chiefly, forget not the concerns of your souls: remember how near you are to eternity, and what work you have to do for your salvation: forget not the presence of God, nor the approach of death. Look off by faith into heaven and hell, and keep conscience tender; and then I warrant you, you will find something else to mind than lust, and greater matters than a silly carcass to take up your thoughts; and you will feel that heavenly love within you, which will extinguish earthly, carnal love.

Direct. V. Be not too hasty in your choice or resolution, but deliberate well, and thoroughly know the person on whom so much of the comfort or sorrow of your life will necessarily depend. Where repentance hath no place, there is the greater care

to be used to prevent it. Reason requireth you to be well acquainted with those that you trust but with an important secret, much more with all your honour or estates; and most of all, with one whom you must trust with so much of the comfort of your lives, and your advantages for a better life. No care and caution can be too great in a matter of so great importance.

Direct. VI. Let no carnal motives persuade you to join yourself to an ungodly person; but let the holy fear of God be preferred in your choice before all worldly excellency whatsoever. Marry not a swine for a golden trough; nor an ugly soul for a comely body. Consider, 1. You will else give cause of great suspicion that you are yourselves ungodly: for they that know truly the misery of an unrenewed soul, and the excellency of the image of God, can never be indifferent whether they be joined to the godly or the ungodly. To prefer things temporal before things spiritual habitually, and in the predominant acts of heart and life, is the certain character of a graceless soul! And he that in so near a case doth deliberately prefer riches or comeliness in another, before the image and fear of God, doth give a very dangerous sign of such a graceless heart and will. If you set more by beauty or riches than by godliness, you have the surest mark that you are ungodly. If you do not set more by them, how come you deliberately to prefer them? How could you do a thing that detecteth your ungodliness, and condemneth you more clearly? And do you not show that you either believe not the word of God, or else that you love him not, and regard not his interest? Otherwise you would take his friends as your friends, and his enemies as your enemies. Tell me, would you marry an enemy of your own, before any change and reconciliation? I am confident you would not. And can you so easily marry an enemy of God? If you know not that all the ungodly and unsanctified are his enemies, you know not, or believe not, the word of God; which telleth you that "the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be: so then they that are in the flesh cannot please God," Rom. viii. 7, 8. 2. If you fear God yourselves, your chief end in marriage will be to have one that will be a helper to your soul, and further you in the way to heaven: but if you marry with a person that is ungodly, either you have no such end, or else you may easily know you have no wiselier chosen the means, than if you had chosen water to kindle the fire, or a bed of snow to keep you warm. Will an ignorant or ungodly person assist you in prayer and holy watchfulness, and stir you up to the love of God, and a heavenly mind? And can you so willingly lose all the spiritual benefit, which you should principally desire and intend? 3. Nay, instead of a helper, you will have a continual hinderer: when you should go to prayer, you will have one to pull you back, or to fill your minds with diversions or disquietments! When you should keep close to God in holy meditations, you will have one to cast in worldly thoughts, or trouble your minds with vanity or vexation. When you should discourse of God and heavenly things, you will have one to stifle such discourse, and fill your ears with idle, impertinent, or worldly talk. And one such a hinderance so near you, in your bosom, will be worse than a thousand further off. As an ungodly heart which is next of all to us, is our greatest hinderance, so an ungodly husband or wife, which is next to that, is worse to us than many ungodly neighbours. And if you think that you can well enough overcome such hinderances, and your heart is so good, that no such clogs can keep it down,

you do but show that you have a proud, unhumiliated heart, that is prepared for a fall. If you know yourselves, and the badness of your hearts, you will know that you have no need of hinderances in any holy work, and that all the helps in the world are little enough, and too little, to keep your souls in the love of God. 4. And such an ungodly companion will be to you a continual temptation to sin. Instead of stirring you up to good, you will have one to stir you up to evil, to passion, or discontent, or covetousness, or pride, or revenge, or sensuality. And can you not sin enough without such a tempter? 5. And what a continual grief will it be to you, if you are believers, to have a child of the devil in your bosom! and to think how far you must be separated at death! and in what torments those must lie for ever, that are so dear unto you now! 6. Yea, such companions will be incapable of the principal part of your love. You may love them as husbands or wives, but you cannot love them as saints and members of Christ. And how great a want this will be in your love, those know that know what this holy love is.

Quest. But how can I tell who are godly, when there is so much hypocrisy in the world. *Ans.* At least you may know who is ungodly if it be palpably discovered. I take not a barren knowledge for ungodliness, nor a nimble tongue for godliness: judge of them by their love: such as a man's love is, such is the man. If they love the word, and servants, and worship of God, and love a holy life, and hate the contrary, you may close with such, though their knowledge be small, and their parts be weak; but if they have no love to these, but had rather live a common, careless, carnal life, you may well avoid them as ungodly.

Quest. But if ungodly persons may marry, why may not I marry with one that is ungodly? *Ans.* Though dogs and swine may join in generating, it followeth not men or women may join with them. Pardon the comparison, (while Christ calleth the wicked dogs and swine, Matt. vii. 6,) it doth but show the badness of your consequence. Unbelievers may marry, and yet we may not marry with unbelievers. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," &c. 2 Cor. vi. 14—16.

Quest. But I make no doubt but they may be converted: God can call them when he will: if there be but love, they will easily be won to be of the mind as those they love are? *Ans.* 1. Then it seems because you love an ungodly person, you will be easily turned to be ungodly. If so, you are not much better already. If love will not draw you to their mind to be ungodly, why should you think love will draw them to your mind to be godly? Are you stronger in grace than they are in sin? 2. If you know well what grace is, and what a sinful, unrenowned soul is, you would not think it so easy a matter to convert a soul. Why are there so few converted, if it be so easy a thing? You cannot make yourselves better by adding higher degrees to the grace you have: much less can you make another better, by giving them the grace which they have not. 3. It is true that God is able to convert them when he will; and it is true that for aught I know it may be done. But what of that? Will you in so weighty a case take up with a mere possibility? God can make a

beggar rich, and for aught you know to the contrary, he will do it; and yet you will not therefore marry a beggar: nor will you marry a leper, because God can heal him; why then should you marry an ungodly person, because God can convert him? See it done first, if you love your peace and safety.

Quest. But what if my parents command me to marry an ungodly person? *Ans.* God having forbidden it, no parent hath authority to command you to do so great a mischief to yourself, no more than to cut your own throats, or to dismember your bodies.

Quest. But what if I have a necessity of marrying, and can get none but an ungodly person? *Ans.* If that be really your case, that your necessity be real, and you can get no other, I think it is lawful.

Quest. But is it not better have a good-natured person that is ungodly, than an ill-natured person that is religious, as many such are? And may not a bad man be a good husband? *Ans.* 1. A bad man may be a good tailor, or shoemaker, or carpenter, or seaman, because there is no moral virtue necessary to the well-doing of their work. But a bad man cannot be simply a good magistrate, or minister, or husband, or parent, because there is much moral virtue necessary to their duties. 2. A bad nature unmortified and untamed is inconsistent with true godliness; such persons may talk and profess what they please; but "if any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," James i. 26. 3. I did not say that godliness alone is all that you must look after; though this be the first, yet more is necessary.

Direct. VII. Next to the fear of God, make choice of a nature or temperament that is not too much unsuitable to you. A crossness of dispositions will be a continual vexation; and you will have a domestic war instead of love. Especially make sure of these following qualities. 1. That there be a loving, and not a selfish nature, that hath no regard to another but for their own end. 2. That there be a nature competently quiet and patient, and not intolerably froward and unpleasable. 3. That there be a competency of wit; for no one can live lovingly and comfortably with a fool. 4. That there be a competent humility; for there is no quietness to be expected with the proud. 5. That there be a power to be silent, as well as to speak; for a babbling tongue is a continual vexation.

Direct. VIII. Next to grace and nature, have a due and moderate respect to person, education, and estate. 1. So far have respect to the person as that there be no unhealthfulness to make your condition over-burdensome; nor any such deformity as may hinder your affections. 2. And so far have respect to parentage and education, as that there be no great unsuitableness of mind, nor any prejudicate opinions in religion, which may make you too unequal. Differing opinions in religion are much more tolerable in persons more distant, than in so near relations. And those that are bred too high in idleness and luxury, must have a thorough work of grace to make them fit for a low condition, and cure the pride and sensuality which are taken for the honourable badges of their gentility; and it is scarce considerable how rich such are; for their pride and luxury will make even with all, and be still in greater want, than honest, contented, temperate poverty.

Direct. IX. If God call you to marriage, take notice of the helps and comforts of that condition, as well as of the hinderances and troubles; that you

may cheerfully serve God in it, in the expectation of his blessing. Though man's corruption have filled that and every state of life with snares and troubles, yet from the beginning it was not so; God appointed it for mutual help, and as such it may be used. As a married life hath its temptations and afflictions, so it hath its peculiar benefits, which you are thankfully to accept and acknowledge unto God. See Eccles. iv. 10—12. 1. It is a mercy in order to the propagating of a people on earth to love and honour their Creator, and to serve God in the world and enjoy him for ever. It is no small mercy to be the parents of a godly seed; and this is the end of the institution of marriage, Mal. ii. 15. And this parents may expect, if they be not wanting on their part; however sometimes their children prove ungodly. 2. It is a mercy to have a faithful friend, that loveth you entirely, and is as true to you as yourself, to whom you may open your mind and communicate your affairs, and who would be ready to strengthen you, and divide the cares of your affairs and family with you, and help you to bear your burdens, and comfort you in your sorrows, and be the daily companion of your lives, and partaker of your joys and sorrows. 3. And it is a mercy to have so near a friend to be a helper to your soul; to join with you in prayer and other holy exercises; to watch over you and tell you of your sins and dangers, and to stir up in you the grace of God, and remember you of the life to come, and cheerfully accompany you in the ways of holiness. Prov. xix. 14, "A prudent wife is from the Lord." Thus it is said, Prov. xviii. 22, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." See Prov. xxxi. 10—12, &c.

Direct. X. Let your marriage covenant be made understandingly, deliberately, heartily, in the fear of God, with a fixed resolution faithfully to perform it. Understand well all the duties of your relation before you enter into it; and run not upon it as boys to a play, but with the sense of your duty, as those that engage themselves to a great deal of work of great importance towards God and towards each other. Address yourselves therefore beforehand to God for counsel, and earnestly beg his guidance and his blessing, and run not without him, or before him. Reckon upon the worst, and foresee all temptations which would diminish your affections, or make you unfaithful to each other; and see that you be fortified against them all.

Direct. XI. Be sure that God be the ultimate end of your marriage, and that you principally choose that state of life, that in it you may be most serviceable to him; and that you heartily devote yourselves and your families unto God; that so it may be to you a sanctified condition. It is nothing but making God our guide and end that can sanctify our state of life. They that unfeignedly follow God's counsel, and aim at his glory, and do it to please him, will find God owning and blessing their relation. But they that do it principally to please the flesh, to satisfy lust, and to increase their estates, and to have children surviving them to receive the fruits of their pride and covetousness, can expect to reap no better than they sow; and to have the flesh, the world, and the devil the masters of their family, according to their own desire and choice.

Direct. XII. At your first conjunction (and through the rest of your lives) remember the day of your separation. And think not that you are settling yourselves in a state of rest, or felicity, or continuance, but only assuming a companion in your

^s The case of polygamy is so fully and plainly resolved by Christ, that I take it not to be necessary to de-

travels. Whether you live in a married or an unmarried life, remember that you are hasting to the everlasting life, where there is neither "marrying nor giving in marriage," 1 Cor. vii. 29, 30. You are going as fast to another world in one state of life as in the other. You are but to help each other in your way, that your journey may be the easier to you, and that you may happily meet again in the heavenly Jerusalem. When worldlings marry, they take it for a settling themselves in the world; and as regenerate persons begin the world anew, by beginning to lay up a treasure in heaven, so worldlings call their marriage their beginning the world, because then, as engaged servants to the world, they set themselves to seek it with greater diligence than ever before. They do but in marriage begin (as seekers) that life of foolery, which when he had found what he sought, that rich man ended, Luke xii. 19, 20, with a "This I will do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry: but God said unto him, Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided?" If you would not die such fools, do not marry and live such worldlings.

Tit. 2. Cases of Marriage.

Quest. I. What should one follow as a certain rule, about the prohibited degrees of consanguinity or affinity? seeing, 1. The law of Moses is not in force to us. 2. And if it were, it is very dark, whether it may by parity of reason be extended to more degrees than are named in the text. 3. And seeing the law of nature is so hardly legible in this case.^s

Ans. 1. It is certain that the prohibited degrees are not so statedly and universally unlawful, as that such marriage may not be made lawful by any necessity. For Adam's sons did lawfully marry their own sisters.

2. But now the world is peopled, such necessities as will warrant such marriages must needs be very rare, and such as we are never like to meet with.

3. The law of nature is it which prohibiteth the degrees that are now unlawful; and though this law be dark as to some degrees, it is not so as to others.

4. The law of God to the Jews, Lev. xviii. doth not prohibit those degrees there named, because of any reason proper to the Jews, but as an exposition of the law of nature, and so on reasons common to all.

5. Therefore, though the Jewish law cease (yea, never bound other nations) formally as that political national law; yet as it was God's exposition of his own law of nature, it is of use, and consequential obligation to all men, even to this day; for if God once had told but one man, This is the sense of the law of nature, it remaineth true, and all must believe it; and then the law of nature itself, so expounded, will still oblige.

6. The world is so wide for choice, and a necessity of doubtful marriage is so rare, and the trouble so great, that prudence telleth every one that it is their sin, without flat necessity, to marry in a doubtful degree; and therefore it is thus safest, to avoid all degrees that seem to be equal to those named Lev. xviii. and to have the same reason, though they be not named.

7. But because it is not certain that indeed the unnamed cases have the same reason, (while God doth cide it, especially while the law of the land doth make it death.

not acquaint us with all the reasons of his law,) therefore when the thing is done, we must not censure others too deeply, nor trouble ourselves too much about those unnamed, doubtful cases. We must avoid them beforehand, because else we shall cast ourselves into doubts and troubles unnecessarily; but when it is past, the case must be considered as I shall after open.

Quest. II. What if the law of the land forbid more or fewer degrees than Lev. xviii. doth?

Ans. If it forbid fewer, the rest are nevertheless to be avoided as forbidden by God. If it forbid more, the forbidden ones must be avoided in obedience to our rulers.

Quest. III. Is the marriage of cousin-germans, that is, of brothers' children, or sisters' children, or brothers' and sisters' children, unlawful?

Ans. I think not; 1. Because not forbidden by God. 2. Because none of that same rank are forbidden; that is, none that on both sides are two degrees from the root. I refer the reader for my reasons to a Latin Treatise of Charles Butler on this subject, for in those I rest. As all the children of Noah's sons did marry their cousin-germans, (for they could not marry in any remoter degree,) so have others since without reproof, and none are forbidden. 3. But it is safest to do otherwise, because there is choice enough beside, and because many divines being of the contrary opinion, may make it matter of scruple and trouble afterwards, to those that venture upon it without need.

Quest. IV. What would you have those do that have married cousin-germans, and now doubt whether it be lawful so to do?

Ans. I would have them cast away such doubts, or at least conclude that it is now their duty to live peaceably in the state in which they are; and a great sin for them to be separated on such scruples. The reason is, because, if it be not certain that the degree is lawful, at least no man can be sure that it is unlawful. And for husband and wife to break their covenants and part, without a necessary cause, is a great sin; and that which no man can prove to be a sin, is no necessary or lawful cause of a divorce. Marriage duties are certainly commanded to the married, but the marriage of cousin-germans is not certainly forbidden. Therefore if it were a sin to marry so, to them that doubted; or if they are since fallen into doubt whether it was not a sin; yet may they be sure that the continuance of it is a duty, and that all they have to do is to repent of doing a doubtful thing, but not to part, nor to forbear their covenanted duties. No, nor to indulge or suffer those troublesome scruples, which would hinder the cheerful discharge of their duties, and the comfortable serving of God in their relations.

Quest. V. What should those do that are married in those degrees which are not forbidden by name in Lev. xviii. and yet are at the same distance from the root with those that are named, and seem to have the same reason of unlawfulness?

Ans. If there be clearly a parity of degree, and also of the reason of the prohibition, then no doubt but they must part as incestuous, and not continue in a forbidden state. But because divines are disagreed whether there be in all instances a parity of the reason of the prohibition, where there is an equal distance as to degrees; and so in those cases some think it a duty to be separated, and others think it enough to repent of their conjunction and not to be separated, because the case is doubtful, (as the controversy sheweth,) I shall not venture to cast

in my judgment in a case, where so many and such men are disagreed; but shall only advise all to prevent such troublesome doubts beforehand, and not by rashness to run themselves into perplexities, when there is no necessity; unless they will call their carnal ends or sinful passions a necessity.

Quest. VI. But if a man do marry in a degree expressly there forbidden, is it in all cases a sin to continue in that state? If necessity made such marriage a duty to Adam's children, why may not necessity make the continuance lawful to others? As suppose the king or parents command it? suppose the woman will die or be distracted with grief else? suppose one hath made a vow to marry no other, and yet cannot live single; &c. Here I shall suppose, that if a lustful person marry a kinswoman that he may have change, as foreknowing that he must be divorced, punishment, and not continuance in the sin, must be his sentence; and if one that hath married a kinswoman be glad to be divorced, because he hateth her or loveth change, punishment must rebuke him, but he must not continue in incest.

Ans. 1. Natural necessity justified Adam's children, and such would now justify you. Yea, the benediction "Increase and multiply," did not only allow, but oblige them then to marry, to replenish the earth (when else mankind would soon have ceased); but so it doth not us now when the earth is replenished. Yet I deny not, but if a man and his sister were cast alone upon a foreign wilderness, where they justly despaired of any other company, if God should bid them there "increase and multiply," it would warrant them to marry. But else there is no necessity of it, and therefore no lawfulness. For, 2. A vicious necessity justifieth not the sin. If the man or woman that should abstain will be mad or dead with passion, rather than obey God, and deny and mortify their lust, it is not one sin that will justify them in another. The thing that is necessary, is to conform their wills to the law of God; and if they will not, and then say, They cannot, they must bear what they get by it. 3. And it is no necessity that is imposed by that command of king or parents, which is against the law of God. 4. No, nor by a vow neither; for a vow to break God's law is not an obligation to be kept, but to be repented of; nor is the necessity remediless which such a one bringeth on himself, by vowing never to marry any other; seeing chastity may be kept.

Quest. VII. Is it lawful for one to marry, that hath vowed chastity during life, and not to marry, and afterward findeth a necessity of marrying, for the avoiding of lust and fornication?

Ans. I know that many great divines have easily absolved those, that under popery vowed chastity. The principal part of the solution of the question, you must fetch from my solution of the Case of Vows, part iii. chap. v. tit. 2. At the present this shall suffice to be added to it. 1. Such vows of chastity that are absolute, without any exceptions of after alterations or difficulties that may arise, are sinfully made, or are unlawful *quoad actum jurandi*.^b

2. If parents or others impose such oaths and vows on their children or subjects, or induce them to it, it is sinfully done of them, and the *actus imperantium* is also unlawful.

3. Yet as long as the *materia jurata*, the matter vowed, remaineth lawful, the vow doth bind, and it is perdition to break it. For the sinfulness of the imposer's act proveth no more, but that such a command did not oblige you to vow. And a vow made arbitrarily without any command, doth nevertheless and covenants which are the grand controversies of this time among us.

^b By this you may see how to resolve the cases about vows

bind. And the sinfulness of the making of the vow, doth only call for repentance; (as if you made it causelessly, rashly, upon ill motives, and to ill ends, or in ill circumstances, &c.) But yet that vow which you repent that ever you made, must be nevertheless kept, if the thing vowed be a lawful thing, and the act of vowing be not made a nullity (though it was a sin). And when it is a nullity, I have showed in the forecited place.

4. A vow of celibate or chastity during life, which hath this condition or exception expressed or implied in the true intent of the votary, (unless any thing fall out which shall make it a sin to me not to marry,) may in some cases be a lawful vow; as to one that foreseeth great inconveniences in marriage, and would by firm resolution fortify himself against temptations and mutability.

5. If there were no such excepting thought in the person vowing, yet when the thing becometh unlawful, the vow is not to be kept; though it oblige us under guilt for sinful making it, yet God commandeth us not to keep it, because we vowed that which he forbade us not only to vow but to do.

6. Either the papists suppose such exceptions to be always implied by their votaries, or at least that they are contained in the law of God, or else sure they durst never pretend that the pope hath power to dispense with such vows (as they have oft done for princes, men and women, that they might be taken from a monastery to a crown). For if they suppose, that the persons before the dispensation are under the obligation of their vow, and bound by God to keep it, then it would be too gross and odious blasphemy for the pope to claim a power of dis-oblighing them, and dissolving God's commands; and not only antichristianity, but antitheistical, or a setting himself above God Almighty, under pretence of his own commission. But if they only pretend to dissolve such vows judicially or decisively, by judging when the person is no longer obliged to keep them by God's law, then they suppose, that the obligation of God's law is ceased, before they judicially declare it to be ceased. And if that were all that the pope undertook, he had no power to do it out of his own parish, nor more than any lawful bishop hath in his proper charge.

7. The matter of a vow of celibate or chastity is then unlawful, when it cannot be kept without greater sin than that life of chastity escapeth, and which would be escaped if it were forsaken; or without the omission of greater duty, and omission of greater good, than that life of chastity containeth or attaineth. For the further opening of this, let it be noted, that,

8. It is not every degree of sin which marriage would cure, that will warrant the breach of a vow of chastity. As if I had some more lustful thoughts or instigations and irritations in a single life than I should have if I married. The reason is, because, 1. No man liveth without some sin, and it is supposed that there are greater sins of another kind, which by a life of chastity I avoid. And the breach of the vow itself is a greater matter than a lustful thought.

9. So it is not every degree of good which by marriage I may attain or do, that will warrant it against a vow of chastity. Because I may do and get a greater good by chastity, and because the evil of perjury is not to be done that good may be done by it; till I can prove, that it is not only good in itself, but a duty *hic et nunc* to me.

10. A man should rather break his vow of celibate, than once commit fornication, if there were a necessity that he must do the one. Because fornication is a sin which no vow will warrant any man to commit.

11. A man should rather break his vow of celibate, than live in such constant or ordinary lust, as unfitteth him for prayer, and a holy life, and keepeth him in ordinary danger of fornication, if there were a necessity that he must do the one. The reason is also because now the matter vowed is become unlawful, and no vow can warrant a man to live in so great sin (unless there were some greater sin on the other side which could not be avoided in a married life, which is hardly to be supposed, however popish priests think disobedience to the pope, and the incommmodity and disgrace of a married life, &c. to be a greater sin than fornication itself).

12. If a prince vow chastity, when it is like to endanger the kingdom for want of a safe and sure succession, he is bound to break that vow; because he may not lawfully give away the people's right, nor do that which is injurious to so many.

13. Whether the command of a parent or prince may dissolve the obligation of a vow of celibate, I have answered already. I now say but this, 1. When parents or princes may justly command it, we may justly obey them. But this is not one of those accidental evils, which may be lawfully done, though unlawfully commanded. 2. It is parents that God hath committed more of this care and power to, about children's marriage, than to princes. 3. Parents not princes may not lawfully command the breach of such a vow, (not nullified at first,) except in such cases as disoblige us, whether they do it or not; so that the resolving of the main case doth suffice for all.

14. He that by lawful means can overcome his lust, to the measure before mentioned, is under no necessity of violating his vow of single life.

15. I think that it is not one of twenty that have bodies so unavoidably prone to lust, but that by due means it might be so far (though not totally) overcome, without marriage, fornication, wilful self-pollution, or violent, vexatious, lustful thoughts. That is, 1. If they employ themselves constantly and diligently in a lawful calling, and be not guilty of such idleness, as leaveth room in their minds and imaginations for vain and filthy thoughts. If they follow such a calling as shall lay a necessity upon them to keep their thoughts close employed about it. 2. If they use such abstinence and coarseness in their diet, as is meet to tame inordinate lusts, without destroying health: and not only avoid fulness and gulosity, and vain sports and pleasures, but also use convenient fasting, and tame the body by necessary austerities. 3. If they sufficiently avoid all tempting company and sights, and keep at a meet distance from them. 4. If they set such a restraint upon their thoughts as they may do. 5. If they use such a quality of diet and physick, as is aptest for the altering of those bodily distempers, which are the cause. 6. And lastly, If they are earnest in prayer to God, and live in mortifying meditations, especially in a constant familiarity with a crucified Christ, and with the grave, and with the heavenly society. He that breaketh his vow to save himself the labour and suffering of these ungrateful means, I take to be perfidious, though perhaps he sinfully made that vow. And no greater number are excusable for continence after such a vow, than these that have bodies so extraordinary lustful, as no such other means can tame, and those forementioned that have extraordinary accidents to make a single life unlawful.

16. It must not be forgotten here, that if men trust to marriage itself alone as the cure of their lust, without other means, such violent lusts as nothing else will cure, may possibly be much uncured afterwards. For adulterers are as violent in their lusts

as the unmarried, and oftentimes find it as hard to restrain them. And therefore the married, as well as others, have need to be careful to overcome their lust. And the rather because it is in them a double sin.

17. But yet when all other means do fail, marriage is God's appointed means, to quench those flames from which men's vows cannot, in cases of true necessity, disoblige them.

CHAPTER II.

DIRECTIONS FOR THE RIGHT CHOICE OF SERVANTS AND MASTERS.

PART I.

Directions for the right Choice of Servants.

SERVANTS being integral parts of the family, who contribute much to the holiness or unholiness of it, and to the happiness or misery of it, it much concerneth masters to be careful in their choice. And the harder it is to find such as are indeed desirable, the more careful and diligent in it should you be.

Direct. I. To bid you choose such as are fittest for your service, is a direction which nature and interest will give you, without any persuasions of mine. And indeed it is not mere honesty or piety that will make a good servant, nor do your work. Three things are necessary to make a servant fit for you : 1. Strength. 2. Skill. 3. Willingness. And no two of these will serve without the third. Strength and skill without willingness, will do nothing : skill and willingness without strength, can do nothing : strength and willingness without skill, will do as bad or worse than nothing. No less than all will make you a good servant. Therefore choose one, 1. That is healthful. 2. That hath been used to such work as you must employ him in : and, 3. One that is not of a flesh-pleasing, or lazy, sluggish disposition. For to exact labour from one that is sickly will seem cruelty ; and to expect labour from one that is unskilful and unexercised will seem folly ; and heavy, fleshly, slothful persons, will do all with so much unwillingness, and pain, and weariness, that they will think all too much, and their service will be a continual toil and displeasure to them, and they will think you wrong them, or deal hardly with them, if you will not allow them in their fleshliness and idleness. Yea, though they should have grace, a phlegmatic, sluggish, heavy body, will never be fit for diligent service, any more than a tired horse for travel.

Direct. II. If it be possible, choose such as have the fear of God, or at least such as are tractable and willing to be taught, and not such as are ungodly, sensual, and profane. For, 1. "God hateth all the workers of iniquity," Psal. v. 5. And it tendeth not to the blessing or safety of your family, to have in it such as are enemies to God, and hated by him. You cannot expect an equal blessing on their labours, as you may on the service of those that fear him. The wicked may bring a curse on the families where they are (if you wilfully entertain them) ; when a Joseph may be a blessing even to the house of an unbeliever. A wicked man will be renewing those crimes, which will be the shame of your family, and

a grief to your hearts, if you have any love to God yourselves ; when a godly servant will pray for a blessing from God upon his labours, and is himself under a promise, that "whatever he doth shall prosper," Psal. i. 3. 2. Ungodly servants for the most part will be mere eye-servants ; they will do little more than they find necessary to escape reproof and blame : some few of them, indeed, out of love to their masters, or out of a desire of praise, or to make their places the better to themselves, will be diligent and trusty : but ordinarily they are deceitful, and study more to seem good servants, than to be such, and to hide their faults, than to avoid them ; for they make no great matter of conscience of it, nor do they regard the eye of God : whereas a truly godly servant will do all your service in obedience to God, as if God himself had bid him do it, and as one that is always in the presence of that Master, whose favour he preferreth before all the world. He is more careful to please God, who commandeth him to be faithful, than to please you by seeming better than he is : he is moved more to his duty by the reward which God hath promised him, than by the wages which he expecteth from you : he hath a tender, purified conscience, which will hold him to his duty, as well when you know it not, as when you stand by. 3. Ordinarily, ungodly servants will be false, if they have but opportunity to enrich themselves by deceiving you ; especially those that are intrusted in laying out money, in buying and selling. As long as I name no particular persons, I think it no untrustiness, but my duty, to warn masters whom they trust, by my experience from the confessions of those that have been guilty. Many servants whom God hath converted to his love and fear, have told me how constantly they deceived their masters in buying and selling before their conversion ; even of so great sums of money, that some of them were not able to restore it (when I made them know it was their duty so far as they were able) : and some of them had so much unquietness of conscience till it was restored, that I have been fain to give them money to restore, when I have convinced them of it : so that I know by such confessions, that such deceit and robbing of their masters is a very ordinary thing among ungodly servants that have opportunity, that yet pass for very trusty servants, and are never discovered. 4. Also an ungodly servant will be a tempter to the rest, and will be drawing them to sin : especially to secret wantonness, and uncivil carriage, if not to actual fornication ; and to revellings, and merriments, and fleshly courses : by swearing, and taking God's name in vain, and cursing, and lying, they will teach your children and other servants to do the like ; and so be an infectious pestilence in your families. 5. And they will hinder any good which you would do on others. If there be any in your family under convictions, and in a hopeful way to a better condition, they will quench all, and discourage them, and hinder their conversion ; partly by their contradicting cavils, and partly by their scorns, and partly by their diverting, idle talk, and partly by their ill examples, and alluring them to accompany them in their sin. Whereas, on the contrary, a godly servant will be drawing the rest of your family to godliness, and hindering them from sin, and persuading them to be faithful in their duty both to God and you.

Direct. III. Yet measure not the godliness of a servant by his bare knowledge or words, but by his love and conscience. A great deal of self-conceited talkativeness about religion may stand with an unsanctified heart and life ; and much weakness in knowledge and utterance, may stand with sincerity.

But you may safely judge those to be truly godly, 1. Who love godliness, and love the word and servants of God, and hate all wickedness. 2. And those that make conscience to do their duty, and to avoid known sin both openly and in secret.

Direct. IV. If necessity constrain you to take those that are unfit and bad, remember that there is the greater duty incumbent on you, to carry yourself towards them in a diligent, convincing manner, so as tendeth most to make them better. Take them not as you buy a horse or an ox, with a purpose only to use them for your work; but remember they have immortal souls which you take charge of.

PART II.

Directions for the right Choice of Masters.

SEEING the happiness of a servant, the safety of his soul, and the comfort of his life, depend very much upon the family and place which he liveth in, it much concerneth every prudent servant to be very careful in what place or family he take up his abode, and to make the wisest choice he can.

Direct. 1. Above all, be sure that you choose not for mere fleshly ease and sensuality, and take not that for the best place for you, where you may have most of your own carnal will and pleasure. I know that fleshly, graceless servants, will hear this direction with as ill a will, as a dog when he is forbidden his meat or carrion. I know I speak against their very nature, and therefore against their very hearts, and therefore they will think I speak against their interest and good; and therefore I may persuade them to this course a hundred times, before they will believe me, or obey my counsel. All ungodly, fleshly servants, do make these the only signs of a good place, or desirable service for them: 1. If they may do what work they will, and avoid that which they dislike; if they may do that which is easy, and not that which is hard; and that which is an honour to them, and not that which seemeth inferior and base. 2. If they may work when they will, and give over when they will. 3. If they may rise when they will, and go to bed when they will. 4. If they may eat and drink what they will, and fare well to the pleasing of their appetites. 5. If they may speak when they will, and what they have a mind to speak. 6. If they may have leave when they will to sport, and play, and be wanton and vain, and waste their time, which they call being merry. 7. If they may wear the best apparel and go fine. 8. If their masters will be liberal to them, to maintain all this, and will give them what they would have. 9. If their masters and fellow-servants carry it respectfully to them, and praise them, and make somebody of them, and do not dishonour them, nor give them any displeasing words. 10. And if they are not troubled with the precepts of godliness, nor set to learn the Scripture, or catechized, nor called to account about the state of their souls, or the ground of their hopes for the life to come, nor troubled with much praying, or repeating sermons, or religious exercise or discourse, or any thing that tendeth to their salvation; nor be restrained from any sin, which they have a mind to, nor reprov'd for it when they have done it. These are an ungodly, carnal person's conditions, or signs of a good service. Which is, in a word, to have their own wills and fleshly desires, and not to be crossed by their masters' wills, or the will of God: which in effect is, to have the greatest helps to do the devil's will, and to be damned.

Direct. II. See that it be your first and principal

care, to live in such a place where you have the greatest helps and smallest hinderances to the pleasing of God, and the saving of your souls; and in such a place where you shall have no liberty to sin, nor have your fleshly will fulfilled, but shall be best instructed to know and do the will of God, and under him the will of your superiors. It is the mark of those whom God forsaketh, to be given up to their own wills, or "to their own hearts' lusts, to walk in their own counsels," Psal. lxxxi. 12. "To live after the flesh," is the certain way to endless misery, Rom. viii. 8, 13. To be most subject to the will of God, with the greatest mortification and denial of our own wills, is the mark of the most obedient, holy soul. Seeing then that holiness and self-denial, the loving of God, and the mortifying of the flesh, are the life of grace, and the health and rectitude of the soul, and the only way (under Christ) to our salvation; you have great reason to think that place the best for you, in which you have most helps for holiness and self-denial: and not only to bear patiently the strictness of your superiors, and the labour which they put you upon for your souls, but also to desire and seek after such helps, as the greatest mercies upon earth. "First seek the kingdom of God and his righteousness: labour not (first) for the food that perisheth, but for that which endureth to everlasting life," Matt. vi. 33; John vi. 27. Take care first that your souls be provided for, and take that for the best service which helpeth you most in the service of God, to your salvation.

Direct. III. If it be possible, live where there is a faithful, powerful, convincing minister, whose public teaching and private counsel you may make use of for your souls. Live not, if you can avoid it, under an ignorant, dead, unprofitable teacher, that will never afford you any considerable help to lift up your hearts to a heavenly conversation. But seeing you must spend the six days in your labour, live where you have the best helps to spend the Lord's day, for the quickening and comfort of your souls; that in the strength of that holy food, you may cheerfully perform your sanctified labours on the week days following. Be not like those brutish persons, that live as if there were no life but this; and therefore take care to get a place, where their bodies may be well fed and clothed, and may have ease, and pleasure, and preferment for the world; but care not much what teacher there is, to be their guide to heaven; nor whether ever they be seriously foretold of the world to come, or not.

Direct. IV. Live, if you can obtain so great a mercy, with superiors that fear God, and will have a care of your souls, as well as of your bodies, and will require you to do God's service as well as their own: and not with worldly, ungodly masters, that will use you as they do their beasts, to do their work, and never take care to further your salvation. For, 1. The curse of God is in the families of the ungodly; and who would willingly live in a house that God hath cursed, any more than in a house that is haunted with evil spirits? But God himself doth dwell with the godly, and by many promises hath assured them of his love and blessing. "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just," Prov. iii. 33. "The wicked are overthrown, and are not; but the house of the righteous shall stand," Prov. xii. 7. "The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish," Prov. xiv. 11; so Prov. xv. 25. "The righteous man wisely considereth the house of the wicked: God overthroweth the wicked for their wickedness," Prov. xxi. 12. Go not into a falling house. 2. A master

that feareth God, will help to save you from sin and hell, and help your souls to life eternal: he may do more for you, than if he made you kings and rulers of the earth. He will hinder you from sin: he will teach you to know God, and to prepare for your salvation. Whereas ungodly masters will rather discourage you, and by mocks or threatenings seek to drive you from a holy life, and use their wit, and work, and authority, to hinder your salvation: or at best will take little care of your souls, but think if they provide you food and wages, they have done their parts. 3. A master that feareth God will do you no wrong, but will love you as a christian, and his fellow-servant of Christ, while he commandeth and employeth you as his own servant, which cannot be expected from ignorant, ungodly, worldly men.

Direct. V. Yet choose such a service as you are fit to undergo, with the least hinderance of the service of God, and of your souls. Neither a life of idleness, nor of excess of business, should be chosen, if you have your choice. For when the mind is overwhelmed with the cares of your service, and your bodies tired with excessive labour, you will have little time, or heart, or power, to mind the matters of your souls with any seriousness. Yea, the Lord's day will be spent with little comfort, when the toil of the week days hath left the body fit for nothing but to sleep. A service which alloweth you no time at all to pray, or read the Scripture, or mind your everlasting state, is a life more fit for beasts than men.

Direct. VI. If you can attain it, live where your fellow-servants fear God, as well as the master of the family. For fellow-servants usually converse with one another more frequently and familiarly than their masters do with any of them. And therefore if a master give you the most heavenly instructions, the idle, frothy talk of fellow-servants may blot out all from your memories and hearts. And their derision of a holy life, or their bad examples, may do more hurt, than the precepts of the governors can do good. Whereas when a master's counsels are seconded by the good discourse and practice of fellow-servants, it is a great encouragement to good, and keepeth the heart in a continual warmth and resolution.

Direct. VII. If you want any one of these accommodations, be the more diligent in such an improvement of the rest, as may make up your want. If you have a good teacher and a bad master, improve the helps of your teacher the more diligently. If you have a bad master and good fellow-servants, or a good master and bad fellow-servants, thank God for that which you have, and make the best of it.

Direct. VIII. If you would be accommodated yourselves with the best masters and usage, labour to be the best servants; and then it is two to one but you may have your choice. Good servants are so scarce, and so much valued, that the best places would strive for you, if you will strive to be such. Excel others in labour, and diligence, and trustiness, and obedience, and gentleness, and patience, and then you may have almost what places you desire. But if you will yourselves be idle, and slothful, and deceitful, and false, and disobedient, and unmannerly, and self-willed, and contentious, and impatient, and yet think that you must be respected, and used as good and faithful servants, it is but a foolish expectation. For what obligation is there upon others, in point of justice, to give you that which you deserve not? Indeed if any be bound to keep you in mere charity, then you may plead charity with them and not desert; but if they take you but as servants, they owe you nothing but what your work and virtues shall deserve.

CHAPTER III.

A DISPUTATION, OR ARGUMENTS TO PROVE THE NECESSITY OF FAMILY WORSHIP AND HOLINESS, OR DIRECTIONS AGAINST THE CAVILS OF THE PROFANE, AND SOME SECTARIES, WHO DENY IT TO BE A THING REQUIRED BY GOD.

Whether the solemn Worship of God, in and by Families as such, be of Divine Appointment? Aff.

THAT excellent speech of Mirandula is oft in mind, *Veritatem philosophia querit, theologia invenit, religio possidet*. I do therefore with greater alacrity and delight dispute these points that are directly religious, that is, immediately practical, than those that are only remotely such: and though I am loth we should see among us any wider division *inter philosophum theologum et religiosum*, than between the fantasy, the intellect, and the will, which never are found disjunct in any act; or rather, than between the habits of practical natural knowledge, and the habits of practical supernatural knowledge, and the practical resolutions, affections, and endeavours, into which both the former are devolved; yet may we safely and profitably distinguish, where it would be mortal to divide. If disputing in our present case, do but tend to, and end in, a religious performance, we shall then be able to say, we disputed not in vain; when by experience of the delight and profit of God's work, we perceive that we do not worship him in vain: otherwise to evince by a dispute, that God should be worshipped, and not to worship him when we have done, is but to draw forth our learning, and sharpen our wits, to plead for our condemnation; as if the accuser wanted our help, or the Judge of all the world did want evidence or arguments against us, unless he had it from our own mouth. Concerning the sense of the terms, I shall say somewhat, both as to the subject, and the predicate, that we contend not in the dark; and yet but little, lest I trouble myself and you with needless labours.

1. By the worship of God we mean not only, nor principally, obedience as such, or service in common things, called *Δουλεία*: but we mean a religious performance of some sacred actions, with an intention of honouring God as God; and that more directly than in common works of obedience. This being commonly called *Λατρεία*, is by Austin, and since him by all the orthodox, appropriated to God alone; and indeed to give it to any other is contradictory to its definition.

This worship is of two sorts, whereof the first is by an excellency called worship, viz. When the honouring of God is so directly the end and whole business of the work, that our own advantage falls in but impliedly, and in evident subordination: such are the blessed works of praise and thanksgiving, which we here begin and shall in heaven perpetuate. Yet see a more admirable mystery of true religion; we indeed receive more largely from God, and enjoy more fully our own felicity in him, in these acts of worship, that give all to God, than in the other, wherein we more directly seek for somewhat from him. And those are the second sort of worship actions, viz. When the substance or matter of the work is a seeking or receiving somewhat from God, or delivering something religiously in his name, and so is more directly for ourselves; though yet it is God that should be our ultimate end in this too. You may perceive I make this of three sorts. Whereof the first consisteth in our religious addresses to God

for something that we want; and is called prayer. The second consisteth in our religious addresses to God to receive somewhat from him; viz. 1. Instructions, precepts, promises, threatenings, from his mouth, messengers, &c. 2. The sacramental signs of his grace in baptism and the Lord's supper. The third is, when the officers of Christ do in his name solemnly deliver either his laws or sacraments. His laws either in general by ordinary preaching, or by a more particular application in acts of discipline.

2. The word solemn signifies sometimes any thing usual, and so some derive it, *Solenne est quod fieri solet*. Sometimes that which is done but on one set day in the year; and so some make *solenne* to be *quasi solum semel in anno*. But vulgarly it is taken, and so we take it here, for both *celebre et usitatum*, that is, a thing that is not accidentally and seldom, but statedly and ordinarily to be done, and that with such gravity and honourable seriousness as beseems a business of such weight.

3. By family we mean, not a tribe or stock of kindred, dwelling in many houses, as the word is taken off in Scripture, but I mean a household.

Domus et familia, a household and family, are indeed in economics somewhat different notions, but one thing. *Domus* is to *familia* as *civitas* to *respublica*, the former is made the subject of the latter, the latter the *finis internus* of the former. And so *Domus est societas naturæ consentanea, e personis domesticis, vitæ in dies omnes commodè sustentandæ causa, collecta. Familia est ordo domus per regimen patris-familias in personas sibi subjectas*.

Where note, that to a complete family must go four integral parts, *Pater-familias, mater-familias, filius, servus*, A father, mother, son, and servant. But to the essence of a family it sufficeth if there be but the *pars imperans, et pars subdita*, one head or governor, either father, mother, master, or mistress; and one or more governed under this head.

Note therefore, that the governor is an essential part of the family, and so are some of the governed, (viz. that such there be,) but not each member. If therefore twenty children or servants shall worship God without the father, or master of the family, either present himself, or in some representative, it is not a family worship in strict sense. But if the head of the family in himself (or delegate or representative) be present, with any of his children or servants, though all the rest be absent, it is yet a family duty; though the family be incomplete and maimed (and so is the duty therefore, if culpably so performed).

4. When I say in and by a family, I mean not that each must do the same parts of the work, but that one (either the head, or some one deputed by him, and representing him) be the mouth, and the rest performing their parts by receiving instructions, or mentally concurring in the prayers and praise by him put up. Lastly, By divine appointment I mean any signification of God's will, that it is men's duty to perform this; whether a signification by natural means or supernatural, directly or by consequence, so we may be sure it is God's will. The sum of the question then is, whether any sacred actions religiously and ordinarily to be performed to God's honour by the head of the family, with the rest, be by God's appointment made our duty? My thoughts of this question I shall reduce to these heads, and propound in this order. 1. I shall speak of family worship in general. 2. Of the sorts of that worship in special. 3. Of the time.

I. Concerning the first, I lay down my thoughts in these propositions following, for limitation and caution, and then prove the main conclusion.

Prop. 1. It is not all sorts of God's worship which

he hath appointed to be performed by families as such; there being some proper to more public assemblies.

2. More particularly the administration of the sacraments of baptism and the Lord's supper, are proper to the ministerial or organized churches, and not common to families: for as they are both of them committed only to ministers of the gospel, and have been only used by them for many hundred years in the church; (except that some permitted others to baptize in case of necessity); so the Lord's supper was appointed for a symbol and means of a more public communion than that of families. And though some conjecture the contrary, from its first institution, and think that as there is a family prayer and church prayer, family teaching and church teaching, so there should be family sacraments and church sacraments, yet it is a mistake. For though Christ administered it to his family, yet it was not as a family, but as a church. For that which is but one family may possibly be a church also. This exposition we have from the doctrine and practice of the apostles, and constant custom of all the churches, which have never thought the Lord's supper to be a family duty, but proper to larger assemblies, and administrable only by ordained ministers. Nor will the reasons drawn from circumcision and the passover prove the contrary: both because particular churches were not then instituted as now, and therefore families had the more to do; and because there were some duties proper to families in the very institution of those sacraments; and because God gave them a power in those, which he hath not given to masters of families now in our sacraments.

3. Many thousands do by their own viciousness and negligence disable themselves, so that they cannot perform what God hath made their duty; yet it remains their duty still: some disability may excuse them in part, but not in whole.

I shall now prove, that the solemn worship of God in and by families as such, is of divine appointment.

Argument 1. If families are societies of God's institution, furnished with special advantages and opportunities for God's solemn worship, having no prohibition so to use them; then the solemn worship of God in and by families as such, is of divine appointment. But the antecedent is true; therefore so is the consequent.

For the parts of the antecedent; 1. That families are societies of God's institution, needeth no proof.

2. That they are furnished with special advantages and opportunities may appear by an enumeration of particulars. (1.) There is the advantage of authority in the ruler of the family, whereby he may command all that are under him in God's worship, yea, and may inflict penalties on children and servants that refuse; yea, may cast some out of the family if they be obstinate. (2.) He hath the advantage of a singular interest in wife and children, by which he may bring them to it willingly, that so they may perform a right evangelical worship. (3.) He hath the advantage of a singular dependence of all upon him for daily provisions; and of his children for their portions for livelihood in the world, whereby he may yet further prevail with them for obedience; he having a power to reward, as well as to punish and command. (4.) They have the opportunity of cohabitation, and so are still at hand, and more together, and so in readiness for such employments. (5.) Being nearest in relation, they are stronger obliged to further each other's salvation, and help each other in serving God. (6.) They have hereby an advantage against all prejudices and jealousies,

which strangeness and mistakes may raise and cherish among those that live at a greater distance, and so may close more heartily in God's worship. And their nearness of relation and natural affections do singularly advantage them for a more affectionate conjunction, and so for a more forcible and acceptable worship of God, when they are in it as of one heart and soul. (7.) If any misunderstanding or other impediment arise, they being still at hand, have opportunity to remove them, and to satisfy each other; and if any distempers of understanding, heart, or life, be in the family, the ruler, by familiarity and daily converse, is enabled more particularly to fit his reproofs and exhortations, confessions and petitions, accordingly, which even ministers in the congregations cannot so well do. So that I have made it evident in this enumeration, that families have advantages, yea, special and most excellent advantages and opportunities for the solemn worship of God.

3. The last part of the antecedent was, that they have no prohibition to use these advantages and opportunities to God's solemn worship. I add this, lest any should say, though they have such advantages, yet God may restrain them for the avoiding some greater inconveniences another way; as he hath restrained women from speaking in the assemblies. But, (1.) God hath neither restrained them in the law of nature, nor in the written law; therefore not at all. He that can show it in either, let him do it. (2.) I never yet read or heard any knowing christian once affirm that God hath forbidden families solemnly to worship him, and therefore I think it needless to prove a negative, when no man is known to hold the affirmative. Indeed for some kinds of worship, as preaching and expounding Scripture, some have prohibited them; but not reading, catechizing, all instructing, praying, praises, singing psalms, much less all solemn worship wholly. So much for the antecedent.

I now come to prove the consequence. The foresaid advantages and opportunities are talents given by God, which they that receive, are obliged faithfully to improve for God; therefore families having such advantages and opportunities for God's solemn worship, are bound to improve them faithfully for God, in the solemn worshipping of him. For the antecedent, 1. It is unquestionable that these are talents, that is, improvable mercies given by God. For as none dare deny them to be mercies, so none dare (I hope) say that God is not the giver of them. And then, 2. That such talents must be improved faithfully for God, from whom they are received, is plain, from Matt. xxv. throughout, especially ver. 14—31. And Luke xx. 10, he requirerth the fruits of his vineyard; and Matt. x. 42, if he intrust us with a cup of cold water, he expecteth it for a prophet when he calleth for it. And if he intrust us with outward riches, he expecteth that "we give to him that asketh," Matt. v. 42; Luke vi. 30, 38; xi. 41; xii. 33. His stewards must give an account of their stewardships, Luke xvi. 2. Christ telleth us of all our talents in general, Luke xii. 48, that "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." And of our words in particular Christ tells us, Matt. xii. 36, that "of every idle word men shall give an account at the day of judgment." Much more for denying to use both our tongues and hearts in God's worship, when he gives us such opportunities. "It is required in stewards, that a man be found faithful," 1 Cor. iv. 2. "As every man hath received the gift, even so minister the same one to another,

as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God," &c. 1 Pet. iv. 10, 11. Many more of the like scriptures prove the antecedent of the enthymeme, and the consequent needs no proof.

Arg. 11. The solemn worship of God in and by families as such, is required by the very law of nature, therefore it is of divine institution. The consequence can be denied by no man that renounceth not reason and nature itself; denying the law of nature to be God's law, which is indeed partly presupposed in the law supernatural, and partly rehearsed in it, but never subverted by it. Positives are more mutable than naturals are.

The antecedent is thus manifested. 1. Natural reason (or the law of nature) requireth that all men do faithfully improve all the talents that God hath intrusted them with, to his honour; therefore natural reason (or the law of nature) doth require, that God be solemnly worshipped in families, he having given them such advantages as aforesaid thereunto. 2. The law of nature requireth, that all societies that have God for their founder or institutor, should, to their utmost capacities, be devoted to him that founded and instituted them; but that God is the founder and institutor of families, is known by the light of nature itself; therefore the law of nature requireth, that families be to the utmost of their capacities devoted to God; and consequently, that they solemnly worship him, they being capable of so doing. I need not prove the major, because I speak only to men that are possessed of the law of nature mentioned in it; and therefore they know it themselves to be true. Yet let me so far stay on the illustration, as to tell you the grounds of it. And, 1. God is the Alpha and Omega, the first and the last, the principal efficient and ultimate end of all; and therefore of families. And therefore they should be for him, as well as they are from him: for "of him, and through him, and to him are all things." This argument I draw from nature, which can have no beginning but God, nor any end but God. The 2. I draw from the divine intention, in the fabrication and ordination of all things. God made all things for himself, and can have no ultimate end below himself. The 3. I draw from his *jus domini*, his right of propriety which he hath over all things, and so over families as such; they are all absolutely his own alone. And that which is solely or absolutely a man's own, should be for his use, and employed to his honour and ends: much more that which is God's, seeing man is not capable of such a plenary propriety of any thing in the world, as God hath in all things. 4. I argue a *jure imperii*, from God's right of government. If he have a full right of government of families, as families, then families as families must honour and worship him according to their utmost capacities. But he hath a full right of absolute government over families as families; therefore—The consequence of the major is grounded on these two things: 1. That God himself is the end of his own government: this is proper to his regimen. All human government is said by politicians to be terminated ultimately in the public good of the society. But God's pleasure and glory is the end of his government, and is, as it were, the public or universal good. 2. In that nature teacheth us, that supreme honour is due to all that are supreme governors; therefore they are to have the most honourable titles, of majesty, highness, excellency, &c. and actions answerable to those titles: Mal. i. 6, "If I be a father, where is mine honour? if I be a master, where is my fear?" Fear is oft put for all God's

worship. If then there be no family whereof God is not the Father or Founder, and the Master, or Owner and Governor, then there is none but should honour and fear him, or worship him, and that not only as single men, but as families; because he is not only the Father and Master, the Lord and Ruler of them as men, but also as families. Honour is as due to the rector, as protection to the subjects, and in our case much more. God is not a mere titular but real Governor. All powers on earth are derived from him, and are indeed his power. All lawful governors are his officers, and hold their places under him, and act by him. As God therefore is the proper Sovereign of every commonwealth, and the Head of the church, so is he the Head of every family. Therefore as every commonwealth should perform such worship or honour to their earthly sovereign, as is due to man; so each society should, according to their capacities, perform divine worship and honour to God. And if any object, That by this rule commonwealths, as such, must meet together to worship God, which is impossible; I answer, They must worship him according to their natural capacities; and so must families according to theirs. The same general precept obligeth to a diverse manner of duty according to the divers capacities of the subject. Commonwealths must, in their representatives at least, engage themselves to God as commonwealths, and worship him in the most convenient way that they are capable of. Families may meet together for prayer, though a nation cannot. As an association of churches, called a provincial or national church, is obliged to worship God, as well as particular congregations, yet not in one place; because it is impossible: nature limiteth and maketh the difference.

And that the obligation of families to honour and worship God, may yet appear more evidently, consider that God's right of propriety and rule is twofold, yet each title plenary alone. 1. He is our Owner and Ruler upon his title of creation. 2. So he is by his right of redemption. By both these he is not only Lord and Ruler of persons, but families; all societies being his; and the regimen of persons being chiefly exercised over them in societies. "All power in heaven and earth is given unto Christ," Matt. xviii. 18; "and all judgment committed unto him," John v. 22; "and all things delivered into his hands," John xiii. 3; "and therefore to him shall every knee bow, both of things in heaven, and things in earth, and things under the earth;" (either with a bowing of worship, or of forced acknowledgment;) and "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father," Phil. ii. 10. Bowing to and confessing Christ voluntarily to God's glory, is true worship; all must do this according to their several capacities; and therefore families according to theirs.

A third consideration, which I thought to have added but for illustration, may well stand as an argument itself; and it is this:

Arg. III. If besides all the forementioned opportunities and obligations, families do live in the presence of God, and ought by faith to apprehend that presence, then is it God's will that families as such should solemnly worship him. But the former is true, therefore the latter.

The consequence of the major, which alone requires proof, I prove by an argument *a fortiori*, from the honour due to all earthly governors. Though when a king, a father, a master are absent, such actual honour, to be presented to them, is not due, because they are not capable of receiving it (further than *mediante aliqua persona, vel re*, which beareth

some representation of the superior, or relation to him); yet when they stand by, it is a contemptuous subject, a disobedient child, that will not perform actual honour or human worship to them. Now God is ever present, not only with each person as such, but also with every family as such. As he is said to walk among the golden candlesticks in his churches, so doth he in the families of all by his common presence, and of his servants by his gracious presence. This they easily find by his directing them, and blessing the affairs of their families. If any say, We see not God, else we would daily worship him in our families. *Ans.* Faith seeth him who to sense is invisible. If one of you had a son that were blind and could not see his own father, would you think him therefore excusable, if he would not honour his father, when he knew him to be present? We know God to be present, though flesh be blind and cannot see him.

Arg. IV. If christian families (besides all the forementioned advantages and obligations) are also societies sanctified to God, then is it God's will that families, as such, should solemnly worship him; but christian families are societies sanctified to God; therefore, &c.

The reason of the consequence is, because things sanctified must in the most eminent sort, that they are capable, be used for God. To sanctify a person or thing, is to set it apart, and separate it from a common or unclean use, and to devote it to God, to be employed in his service. To alienate this from God, or not to use it for God, when it is dedicated to him, or sanctified by his own election and separation of it from common use, is sacrilege. God hath a double right (of creation and redemption) to all persons. But a treble right to the sanctified. Ananias his fearful judgment was a sad example of God's wrath, on those that withhold from him what was devoted to him. If christian families as such be sanctified to God, they must as such worship him in their best capacity.

That christian families are sanctified to God I prove thus: 1. A society of holy persons must needs be a holy society. But a family of christians is a society of holy persons; therefore, 2. We find in Scripture not only single persons, but the societies of such, sanctified to God. Deut. vii. 6, "Thou art an holy people unto the Lord thy God; he hath chosen thee to be a special people to himself above all people that are upon the face of the earth." So Deut. xiv. 20, 21. So the body of that commonwealth did all jointly enter into covenant with God, and God to them, Deut. xxix.; xxx.: and xxvi. 17—19, "Thou hast vowed the Lord this day to be thy God, and to walk in his ways; and the Lord hath vowed thee this day to be his peculiar people, that thou mayst be an holy people to the Lord." So chap. xxviii. 9; Dan. viii. 24; xii. 7. Joshua, chap. xxiv. devoted himself and his house to the Lord; "I and my house will serve the Lord." And Abraham by circumcision (the covenant, or seal of the covenant of God) consecrated his whole household to God; and so were all families after him to do (as to the males, in whom the whole was consecrated). And whether besides the typifying intent, there were not somewhat more in the sanctifying of all the first-born to God, who if they lived, were to be the heads of the families, may be questioned.

The passover was a family duty, by which they were yet further sanctified to God. Yea, it is especially to be observed how in the New Testament the Holy Ghost doth imitate the language of the Old, and speak of God's people as of holy societies, as the Jews were. As in many prophecies it was foretold that nations and kingdoms should serve him (of

which I have spoken more in my book of Baptism); and among those who should "mourn over him whom they have pierced" in gospel times, when the spirit of grace and supplication is poured forth, are "the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; every family, even all the families that remained, apart, and their wives apart," Zech. xi. 12—14. So Christ sendeth his disciples to "baptize nations," having disciplined them; and "the kingdoms of the world shall become the kingdoms of the Lord, and his Christ." And as, Exod. xix. 5, 6, God saith of the Jews, "Ye shall be a peculiar treasure to me above all people; and ye shall be unto me a kingdom of priests, and a holy nation;" so doth Peter say of all christians, 1 Pet. ii. 5—7, 9, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that you should show forth the praises of him that hath called you out of darkness into his marvellous light." Mark how fully this text doth prove all that we are about. It speaks of christians collectively, as in societies, and in societies of all the most eminent sorts: "a generation;" which seems especially to refer to tribes and families: "a priesthood, nation, people;" which comprehendeth all the orders in the nation oftimes. And in all these respects they are holy, and peculiar, and chosen, to show, that God's people are sanctified in these relations and societies. And then mark the end of this sanctification; ver. 5, "to offer up spiritual sacrifices acceptable to God by Jesus Christ;" ver. 9, "to show forth the praises of him that hath called you," &c.

Yea, it seems that there was a special dedication of families to God. And therefore we read so frequently of households converted and baptized: though none at age were baptized, but such as seemed believers; yet when they professed faith, they were all together initiated as a household. And it seems, the master's interest and duty were taken to be so great for the conversion of the rest, that as he was not content himself with his own conversion, but to labour presently, even before his baptism, that his household should join with him, that so the whole family at once might be devoted to God; so God did bless this his own order and ordinance to that end: and where he imposed duty on masters, he usually gave success, so that commonly the whole family was converted and baptized with the ruler of the family. So Acts xviii. 8, "Crispus believed on the Lord with all his house, and they were baptized;" and Acts xvi. 32, Paul promiseth the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house; and he and all his were baptized straightway; for he believed in God with all his house," ver. 33, 34. And Lydia is described as "a worshipper of God," Acts xvi. 14; and ver. 15, "she was baptized and her household." And the angel told Cornelius, that Peter should tell him "words whereby he and all his household should be saved," who were baptized accordingly, Acts xi. 14. And 1 Cor. i. 16, Paul baptized the household of Stephanas. And Christ told Zaccheus, salvation was come that day unto his house, "and he and all his household believed." So that nobleman, John iv. 53. Therefore when Christ sent forth his disciples, he saith, "If the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you." So that as it is apparently the duty of every christian sovereign, to do what he is able to make all his people God's people; and so to dedicate them to God as a holy nation, in

a national covenant, as the Israelites were: so is it the unquestionable duty of every christian ruler of a family, to improve his interest, power, and parts to the uttermost, to bring all his family to be people of Christ in the baptismal covenant, and so to dedicate all his family to Christ. Yet further I prove this, in that believers themselves being all sanctified to God, it must needs follow, that all their lawful relations, and especially all commanded states of relation, are also sanctified to God; for when themselves are dedicated to God, it is absolutely without reserve, to serve him with all that they have, and in every relation and capacity that he shall set them. It were a madness to think, that a christian totally devoted unto God when he is a private man, if he were after made a soldier, a minister, a magistrate, a king, were not bound by his dedication now to serve God as a soldier, a minister, a magistrate, a king. So he that is devoted to God in a single state, is bound to serve him as a husband, a father, a master, when he comes into that state: we do devote all that we have to God, when we devote ourselves to him.

Moreover the Scripture tells us, that to "the pure all things are pure," Tit. i. 15, 16. And "all things are sanctified to them by the word and prayer," 1 Tim. iv. 5; which is in that they are made the goods and enjoyments, actions and relations of a sanctified people, who are themselves devoted or sanctified to God: so that all sanctification referreth ultimately and principally to God; *Quod sanctum Deo sanctum est*; though it may be said subordinately to be sanctified to us. Seeing then it is past all doubt that every christian is a man sanctified and devoted to God, and that whenever any man is so devoted to God, he is devoted to serve him to the utmost capacity in every state, relation, or condition that he is in, and with all the faculties he possesseth, it followeth that those relations are sanctified to God, and in them he ought to worship him and honour him.

Yet further we find in Scripture, that the particular family relations are expressly sanctified. The family complete consisteth of three pairs of relations; husband and wife, parents and children, masters and servants. Husbands must love their wives with a holy love in the Lord, even as "the Lord loved the church, who gave himself for it, to sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church," Eph. v. 25—27. "Wives must submit themselves to their husbands as unto the Lord; and be subject to them, as the church is to Christ," Eph. v. 22—24. "Children must obey their parents in the Lord," Eph. vi. 1. "Parents must bring up their children in the nurture and admonition of the Lord," Eph. vi. 4. "Servants must be obedient unto their masters as unto Christ, and as the servants of Christ, doing the will of God from their hearts with good will, doing service as to the Lord, and not to man; knowing that what good thing any man doth, the same shall he receive of the Lord, whether he be bond or free: and masters must do the same to them, knowing that their Master is in heaven," Eph. vi. 5—9. So that it is evident that every distinct family relation is dedicated or holy to God and to be used to the utmost for God. I shall have occasion to make further use anon of these texts for the particular sorts of worship, though I now make use of them as for worship in general.

Arg. V. The several sorts of solemn worship in and by christian families, are found, appointed, used, and commanded in the Scripture, therefore it may well be concluded of worship in the general; seeing the genus is in each species. But this argument brings me to the second part of my undertaking; viz. to prove the point as to some special kinds of

worship; which I the more hasten to, because in so doing I prove the general also.

II. Concerning God's worship in special, I shall speak but to two or three of the chief parts of it, which belong to families.

And, I. of teaching, under which I comprise,

1. Teaching the letter of the Scripture, (1.) By reading it. (2.) By teaching others to read it. (3.) Causing them to learn it by memory, which is a kind of catechising.

2. Teaching the sense of it.

3. Applying what is so taught by familiar reproofs, admonitions, and exhortations.

Prop. II. It is the will of God that the rulers of families should teach those that are under them the doctrine of salvation, i. e. the doctrine of God concerning salvation, and the terms on which it is to be had, and the means to be used for attaining it, and all the duties requisite on our parts in order thereunto.

Before I come to the proof, take these cautions:

1. Where I say men must thus teach, I imply they must be able to teach, and not teach before they are able; and if they be not able it is their own sin, God having vouchsafed them means for enablement. 2. Men must measure their teaching according to their abilities, and not pretend to more than they have, nor attempt that which they cannot perform, thereby incurring the guilt of proud self-conceit-ness, profanation, or other abuse of holy things. For example, men that are not able judiciously to do it, must not presume to interpret the original, or to give the sense of dark prophecies, and other obscure texts of Scripture, nor to determine controversies beyond their reach. 3. Yet may such conveniently study what more learned, able men say to such cases; and tell their families, this is the judgment of fathers, or councils, or such and such learned divines. 4. But ordinarily it is the safest, humblest, wisest, and most orderly way for the master of the family to let controversies and obscure Scriptures alone, and to teach the plain, few necessary doctrines commonly contained in catechisms, and to direct in matters of necessary practice. 5. Family teaching must stand in a subordination to ministerial teaching, as families are subordinate to churches; and therefore, (1.) Family teaching must give place to ministerial teaching, and never be set against it; you must not be hearing the master of a family, when you should be in a church hearing the pastor; and if the pastor send for servants or children to be catechised in any fit place or at any fit time, the master is not then to be doing it himself, or to hinder them, but they must go first to the pastor to be taught; also if a pastor come into a family, the master is to give place, and the family to hear him first. (2.) And therefore when any hard text or controversies fall in, the master should consult with the pastor for their exposition, unless it fall out that the master of the family be better learned in the Scripture than the pastor is, which is rare, and rarer should be, seeing unworthy ministers should be removed, and private men that are worthy should be made ministers. And the pastors should be the ablest men in the congregation. Now to the proof (remembering still that whatsoever proves it the ruler's duty to teach, must needs prove it the family's duty to learn, and to hearken to his teaching that they may learn).

Arg. I. From Deut. xi. 18—21, "Therefore shall you lay up these my words in your hearts, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes; and you shall teach them your children, speaking of

them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt write them upon the door-posts of thy house, and upon your gates; that your days may be multiplied, and the days of your children." The like words are in Deut. vi. 6—8, where it is said, "And thou shalt teach them diligently unto thy children." So Deut. iv. 9, "Teach them thy sons, and thy sons' sons."

Here there is one part of family duty, viz. teaching children the laws of God, as plainly commanded as words can express it.

Arg. II. From these texts which commend this. Gen. xviii. 18, 19, "All the nations of the earth shall be blessed in him, for I know him that he will command his children and his household after him; and they shall keep the way of the Lord;" and it was not only a command at his death what they should do when he was dead; for, 1. It cannot be imagined that so holy a man should neglect a duty all his lifetime, and perform it but at death, and be commended for that. 2. He might then have great cause to question the efficacy. 3. As God commandeth a diligent inculcating precepts on children, so no doubt it is a practice answerable to such precepts that is here commended; and it is not bare teaching, but commanding, that is here mentioned, to show that it must be an improvement of authority, as well as of knowledge and elocution.

So 2 Tim. iii. 15. From a child Timothy knew the Scripture by the teaching of his parents, as appeareth, 2 Tim. i. 5.

Arg. III. Eph. vi. 4, "Bring them up in the nurture and admonition of the Lord;" *nurture*, translated nurture, signifieth both instruction and correction, showing that parents must use both doctrine and authority, or force, with their children for the matters of the Lord; and *admonition*, translated admonition, signifieth such instruction as putteth doctrine into the mind, and chargeth it on them, and fully steth their minds therewith; and it also signifieth chiding, and sometimes correction. And it is to be noted, that children must be brought up in this; the word *terpise*, signifying carefully to nourish, importeth that as you feed them with milk and bodily food, so you must as carefully and constantly feed and nourish them with the nurture and admonition of the Lord. It is called the nurture and admonition of the Lord, because the Lord commandeth it, and because it is the doctrine concerning the Lord, and the doctrine of his teaching, and the doctrine that leadeth to him.

Arg. IV. Prov. xxii. 6, "Train up a child in the way where he should go, and when he is old he will not depart from it."

Arg. V. From all those places that charge children to hearken to the instructions of their parents, Prov. i. 8, "My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. vi. 20 is the like; and iii. 22, with many the like. Yea, the son that is stubborn and rebellious against the instruction and correction of a father or mother in gluttony, drunkenness, &c. was to be brought forth to the magistrate, and stoned to death, Deut. xxi. 18—20. Now all the scriptures that require children to hear their parents, do imply that the parents must teach their children; for there is no hearing and learning without teaching.

But lest you say that parents and children are not the whole family, (though they may be, and in Abraham's case before mentioned, the whole household is mentioned,) the next shall speak to other relations.

Arg. VI. 1 Pet. iii. 7, "Likewise, ye husbands,

dwell with them (your wives) according to knowledge;" and Eph. v. 25, 26, "Love your wives as Christ loved the church and gave himself for it, that he might sanctify and cleanse it." And this plainly implies that this knowledge must be used for the instruction and sanctification of the wife. 1 Cor. xiv. 34, 35, women must "keep silence in the church, for it is not permitted unto them to speak, but they are to be under obedience, as also saith the law. If they will learn any thing, let them ask their husbands at home." Which shows that at home their husbands must teach them.

Arg. VII. Col. iii. 22—25; Eph. vi. 5—8, "Servants must be obedient unto their masters as unto Christ, and serve them as serving the Lord Christ," and therefore ministers must command in Christ.

Arg. VIII. *A fortiori*, fellow-christians must "exhort one another daily while it is called to-day, lest any be hardened by the deceitfulness of sin;" much more must the rulers of families do so to wives, children, and servants. 1 Pet. iv. 11, "If any speak, it must be as the oracles of God;" much more to our own families. Col. iii. 16, "Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another;" and much more must a man do this to wife, children, and servants, than to those more remote.

Arg. IX. Those that are to be chosen deacons or bishops, must be such as rule their own children and their own household well, 1 Tim. iii. 4, 12. Now mark, 1. That this is one of those christian virtues which they were to have before they were made officers, therefore other christians must have and perform it as well as they. 2. It is a religious, holy governing, such as a minister is to exercise over his flock, that is here mentioned, which is in the things of God and salvation, or else the comparison or argument would not suit; ver. 5, "For if a man know not how to rule his own house, how shall he rule the church of God?" But of this more before. I would say more on this point, but I think it so clear in Scripture as to make it needless: I pass therefore to the next.

Prop. III. Family discipline is part of God's solemn worship or service appointed in his word. This is not called worship in so near a sense as some of the rest, but more remotely; yet so it may well be called, in that, 1. It is an authoritative act done by commission from God; 2. Upon such as disobey him, and as such; 3. And to his glory; yea, and it should be done with as great solemnity and reverence, as other parts of worship.

The acts of this discipline are, 1. Denying the ungodly entrance into the family. 2. Correcting; 3. Or casting out those that are in. I shall be but brief on these.

1. The first you have 2 John 10, "If there come any to you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

2. The duty of correcting, either by corporal, sensible punishment, or by withdrawing some benefit, is so commonly required in Scripture, especially towards children, that I will not stand on it, lest I speak in vain what you all know already; and how Eli suffered for neglecting it, you know.

3. The discipline of casting the wicked out of the family (servants I mean, who are separable members) you may find Psal. ci. 2, 3, 7, 8, "I will walk within my house with a perfect heart, I will set no wicked thing before mine eyes. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

Prop. IV. Solemn prayer and praises of God in and by christian families is of divine appointment.

1. For proof of this, I must desire you to look back to all the arguments which proved the dueness of worship in general, for they will yet more especially prove this sort of worship, seeing prayer and praise are most immediately and eminently called God's worship of any; (under praises I comprehend psalms of praise, and under prayer, psalms of prayer;) yet let us add some more.

Arg. I. It is God's will that christians who have fit occasions and opportunities for prayer and praises should improve them, but christian families have fit occasions and opportunities for prayer and praise, therefore it is God's will they should improve them.

The major is evident in many Scripture precepts. 1 Tim. ii. 8, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." 1 Thess. v. 17, 18, "Pray without ceasing; in every thing give thanks; for this is the will of God concerning you." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving." Col. iii. 16, 17, "Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts unto the Lord: and whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks unto God and the Father by him." Rom. xii. 12, "Continuing instant in prayer." "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given me," Eph. vi. 18. Many the like texts might be named, every one of which afford an argument for family praises most effectual.

1. If men must pray every where, (that is convenient,) then sure in their families. But, &c. *Ergo*. 2. If men must pray without ceasing, then sure in their families. 3. If men must in every thing give thanks, then sure in family mercies, and then, according to the nature of them, together. 4. If men must continue in prayer and watch in it, (for fit advantages and against impediments,) and in thanksgiving, then doubtless they must not omit the singular advantages which are administered in families. 5. If we must continue instant in prayer and supplication, &c. then doubtless in family prayer, in our families, unless that be no place and no prayer. *Object.* But this binds us no more to prayer in our families than any where else. *Ans.* Yes, it binds us to take all fit opportunities; and we have more fit opportunities in our own families than in other men's, or than in occasional meetings, or than in any ordinary societies, except the church.

And here let me tell you, that it is ignorance to call for particular express Scripture, to require praying in families, as if we thought the general commands did not comprehend this particular, and were not sufficient. God doth in much wisdom leave out of his written law the express determination of some of those circumstantialia, or the application of general precepts to some of those subjects, to which common reason and the light of nature sufficeth to determine and apply them. The Scripture giveth us the general, "Pray always with all manner of prayer in all places," that is, omit no fit advantages and opportunities for prayer. What if God had said no more than this about prayer in Scripture? It seems some men would have said, God hath not required us to pray at all, (when he requireth us to pray always,) because he tells us not when and where, and how oft, and with whom, and in what words, &c. And so they would have concluded God no where bids us pray in secret, nor pray in families, nor pray in as-

semblies, nor pray with the godly, nor with the wicked, nor pray every day, nor once a week; nor with a book, nor without a book, and therefore not at all. As if the general "Pray on all fit occasions" were nothing.

But these men must know that nature also and reason are God's light, and Providence oft determineth of such subjects and adjuncts: and the general law, and these together, do put all out of doubt. What if God telleth you, He that provideth not for his own, especially those of his household, hath denied the faith, and is worse than an infidel, and do not tell you either who are your families, and who not, nor what provision you shall make for them, what food, what clothes, or how oft they must feed, &c.; will you say God hath not bid you feed or clothe this child, or that servant? It is enough that God chargeth you to provide for your families, in the Scripture; and that in nature he tell you which are your families, and what provision to make for them, and how oft, and in what quantity, &c. And so if God bid you pray in all places, and at all times, on all occasions, (that are fit for prayer,) and experience and common reason tell you that families afford most fit times, place, and occasions for prayer, is not this enough, that there are such seasons, and opportunities, and occasions for family prayer? I refer you to the particular discoveries of them in the beginning, where I proved the dueness of worship in general to be there performed. And I refer you also to common reason itself, not fearing the contradiction of any man whose impiety hath not made him unreasonable, and prevailed against the common light of nature. This first general argument were enough, if men were not so averse to their duty that they cannot know because they will not: but let us therefore add some more.

Arg. II. If there be many blessings which the family needeth, and which they do actually receive from God, then it is the will of God that the family pray for these blessings when they need them, and give thanks for them when they have received them: but there are many blessings which the family (as conjunct) needeth and receiveth of God. Therefore the family conjunct, and not only particular members secretly, should pray for them and give thanks for them.

The antecedent is past question; 1. The continuance of the family as such in being. 2. In well being. 3. And so the preservation and direction of the essential members. 4. And the prospering of all family affairs are evident instances: and to descend to mere particulars would be needless tediousness. The consequence is proved from many scriptures, which require those that want mercies to ask them, and those that have received them to be thankful for them. *Object.* So they may do singly. *Answer.* It is not only as single persons, but as a society, that they receive the mercy; therefore not only as single persons, but as a society, should they pray and give thanks: therefore should they do it in that manner, as may be most fit for a society to do it in, and that is, together conjunctly, that it may be indeed a family sacrifice, and that each part may see that the rest join with them. And especially that the ruler may be satisfied in this, to whom the oversight of the rest is committed: to see that they all join in prayer, which in secret he cannot see, it being not fit that secret prayer should have spectators or witness, that is, should not be secret. But this I intended to make another argument by itself; which because we are fallen on it, I will add next.

Arg. III. If God hath given charge to the ruler of the family to see that the rest do worship him in

that family, then ought the ruler to cause them solemnly or openly to join in that worship. But God hath given charge to the ruler of the family, to see that the rest do worship him in that family; therefore, &c.

The reason of the consequence is, because otherwise he can with no convenience see that they do it. For, 1. It is not fit that he should stand by while they pray secretly. 2. Nor are they able vocally to do it, in most families, but have need of a leader; it being not a thing to be expected of every woman, and child, and servant, (that had wanted good education,) that they should be able to pray without a guide, so as is fit for others to hear. 3. It would take almost all the time of the ruler of many families, to go to them one after another, and stand by them while they pray, till all have done: what man in his wits can think this to be so fit a course, as for the family to join together, the ruler being the mouth?

The antecedent I prove thus: 1. The fourth commandment requireth the ruler of the family not only to see that himself sanctify the sabbath day, but also that his son and daughter, and man-servant, and maid-servant, his cattle, (that is, so far as they are capable,) yea, and the stranger that is within his gates, should do it. 2. It was committed to Abraham's charge to see that all in his family were circumcised: so was it afterwards to every ruler of a family; inso-much as the angel threatened Moses, when his son was uncircumcised. 3. The ruler of the family was to see that the "passover" was kept by every one in his family, Exod. xii. 2, 3, &c.; and so the "feast of weeks," Deut. xxvi. 11, 12. All that is said before tendeth to prove this, and much more might be said, if I thought it would be denied.

Arg. IV. If God prefer, and would have us prefer, the prayers and praises of many conjunct, before the prayers and praises of those persons dividedly, then is it his will that the particular persons of christian families should prefer conjunct prayer and praises before disjunct: but the antecedent is true, therefore so is the consequent. Or thus, take it for the same argument or another. If it be the duty of neighbours, when they have occasion and opportunity, rather to join together in praises of common concernment, than to do it dividedly, then much more is this the duty of families: but it is the duty of neighbours; therefore, &c.

In the former argument the reason of the consequence is, because that way is to be taken that God is best pleased with. The reason of the consequence in the latter is, because family members are more nearly related than neighbours, and have much more advantage and opportunity for conjunction, and more ordinary reasons to urge them to it, from the conjunction of their interest and affairs.

There is nothing needs proof but the antecedent, which I shall put past all doubt by these arguments. 1. Col. iii. 16, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." Here is one duty of praise required to be done together, and not apart only. I shall yet make further use of this text anon. 2. Acts xii. 12, "Many were gathered together praying in Mary's house, when Peter came to the door." This was not an assembly of the whole church, but a small part: they judged it better to pray together than alone. 3. Acts xx. 36, Paul prayed together with all the elders of the church of Ephesus, when he had them with him; and did not choose rather to let them pray each man alone. 4. James v. 15, 16, James commands the sick to "send for the elders of the church, and let them pray

over him, and the prayer of the faithful shall save the sick," &c. He doth not bid send to them to pray for you; but he would have them join together in doing it. 5. Church prayers are preferred before private on this ground, and we commanded not to forsake the assembling of ourselves together, Heb. x. 25. 6. Striving together in prayer is desired, Rom. xv. 30. 7. Matt. xviii. 20, "For where two or three are gathered together in my name, there am I in the midst of them." 8. Therefore Christ came among the disciples when they were gathered together, after his resurrection: and sent down the Holy Ghost when they were gathered together, Acts ii. "And they continued with one accord in prayer and supplication," Acts i. 14, 24; ii. 42. "And when they had prayed, the place was shaken where they had assembled together, and they were all filled with the Holy Ghost," &c. Acts iv. 31. 9. Is not this implied, in Christ's directing his disciples to pray in the plural number, "Our Father," &c. "Give us this day," &c. 10. The very necessity of the persons proves it, in that few societies are such but that most are unable to express their own wants so largely as to affect their hearts, so much as when others do it that are better stored with affection and expression. And this is one of God's ways for communion and communication of grace; that those that have much may help to warm and kindle those that have less. Experience telleth us the benefit of this. As all the body is not an eye or hand, so not a tongue, and therefore the tongue of the church and of the family must speak for the whole body: not but that each one ought to pray in secret too: but, (1.) There the heart without the tongue may better serve turn. (2.) They still ought to prefer conjunct prayer. And, (3.) The communion of saints is an article of our creed, which binds us to acknowledge it fit to do as much of God's work as we can in communion with the saints, not going beyond our callings, nor into confusion.

Arg. V. It is a duty to receive all the mercies that God offereth us: but for a family to have access to God in joint prayers and praises, is a mercy that God offereth them; therefore it is their duty to accept it. The major is clear in nature and Scripture, Because I have offered and ye refused, is God's great aggravation of the sin of the rebellious. "How oft would I have gathered you together, and ye would not! All the day long have I stretched out my hand," &c. To refuse an offered kindness, is contempt and ingratitude. The minor is undeniable by any christian, that ever knew what family prayers and praises were. Who dare say that it is no mercy to have such a joint access to God? Who feels not conjunction somewhat help his own affections, who makes conscience of watching his heart?

Arg. VI. Part of the duties of families are such that they apparently lose their chiefest life and excellency if they be not performed jointly; therefore they are so to be performed.

I mean, singing of psalms, which I before proved an ordinary duty of conjunct christians, therefore of families. The melody and harmony are lost by our separation, and consequently the alacrity and quickening which our affections should get by it. And if part of God's praises must be performed together, it is easy to see that the rest must be so too. (Not to speak of teaching, which cannot be done alone.)

Arg. VII. Family prayer and praises are a duty owned by the teaching and sanctifying work of the Spirit; therefore they are of God.

I would not argue backwards from the Spirit's teaching to the word's commanding, but on these two suppositions; 1. That the experiment is very gene-

ral, and undeniable. 2. That many texts of Scripture are brought already for family prayer; and that this argument is but to second them and prove them truly interpreted. The Spirit and the word do always agree: if therefore I can prove that the Spirit of God doth commonly work men's hearts to a love and savour of these duties, doubtless they are of God. Sanctification is a transcript of the precepts of the word on the heart, written out by the Spirit of God. So much for the consequence.

The antecedent consisteth of two parts; 1. That the sanctified have in them inclinations to these duties. 2. That these inclinations are from the Spirit of God. The first needs no proof, being a matter of experience. I appeal to the heart of every sound and stable christian, whether he feel not a conviction of this duty and an inclination to the performance of it. I never met with one such to my knowledge that was otherwise minded. *Object.* Many in our times are quite against family prayer, who are good christians. *Ans.* I know none of them. I confess I once thought some very good christians that now are against them, but now they appear otherwise, not only by this but by other things. I know none that cast off these duties, but they took up vile sins in their stead, and cast off other duties as well as these: let others observe and judge as they find. 2. The power of delusion may for a time make a christian forbear as unlawful, that which his very new nature is inclined to. As some think it unlawful to pray in our assemblies, and some to join in sacraments: and yet they have a spirit within them that inclineth their hearts to it still, and therefore they love it, and wish it were lawful, even when they forbear it upon a conceit that it is unlawful. And so it is possible for a time some may do by family duties: but as I expect that these ere long recover, so for my part I take all the rest to be graceless: prejudice and error as a temptation may prohibit the exercise of a duty, when yet the Spirit of God doth work in the heart an inclination to that duty in sanctifying it. 2. And that these inclinations are indeed from the Spirit is evident, 1. In that they come in with all other grace. 2. And by the same means. 3. And are preserved by the same means, standing or falling, increasing or decreasing, with the rest. 4. And are to the same end. 5. And are so generally in all the saints. 6. And so resisted by flesh and blood. 7. And so agreeable to the word, that a christian sins against his new nature, when he neglects family duties. And God doth by his Spirit create a desire after them, and an estimation of them in every gracious soul.

Arg. VIII. Family prayer and praises are a duty ordinarily crowned with admirable, divine, and special blessings: therefore it is of God; the consequence is evident. For though common, outward prosperity may be given to the wicked, who have their portion in this life, yet so is not prosperity of soul.

For the antecedent I willingly appeal to the experience of all the holy families in the world. Who ever used these duties seriously, and found not the benefits? What families be they, in which grace and heavenly-mindedness prosper, but those that use these duties? Compare in all your towns, cities, and villages, the families that read Scriptures, pray, and praise God, with those that do not, and see the difference: which of them abound more with impiety, with oaths, and cursings, and railings, and drunkenness, and whoredoms, and worldliness, &c.; and which abound most with faith, and patience, and temperance, and charity, and repentance, and hope, &c. The controversy is not hard to decide. Look to the nobility and gentry of England; see

you no difference between those that have been bred in praying families and the rest? I mean, taking them (as we say) one with another proportionably. Look to the ministers of England; is it praying families or prayerless families that have done most to the well furnishing of the universities.

Arg. IX. All churches ought solemnly to pray to God and praise him: a christian family is a church; therefore, &c.

The major is past doubt; the minor I prove from the nature of a church in general, which is a society of christians combined for the better worshipping and serving of God. I say not that a family, formally as a family, is a church; but every family of christians ought moreover, by such a combination, to be a church: yea, as christians they are so combined, seeing christianity tieth them to serve God conjunctly together in their relations. 2. Scripture expresseth it; 1 Cor. xvi. 19, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." He saith not, which meeteth in their house, but, which is in it. So Philemon 2, "And to the church in thy house." Rom. xvi. 5, "Likewise greet the church that is in their house." Col. iv. 15, "Salute the brethren that are at Laodicea, and Nymphas, and the church which is in his house." Though some learned men take these to be meant of part of the churches assembling in these houses, yet Beza, Grotius, and many others, acknowledge it to be meant of a family or domestic church, according to that of Tertullian, *ubi tres licet laici ibi ecclesia*, yet I say not that such a family church is of the same species with a particular organized church of many families. But it could not (so much as analogically) be called a church if they might not and must not pray together, and praise God together: for these therefore it fully concludeth.

Arg. X. If rulers must teach their families the word of God, then must they pray with them: but they must teach them; therefore, &c. The antecedent is fully proved by express Scripture already; see also Psal. lxxviii. 4—6. Ministers must teach from house to house; therefore rulers themselves must do it, Acts v. 42; xx. 20.

The consequence is proved good: 1. The apostles prayed when they preached or instructed christians in private assemblies, Acts xx. 36, and other places. 2. We have special need of God's assistance in reading the Scriptures, to know his mind in them, and to make them profitable to us; therefore we must seek it. 3. The reverence due to so holy a business requireth it. 4. We are commanded "in all things to make our requests known to God with prayers, supplications, and thanksgiving, and that with all manner of prayer, in all places, without ceasing;" therefore especially on such occasions as the reading of Scriptures and instructing others: and I think that few men that are convinced of the duty of reading Scripture and solemn instructing their families, will question the duty of praying for God's blessing on it, when they set upon the work. Yea, a christian's own conscience will provoke him reverently to begin all with God in the imploring of his acceptance, and aid, and blessing.

Arg. XI. If rulers of families are bound to teach their families to pray, then are they bound to pray with them: but they are bound to teach them to pray; therefore, &c.

In the foregoing argument I speak of teaching in general: here I speak of teaching to pray in special. The antecedent of the major I prove thus: 1. They are bound to bring "them up in the nurture and admonition of the Lord," Eph. vi. 4; therefore to teach them to pray and praise God; for "the nur-

ture and admonition of the Lord" containeth that. 2. They are bound to "teach them the fear of the Lord," and "train them up in the way that they should go," and that is doubtless in the way of prayer and praising God.

The consequence appeareth here to be sound, in that men cannot be well and effectually taught to pray, without praying with them, or in their hearing; therefore they that must teach them to pray, must pray with them. It is like music, which you cannot well teach any man, without playing or singing to him; seeing teaching must be by practising: and in most practical doctrines it is so in some degree.

If any question this, I appeal to experience. I never knew any man that was well taught by man to pray, without practising it before them. They that ever knew any such, may have the more colour to object; but I did not: or if they did, yet so rare a thing is not to be made the ordinary way of our endeavours, any more than we should forbear teaching men the most curious artifices by ocular demonstration, because some wits have learned them by few words, or of their own invention: they are cruel to children and servants that teach them not to pray by practice and example.

Arg. XII. From 1 Tim. iv. 3—5, "Meats which God hath created to be received with thanksgiving—for it is sanctified by the word of God and prayer."

Here mark, 1. That all our meat is to be received with thanksgiving; not only with a disposition of thankfulness. 2. That this is twice repeated here together expressly, yea, thrice in sense. 3. That God created them so to be received. 4. That it is made a condition of the goodness, that is, the blessing of the creature to our use. 5. That the creature is said to be sanctified by God's word and prayer; and so to be unsanctified to us before. 6. That the same thing which is called thanksgiving in the two former verses, is called prayer in the last; else the consequence of the apostle could not hold, when he thus argues, It is good if it be received with thanksgiving, because it is sanctified by prayer.

Hence I will draw these two arguments: 1. If families must with thanksgiving receive their meat as from God, then is the thanksgiving of families a duty of God's appointment: but the former is true, therefore so is the latter. The antecedent is plain: all must receive their meat with thanksgiving; therefore families must. They eat together; therefore they must give thanks together: and that prayer is included in thanksgiving in this text, I manifested before.

2. It is the duty of families to use means that all God's creatures may be sanctified to them: prayer is the means to be used that all God's creatures may be sanctified to them; therefore it is the duty of families to use prayer.

Arg. XIII. From 1 Pet. iii. 7, "Likewise, ye husbands, dwell with them according to knowledge, giving honour to the wife as to the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered." That prayer which is especially hindered by ignorant and unkind converse it is, that is especially meant here in this text: but it is conjunct prayer that is especially so hindered; therefore, &c. I know that secret, personal prayer is also hindered by the same causes; but not so directly and notably as conjunct prayer is. With what hearts can husband and wife join together as one soul in prayer to God, when they abuse and exasperate each other, and come hot from chidings and dissensions? This seemeth the true meaning of the text. And so, the conjunct prayer of husband and wife being proved a duty, (who sometimes con-

stitute a family,) the same reasons will include the rest of the family also.

Arg. XIV. From Col. iii. 16, 17, to iv. 4, "Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord: and whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him. Wives, submit yourselves," &c. Chap. iv. 2, "Continue in prayer, and watch in the same with thanksgiving."

Hence I may fetch many arguments for family prayers. 1. It appeareth to be family prayers principally that the apostle here speaketh of; for it is families that he speaks to: for in ver. 16, 17, he speaketh of prayer and thanksgiving; and in the next words he speaketh to each family relation, wives, husbands, children, parents, servants, masters; and in the next words, continuing his speech to the same persons, he bids them "continue in prayer, and watch in the same," &c. If neighbours are bound to speak together in psalms, and hymns, and spiritual songs, with grace in their hearts to the Lord, and to continue in prayer and thanksgiving; then families much more, who are nearer related, and have more necessities and opportunities, as is said before. 3. If whatever we do in word or deed, we must do all in the name of the Lord Jesus, giving thanks; then families must needs join in giving thanks. For they have much daily business in word and deed to be done together and asunder.

Arg. XV. From Dan. vi. 10, "When Daniel knew that the writing was signed, he went into his house, and his window being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God." Here note, 1. The nature of the duty. 2. The necessity of it. 1. If it had not been open, family prayer which Daniel here performed, how could they have known what he said? It is not probable that he would speak so loud in secret; nor is it like they would have found him at it. So great a prince would have had some servants in his outward rooms, to have stayed them before they had come so near. 2. And the necessity of this prayer is such, that Daniel would not omit it for a few days to save his life.

Arg. XVI. From Josh. xxiv. 15, "But as for me and my house, we will serve the Lord." Here note, 1. That it is a household that is here engaged: for if any would prove that it extendeth further, to all Joshua's tribe, or inferior kindred, yet his household would be most eminently included. 2. That it is the same thing which Joshua promiseth for his house, which he would have all Israel do for theirs: for he maketh himself an example to move them to it.

If households must serve the Lord, then households must pray to him and praise him: but households must serve him; therefore, &c. The consequence is proved, in that prayer and praise are so necessary parts of God's service, that no family or person can be said in general to be devoted to serve God, that are not devoted to them. Calling upon God is oft put in Scripture for all God's worship, as being a most eminent part; and atheists are described to be such as "call not upon the Lord," Psal. xiv. &c.

Arg. XVII. The story of Cornelius, Acts x. proveth that he performed family worship: for observe, 1. That, ver. 2, he is said to be "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always:"

and ver. 30, he saith, "At the ninth hour I prayed in my house:" and ver. 24, "he called together his kindred and near friends:" so ver. 11, 14, "Thou and all thy house shall be saved:" so that in ver. 2, fearing God comprehendeth prayer, and is usually put for all God's worship; therefore when he is said to fear God with all his house, it is included that he worshipped God with all his house: and that he used to do it conjunctly with them is implied, in his gathering together his kindred and friends when Peter came, not mentioning the calling together his household, as being usual and supposed. And when it is said that he prayed *in his house*, in his house, it may signify his household, as in Scripture the word is often taken. However, the circumstances show that he did it.

Arg. XVIII. From 1 Tim. iii. 4, 5, 12, "One that ruleth well his own house, having his children in subjection, with all gravity: for if a man know not how to rule his own house, how shall he take care of the church of God: let the deacons be the husbands of one wife; ruling their children and their own houses well." Here mark, that it is such a ruling of their houses, as is of the same nature as the ruling of the church, *mutatis mutandis*, and that is, a training them up in the worship of God, and guiding them therein; for the apostle maketh the defect of the one, to be a sure discovery of their unfitness for the other. Now to rule the church, is to teach and guide them as their mouth in prayer and praises unto God, as well as to oversee their lives; therefore it is such a ruling of their houses as is prerequisite to prove them fit.

They that must so rule well over their own houses, as may partly prove them not unfit to rule the church, must rule them by holy instructions, and guiding them as their mouth in the worship of God. But those mentioned 1 Tim. iii. must so rule their houses; therefore, &c.

The pastors' ruling of the church doth most consist in going before them, and guiding them in God's worship; therefore so doth the ruling of their own houses, which is made a trying qualification of their fitness hereunto. Though yet it reach not so high, nor to so many things, and the conclusion be not affirmative, He that ruleth his own house well is fit to rule the church of God; but negative, He that ruleth not his own house well, is not fit to rule the church of God; but that is because, 1. This is a lower degree of ruling, which will not prove him fit for a higher. 2. And it is but one qualification of many that are requisite. Yet it is apparent that some degree of aptitude is proved hence, and that from a similitude of the things. When Paul compareth ruling the house to ruling the church, he cannot be thought to take them to be wholly heterogeneous: he would never have said, He that cannot rule an army, or regiment, or a city, how shall he rule the church of God? I conclude therefore that this text doth show that it is the duty of masters of families, to rule well their own families in the right worshiping of God, *mutatis mutandis*, as ministers must rule the church.

Arg. XIX. If families have special necessity of family prayer conjunctly, which cannot be supplied otherwise; then it is God's will that family prayer should be in use: but families have such necessities; therefore, &c. The consequent needs no proof; the antecedent is proved by instance. Families have family necessities, which are larger than to be confined to a closet, and yet more private than to be brought still into the assemblies of the church. 1. There are many worldly occasions about their callings and relations, which it is fit for them to mention

among themselves, but unfit to mention before all the congregation. 2. There are many distempers in the hearts and lives of the members of the families, and many miscarriages, and disagreements, which must be taken up at home, and which prayer must do much to cure, and yet are not fit to be brought to the ears of the church assemblies. 3. And if it were fit to mention them all in public, yet the number of such cases would be so great, as would overwhelm the minister, and confound the public worship; nay, one half of them in most churches could not be mentioned. 4. And such cases are of ordinary occurrence, and therefore would ordinarily have all these inconveniencies.

And yet there are many such cases that are not fit to be confined to our secret prayers each one by himself; because, 1. They often so sin together, as maketh it fit that they confess and lament it together. 2. And some mercies which they receive together, it is fit they seek and give thanks for together. 3. And many works which they do together, it is fit they seek a blessing on together. 4. And the presence of one another in confession, petition, and thanksgiving, doth tend to the increase of their fervour, and warming of their hearts, and engaging them the more to duty, and against sin; and is needful on the grounds laid down before. Nay, it is a kind of family schism, in such cases, to separate from one another, and to pray in secret only; as it is church schism to separate from the church assemblies, and to pray in families only. Nature and grace delight in unity, and abhor division. And the light of nature and grace engageth us to do as much of the work of God in unity, and concord, and communion as we can.

Arg. XX. If before the giving of the law to Moses, God was worshipped in families by his own appointment, and this appointment be not yet reversed, then God is to be worshipped in families still. But the antecedent is certain; therefore so is the consequent.

I think no man denieth the first part of the antecedent; that before the flood in the families of the righteous, and after till the establishment of a priesthood, God was worshipped in families or households: it is a greater doubt whether then he had any other public worship. When there were few or no church assemblies that were larger than families, no doubt God was ordinarily worshipped in families. Every ruler of a family then was as a priest to his own family. Cain and Abel offered their own sacrifices; so did Noah, Abraham, and Jacob.

If it be objected, that all this ceased, when the office of the priest was instituted, and so deny the latter part of my antecedent, I reply, 1. Though some make a doubt of it, whether the office of the priesthood was instituted before Aaron's time, I think there is no great doubt to be made of it; seeing we find a priesthood then among other nations, who had it either by the light of nature, or by tradition from the church; and Melchizedec's priesthood (who was a type of Christ) is expressly mentioned. So that though family worship was then the most usual, yet some more public worship there was. 2. After the institution of Aaron's priesthood family-worship continued, as I have proved before; yea, the two sacraments of circumcision and the pass-over, were celebrated in families by the master of the house; therefore prayer was certainly continued in families. 3. If that part of worship that was afterward performed in synagogues and public assemblies was appropriated to them, that no whit proveth, that the part which agreed to families as such, was transferred to those assemblies. Nay, it is a certain proof

that part was left to families still, because we find that the public assemblies never undertook it. We find among them no prayer but church prayer; and not that which was fitted to families as such at all. Nor is there a word of Scripture that speaketh of God's reversing of his command or order for family prayer, or other proper family worship. Therefore it is proved to continue obligatory still.

Had I not been too long already, I should have urged to this end the example of Job, in sacrificing daily for his sons; and of Esther's keeping a fast with her maids, Esth. iv. 16. And Jer. x. 25, "Pour out thy fury on the heathen that know thee not, and on the families that call not on thy name." It is true that by "families" here is meant tribes of people, and by "calling on his name," is meant their worshipping the true God. But yet this is spoken of all tribes without exception, great and small: and tribes in the beginning (as Abraham's, Isaac's, Jacob's, &c.) were confined to families. And the argument holdeth from parity of reason to a proper family: and that calling on God's name is put for his worship, doth more confirm us, because it proveth it to be the most eminent part of worship, or else the whole would not be signified by it; at least no reason can imagine it excluded. So much for the proof of the fourth proposition.

Objections answered.

Object. I. Had it been a duty under the gospel to pray in families, we should certainly have found it more expressly required in the Scripture.

Ans. 1. I have already showed you, that it is plainly required in the Scripture: but men must not teach God how to speak, nor oblige him to make all plain to blind, perverted minds. 2. Those things which were plainly revealed in the Old Testament, and the church then held without any contradiction, even from the persecutors of Christ themselves, might well be passed over in the gospel, and taken as supposed, acknowledged things. 3. The general precepts (to "pray always,—with all prayer,—in all places," &c.) being expressed in the gospel, and the light of nature making particular application of them to families, what need there any more? 4. This reason is apparent why Scripture speaketh of it no more expressly. Before Christ's time the worship of God was less spiritual, and more ceremonial, than afterward it was; and therefore you find often mention of circumcision and sacrificing, than of prayer; and yet prayer was still supposed to concur. And after Christ's time on earth, most christian families were disturbed by persecution, and christians sold up all and lived in community: and also the Scripture history was to describe to us the state of the churches, rather than of particular families.

Object. II. Christ himself did not use to pray with his family; as appeareth by the disciples asking him to teach them to pray, and by the silence of the Scripture in this point: therefore it is no duty to us.

Ans. 1. Scripture silence is no proof that Christ did not use it. All things are not written which he did. 2. His teaching them the Lord's prayer, and their desire of a common rule of prayer, might consist with his usual praying with them: at least with his using to pray with them after that, though at first he did not use it. 3. But it is the consequence that I principally deny. (1.) Because Christ did afterwards call his servants to many duties, which he put them not on at first, as sacraments, discipline, preaching, frequenter praying, &c. especially after the coming down of the Holy Ghost. As they understood not many articles of the faith till then, so no wonder if they understood not many duties till

then; for Christ would have them thus suddenly instructed and fullier sanctified by a miracle, that their ministry might be more credible, their mission being evidently divine, and they being past the suspicion of forgery and deceit. (2.) And though it is evident that Christ did use to bless the meat, and sing hymns to God with his disciples, Luke xxii. 17, 18; Mark xiv. 22, 23, 26; Matt. xxvi. 27, 28, 30, and therefore it is very probable, prayed with them often, as John xvii.; yet it could not be expected, that he should ordinarily be their mouth in such prayers as they daily needed. His case and ours are exceedingly different. His disciples must daily confess their sins, and be humbled for them, and ask forgiveness; but Christ had none of this to do. They must pray for mortifying grace, and help against sin; but he had no sin to mortify or pray against. They must pray for the Spirit, and the increase of their imperfect graces; but Christ had fulness and perfection. They must pray for many means to these ends, and for help in using them, and a blessing on them, which he had no use for. They must give thanks for pardon and conversion, &c. which Christ had no occasion to give thanks for. So that having a High Priest so much separate from sinners, they had one that prayed for them; but not one fit to join with them as their mouth to God, in ordinary family prayers, such as they needed; as masters must do with their families.

Object. III. God doth not require either vain or abominable prayers; but family prayers are ordinarily vain and abominable; therefore, &c. The minor is proved thus:—The prayers of the wicked are abominable: most families are wicked, or have wicked persons; therefore, &c.

Answ. 1. This is confessedly nothing against the prayers of godly families. 2. The prayers of a godly master are not abominable nor vain, because of the presence of others that are ungodly. Else Christ's prayers and blessings before mentioned should have been vain or abominable, because Judas was there, who was a thief and hypocrite. And the apostles' and all ministers' prayers should be so in all such churches as those of Corinth, Galatia, Ephesus are described to have been. 3. I refer you to my "Method for Peace of Conscience," how far the prayers of the wicked are, or are not abominable. The prayers of the wicked as wicked are abominable; but not as they express their return to God, and repenting of their wickedness. It is not the abominable prayer that God commandeth, but the faithful, penitent prayer. You mistake it, as if the wicked man were not the person commanded to pray; whereas you should rather say, It is not the abominable prayer that is commanded him. He is commanded to pray such prayers as are not abominable; even as Simon Magus, Acts viii. to "repent" and "pray;" and "to seek the Lord while he may be found, and call upon him while he is near, and to forsake his way," &c. Isa. lv. 6, 7. Let the wicked pray thus, and his prayer will not be abominable. The command of praying implieth the command of repenting and departing from his wickedness: for what is it to pray for grace, but to express to God their desires of grace? (It is not to tell God a lie, by saying they desire that which they hate.) Therefore when we exhort them to pray we exhort them to such desires.

Object. IV. Many masters of families cannot pray in their families without a book, and that is unlawful.

Answ. I. If their disability be natural, as an idiot's, they are not fit to rule families; if it be moral and culpable, they are bound to use the means to overcome it; and in the mean time to use a book or form, rather than not to pray in their families at all.

Of the Frequency and Seasons of Family worship.

The last part of my work is to speak of the fit time of family worship. 1. Whether it should be every day? 2. Whether twice a day? 3. Whether morning and evening? *Answ.* 1. Ordinarily it should be every day and twice a day; and the morning and evening are ordinarily the fittest seasons. 2. But extraordinarily some greater duty may intervene, which may for that time disoblige us. And the occasions of some families may make that hour fit to one, which is unfit to another. For brevity I will join all together in the proof.

Arg. I. We are bound to take all fit occasions and opportunities to worship God. Families have daily (morning and evening) such occasions and opportunities; therefore they are bound to take them.

Both major and minor are proved before. Experience proveth that family sins are daily committed, and family mercies daily received, and family necessities daily do occur. And reason tells us, 1. That it is seasonable every morning to give God thanks for the rest of the night past. 2. And to beg direction, protection, and provisions, and blessing for the following day. 3. And that then our minds are freest from weariness and worldly care. And so reason telleth us that the evening is a fit season to give God thanks for the mercies of the day, and to confess the sins of the day, and ask forgiveness, and to pray for rest and protection in the night. As nature and reason tell us how oft a man should eat and drink, and how long he should sleep, and what clothing he should wear; and Scripture need not tell you the particulars: so if Scripture command your prayer in general, God may by providence tell you when and how oft you must pray.

Arg. II. The Lord's prayer directeth us daily to put up such prayers as belong to families; therefore, &c. "Give us this day our daily bread." It runs all in the plural number. And the reason of it will oblige families as well as individual persons.

Arg. III. From 1 Thess. v. 17, "Pray without ceasing; in all things give thanks." Col. iv. 1, 2, "Masters, give to your servants that which is just and equal, knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving." Col. iii. 17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him." Phil. iv. 6, "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God." It is easy for a man that is willing to see that less than twice a day doth not answer the command of praying "without ceasing,—continually,—in every thing—whatsoever ye do," &c; the phrases seeming to go much higher.

Arg. IV. Daniel prayed in his house thrice a day; therefore less than twice under the gospel is to us unreasonable.

Arg. V. 1 Tim. iv. 5, "She that is a widow indeed and desolate, trusteth in God, and continueth in supplications and prayer night and day." Night and day can be no less than morning and evening. And if you say, this is not family prayer, I answer, 1. It is all kind of prayer belonging to her. 2. And if it commend the less, much more the greater.

Arg. VI. From Luke vi. 14; ii. 37; xviii. 17; Acts xxvi. 7; 1 Thess. iii. 10; 2 Tim. i. 3: Rev. vii. 15; Neh. i. 6; Psal. lxxxviii. 1; Josh. i. 8; Psal. i. 2; which show that night and day Christ himself prayed, and his servants prayed, and meditated, and read the Scripture.

Arg. VII. Deut. vi. 7; xi. 19, it is expressly

commanded that parents teach their children the word of God, when they "lie down, and when they rise up;" and the parity of reason, and conjunction of the word and prayer, will prove, that they should also pray with them lying down and rising up.

Arg. VIII. For brevity sake I offer you together, Psal. cxix. 164, David praised God seven times a day; and cxlv. 2, "Every day will I bless thee." Psal. v. 3, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer to thee, and will look up:" lix. 16, "I will sing aloud of thy mercy in the morning:" lxxxviii. 13, "In the morning shall my prayer prevent thee:" xcii. 12, "It is good to give thanks unto the Lord, and to sing praises to thy name, O Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night:" cxix. 147, 148, "I prevented the dawning of the morning and cried, I hoped in thy word: mine yees prevent the night watches, that I might meditate on thy word:" cxxx. 6, "My soul waiteth for the Lord more than they that watch for the morning, I say more than they that watch for the morning." The priests were to offer "sacrifices" and "thanks to God every morning," 1 Chron. xxiii. 30; Exod. xxx. 7; xxxvi. 3; Lev. vi. 12; 2 Chron. xiii. 11; Ezek. xlvi. 13—15; Amos iv. 4. And christians are a "holy priesthood, to offer up sacrifices to God, acceptable through Jesus Christ," 1 Pet. ii. 5, 9. Expressly saith David, Psal. lv. 17, "Evening, and morning, and at noon, will I pray and cry aloud, and he shall hear my voice." So morning and evening were sacrifices and burnt offerings offered to the Lord; and there is at least equal reason that gospel worship should be as frequent: 1 Chron. xvi. 40; 2 Chron. ii. 4; xiii. 11; xxxi. 3; Ezra iii. 3; 2 Kings xvi. 15; 1 Kings xviii. 29, 36; Ezra ix. 5. And no doubt but they prayed with the sacrifices. Which David intimateth in comparing them, Psal. cxli. 2, "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice." And God calleth for prayer and praise as better than sacrifice, Psal. i. 14, 15, 23.

All these I heap together for despatch, which fully show how frequently God's servants have been wont to worship him, and how often God expecteth it. And you will all confess that it is reason that in gospel times of greater light and holiness, we should not come behind them in the times of the law; especially when Christ himself doth pray all night, that had so little need in comparison of us. And you may observe that these scriptures speak of prayer in general, and limit it not to secrecy; and therefore they extend to all prayer, according to opportunity. No reason can limit all these examples to the most secret and least noble sort of prayer. If but two or three are gathered together in his name, Christ is especially among them.

If you say, that by this rule we must as frequently pray in the church assemblies; I answer, the church cannot ordinarily so oft assemble; but when it can be without a great inconvenience, I doubt not but it would be a good work, for many to meet the minister daily for prayer, as in some rich and populous cities they may do.

I have been more tedious on this subject than a holy, hungry christian possibly may think necessary, who needeth not so many arguments to persuade him to feast his soul with God, and to delight himself in the frequent exercises of faith and love; and if I have said less than the other sort of readers shall think necessary, let them know that if they will open their eyes, and recover their appetites, and feel their sins, and observe their daily wants

and dangers, and get but a heart that loveth God, these reasons then will seem sufficient to convince them of so sweet, and profitable, and necessary a work; and if they observe the difference between praying and prayerless families, and care for their souls and communion with God, much fewer words than these may serve their turn. It is a dead, and graceless, carnal heart, that must be cured before these men will be well satisfied; a better appetite would help their reason. If God should say in general to all men, You shall eat as oft as will do you good; the sick stomach would say, Once a day, and that but a little, is enough, and as much as God requireth; when another would say, Thrice a day is little enough. A good and healthful heart is a great help, in the expounding of God's word, especially of his general commandments. That which men love not, but are weary of, they will not easily believe to be their duty. The new nature, and holy love, and desires, and experience of a sound believer, do so far make all these reasonings needless to him, that I must confess I have written them principally to convince the carnal hypocrite, and stop the mouths of wrangling enemies.

CHAPTER IV.

GENERAL DIRECTIONS FOR THE HOLY GOVERNMENT OF FAMILIES.

THE principal thing requisite to the right governing of families, is the fitness of the governors and the governed thereto, which is spoken of before in the directions for the constitution. But if persons unfit for their relations, have joined themselves together in a family, their first duty is to repent of their former sin and rashness, and presently to turn to God, and seek after that fitness which is necessary to the right discharge of the duties of their several places: and in the governors of families, these three things are of greatest necessity hereunto: I. Authority. II. Skill. III. Holiness and readiness of will.

I. Gen. Direct. Let governors maintain their authority in their families. How to keep up authority. For if once that be lost, and you are despised by those that you should rule, your word will be of no effect with them; you do but ride without a bridle; your power of governing is gone, when your authority is lost. And here you must first understand the nature, use, and extent of your authority; for as your relations are different, to your wife, your children, and your servants, so also is your authority. Your authority over your wife, is but such as is necessary to the order of your family, the safe and prudent management of your affairs, and your comfortable cohabitation. The power of love and complicated interest must do more than magisterial commands. Your authority over your children is much greater; but yet only such as, conjunct with love, is needful to their good education and felicity. Your authority over your servants is to be measured by your contract with them (in these countries where there are no slaves) in order to your service, and the honour of God. In other matters, or to other ends, you have no authority over them. For the maintaining of this your authority observe these following sub-directions.

Direct. I. Let your family understand that your authority is of God, who is the God of order, and

that in obedience to him they are obliged to obey you. There is no power but of God; and there is none that the intelligent creature can so much reverence as that which is of God. All bonds are easily broken and cast away (by the soul at least, if not by the body) which are not perceived to be divine. An enlightened conscience will say to ambitious usurpers, God I know, and his Son Jesus I know, but who are ye?

Direct. II. The more of God appeareth upon you, in your knowledge, and holiness, and unblamableness of life, the greater will your authority be in the eyes of all your inferiors that fear God. Sin will make you contemptible and vile; and holiness, being the image of God, will make you honourable. In the eyes of the faithful a "vile person is contemned; but they honour them that fear the Lord," *Psalm* xv. 4. "Righteousness exalteth a nation," (and a person,) "but sin is a reproach to any people," *Proverbs* xiv. 34. "Those that honour God he will honour, and those that despise him shall be lightly esteemed," *1 Samuel* ii. 30. They that give up themselves to "vile affections" and conversations, *Romans* i. 26, will seem vile when they have made themselves so. "Eli's sons made themselves vile by their sin," *1 Samuel* iii. 13. I know men should discern and honour a person placed in authority by God, though they are morally and naturally vile; but this is so hard that it is seldom well done. And God is so severe against proud offenders, that he usually punisheth them by making them vile in the eyes of others; at least when they are dead, and men dare freely speak of them, their names will rot, *Proverbs* x. 7. The instances of the greatest emperors in the world, both Persian, Roman, and Turkish, do tell us, that if (by whoredom, drunkenness, gluttony, pride, and especially persecution) they will make themselves vile, God will permit them, by uncovering their nakedness, to become the shame and scorn of men; and shall a wicked master of a family think to maintain his authority over others, while he rebelleth against the authority of God?

Direct. III. Show not your natural weakness by passions, or imprudent words or deeds. For if they think contemptuously of your persons, a little thing will draw them further, to despise your words. There is naturally in man so high an esteem of reason, that men are hardly persuaded that they should rebel against reason to be governed (for order's sake) by folly. They are very apt to think that rightest reason should bear rule. And therefore any silly, weak expressions, or any inordinate passions, or any imprudent actions, are very apt to make you contemptible in your inferiors' eyes.

Direct. IV. Lose not your authority by a neglect of using it. If you suffer children and servants but a little while to have the head, and to have, and say, and do what they will, your government will be but a name or image. A moderate course between a lordly rigour, and a soft subjection, or neglect of exercising the power of your place, will best preserve you from your inferiors' contempt.

Direct. V. Lose not your authority by too much familiarity. If you make your children and servants your play-fellows, or equals, and talk to them, and suffer them to talk to you, as your companions, they will quickly grow upon you, and hold their custom; and though another may govern them, they will scarce ever endure to be governed by you, but will scorn to be subject where they have once been as equal.

Of skill in governing.

II. *Gen. Direct.* Labour for prudence and skilfulness in governing. He that undertaketh to be a master

of a family, undertaketh to be their governor; and it is no small sin or folly to undertake such a place, as you are utterly unfit for, when it is a matter of so great importance. You could discern this in a case that is not your own; as if a man undertake to be a schoolmaster that cannot read or write; or to be a physician, who knoweth neither diseases nor their remedies; or to be a pilot, that cannot tell how to do a pilot's work; and why cannot you much more discern it in your own case?

Direct. I. To get the skill of holy governing, it is needful that you be well studied in the word of God; therefore God commandeth kings themselves that "they read in the law all the days of their lives," *Deuteronomy* xvii. 18, 19; and that "it depart not out of their mouths, but that they meditate in it day and night," *Joshua* i. 8. And all parents must be able to "teach it their children, and talk of it both at home and abroad, lying down and rising up," *Deuteronomy* vi. 6, 7; xi. 18, 19. All government of men is but subservient to the government of God, to promote obedience to his laws. And it is necessary that we understand the laws which all laws and precepts must give place to and subserve.

Direct. II. Understand well the different tempers of your inferiors, and deal with them as they are, and as they can bear; and not with all alike. Some are more intelligent and some more dull; some are of tender, and some of hardened, impudent dispositions; some will be best wrought upon by love and gentleness; and some have need of sharpness and severity: prudence must fit your dealings to their dispositions.

Direct. III. You must put much difference between their different faults, and accordingly suit your reprehensions. Those must be most severely rebuked that have most wilfulness, and those that are faulty in matters of greatest weight. Some faults are so much through mere disability and unavoidable frailty of the flesh, that there is but little of the will appearing in them. These must be more gently handled, as deserving more compassion than reproof. Some are habituate vices, and the whole nature is more desperately depraved than in others. These must have more than a particular correction. They must be held to such a course of life, as may be most effectual to destroy and change those habits. And some there are upright at the heart, and in the main and most momentous things, are guilty but of some actual faults; and of these, some more seldom, and some more frequent; and if you do not prudently diversify your rebukes according to their faults, you will but harden them, and miss of your ends; for there is a family justice that must not be overthrown, unless you will overthrow your families; as there is a more public justice necessary to the public good.

Direct. IV. Be a good husband to your wife, and a good father to your children, and a good master to your servants, and let love have dominion in all your government, that your inferiors may easily find, that it is their interest to obey you. For interest and self-love are the natural rulers of the world. And it is the most effectual way to procure obedience or any good, to make men perceive that it is for their own good, and to engage self-love for you; that they may see that the benefit is like to be their own. If you do them no good, but are sour, and uncourteous, and closehanded to them, few will be ruled by you.

Direct. V. If you would be skilful in governing others, learn first exactly to command yourselves. Can you ever expect to have others more at your will and government than yourselves? Is he fit to rule his family in the fear of God and a holy life,

who is unholy and feareth not God himself? Or is he fit to keep them from passion, or drunkenness, or gluttony, or lust, or any way of sensuality, that cannot keep himself from it? Will not inferiors despise such reproofs which are by yourselves contradicted in your lives? You know this true of wicked preachers; and is it not as true of other governors?

III. Gen. Direct. You must be holy persons, if you would be holy governors of your families. Men's actions follow the bent of their dispositions. They will do as they are. An enemy of God will not govern a family for God; nor an enemy of holiness (nor a stranger to it) set up a holy order in his house, and in a holy manner manage his affairs. I know it is cheaper and easier to the flesh to call others to mortification and holiness of life, than to bring ourselves to it; but yet when it is not a bare command or wish that is necessary, but a course of holy and industrious government, unholy persons (though some of them may go far) have not the ends and principles which such a work requireth.

Direct. I. To this end, be sure that your own souls be entirely subjected unto God, and that you more accurately obey his laws, than you expect any inferior should obey your commands. If you dare disobey God, why should they fear disobeying you? Can you more severely revenge disobedience, or more bountifully reward obedience, than God can do? Are you greater and better than God himself is?

Direct. II. Be sure that you lay up your treasure in heaven, and make the enjoyment of God in glory to be the ultimate commanding end, both of the affairs and government of your family, and all things else with which you are intrusted. Devote yourselves and all to God, and do all for him: do all as passengers to another world, whose business on earth is but to provide for heaven, and promote their everlasting interest. If thus you are separated unto God, you are sanctified; and then you will separate all that you have to his use and service, and this, with his acceptance, will sanctify all.

Direct. III. Maintain God's authority in your family more carefully than your own. Your own is but for his. More sharply rebuke or correct them that wrong and dishonour God, than those that wrong and dishonour yourselves. Remember Eli's sad example; make not a small matter of any of the sins, especially the great sins, of your children or servants. It is an odious thing to slight God's cause, and put up all with, It is not well done, when you are fiercely passionate for the loss of some small commodity of your own. God's honour must be greatest in your family; and his service must have the pre-eminence of yours; and sin against him, must be the most intolerable offence.

Direct. IV. Let spiritual love to your family be predominant, and let your care be greatest for the saving of their souls, and your compassion greatest in their spiritual miseries. Be first careful to provide them a portion in heaven, and to save them from whatsoever would deprive them of it; and never prefer the transitory pelf of earth, before their everlasting riches. Never be so cumbered about many things, as to forget that one thing is necessary; but choose for yourselves and them the better part, Luke x. 42.

Direct. V. Let your family neither be kept in idleness and flesh-pleasing, nor yet overwhelmed with such a multitude of business, as shall take up and distract their minds, diverting and unfitting them for holy things. Where God layeth on you a necessity of excessive labours, it must patiently and cheerfully be undergone; but when you draw them unnecessarily on yourselves for the love of riches, you

do but become the tempters and tormentors of yourselves and others; forgetting the terrible examples of them, that have this way fallen off from Christ, and pierced themselves through with many sorrows, 1 Tim. vi. 10.

Direct. VI. As much as is possible, settle a constant order of all your businesses, that every ordinary work may know its time, and confusion may not shut out godliness. It is a great assistance in every calling to do all in a set and constant order; it maketh it easy; it removeth impediments, and promoteth success; distraction in your business causeth a distraction in your minds in holy duty. Some callings I know can hardly be cast into any order or method; but others may, if prudence and diligence be used. God's service will thus be better done, and your work will be better done, to the ease of your servants, and quiet of your own minds. Foresight and skilfulness would save you abundance of labour and vexation.

CHAPTER V.

SPECIAL MOTIVES TO PERSUADE MEN TO THE HOLY GOVERNING OF THEIR FAMILIES.

If it were but well understood what benefits come by the holy governing of families, and what mischiefs come by its neglect, there would few that walk the streets among us, appear so odious as those careless, ungodly governors that know not nor mind a duty of such exceeding weight. While we lie all as overwhelmed with the calamitous fruits of this neglect, I think meet to try if, with some, the cause may be removed, by awakening sluggish souls to do their undertaken work.

Motive I. Consider that the holy government of families, is a considerable part of God's own government of the world, and the contrary is a great part of the devil's government. It hath pleased God to settle as a natural, so a political order in the world, and to honour his creatures to be the instruments of his own operations; and though he could have produced all effects without any inferior causes, and could have governed the world by himself alone without any instruments, (he being not as kings, constrained to make use of deputies and officers, because of their own natural confinement and insufficiency,) yet is he pleased to make inferior causes partakers in such excellent effects, and taketh delight in the frame and order of causes, by which his will among his creatures is accomplished. So that as the several justices in the countries do govern as officers of the king, so every magistrate and master of a family doth govern as an officer of God. And if his government by his officers be put down or neglected, it is a contempt of God himself, or rebellion against him. What is all the practical atheism, and rebellion, and ungodliness of the world, but a rejecting of the government of God? It is not against the being of God in itself considered, that his enemies rise up with malignant, rebellious opposition; but it is against God as the holy and righteous Governor of the world, and especially of themselves. And as in an army, if the corporals, sergeants, and lieutenants, do all neglect their offices, the government of the general or colonels is defeated and of little force; so if the rulers of families and other officers of God will corrupt or neglect their part of government, they do their worst to corrupt or

cast out God's government from the earth. And if God shall not govern in your families, who shall? The devil is always the governor where God's government is refused; the world and the flesh are the instruments of his government; worldliness and fleshly living are his service: undoubtedly he is the ruler of the family where these prevail, and where faith and godliness do not take place. And what can you expect from such a master?

Motive II. Consider also that an ungoverned, ungodly family is a powerful means to the damnation of all the members of it: it is the common boat or ship that hurrieth souls to hell; that is bound for the devouring gulf: he that is in the devil's coach or boat is like to go with the rest, as the driver or the boatman pleaseth. But a well-governed family is an excellent help to the saving of all the souls that are in it. As in an ungodly family there are continual temptations to ungodliness, to swearing, and lying, and railing, and wantonness, and contempt of God; so in a godly family there are continual provocations to a holy life, to faith, and love, and obedience, and heavenly-mindedness: temptations to sin are fewer there, than in the devil's shops and workhouses of sin; the authority of the governors, the conversation of the rest, the examples of all, are great inducements to a holy life. As in a well-ordered army of valiant men, every coward is so linked in by order, that he cannot choose but fight and stand to it with the rest, and in a confused rout the valiantest man is borne down by the disorder, and must perish with the rest; even so in a well-ordered, holy family, a wicked man can scarce tell how to live wickedly, but seemeth to be almost a saint, while he is continually among saints, and heareth no words that are profane or filthy, and is kept in to the constant exercises of religion, by the authority and company of those he liveth with. Oh how easy and clean is the way to heaven, in such a gracious, well-ordered family, in comparison of what it is to them that dwell in the distracted families of profane and sensual worldlings! As there is greater probability of the salvation of souls in England where the gospel is preached and professed, than in heathen or Mahometan countries; so there is a greater probability of their salvation that live in the houses and company of the godly, than of the ungodly. In one the advantages of instruction, command, example, and credit, are all on God's side; and in the other they are on the devil's side.

Motive III. A holy, well-governed family tendeth not only to the safety of the members, but also to the ease and pleasure of their lives. To live where God's law is the principal rule, and where you may be daily taught the mysteries of his kingdom, and have the Scriptures opened to you, and be led as by the hand in the paths of life; where the praises of God are daily celebrated, and his name is called upon, and where all do speak the heavenly language, and where God, and Christ, and heaven are both their daily work and recreation; where it is the greatest honour to be most holy and heavenly, and the greatest contention is, who shall be most humble, and godly, and obedient to God and their superiors, and where there is no reviling scorns at godliness, nor any profane and scurrilous talk; what a sweet and happy life is this! Is it not likeliest to heaven of any thing upon earth? But to live where worldliness, and profaneness, and wantonness, and sensuality bear all the sway, and where God is unknown, and holiness and all religious exercises are matter of contempt and scorn, and where he that will not swear and live profanely doth make himself the hatred and derision of the rest, and where men are known but

by their shape and speaking faculty to be men; nay, where men take not themselves for men but for brutes, and live as if they had no rational souls, nor any expectations of another life, nor any higher employments or delights than the transitory concerns of the flesh; what a sordid, loathsome, filthy, miserable life is this! made up by a mixture of beastly and devilish. To live where there is no communion with God, where the marks of death and damnation are written, as it were, upon the doors, in the face of their impious, worldly lives, and where no man understandeth the holy language; and where there is not the least foretaste of the heavenly, everlasting joys; what is this but to live as the serpent's seed, to feed on dust, and to be excommunicated from the face and favour of God, and to be chained up in the prison of concupiscence and malignity, among his enemies, till the judgment come that is making haste, and will render to all men according to their works.

Motive IV. A holy and well-governed family doth tend to make a holy posterity, and so to propagate the fear of God from generation to generation. It is more comfortable to have no children, than to beget and breed up children for the devil. Their natural corruption is advantage enough to Satan, to engage them to himself, and use them for his service: but when parents shall also take the devil's part, and teach their children by precepts or example how to serve him, and shall estrange them from God and a holy life, and fill their minds with false conceits and prejudice against the means of their salvation, as if they had sold their children to the devil; no wonder then if they have a black posterity, that are trained up to be heirs of hell. He that will train up children for God, must begin betimes, before sensitive objects take too deep possession of their hearts, and custom increase the pravity of their nature. Original sin is like the arched Indian fig tree, whose branches turning downwards and taking root, do all become as trees themselves: the acts which proceed from this habitual viciousness, do turn again into vicious habits: and thus sinful nature doth by its fruits increase itself: and when other things consume themselves by breeding, all that sin breedeth is added to itself, and its breeding is its feeding, and every act doth confirm the habit. And therefore no means in all the world doth more effectually tend to the happiness of souls, than wise and holy education. This dealeth with sin before it hath taken the deepest root, and boweth nature while it is but a twig: it preventeth the increase of natural pravity, and keepeth out those deceits, corrupt opinions, and carnal fantasies and lusts, which else would be serviceable to sin and Satan ever after: it delivereth up the heart to Christ betimes, or at least doth bring him a disciple to his school to learn the way to life eternal; and to spend those years in acquainting himself with the ways of God, which others spend in growing worse, and learning that which must be again unlearned, and in fortifying Satan's garrison in their hearts, and defending it against Christ and his saving grace. But of this more anon.

Motive V. A holy, well-governed family is the preparative to a holy and well-governed church. If masters of families did their parts, and sent such polished materials to the churches, as they ought to do, the work and life of the pastors of the church would be unspeakably more easy and delightful; it would do one good to preach to such an auditory, and to catechise them, and instruct them, and examine them, and watch over them, who are prepared by a wise and holy education, and understand and love the doctrine which they hear. To lay such

polished stones in the building is an easy and delightful work; how teachable and tractable will such be! and how prosperously will the labours of their pastors be laid out upon them! and how comely and beautiful the churches be, which are composed of such persons! and how pure and comfortable will their communion be! But if the churches be sties of unclean beasts; if they are made up of ignorant and ungodly persons, that savour nothing but the things of the flesh, and use to worship they know not what, we may thank ill-governed families for all this. It is long of them that ministers preach as to idiots or barbarians that cannot understand them; and that they must be always feeding their auditors with milk, and teaching them the principles and catechising them in the church, which should have been done at home: yea, it is long of them that there are so many wolves and swine among the sheep of Christ, and that holy things are administered to the enemies of holiness, and the godly live in communion with the haters of God and godliness; and that the christian religion is dishonoured before the heathen world, by the worse than heathenish lives of the professors; and the pollutions of the churches do hinder the conversion of the unbelieving world; whilst they that can judge of our religion no way but by the people that profess it, do judge of it by the lives of them that are in heart the enemies of it. When the haters of christianity and godliness are the christians by whose conversations the infidel world must judge of christianity, you may easily conjecture what judgment they are like to make. Thus pastors are discouraged, the churches defiled, religion disgraced, and infidels hardened through the impious disorder and negligence of families! What universities were we like to have, if all the grammar schools should neglect their duties, and send up their scholars untaught as they received them! and if all tutors must teach their pupils first to spell and read! Even such churches we are like to have, when every pastor must first do the work, which all the masters of families should have done, and the part of many score, or hundreds, or thousands, must be performed by one.

Motive VI. Well-governed families tend to make a happy state and commonwealth; a good education is the first and greatest work to make good magistrates and good subjects, because it tends to make good men. Though a good man may be a bad magistrate, yet a bad man cannot be a very good magistrate. The ignorance, or worldliness, or sensuality, or enmity to godliness, which grew up with them in their youth, will show itself in all the places and relations that ever they shall come into. When an ungodly family hath once confirmed them in wickedness, they will do wickedly in every state of life: when a perfidious parent hath betrayed his children into the power and service of the devil, they will serve him in all relations and conditions. This is the school from whence come all the injustice, and cruelties, and persecutions, and impieties of magistrates, and all the murmurings and rebellions of subjects: this is the soil and seminary where the seed of the devil is first sown, and where he nurseth up the plants of covetousness, and pride, and ambition, and revenge, malignity, and sensuality, till he transplant them for his service into several offices in church and state, and into all places of inferiority, where they may disperse their venom, and resist all that is good, and contend for the interest of the flesh and hell, against the interest of the Spirit and of Christ. But oh! what a blessing to the world would they be, that shall come prepared by a holy education to places of government and subjection! And how

happy is that land that is ruled by such superiors, and consisteth of such prepared subjects, as have first learnt to be subject to God and to their parents!

Motive VII. If the governors of families did faithfully perform their duties, it would be a great supply as to any defects in the pastor's part, and a singular means to propagate and preserve religion in times of public negligence or persecution. Therefore christian families are called churches, because they consist of holy persons, that worship God, and learn, and love, and obey his word. If you lived among the enemies of religion, that forbade Christ's ministers to preach his gospel, and forbade God's servants to meet in church assemblies for his worship; the support of religion, and the comfort and edification of believers, would then lie almost all upon the right performance of family duties. There masters might teach the same truth to their households, which ministers are forbidden to preach in the assemblies: there you might pray together as fervently and spiritually as you can: there you may keep up as holy converse and communion, and as strict a discipline, as you please: there you may celebrate the praises of your blessed Creator, Redeemer, and Sanctifier, and observe the Lord's day in as exact and spiritual a manner as you are able: you may there provoke one another to love and to good works, and rebuke every sin, and mind each other to prepare for death, and live together as passengers to eternal life. Thus holy families may keep up religion, and keep up the life and comfort of believers, and supply the want of public preaching, in those countries where persecutors prohibit and restrain it, or where unable or unfaithful pastors do neglect it.

Motive VIII. The duties of your families are such as you may perform with greatest peace, and least exception or opposition from others. When you go further, and would be instructing others, they will think you go beyond your call, and many will be suspicious that you take too much upon you; and if you do but gently admonish a rout of such as the Sodomites, perhaps they will say, "This one fellow came in to sojourn, and he will needs be a judge," Gen. xix. 9. But your own house is your castle; your family is your charge; you may teach them as oft and as diligently as you will. If the ungodly rabble scorn you for it, yet no sober person will condemn you, nor trouble you for it (if you teach them no evil). All men must confess that nature and Scripture oblige you to it as your unquestionable work. And therefore you may do it (among sober people) with approbation and quietness.

Motive IX. Well-governed families are honourable and exemplary unto others. Even the worldly and ungodly use to bear a certain reverence to them; for holiness and order have some witness that commendeth them, in the consciences of many that never practised them. A worldly, ungodly, disordered family, is a den of snakes, a place of hissing, railing, folly, and confusion: it is like a wilderness overgrown with briars and weeds; but a holy family is a garden of God; it is beautified with his graces, and ordered by his government, and fruitful by the showers of his heavenly blessing. And as the very sluggard, that will not be at the cost and pains to make a garden of his thorny wilderness, may yet confess that a garden is more beautiful, and fruitful, and delightful, and if wishing would do it, his wilderness should be such; even so the ungodly, that will not be at the cost and pains to order their souls and families in holiness, may yet see a beauty in those that are so ordered, and wish for the happiness of such, if they could have it without the labour and cost of self-denial. And, no doubt, the beauty

of such holy and well-governed families hath convinced many, and drawn them to a great approbation of religion, and occasioned them at last to imitate them.

Motive X. Lastly, consider, that holy, well-governed families are blessed with the special presence and favour of God. They are his churches where he is worshipped; his houses where he dwelleth: he is engaged both by love and promise to bless, protect, and prosper them, Psal. i. 3; cxxviii. It is safe to sail in that ship which is bound for heaven, and where Christ is the pilot. But when you reject his government, you refuse his company, and condemn his favour, and forfeit his blessing, by despising his presence, his interest, and his commands.

So that it is an evident truth, that most of the mischiefs that now infest or seize upon mankind throughout the earth, consist in, or are caused by, the disorders and ill-governedness of families. These are the schools and shops of Satan, from whence proceed the beastly ignorance, lust, and sensuality, the devilish pride, malignity, and cruelty against the holy ways of God, which have so unmanned the progeny of Adam. These are the nests in which the serpent doth hatch the eggs of covetousness, envy, strife, revenge, of tyranny, disobedience, wars, and bloodshed, and all the leprosy of sin that hath so odiously contaminated human nature, and all the miseries by which they make the world calamitous. Do you wonder that there can be persons and nations so blind and barbarous as we read of the Turks, Tartarians, Indians, and most of the inhabitants of the earth? A wicked education is the cause of all, which finding nature depraved, doth subliminate and increase the venom which should by education have been cured; and from the wickedness of families doth national wickedness arise. Do you wonder that so much ignorance, and voluntary deceit, and obstinacy in errors, contrary to all men's common senses, can be found among professed christians, as great and small, high and low, through all the papal kingdoms, do discover? Though the pride, and covetousness, and wickedness of a worldly, carnal clergy, is a very great cause, yet the sinful negligence of parents and masters in their families is as great, if not much greater than that. Do you wonder that even in the reformed churches, there can be so many unreformed sinners, of beastly lives, that hate the serious practice of the religion which themselves profess? It is ill education in ungodly families that is the cause of all this. Oh therefore how great and necessary a work is it, to cast salt into these corrupted fountains! Cleanse and cure these vitiated families, and you may cure almost all the calamities of the earth. To tell what the emperors and princes of the earth might do, if they were wise and good, to the remedy of this common misery, is the idle talk of those negligent persons, who condemn themselves in condemning others. Even those rulers and princes that are the pillars and patrons of heathenism, Mahometanism, popery, and ungodliness in the world, did themselves receive that venom from their parents, in their birth and education, which inclineth them to all this mischief. Family reformation is the easiest and the most likely way to a common reformation; at least to send many souls to heaven, and train up multitudes for God, if it reach not to national reformation.

CHAPTER VI.

MORE SPECIAL MOTIVES FOR A HOLY AND CAREFUL EDUCATION OF CHILDREN.

BECAUSE the chief part of family care and government consisteth in the right education of children, I shall adjoin here some more special motives to quicken considerate parents to this duty; and though most that I have to say for it be already said in my "Saints' Rest," part iii. chap. 14. sect. 11, &c. and therefore shall be here omitted, yet something shall be inserted, lest the want here should appear too great.

Motive I. Consider how deeply nature itself doth engage you to the greatest care and diligence for the holy education of your children. They are, as it were, parts of yourselves, and those that nature teacheth you to love and provide for, and take most care for, next yourselves; and will you be regardless of their chief concerns? and neglective of their souls? Will you no other way show your love to your children, than every beast or bird will to their young, to cherish them till they can go abroad and shift for themselves, for corporal sustenance? It is not dogs or beasts that you bring into the world, but children that have immortal souls; and therefore it is a care and education suitable to their natures which you owe them; even such as conduceth most effectually to the happiness of their souls. Nature teacheth them some natural things without you, as it doth the bird to fly; but it hath committed it to your trust and care to teach them the greatest and most necessary things: if you should think that you have nothing to do but to feed them, and leave all the rest to nature, then they would not learn to speak; and if nature itself would condemn you, if you teach them not to speak, it will much more condemn you, if you teach them not to understand both what they ought to speak and do. They have an everlasting inheritance of happiness to attain; and it is that which you must bring them up for. They have an endless misery to escape; and it is that which you must diligently teach them. If you teach them not to escape the flames of hell, what thanks do they owe you for teaching them to speak and go? If you teach them not the way to heaven, and how they may make sure of their salvation, what thanks do they owe you for teaching them how to get their livings a little while in a miserable world? If you teach them not to know God, and how to serve him, and be saved, you teach them nothing, or worse than nothing. It is in your hands to do them the greatest kindness or cruelty in all the world: help them to know God and to be saved, and you do more for them than if you helped them to be lords or princes: if you neglect their souls, and breed them in ignorance, worldliness, ungodliness, and sin, you betray them to the devil, the enemy of souls, even as truly as if you sold them to him; you sell them to be slaves to Satan; you betray them to him that will deceive them and abuse them in this life, and torment them in the next. If you saw but a burning furnace, much more the flames of hell, would you not think that man or woman more fit to be called a devil than a parent, that could find in their hearts to cast their child into it, or to put him into the hands of one that would do it? What monsters then of inhumanity are you, that read in Scripture which is the way to hell, and who they be that God will deliver up to Satan, to be tormented by him; and yet will bring up your children in that very way, and will not take pains to save them from it! What a stir do you make to provide them

food and raiment, and a competent maintenance in the world when you are dead! and how little pains take you to prepare their souls for the heavenly inheritance! If you seriously believe that there are such joys or torments for your children (and yourselves) as soon as death removeth you hence, is it possible that you should take this for the least of their concerns, and make it the least and last of your cares, to assure them of an endless happiness? If you love them, show it in those things on which their everlasting welfare doth depend. Do not say you love them, and yet lead them unto hell. If you love them not, yet be not so unmerciful to them as to damn them: it is not your saying, God forbid, and we hope better, that will make it better, or be any excuse to you. What can you do more to damn them, if you studied to do it as maliciously as the devil himself? You cannot possibly do more, than to bring them up in ignorance, carelessness, worldliness, sensuality, and ungodliness. The devil can do nothing else to damn either them or you, but by tempting to sin, and drawing you from godliness. There is no other way to hell. No man is damned for any thing but this. And yet will you bring them up in such a life, and say, God forbid, we do not desire to damn them? but it is no wonder; when you do by your children but as you do by yourselves. Who can look that a man should be reasonable for his child, that is so unreasonable for himself? or that those parents should have any mercy on their children's souls, that have no mercy on their own? You desire not to damn yourselves, but yet you do it, if you live ungodly lives: and so you will do by your children, if you train them up in ignorance of God, and in the service of the flesh and world. You do like one that should set fire on his house and say, God forbid, I intend not to burn it: or like one that casteth his child into the sea, and saith, he intendeth not to drown him; or traineth him up in robbing and thievery, and saith, he intendeth not to have him hanged; but if you intend to make a thief of him, it is all one in effect, as if you intended his hanging; for the law determineth it, and the judge will intend it. So if you intend to train up your children in ungodliness, as if they had no God nor souls to mind, you may as well say, you intend to have them damned. And were not an enemy, yea, is not the devil more excusable, for dealing thus cruelly by your children, than you that are their parents, that are bound by nature to love them, and prevent their misery? It is odious in ministers that take the charge of souls, to betray them by their negligence, and be guilty of their everlasting misery; but in parents it is more unnatural, and therefore more inexcusable.

Motive II. Consider that God is the Lord and Owner of your children, both by the title of creation and redemption: therefore in justice you must resign them to him, and educate them for him. Otherwise you rob God of his own creatures, and rob Christ of those for whom he died, and this to give them to the devil, the enemy of God and them. It was not the world, the flesh, or the devil that created them, or redeemed them, but God; and it is not possible for any right to be built upon a fuller title, than to make them of nothing, and redeem them from a state far worse than nothing. And after all this, shall the very parents of such children steal them from their absolute Lord and Father, and sell them to slavery and torment?

Motive III. Remember that in their baptism you did dedicate them to God; you entered them into a solemn vow and covenant, to be wholly his, and to live to him. Therein they renounced the flesh, the world, and the devil; therein you promised to bring

them up virtuously, to lead a godly and christian life, that they might obediently keep God's holy will and commandments, and walk in the same all the days of their lives. And after all this, will you break so solemn a promise, and cause them to break such a vow and covenant, by bringing them up in ignorance and ungodliness? Did you understand and consider what you then did? how solemnly you yourselves engaged them in a vow to God, to live a mortified and a holy life? And will you so solemnly do that in an hour, which all their life after with you, you will endeavour to destroy?

Motive IV. Consider how great power the education of children hath upon all their following lives; except nature and grace, there is nothing that usually doth prevail so much with them. Indeed the obstinacy of natural viciousness doth often frustrate a good education; but if any means be like to do good, it is this; but ill education is more constantly successful, to make them evil. This cherisheth those seeds of wickedness which spring up when they come to age; this maketh so many to be proud, and idle, and flesh-pleasers, and licentious, and lustful, and covetous, and all that is naught. And he hath a hard task that cometh after to root out these vices, which an ungodly education hath so deeply radicated. Ungodly parents do serve the devil so effectually in the first impressions on their children's minds, that it is more than magistrates and ministers and all reforming means can afterwards do to recover them from that sin to God. Whereas if you would first engage their hearts to God by a religious education, piety would then have all those advantages that sin hath now. Prov. xxii. 6, "Train up a child in the way he should go, and when he is old he will not depart from it." The language which you teach them to speak when they are children, they will use all their life after, if they live with those that use it. And so the opinions which they first receive, and the customs which they are used to at first, are very hardly changed afterward. I doubt not to affirm, that a godly education is God's first and ordinary appointed means, for the begetting of actual faith, and other graces, in the children of believers: many may have seminal grace before, but they cannot sooner have actual faith, repentance, love, or any grace, than they have reason itself in act and exercise. And the preaching of the word by public ministers is not the first ordinary means of grace, to any but those that were graceless till they come to hear such preaching; that is, to those on whom the first appointed means hath been neglected, or proved in vain: that is, it is but the second means, to do that which was not done by the first. The proof is undeniable; because God appointeth parents diligently to teach their children the doctrine of his holy word, before they come to the public ministry: parents' teaching is the first teaching; and parents' teaching is for this end, as well as public teaching, even to beget faith, and love, and holiness; and God appointeth no means to be used by us, on which we may not expect his blessing. Therefore it is apparent, that the ordinary appointed means for the first actual grace, is parents' godly instruction and education of their children. And public preaching is appointed for the conversion of those only that have missed the blessing of the first appointed means. Therefore if you deny your children religious education, you deny them the first appointed means of their actual faith and sanctification; and then the second cometh upon disadvantage.

Motive V. Consider also how many and great are your advantages above all others for your children's

good. As, 1. Nothing doth take so much with any one, as that which is known to come from love: the greater love is discerned in your instruction, the greater success may you expect. Now your children are more confident of their parents' love, than of any others; whether ministers and strangers speak to them in love, they cannot tell; but of their parents' love they make no doubt. 2. And their love to you is as great a preparative to your success. We all hearken to them that we dearly love, with greater attention and willingness than to others. They love not the minister as they do their parents. 3. You have them in hand betimes, before they have received any false opinions or bad impressions; before they have any sin but that which was born with them: you are to make the first impressions upon them; you have them while they are most teachable, and flexible, and tender, and make least resistance against instruction; they rise not up at first against your teaching with self-conceitedness and proud objections. But when they come to the minister, they are as paper that is written on or printed before, unapt to receive another impression; they have much to be untaught, before they can be taught; and come with proud and stiff resistance, to strive against instruction, rather than readily to receive it. 4. Your children do wholly depend on you for their present maintenance, and much for their future livelihood and portions; and therefore they know that it is their interest to obey and please you; and as interest is the common bias of the world, so is it with your children; you may easilier rule them that have this handle to hold them by, than any other can do that have not this advantage. They know they serve you not for nought. 5. Your authority over your children is most unquestionable. They will dispute the authority of ministers, yea, and of magistrates, and ask them who gave them the power to teach them, and to command them? But the parents' authority is beyond all dispute. They will not call you tyrants or usurpers, nor bid you prove the validity of your ordination, or the uninterruptedness of your succession. Therefore father and mother, as the first natural power, are mentioned rather than kings or queens in the fifth commandment. 6. You have the power of the rod to force them. Prov. xxii. 15, "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." And your correction will be better understood to come from love, than that of the magistrate or any other. 7. You have best opportunity to know both the diseases and temperature of your children; which is a great advantage for the choosing and applying of the best remedy. 8. You have opportunity of watching over them, and discerning all their faults in time; but if a minister speak to them, he can know no more what fault to reprehend, than others tell him, or the party will confess. You may also discern what success your former exhortations had, and whether they amend or still go on in sin, and whether you should proceed to more severe remedies. 9. You have opportunity of speaking to them in the most familiar manner; which is better understood than the set speech of a minister in the pulpit, which few of them mark or understand. You can quicken their attention by questions which put them upon answering you, and so awaken them to a serious regard of what you say. 10. You are so frequently with them, that you can repeat your instructions, and drive them home, that what is not done at one time, may be done at another; whereas other men can seldom speak to them, and what is so seldom spoken is easily neglected or forgotten. 11. You have power to place them under the best

means, and to remove many impediments out of their way which usually frustrate other men's endeavours. 12. Your example is near them and continually in their sight, which is a continual and powerful sermon. By all these advantages God hath enabled you, above all others, to be instruments of your children's good, and the first and greatest promoters of their salvation.

Motive VI. Consider how great a comfort it would be to you, to have your children such as you may confidently hope are the children of God, being brought to know him, and love, and serve him, through your own endeavours in a pious education of them. 1. You may love your children upon a higher account than as they are yours; even as they are God's, adorned with his image, and quickened with a divine celestial life; and this is to love them with a higher kind of love, than mere natural affection is. It would rejoice you to see your children advanced to be lords or princes; but oh how much greater cause of joy is it, to see them made the members of Christ, and quickened by his Spirit, and sealed up for life eternal! 2. When once your children are made the children of God, by the regeneration of the Spirit, you may be much more free from care and trouble for them than before. Now you may boldly trust them on the care of their heavenly Father, who is able to do more for them than you are able to desire: he loveth them better than you can love them; he is bound by promise to protect them, and provide for them, and to see that all things work together for their good. He that clotheth the lilies of the fields, and suffereth not the young lions or ravens to be unprovided for, will provide convenient food for his own children (though he will have you also do your duty for them, as they are your children). While they are the children of Satan, and the servants of sin, you have cause to fear, not only lest they be exposed to miseries in this world, but much more lest they be snatched away in their sin to hell: your children, while they are ungodly, are worse than among wolves and tigers. But when once they are renewed by the Spirit of Christ, they are the charge of all the blessed Trinity, and under God the charge of angels: living or dying they are safe; for the eternal God is their portion and defence. 3. It may be a continual comfort to you to think what a deal of drudgery and calamity your child is freed from: to think how many oaths he would have sworn, and how many lies and curses he would have uttered, and how beastly and fleshly a life he would have lived, how much wrong he would have done to God and men, and how much he would have pleased the devil, and what torments in hell he must have endured as the reward of all; and then to think how mercifully God hath prevented all this; and what service he may do God in the world, and finally live with Christ in glory: what a joy is this to a considering, believing parent, that taketh the mercies of his children as his own! 4. Religion will teach your children to be more dutiful to yourselves, than nature can teach them. It will teach them to love you, even when you have no more to give them, as well as if you had the wealth of all the world: it will teach them to honour you, though you are poor and contemptible in the eyes of others. It will teach them to obey you, and if you fall into want, to relieve you according to their power: it will fit them to comfort you in the time of your sickness and distress; when ungodly children will be as thorns in your feet or eyes, and cut your hearts, and prove a greater grief than any enemies to you. A gracious child will bear with your weaknesses, when a Ham

will not cover his father's nakedness: a gracious child can pray for you, and pray with you, and be a blessing to your house; when an ungodly child is fitter to curse, and prove a curse, to those he lives with. 5. And is it not an exceeding joy to think of the everlasting happiness of your child? and that you may live together in heaven for ever? when the foreseen misery of a graceless child may grieve you whenever you look him in the face. 6. Lastly, it will be a great addition to your joy, to think that God blessed your diligent instructions, and made you the instrument of all that good that is done upon your children, and of all that good that is done by them, and of all the happiness they have for ever. To think that this was conveyed to them by your means, will give you a larger share in the delights of it.

Motive VII. Remember that your children's original sin and misery is by you; and therefore, in justice, you that have undone them, are bound to do your best to save them. If you had but conveyed a leprosy, or some hereditary disease, to their bodies, would you have not done your best to cure them? Oh that you could do them but as much good as you do them hurt! It is more than Adam's sin that runneth down into the natures of your children, yea, and that bringeth judgments on them; and even Adam's sin cometh not to them but by you.

Motive VIII. Lastly, Consider what exceeding great need they have of the utmost help you can afford them. It is not a corporal disease, an easy enemy, a tolerable misery, that we call unto you for their help; but it is against sin, and Satan, and hell-fire. It is against a body of sin; not one, but many; not small, but pernicious, having seized on the heart; deep-rooted sins, that are not easily plucked up. All the teaching, and diligence, and watchfulness that you can use, is little enough, and may prove too little. They are obstinate vices that have possessed them; they are not quickly nor easily cast out; and the remnants and roots are apt to be still springing up again, when you thought they had been quite destroyed: oh then what wisdom and diligence is requisite to so great and necessary a work!

And now let me seriously speak to the hearts of those careless and ungodly parents, that neglect the holy education of their children: yea, and to those professors of godliness, that slubber over so great a work with a few customary formal duties and words, that are next to a total omission of it. Oh be not so unmerciful to the souls that you have helped to bring into the world! Think not so basely of them, as if they were not worth your labour. Make not your children so like your beasts, as to make no provision but only for their flesh. Remember still that it is not beasts, but men, that you have begotten and brought forth: educate them then and use them as men, for the love and obedience of their Maker: oh pity and help the souls that you have defiled and undone! Have mercy on the souls that must perish in hell, if they be not saved in this day of salvation! Oh help them that have so many enemies to assault them! Help them that have so many temptations to pass through; and so many difficulties to overcome; and so severe a judgment to undergo! Help them that are so weak, and so easily deceived and overthrown! Help them speedily while your advantages continue; before sin have hardened them, and grace have forsaken them, and Satan place a stronger garrison in their hearts. Help them while they are tractable, before they are grown up to despise your help; before you and they are separated asunder, and your opportunities be at an end. You think not your pains from year to year too much to make pro-

vision for their bodies: oh be not cruel to their souls! Sell them not to Satan, and that for nought! Betray them not by your ungodly negligence to hell. Or if any of them will perish, let it not be by you, that are so much bound to do them good: the undoing of your children's souls is a work much fitter for Satan, than for their parents. Remember how comfortable a thing it is, to work with Christ for the saving of souls. You think the calling of ministers honourable and happy; and so it is, because they serve Christ in so high a work: but if you will not neglect it, you may do for your children more than any minister can do. This is your preaching place; here God calleth you to exercise your parts, even in the holy instruction of your families: your charge is small in comparison of the minister's, he hath many hundred souls to watch over, that are scattered all abroad the parish; and will you think it much to instruct and watch over those few of your own that are under your roof? You can speak odiously of unfaithful, soul-betraying ministers; and do you not consider how odious a soul-betraying parent is? If God intrust you but with earthly talents, take heed how you use them, for you must be accountable for your trust; and when he hath intrusted you with souls, even your children's souls, will you betray them? If any rulers should but forbid you the instructing and well-governing of your families, and restrain you by a law, as they would have restrained Daniel from praying in his house, Dan. vi. then you would think them monsters of impiety and inhumanity; and you would cry out of a satanical persecution, that would make men traitors to their children's souls, and drive away all religion from the earth. And yet how easily can you neglect such duties, when none forbid them you, and never accuse yourselves of any such horrid impiety or inhumanity? What hypocrisy and blind partiality is this! Like a lazy minister that would cry out of persecution, if he were silenced by others, and yet will not be provoked to be laborious, but ordinarily by his slothfulness silence himself, and make no such matter of it. Would it be so heinous a sin in another to restrain you? and is it not as heinous for you, that are so much obliged to it, voluntarily to restrain yourselves? O then deny not this necessary diligence to your necessitous children, as you love their souls, as you love the happiness of the church or commonwealth, as you love the honour and interest of Christ, and as you love your present and everlasting peace. Do not see your children the slaves of Satan here, and the firebrands of hell for ever, if any diligence of yours may contribute to prevent it. Do not give conscience such matter of accusation against you, as to say, All this was long of thee! If thou hadst instructed them diligently, and watched over them, and corrected them, and done thy part, it is like they had never come to this. You till your fields; you weed your gardens; what pains take you about your grounds and cattle! and will you not take more for your children's souls? Alas, what creatures will they be if you leave them to themselves! how ignorant, careless, rude, and beastly! Oh what a lamentable case have ungodly parents brought the world into! Ignorance and selfishness, beastly sensuality, and devilish malignity, have covered the face of the earth as a deluge, and driven away wisdom, and self-denial, and piety, and charity, and justice, and temperance almost out of the world, confining them to the breasts of a few obscure, humble souls, that love virtue for virtue's sake, and look for their reward from God alone, and expect that by abstaining from iniquity they make themselves a prey to wolves, Isa. lix. 15. Wicked education hath unmanned the

world, and subdaed it to Satan, and make it almost like to hell. O do not join with the sons of Belial in this unnatural, horrid wickedness!

CHAPTER VII.

THE MUTUAL DUTIES OF HUSBANDS AND WIVES TOWARDS EACH OTHER.

It is the pernicious subversion of all societies, and so of the world, that selfish, ungodly persons enter into all relations with a desire to serve themselves there, and fish out all that gratifieth their flesh, but without any sense of the duty of their relation. They bethink them what honour, or profit, or pleasure their relation will afford them, but not what God and man require or expect from them.* All their thought is, what they shall have, but not what they shall be and do. They are very sensible what others should be and do to them; but not what they should be and do to others. Thus it is with magistrates, and with people, with too many pastors and their flocks, with husbands and wives, with parents and children, with masters and servants, and all other relations. Whereas our first care should be to know and perform the duties of our relations, and please God in them, and then look for his blessing by way of encouraging reward. Study and do your parts, and God will certainly do his.

Direct. I. The first duty of husbands is to love their wives (and wives their husbands) with a true, entire, conjugal love. Eph. v. 25, 28, 29, 33, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—So ought men to love their wives as their own bodies; he that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.—Let every one of you in particular so love his wife, even as himself." See Gen. ii. 24. It is a relation of love that you have entered. God hath made it your duty for your mutual help and comfort; that you may be as willing and ready to succour one another, as the hand is to help the eye or other fellow-member, and that your converse may be sweet, and your burdens easy, and your lives may be comfortable. If love be removed but for an hour between husband and wife, they are so long as a bone out of joint; there is no ease, no order, no work well done, till they are restored and set in joint again. Therefore be sure that conjugal love be constantly maintained.

Sub-directions to maintain conjugal love. The sub-directions for maintaining conjugal love are such as these.

Direct. I. Choose one at first that is truly amiable, especially in the virtues of the mind. 2. Marry not till you are sure that you can love entirely. Be not drawn for sordid ends, to join with one that you have but ordinary affections for. 3. Be not too hasty, but know beforehand all the imperfections, which may tempt you afterwards to loathing. But if these duties have been sinfully neglected, yet, 4. Remember that justice commandeth you to love one that hath, as it were, forsaken all the world for you, and is contented to be the companion of your labours and sufferings, and be an equal sharer in all conditions with you, and that must be your companion until death. It is worse than barbarous inhumanity to entice such a one into a bond of love, and society with you, and then to say, you cannot

love her. This was by perfidiousness to draw her into a snare to her undoing. What comfort can she have in her converse with you, and care, and labour, and necessary sufferings, if you deny her conjugal love? Especially, if she deny not love to you, the inhumanity is the greater. 5. Remember that women are ordinarily affectionate, passionate creatures, and as they love much themselves, so they expect much love from you. And when you joined yourself to such a nature, you obliged yourself to answerable duty: and if love cause not love, it is ungrateful and unjust contempt. 6. Remember that you are under God's command; and to deny conjugal love to your wives, is to deny a duty which God hath urgently imposed on you. Obedience therefore should command your love. 7. Remember that you are relatively, as it were, one flesh; you have drawn her to forsake father and mother, to cleave to you; you are conjoined for procreation of such children as must bear the image and nature of you both; your possessions and interests are in a manner the same. And therefore such nearness should command affection; they that are as yourselves, should be most easily loved as yourselves. 8. Take more notice of the good, that is in your wives, than of the evil. Let not the observation of their faults make you forget or overlook their virtues. Love is kindled by the sight of love or goodness. 9. Make not infirmities to seem odious faults, but excuse them as far as lawfully you may, by considering the frailty of the sex, and of their tempers, and considering also your own infirmities, and how much your wives must bear with you. 10. Stir up that most in them into exercise which is best, and stir not up that which is evil; and then the good will most appear, and the evil will be as buried, and you will easier maintain your love. There is some uncleanness in the best on earth; yet if you will be daily stirring in the filth, no wonder if you have the annoyance; and for that you may thank yourselves: draw out the fragrance of that which is good and delectable in them, and do not by your own imprudence or peevishness stir up the worst, and then you shall find that even your faulty wives will appear more amiable to you. 11. Overcome them with love; and then whatever they are in themselves, they will be loving to you, and consequently lovely. Love will cause love, as fire kindleth fire. A good husband is the best means to make a good and loving wife. Make them not froward by your froward carriage, and then say, we cannot love them. 12. Give them examples of amiableness in yourselves; set them the pattern of a prudent, lowly, loving, meek, self-denying, patient, harmless, holy, heavenly life. Try this a while, and see whether it will not shame them from their faults, and make them walk more amiably themselves.

Direct. II. Another duty of husbands and wives is, cohabitation and (where age prohibiteth not) a sober and modest conjunction for procreation: avoiding lasciviousness, unseasonableness, and whatever tendeth to corrupt the mind, and make it vain and filthy, and hinder it from holy employment. And therefore lust must not be cherished in the married; but the mind be brought to a moderate, chaste, and sober frame; and the remedy must not be turned into an increase of the disease, but used to extinguish it. For if the mind be left to the power of lust, and only marriage trusted to for the cure, with many it will be found an insufficient cure; and lust will rage still as it did before, and will be so much the more desperate and your case the more miserable, as your sin prevaleth against the remedy. Yet marriage being appointed for a remedy against lust, for the avoiding all unlawful congress, the apostle hath plainly de-

* Gen. ii. 18; Prov. xviii. 22.

scribed your duty; 1 Cor. vii. 2—5, "It is good for a man not to touch a woman: nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband; let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud you not one the other, except it be with consent for a time, that you may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency." Therefore those persons live contrary to the nature of their relation, who live a great part of their lives asunder, as many do for worldly respects; when they have several houses, possessions, or trades, and the husband must live at one, and the wife at another, for their commodity sake; and only come together once in a week, or in many weeks: when this is done without great necessity, it is a constant violation of their duties. And so it is for men to go trade or live beyond sea, or in another land, and leave their wives behind them; yea, though they have their wives' consent; it is an unlawful course, except in a case of mere necessity, or public service, or when they are able on good grounds to say, that the benefits are like to be greater to soul and body than the loss; and that they are confirmed against the danger of incontinence. The offices which husband and wife are bound to perform for one another are such as, for the most part, suppose their cohabitation, like the offices of the members of the body for each other, which they cannot perform if they be dismembered and divided.

Direct. III. Abhor not only adultery itself, but all that tendeth to unchasteness and the violation of your marriage-covenant.^b Adultery is so contrary to the conjugal bond and state of life, that though *de facto* it do not actually dissolve the bond, and nullify the marriage; yet it so far disobligeth the wronged innocent party, that *de jure* it is to such a sufficient ground to warrant a divorce. And God required that it be punished by death, Lev. xx. 10. When lust is the chiefest cause of marriage, and when married persons live not in the fear of God, but pamper the flesh and live licentiously, no wonder if marriage prove an insufficient remedy against such cherished lust. Such carnal, beastly persons are still casting fuel on the fire; by wanton, unbridled thoughts and speeches, by gluttony, drinking, sports, and idleness, by vain, enticing company, and not avoiding occasions, opportunities, and temptations, they burn as much when they are married as they did before. And the devil that bloweth up this fire in their flesh, doth conduct and accommodate them in the satisfying of their lusts; so that their brutish concupiscence is like a fire burning in the sea; water itself will not quench it. One woman will not satisfy their bestiality; and perhaps they loathe their own wives, and run after others, though their own (in the eye of any impartial man) be the more comely and amiable, and their whores be never so deformed, or impudent, filthy lumps of dirt. So that one would think that they had no other reason to love and follow such unlovely things, but only because that God forbiddeth it; as if the devil did it to show his power over them, that he can make them do that, as in despite of God, which else they would abhor themselves. When once their sensuality and their forsaking of God, hath provoked God to forsake them, and give them

up to the rage of that sensuality, an unclean spirit sometimes takes possession of them, and wholly inclineth them to wallow in uncleanness: they can scarce look a comely person in the face, that is of the other sex, but unclean thoughts are rising in their hearts; they think of filthiness when they are alone; they dream of filthiness in the night; they talk of filthiness with others: the tongues of the dogs that licked Lazarus his sores, were not used in such a filthy employment as theirs are. "They are as fed horses in the morning; every one neigheth after his neighbour's wife," Jer. v. 8. "They declare their sin as Sodom, and hide it not," Isa. iii. 9. And usually when they are given over to this filthy sin, it utterly debaucheth their consciences, and maketh them like blocks or beasts, insensible of their misery and the wrath of God, and given over to all other villanies, and even to hate and persecute godliness, if not civility itself.^c Some few adulterers I have known, that sin so much against their consciences, that they live in continual despair; tormented in the sense of their own unhappiness, and yet sinning still, as if the devil would make them a derision: and yet these are the better sort, because there is some testimony for a better life remaining in their minds; but others of them "being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness," Eph. iv. 19. "They have eyes full of adultery that cannot cease from sin—as natural brute beasts that are made to be taken and destroyed," 2 Pet. ii. 10—12. Take heed therefore of the causes of this odious sin, and of all appearance of it; suffer not your eye or thought to go after a stranger, nor to begin a breach in your covenant and conjugal fidelity.

Direct. IV. Husband and wife must take delight in the love, and company, and converse of each other. There is nothing that man's heart is so inordinately set upon as delight; and yet the lawful delight allowed them by God, they can turn into loathing and disdain. The delight which would entangle you in sin, and turn you from your duty and from God, is it that is forbidden you: but this is a delight that is helpful to you in your duty, and would keep you from sin. When husband and wife take pleasure in each other, it uniteth them in duty, it helpeth them with ease to do their work, and bear their burdens; and is not the least part of the comfort of the married state. "Rejoice with the wife of thy youth, as the loving hind and pleasant roe: let her breasts satisfy thee at all times, and be thou ravished always with her love," Prov. v. 18, 19. Therefore a wife is called "The desire of the eyes," Ezek. xxiv. 16. Avoid therefore all things that may represent you unpleasant or unlovely to each other; and use all lawful means to cherish complacency and delight: not by foolish, ridiculous, or proud attire, or immodest actions; but by cleanness, and decency, and kind deportment. Nastiness, and uncleanness, and unseemly carriage, and foolish speech, and whatever is loathsome in body or mind, must be shunned as temptations which would hinder you from that love, and pleasure, and content, which husband and wife should have in one another. And yet it is a foolish fleshly person, that will continue love no longer than it is cherished with all this care. If there be any deformity of the body, or any thing unseemly in behaviour, or if God should visit them with any loathsome sores or sickness, they must for all that love each other, yea, and take pleasure in their converse.

^b Matt. v. 31, 32; xix. 9; John viii. 4, 5, of adultery; Heb. xiii. 4; Prov. xxii. 14; Hos. iv. 2, 3; Prov. ii. 17; 1 Cor. vi. 15, 19; Mal. ii. 15; Prov. vi. 32, 35; Deut. xxiii. 2; Lev. xxi. 9; xviii. 28; Numb. xxv. 9; Jer. v. 7—9;

Gen. vi. 2, 3, &c.; xxxiv. 27; 2 Sam. xiii. 22; xii. 10; Judg. xx. 10; Jer. xxiii. 14.

^c Rev. xxi. 8; Prov. v. 20; 2 Pet. ii. 10, 12, 14. Read before part i. ch. 8. part 5. tit. 1.

It is not a true friend that leaveth you in adversity; nor is it true conjugal affection which is blasted by a loathsome sickness. The love of mothers to their children will make them take pleasure in them, notwithstanding their sickness or uncleanness; and so should their love do between a husband and his wife. He that considereth that his own flesh is liable to the same diseases, and like ere long to be as loathsome, will do as he would be done by, and not turn away in time of her affliction, from her that is become his flesh. Much less excusable is the crime of them that when they have nothing extraordinary to distaste or disaffect them, are weary of the company of one another, and had rather be in their neighbour's houses, than in their own, and find more pleasure in the company of a stranger, than of one another.

Direct. V. It is a great duty of husbands and wives to live in quietness and peace, and avoid all occasions of wrath and discord. Because this is a duty of so great importance, I shall first open to you the great necessity of it, and then give you more particular directions to perform it.

Against dissension.

I. It is a duty which your union or near relation doth especially require. Will you fall out with yourselves? Cannot you agree with your own flesh? 2. Your discord will be your pain, and the vexation of your lives. Like a bile, or wound, or fracture in your own bodies, which will pain you till it is cured; you will hardly keep peace in your minds, when peace is broken so near you in your family. As you would take heed of hurting yourselves, and as you would hasten the cure when you are hurt; so should you take heed of any breach of peace, and quickly seek to heal it when it is broken. 3. Dissension tends to cool your love; oft falling out doth tend to leave a habit of distaste and averseness on the mind. Wounding is separating; and to be tied together by any outward bonds, when your hearts are separated, is but to be tormented; and to have the insides of adversaries, while you have conjugal outsides. As the difference between my house and my prison is that I willingly and with delight dwell in the one, but am unwillingly confined to the other, such will be the difference between a quiet and an unquiet life, in your married state; it turneth your dwelling and delight into a prison, where you are chained to those calamities, which in a free condition you might overrun. 4. Dissension between the husband and the wife, do disorder all their family affairs; they are like oxen unequally yoked, that can rid no work for striving with one another. Nothing is well done because of the variance of those that should do it, or oversee it. 5. It exceedingly unfitteth you for the worship of God; you are not fit to pray together, nor to confer together of heavenly things, nor to be helpers to each other's souls: I need not tell you this, you feel it by experience. Wrath and bitterness will not allow you so much exercise of love and holy composedness of mind, as every one of those duties do require. 6. Dissension disableth you to govern your families aright. Your children and servants will take example by you; or think they are at liberty to do what they list, when they find you taken up with such work between yourselves; and they will think you unfit to reprove them for their faults, when they see you guilty of such faults and folly of your own; nay, you will become the shame and secret derision of your family, and bring yourselves into contempt. 7. Your dissensions will expose you to the malice of Satan, and give him advantage for manifold temptations. A house divided cannot stand; an army divided is easily conquered,

and made a prey to the enemy. You cannot foresee what abundance of sin you put yourselves in danger of. By all this you may see what dissensions between husband and wife do tend to, and how they should be avoided.

II. For the avoiding of them observe these sub-directions. 1. Keep up your conjugal love in a constant heat and vigour. Love will suppress wrath; you cannot have a bitter mind upon small provocations, against those that you dearly love; much less can you proceed to reviling words, or to averseness and estrangedness, or any abuse of one another. Or if a breach and wound be unhappily made, the balsamic quality of love will heal it. But when love once cooleth, small matters exasperate and breed distaste.

Directions against dissension.

2. Both husband and wife must mortify their pride and passion, which are the causes of impatience; and must pray and labour for a humble, meek, and quiet spirit. For it is the diseased temper of the heart, that causeth dissensions, more than the occasions or matter of offence do. A proud heart is troubled and provoked by every word or carriage that seemeth to tend to their undervaluing. A peevish, froward mind is like a sore and ulcerated member, that will be hurt if it be touched. He that must live near such a sore, diseased, impatient mind, must live even as the nurse doth with the child, that maketh it her business to rock it, and lull, and sing it quiet when it crieth; for to be angry with it, will do no good; and if you have married one of such a sick or childish temper, you must resolve to bear and use them accordingly. But no christian should bear with such a vexatious malady in themselves; nor be patient with such impatience of mind. Once get the victory over yourselves, and get the cure of your own impatience, and you will easily keep peace with one another.

3. Remember still that you are both diseased persons, full of infirmities; and therefore expect the fruit of those infirmities in each other; and make not a strange matter of it, as if you had never known of it before. If you had married one that is lame, would you be angry with her for halting? Or if you had married one that had a putrid ulcer, would you fall out with her because it stinketh? Did you not know beforehand, that you married a person of such weaknesses, as would yield you some matter of daily trial and offence? If you could not bear this, you should not have married her; if you resolved that you could bear it then, you are obliged to bear it now. Resolve therefore to bear with one another; as remembering that you took one another as sinful, frail, imperfect persons, and not as angels, or as blameless and perfect.

4. Remember still that you are one flesh; and therefore be no more offended with the words or failings of each other, than you would be if they were your own. Fall out no more with your wife for her faults, than you do with yourself for your own faults; and than you would do, if hers had been your own. This will allow you such an anger and displeasure against a fault, as tendeth to heal it; but not such as tendeth but to fester and vex the diseased part. This will turn anger into compassion, and speedy, tender diligence for the cure.

5. Agree together beforehand, that when one is in the diseased, angry fit, the other shall silently and gently bear, till it be past and you are come to yourselves again. Be not angry both at once; when the fire is kindled, quench it with gentle words and carriage, and do not cast on oil or fuel, by answering provokingly and sharply, or by multiplying words, and by answering wrath with wrath. But remember

that now the work that you are called to is to mollify, and not to exasperate, to help, and not to hurt, to cure another rather than to right yourself; as if another fall and hurt him, your business is to help him up, and not to tread upon him.

6. Look before you, and remember that you must live together until death, and must be the companions of each other's fortunes, and the comforts of each other's lives, and then you will see how absurd it is for you to disagree and vex each other. Anger is the principle of revenge, and falling out doth tend to separation. Therefore those that must not revenge, should not give way to anger; and those that know they must not part, should not fall out.

7. As far as you are able, avoid all occasions of wrath and falling out, about the matters of your families. Some by their slothfulness bring themselves into want; and then being unable to bear it, they contract a discontented, peevish habit, and in their impatience they wrangle and disquiet one another. Some plunge themselves into a multitude of business, and have to do with so many things and persons, that one or other is still offending them, and then they are impatient with one another. Some have neither skill nor diligence to manage their businesses aright; and so things fall cross, and go out of order, and then their impatience turneth itself against each other. Avoid these occasions, if you would avoid the sin, and see that you be not unfurnished of patience, to bear that which cannot be avoided.

8. If you cannot quickly quench your passion, yet at least refrain your tongues; speak not reproachful or provoking words: talking it out hotly doth blow the fire, and increase the flame; be but silent, and you will the sooner return to your serenity and peace. Foul words tend to more displeasure. As Socrates said when his wife first railed at him, and next threw a vessel of foul water upon him, "I thought when I heard the thunder, there would come rain;" so you may portend worse following, when foul, unseemly words begin. If you cannot easily allay your wrath, you may hold your tongues, if you are truly willing.

9. Let the sober party condescend to speak fair and to entreat the other (unless it be with a person so insolent as will be the worse). Usually a few sober, grave admonitions, will prove as water to the boiling pot. Say to your angry wife or husband, You know this should not be betwixt us; love must allay it, and it must be repented of. God doth not approve it, and we shall not approve it when this heat is over. This frame of mind is contrary to a praying frame, and this language contrary to a praying language; we must pray together anon; let us do nothing contrary to prayer now: sweet water and bitter come not from one spring, &c. Some calm and condescending words of reason, may stop the torrent, and revive the reason which passion had overcome.

10. Confess your fault to one another, when passion hath prevailed against you; and ask forgiveness of each other, and join in prayer to God for pardon; and this will lay a greater engagement on you the next time to forbear: you will sure be ashamed to do that which you have so confessed and asked forgiveness for of God and man. If you will but practise these ten directions, your conjugal and family peace may be preserved.

Direct. VI. A principal duty between husband and wife, is, with special care, and skill, and diligence, to help each other in the knowledge, and worship, and obedience of God, in order to their salvation. Because this is a duty in which you are the greatest helps and blessings to each other, if you

perform it, I shall, 1. Endeavour to quicken you to make conscience of it; and then, 2. Direct you how to do it.

1. Consider, 1. How little it can stand with rational love, to neglect the souls of one another. I suppose you believe that you have immortal souls, and an endless life of joy or misery to live; and then you cannot choose but know that your great concernment and business is, to make sure provision for those souls, and for the endless life. Therefore if your love do not help one another in this which is your main concernment, it is little worth, and of little use. Every thing in this world is valuable as it is useful. A useless or unprofitable love, is a worthless love. It is a trifling, or a childish, or a beastly love, which helpeth you but in trifling, childish, or beastly things. Do you love your wife, and let will leave her in the power of Satan, or will not help to save her soul? What! love her, and yet let her go to hell? and rather let her be damned than you will be at the pains to endeavour her salvation? If she were but in bodily pain or misery, and you refused to do your part to succour her, she would take it but for cold, unprofitable love, though you were never so kind to her in compliments and trifles. The devil himself maketh show of such a love as that; he can vouchsafe men pleasures, and wealth, and honour, so he may but see the perdition of their souls. And if your love to your wife or husband, do tend to no greater matters than the pleasures of this life, while the soul is left to perish in sin, be-think yourselves seriously how little more kindness you show them than the devil doth. O can you see the danger of one that you love so dearly, and do no more to save them from it? Can you think of the damnation of so dear a friend, and not do all that you are able to prevent it? Would you be separated from them in the world that you are going to? Would you not live with them in heaven for ever? Never say you love them, if you will not labour for their salvation. If ever they come to hell, or if ever you see them there, both they and you will then confess, that you behaved not yourselves like such as loved them. It doth not deserve the name of love, which can leave a soul to endless misery.

What then shall we say of them that do not only deny their help, but are hinderers of the holiness and salvation of each other?⁴ And yet (the Lord have mercy on the poor miserable world!) how common a thing is this among us! If the wife be ignorant and ungodly, she will do her worst to make or keep her husband such as she is herself; and if God put any holy inclinations into his heart, she will be to it as water to the fire, to quench it or to keep it under; and if he will not be as sinful and miserable as herself, he shall have little quietness or rest. And if God open the eyes of the wife of a bad man, and show her the amiableness and necessity of a holy life, and she do but resolve to obey the Lord, and save her soul, what an enemy and tyrant will her husband prove to her (if God restrain him not); so that the devil himself doth scarce do more against the saving of their souls, than ungodly husbands and wives do against each other.

2. Consider also that you live not up to the ends of marriage, nor of humanity, if you are not helpers to each other's souls. To help each other only for your bellies, is to live together but like beasts. You are appointed to live together as "heirs of the grace of life," 1 Pet. iii. 7. "And husbands must love their wives as Christ loved his church, who gave himself for it that he might sanctify it and cleanse it, that

⁴ 1 Kings xi. 4; Acts v. 2. Eve is Adam's tempter. Job ii. 9.

he might present it to himself a glorious church, without spot or wrinkle, holy and without blemish," Eph. v. 25—27. That which is the end of your very life and being, must be the end of your relations, and your daily converse.

3. Consider also, if you neglect each other's souls, what enemies you are to one another, and how you prepare for your everlasting sorrows: when you should be preparing for your joyful meeting in heaven, you are laying up for yourselves everlasting horror. What a dreadful meeting and greeting will you have at the bar of Christ, or in the flames of hell, when you shall find there how perversely you have done! Is it not better to be praising God together in glory, than to be raging against each other in the horror of your consciences, and flying in the faces of one another with such accusations as these?—"O cruel husband! O merciless, deceitful wife! It was long of you that I came to this miserable, woeful end! I might have lived with Christ and his saints in joy, and now I am tormented in these flames in desperation! You were commanded by God to have given me warning, and told me of my sin and misery, and never to let me rest in it, but to have instructed and entreated me, till I had come home by Christ, that I might not have come to this place of torment; but you never so much as spake to me of God, and my salvation, unless it were lightly in jest or in your common talk! If the house had been on fire, you would have been more earnest to have quenched it, than you were to save my soul from hell! You never told me seriously of the misery of a natural, unrenewed state! nor of the great necessity of regeneration and a holy life! nor ever talked to me of heaven and hell, as matters of such consequence should have been mentioned; but morning and night your talk was nothing but about the world and the things of the world.¹ Your idle talk, and jesting, and froward, and carnal, and unprofitable discourse, was it that filled up all the time; and we had not one sober word of our salvation. You never seriously foretold me of this day; you never prayed with me, nor read the Scripture and good books to me. You took no pains to help me to knowledge, nor to humble my hardened heart for my sins, nor to save me from them, nor to draw me to the love of God and holiness by faith in Christ: you did not go before me with the good example of a holy and heavenly conversation; but with the evil example of an ungodly, fleshly, worldly life. You neither cared for your own soul, nor mine; nor I for yours or mine own. And now we are justly condemned together, that would not live in holiness together!" O foolish, miserable souls, that by your ungodliness and negligence in this life, will prepare each other for such a life of endless woe and horror!

Directions to help each other to salvation.

O therefore resolve without delay, to live together as heirs of heaven, and to be helpers to each other's souls. To which end I will give you these following sub-directions, which if you will faithfully practise, may make you to be special blessings to each other.

Direct. I. If you would help to save each other's souls, you must each of you be sure that you have a care of your own; and retain a deep and lively apprehension of those great and everlasting matters, of which you are to speak to others.² It cannot be reasonably expected that he should have a due compassion to another's soul, that hath none to his own; and that he should be at the pains that is needful to help another to salvation, that setteth

so little by his own, as to sell it for the base and momentary ease and pleasure of the flesh. Nor is it to be expected that a man should speak with any suitable weight and seriousness about those matters whose weight his heart did never feel, and about which he was never serious himself. First see that you feel thoroughly, that which you would speak profitably; and that you be what you persuade another to be; and that all your counsel may be perceived to arise from the bottom of your hearts, and that you speak of things which by experience you are well acquainted with.

Direct. II. Take those opportunities which your ordinary nearness and familiarity affordeth you, to be speaking seriously to each other about the matters of God, and your salvation. When you lie down and rise together, let not your worldly business have all your talk; but let God and your souls have the first and the last, and at least the freest and sweetest of your speech, if not the most. When you have said so much of your common business as the nature and despatch of it requireth, lay it by, and talk together of the state and duty of your souls towards God, and of your hopes of heaven, as those that take these for their greatest business. And speak not lightly, or unreverently, or in a rude and wrangling manner; but with gravity and sobriety, as those that are advising together about the greatest matter that ever they had to do in the world.

Direct. III. When either husband or wife is speaking seriously about holy things, let the other be careful to cherish, and not to extinguish and put an end to the discourse. There are two ways to cherish such discourse: the first is, by taking your turn, and bearing a due proportion in the discourse with wisdom and gravity; but all cannot do this; some are but learners, and those must take the second way, which is, to ask for resolution in matters of which they doubt, or are uninstructed, and to draw on more by pertinent questions. The two ways by which such discourse is silenced are these: the first is, by the constant silence of the hearer; when a man talketh as to a post, that giveth him no answer, nor putteth any pertinent question, he will be wearied out at last, and will give over: the second is, by a cross, contradicting, cavilling, wrangling against what is spoken, or by interruptions and diversions; when you come in presently with some worldly or impertinent talk, and wind about from sober conference to something that is unedifying; and some that will not seem merely profane, and vain, and worldly, will destroy all holy, fruitful conference, even by a kind of religious talk; presently carrying you away from heart-searching and heavenly discourse, to some controversy, or doctrinal, or formal, or historical matter, that is sufficiently distant from the heart and heaven. Take heed of these courses, if you would help each other.

Direct. IV. Watch over the hearts and lives of one another, and labour to discern the state of one another's souls, and the strength or weakness of each other's sins and graces, and the failings of each other's lives, that so you may be able to apply to one another the most suitable help. What you are unacquainted with, you cannot be very helpful in; you cannot cure unknown diseases; you cannot give wise and safe advice, about the state of one another's souls, if you are mistaken in them. God hath placed you nearest to each other, that you might have so much interest in each other, as to quicken you to a loving care, and so much acquaintance with each other, as to keep you from misun-

¹ 1 Thess. v. 11; Heb. xii. 15; Col. ii. 19; Eph. iv. 16; 1 Cor. vii. 5; Gen. xxxv. 2, 4; Lev. xix. 17.

² Numb. xvi. 27, 32.

³ Gen. ii. 18.

⁴ Matt. xxvii. 19.

derstanding, and so from neglecting or deceiving one another. And you should be always provided of those fit remedies, that are most needful and suitable to each other's case. If that preacher be like to be dull and unsuccessful that is all upon mere doctrine, and little or nothing in close and lively application, you may conceive that it will be so also with your familiar conference.

Direct. V. See that you neither flatter one another through fond and foolish love, nor exasperate one another by a passionate or contemptuous kind of reprehension. Some persons are so blinded with fond affection, that they can scarce see in husband, wife, or children any aggravated sin or misery; but they think all is well that they do, or not so ill as in another they would perceive it; but this is the same course that self-loving sinners take with their own souls, to their delusion and perdition. This flattering of yourselves or others, is but the devil's charm to keep you from effectual repentance and salvation; and the ease of such anodynes and narcotics doth endure but a little while. On the other side, some cannot speak to one another of their faults, without such bitterness of passion, or contempt, as tendeth to make the stomach of the receiver to loathe the medicine, and so to refuse it, or to cast it up. If common reproofs to strangers must all be offered in love, much more between the nearest relations.

Direct. VI. Be sure that you keep up true conjugal love to one another, and that you grow not to disaffect the persons of each other. For if you do, you will despise each other's counsels and reproofs. They that slight, or loathe, or are weary of each other, will disdain reproofs, and scorn advice from one another; when entire affection greatly disposeth to the right entertainment of instruction.

Direct. VII. Discourage not each other from instruction or reproof by taking it ill, or by churlish reflections, or by obstinate unreformedness. When you will not learn, or will not amend, you discourage your instructor and reprover. Men will be apt to give over, when they are requited with ingratitude, and snappish retortions, or when they perceive that their labour is all in vain. And as it is the heaviest judgment of God that befalleth any upon earth, when he withdraweth his advice and help, and leaveth sinners wholly to themselves; so it is the saddest condition in your relations, when the ignorant and sinning party is forsaken by the other, and left to their own opinions and ways; though indeed it should not be so, because while there is life there is hope.

Direct. VIII. So far as you are able to instruct or quicken one another, call in for better helps: engage each other in the reading of the most convincing, quickening books, and in attendance on the most powerful ministry, and in profitable converse with the holiest persons. Not so as to neglect your duty to one another ever the more, but that all helps concurring may be the more effectual. When they find you speak to them but the same things which ministers and other christians speak, it will be the more easily received.

Direct. IX. Conceal not the state of your souls, nor hide your faults from one another. You are as one flesh, and should have one heart: and as it is most dangerous for a man to be unknown to himself, so it is very hurtful to husband or wife to be unknown to one another, in those cases wherein they have need of help. It is foolish tenderness of yourselves, when you conceal your disease from your physician, or your helpful friend; and who should be so tender of you, and helpful to you, as you should be to one another? Indeed in some few cases,

where the opening of a fault or secret will but tend to quench affection, and not to get assistance from another, it is wisdom to conceal it; but that is not the ordinary case. The opening your hearts to each other is necessary to your mutual help.

Direct. X. Avoid as much as may be contrariety of opinions in religion: for if once you be of different judgments in matters which you take to be of great concernment, you will be tempted to disaffect, contemn, or undervalue one another; and so to despise the help which you might receive: and if you fall into several sects, and follow several teachers, you will hardly avoid that contention and confusion, which will prove a great advantage to the devil, and a great impediment to your spiritual good.

Direct. XI. If difference in judgment in matters of religion do fall out between you, be sure that it be managed with holiness, humility, love, and peace, and not with carnality, pride, uncharitableness, or contention. 1. To manage your differences holily, is to take God for the judge, and to refer the matter to his word, and to aim at his glory, and the pleasing of his will, and to use his means for the concord of your judgments; which is, to search the Scripture, and consult with the faithful, able pastors of the church, and soberly and patiently to debate the case, and pray together for the illumination of the Spirit. On the contrary your differences are carnally managed, when carnal reasons breed or feed them; and when you run after this or that sect or party, through admiration of the persons; and value not the persons for the sake of truth, but measure truth by the opinion and estimate of the persons; and when you end your differences by selfish, carnal principles and respects: and hence it comes to pass, that if the husband be a papist or otherwise erroneous, it is two to one that the wife becometh of his erroneous religion, not because of any cogent evidence, but because he is of the stronger parts, and hath constant opportunity to persuade, and because love prepareth and inclineth her to be of his opinion: and thus man, instead of God, is the master of the faith of many. 2. Your differences are managed in humility, when you have a just and modest suspicion of your own understandings, and debate and practise your differences with meekness and submission; and do not proudly overvalue all your own apprehensions, and despise another's reasons as if they were not worthy of your consideration. 3. Your differences must be so far managed in love, not that mere love should make you turn to another's opinion be it true or false, but that you must be very desirous to be of the same mind, and if you cannot, must take it for a sore affliction, and must bear with the tolerable mistakes of one another, as you bear with your own infirmities; that they cool not love, nor alienate your hearts from one another, but only provoke you to a tender, healing, compassionate care, and endeavour to do each other good. 4. And you must manage your differences in quietness, without any passionate wranglings and dissensions, that no bitter fruits may be bred by it in your families, among yourselves. Thus all true christians must manage their differences in matters of religion; but married persons above all.

Direct. XII. Be not either blindly indulgent to each other's faults, nor yet too censorious of each other's state, lest Satan thereby get advantage to alienate your affections from one another. To make nothing of the faults of those whom you love, is to love them foolishly, to their hurt, and to show that it is not for their virtues that you love them. And to make too great a matter of one another's faults, is but to help the tempter to quench your love, and turn your hearts from one another. Thus many

good women that have husbands that are guilty of too much coldness in religion, or worldly-mindedness, or falling into ill company, and mispending their time, are first apt to overlook all possibility of any seed of grace that may be in them, and then looking on them as ungodly persons, to abate too much their love and duty to them. There is great wisdom and watchfulness requisite in this case, to keep you from being carried into either of the extremes.

Direct. XIII. If you are married to one that is indeed an infidel, or an ungodly person, yet keep up all the conjugal love which is due for the relation's sake. Though you cannot love them as true christians, yet love them as husband or wife. Even heathens are bound to love those that are thus related to them. The apostle hath determined the case, 1 Cor. vii. that christians must perform their duties to husbands or wives that are unbelievers. The faults of another discharge you not from your duty. As Satan hath deceived some by separating principles about church communion, to deny almost all God's ordinances to many, to whom they are due; so doth he thus deceive some persons in family relations, and draw them from the duties which they owe for one another's good.

Direct. XIV. Join together in frequent and fervent prayer. Prayer doth force the mind into some composedness and sobriety, and affecteth the heart with the presence and majesty of God. Pray also for each other when you are in secret, that God may do that work which you most desire, upon each other's hearts.

Direct. XV. Lastly, Help each other by an exemplary life. Be that yourselves which you desire your husband or wife should be; excel in meekness, and humility, and charity, and dutifulness, and diligence, and self-denial, and patience, as far as you do excel in profession of religion. St. Peter saith, that even those that will not be won by the word, may be won without it by the conversation of their wives, 1 Pet. iii. 1; that is, the excellency of religion may so far appear to them, by the fruits of it in their wives' conversations, as may first incline them to think well and honourably of it, and so to inquire into the nature and reason of it, and to hearken to their wives; and all this without the public ministry. A life of undissembled holiness, and heavenliness, and self-denial, and meekness, and love, and mortification, is a powerful sermon; which, if you be constantly preaching before those that are still near you, will hardly miss of a good effect. Works are more palpably significant and persuasive, than words alone.

Direct. VII. Another great conjugal duty is, to be helpful to each other for the health and comfort of their bodies.¹ Not to pamper each other's flesh, or cherish the vices of pride, or sloth, or gluttony, or voluptuousness in each other; but to further the health and cheerfulness of the body, to fit it for the service of the soul and God. Such cherishing or pleasing of the flesh, which is unlawful in each person to himself, is also unlawful (ordinarily) to use to another. But such as you may use for yourself, you may use also for your wife or husband. Not to live above your estates, nor as servants to your guts, to serve the appetites of one another by delicious fare; but to be careful of that health, without which your lives will be made unserviceable or uncomfortable; and this must proceed from such a love to one an-

other as you have to yourselves; and that both in time of health and sickness.

1. In health, you must be careful to provide for each other (not so much pleasing as) wholesome food, and to keep each other from that which is hurtful to your health; dissuading each other from gluttony and idleness, the two great murderers of mankind. If the bodies of the poor, in hunger, and cold, and nakedness must be relieved, much more those that are become as your own flesh.

2. Also in sickness, you are to be tenderly careful of each other; and not to be sparing of any costs or pains, by which the health of each other may be restored, or your souls confirmed, and your comforts cherished.² You must not loathe the bodies of each other in the most loathsome sickness, nor shun them through loathing; no more than you would do your own.³ "A friend loveth at all times, and a brother is born for adversity," Prov. xvii. 17; much more those that are so nearly bound for sickness and health, till death shall separate them. It is an odious sin to be weary of a sick or suffering friend, and desirous that God would take them, merely that you may be eased of the trouble. And usually such persons do meet with such measure as they measured to others; and those that they look for help and comfort from, will perhaps be as weary of them, and as glad to be rid of them.

Direct. VIII. Another duty of husbands and wives is, to be helpful to each other in their worldly business and estates.⁴ Not for worldly ends, nor with a worldly mind; but in obedience to God, who will have them labour, as well as pray, for their daily bread, and hath determined that in the sweat of their brows they shall eat their bread; and that six days they shall labour and do all that they have to do; and that he that will not work must not eat. The care of their affairs doth lie upon them both, and neither of them must cast it off and live in idleness (unless one of them be an idiot, or so witless, as to be unfit for care, or so sick or lame, as to be unfit for labour).

Direct. IX. Also you must be careful of the lawful honour and good names of one another.⁵ You must not divulge, but conceal, the dishonourable failings of each other; (as Abigail, except in any case compassion or justice require you to open them to any one for a cure, or to clear the truth). The reputation of each other must be as dear to you as your own. It is a sinful and unfaithful practice of many, both husbands and wives, who among their companions are opening the faults and infirmities of each other, which they are bound in tenderness to cover. As if they perceived not that by dishonouring one another, they dishonour themselves. Love will cover a multitude of faults, 1 Pet. iv. 8. Nay, many disaffected, peevish persons will aggravate all the faults of one another behind their backs to strangers; and sometimes slander them, and speak more than is truth. Many a man hath been put to clear his good name from the slanders of a jealous or a passionate wife: and an open enemy is not capable of doing one so much wrong as she that is in his bosom, because she will easily be believed, as being supposed to know him better than any other.

Direct. X. It is also a great part of the duty of husbands and wives, to be helpful to one another in the education of their children, and in the government of the inferiors of the family.⁶ Some men

¹ Rom. xiii. 13, 14; Eph. v. 29, 31; Gen. ii. 18.

² Gen. xxvii. 14.

³ Eph. v. 29, 31; Job xix. 17; ii. 9.

⁴ See Prov. xxxi; Gen. xxxi. 40; Tit. ii. 5; 1 Tim. v. 14; v. 8.

⁵ 1 Sam. xxv. 25; Matt. xviii. 16; i. 19; 2 Sam. xi. 7; Gen. xxxii. 28; Eccl. vii. 3; Prov. xxii. 1; 2 Sam. vi. 20; Gen. ix. 22, 25.

⁶ 1 Tim. ii. 4, 12; Gen. xviii. 19; xxxv. 2, &c.; Josh. xxiv. 14; Psal. ci.

cast all the care of the children while they are young upon their wives; and many women by their passion and indiscretion do make themselves unfit to help their husbands in the government either of their children or servants: but this is one of the greatest parts of their employment. As to the man's part, to govern his house well, it is a duty unquestionable. And it is not to be denied of the wife. 1 Tim. v. 14, "I will that the younger women marry, bear children, guide the house." Bathsheba taught Solomon, Prov. xxxi. 1. Abigail took better care of Nabal's house than he did himself. They that have a joint interest, and are one flesh, must have a joint part in government; although their power be not equal, and one may better oversee some business, and the other, other business; yet in their places, they must divide the care, and help each other; and not as it is with many wicked persons, who are the most unruly part of the family themselves, and the chiefest cause that it is ungoverned and ungodly, or one party hindereth the other from keeping order, or doing any good.

Direct. XI. Another part of their duty is, to help each other in works of charity and hospitality.* While they have opportunity to do good to all, but especially to them of the household of faith; and to sow to the Spirit, that of the Spirit they may reap everlasting life: yea, to sow plentifully that they may reap plentifully, Gal. vi. if they are able their houses may afford relief and entertainment for the needy; especially for Christ's servants for their Master's sake; who hath promised that "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward: and whosoever shall give to drink unto one of these little ones, a cup of cold water, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," Matt. x. 41, 42. The woman of Shunem lost nothing by the entertainment of Elisha, when she said to her husband, "Behold, now I perceive that this is an holy man of God which passeth by us continually: let us make him a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither," 2 Kings iv. 9, 10. But now how common is it for the people to think all too little for themselves; and if one of them be addicted to works of charity, the other is covetous and is always hindering them.

Direct. XII. Lastly, it is a great part of the duty of husbands and wives, to be helpers and comforters of each other in order to a safe and happy death. 1. In the time of health, you must often and seriously remember each other of the time when death will make the separation; and live together in your daily converse, as those that are still expecting the parting hour. Help to awaken each other's souls, to make ready all those graces which then will prove necessary, and to live in a constant preparation for your change. Reprove all that in one another, which will be unsavoury and ungrateful to your review at death. If you see each other dull and slow in your preparations, or to live in vanity, worldliness, or sloth, as if you had forgotten that you must shortly die, stir up one another to do all that without delay which the approach of such a day requireth. 2. And when death is at hand, oh then what abundance of tenderness, and seriousness, and skill, and dili-

gence, is needful for one, that hath the last office of love to perform, to the departing soul of so near a friend! Oh then what need will there be of your most wise, and faithful, and diligent help! When nature faileth, and the pains of flesh divert the mind, and temptations are strongest while the body is weakest; when a languishing body, and a doubting, fearful, troubled mind, do call for your compassion and help, oh then what skill and holy seriousness will be necessary! Oh what a calamity is it to have a carnal, unsanctified husband or wife, which will neither help you to prepare for death, nor can speak a serious word of counsel or comfort to you at a dying hour: that can do nothing but stand by and weep over you; but have not a sensible word to say, about the life that you are going to, nor about the duty of a departing soul, nor against the temptations and fears which then may be ready to overwhelm you. They that are utterly unprepared and unfit to die themselves, can do little to prepare or help another. But they that live together as the heirs of heaven, and converse on earth as fellow-travellers to the land of promise, may help and encourage the souls of one another, and joyfully part at death, as expecting quickly to meet again in life eternal.

Were it not lest I be over-tedious, I should next speak of the manner how husbands and wives must perform their duties to each other: as, 1. That it should be all done in such entire love, as maketh the case of one another to you as your own. 2. That therefore all must be done in patience and mutual forbearance. 3. And in familiarity, and not with strangeness, distance, sourness, nor affected compliment. 4. And in secrecy; where I should have showed you in what cases secrecy may be broken, and in what not. 5. And in confidence of each other's fidelity, and not in suspicion, jealousy, and distrust. 6. And in prudence, to manage things aright, and to foresee and avoid impediments and inconveniencies. 7. And in holiness, that God may be the first and last, and all in all. 8. And in constancy, that you cease not your duties for one another until death. But necessary abbreviation alloweth me to say no more of these.

CHAPTER VIII.

THE SPECIAL DUTIES OF HUSBANDS TO THEIR WIVES.

HE that will expect duty or comfort from his wife, must be faithful in doing the duty of a husband. The failing of yourselves in your own duty, may cause the failing of another to you, or at least will some other way as much afflict you, and will be bitter to you in the end, than if a hundred failed of their duty to you. A good husband will either make a good wife, or easily and profitably endure a bad one. I shall therefore give you directions for your own part of duty, as that which your happiness is most concerned in.

Direct. 1. The husband must undertake the principal part of the government of the whole family, even of the wife herself. And therefore, 1. He must labour to be fit and able for that government which he undertaketh. This ability consisteth, 1. In holiness and spiritual wisdom, that he may be acquainted with the end to which he is to conduct them, and

* Heb. xiii. 2; Gen. xviii. 6, &c.; Rom. xii. 13; 2 Cor. ix. 6; Luke xvi. 9; 1 Tim. iii. 2; v. 10; Prov. xi. 20, 28;

the rule by which he is to guide them, and the principal works which they are to do. An ungodly, irreligious man is both a stranger and an enemy to the chiefest part of family government. 2. His ability consisteth in a due acquaintance with the works of his calling, and the labours in which his servants are to be employed. For he that is utterly unacquainted with their business, will be very unfit to govern them in it: unless he commit that part of their government to his wife, or a steward that is acquainted with it. 3. And he must be acquainted both with the common temper and infirmities of mankind, that he may know how much is to be borne with, and also with the particular temper, and faults, and virtues of those whom he is to govern. 4. And he must have prudence, to direct himself in all his carriage to them; and justice, to deal with every one as they deserve; and love, to do them all the good he can, for soul and body. II. And being thus able, he must make it his daily work, and especially be sure that he govern himself well, that his example may be part of his government of others.

Direct. II. The husband must so unite authority and love, that neither of them may be omitted or concealed, but both be exercised and maintained. Love must not be exercised so imprudently as to destroy the exercise of authority; and authority must not be exercised over a wife so magisterially and imperiously, as to destroy the exercise of love. As your love must be a governing love, so your commands must all be loving commands. Lose not your authority; for that will but disable you from doing the office of a husband to your wife, or of a master to your servants. Yet must it be maintained by no means inconsistent with conjugal love; and therefore not by fierceness or cruelty, by threatenings or stripes (unless by distraction or loss of reason, they cease to be incapable of the carriage otherwise due to a wife). There are many cases of equality in which authority is not to be exercised; but there is no case of inequality or unworthiness so great, in which conjugal love is not to be exercised; and therefore nothing must exclude it.

Direct. III. It is the duty of husbands to preserve the authority of their wives, over the children and servants of the family. For they are joint governors with them over all the inferiors. And the infirmities of women are apt many times to expose them to contempt: so that servants and children will be apt to slight them, and disobey them, if the husband interpose not to preserve their honour and authority. Yet this must be done with such cautions as these: 1. Justify not any error, vice, or weakness of your wives. They may be concealed and excused as far as may be, but never owned or defended. 2. Urge not obedience to any unlawful command of theirs. No one hath authority to contradict the law of God, or disoblige any from his government. You will but diminish your own authority with persons of any understanding, if you justify any thing that is against God's authority. But if the thing commanded be lawful, though it may have some inconveniences, you must rebuke the disobedience of inferiors, and not suffer them to slight the commands of your wives, nor to set their own reason and wills against them, and say, We will not do it. How can they help you in government, if you suffer them to be disobeyed?

Direct. IV. Also you must preserve the honour as well as the authority of your wives. If they have any dishonourable infirmities, they are not to be mentioned by children and servants. As in the natural body we cover most carefully the most dishonourable parts, (for our comely parts have no

need,) 1 Cor. xii. 23, 24, so must it be here. Children or servants must not be suffered to carry themselves contemptuously or rudely towards them, nor to despise them, or speak unmannerly, proud, or disdainful words to them. The husband must vindicate them from all such injury and contempt.

Direct. V. The husband is to excel the wife in knowledge, and be her teacher in the matters that belong to her salvation. He must instruct her in the word of God, and direct her in particular duties, and help her to subdue her own corruptions, and labour to confirm her against temptations; if she doubt of any thing that he can resolve her in, she is to ask his resolution, and he to open to her at home the things which she understood not in the congregation, 1 Cor. xiv. 35. But if the husband be indeed an ignorant sot, or have made himself unable to instruct his wife, she is not bound to ask him in vain, to teach her that which he understandeth not himself. Those husbands that despise the word of God, and live in wilful ignorance, do not only despise their own souls, but their families also; and making themselves unable for their duties, they are usually themselves despised by their inferiors: for God hath told such in his message to Eli, 1 Sam. ii. 30, "Them that honour me, I will honour; and they that despise me, shall be lightly esteemed."

Direct. VI. The husband must be the principal teacher of the family. He must instruct them, and examine them, and rule them about the matters of God, as well as his own service, and see that the Lord's day and worship be observed by all that are within his gates. And therefore he must labour for such understanding and ability as is necessary hereunto. And if he be unable or negligent, it is his sin, and will be his shame. If the wife be wiser and abler, and it be cast upon her, it is his dishonour; but if neither of them do it, the sin, and shame, and suffering, will be common to them both.

Direct. VII. The husband is to be the mouth of the family, in their daily conjunct prayers unto God. Therefore he must be able to pray, and also have a praying heart. He must be as it were the priest of the household; and therefore should be the most holy, that he may be fit to stand between them and God, and to offer up their prayers to him. If this be cast on the wife, it will be his dishonour.

Direct. VIII. The husband is to be the chief provider for the family (ordinarily). It is supposed that he is most able for mind and body, and is the chief disposer of the estate. Therefore he must be specially careful, that wife and children want nothing that is fit for them, so far as he can procure it.

Direct. IX. The husband must be strongest in family patience; bearing with the weakness and passions of the wife; not so as to make light of any sin against God, but so as not to make a great matter of any frailty as against himself, and so as to preserve the love and peace which is to be as the natural temper of their relation.

Direct. X. The manner of all these duties must also be carefully regarded. As, 1. That they be done in prudence, and not with folly, rashness, or inconsiderateness. 2. That all be done in conjugal love and tenderness, as over one that is tender, and the weaker vessel; and that he do not teach, or command, or reprove a wife, in the same imperious manner as a child or servant. 3. That due familiarity be maintained, and that he keep not at a distance and strangeness from his wife. 4. That love be confident, without base suspicions, and causeless jealousies. 5. That all be done in gentleness, and not in passion, roughness, and sourness. 6. That there be no unjust and causeless concealment of secrets, which should

be common to them both. 7. That there be no foolish opening of such secrets to her as may become her snare, and she is not able to bear or keep. 8. That none of their own matters, which should be kept secret, be made known to others. His teaching and reproving her, should be for the most part secret. 9. That he be constant, and not weary of his love or duty. This briefly of the manner.

CHAPTER IX.

THE SPECIAL DUTIES OF WIVES TO HUSBANDS.

THE wife that expecteth comfort in a husband, must make conscience of all her own duty to her husband: for though it be his duty to be kind and faithful to her, though she prove unkind and froward, yet, 1. Men are frail, and apt to fail in such difficult duties as well as women. 2. And it is so ordered by God, that comfort and duty shall go together, and you shall miss of comfort, if you cast off duty.

Direct. I. Be specially loving to your husbands: your natures give you the advantage in this; and love feedeth love. This is your special requital for all the troubles that your infirmities put them to.

Direct. II. Live in a voluntary subjection and obedience to them. If their softness or yieldingness cause them to relinquish their authority; and for peace they are fain to let you have your wills; yet remember that it is God that hath appointed them to be your heads and governors. If they are so silly as to be unable, you should not have chosen such to rule you as are unfit; but having chosen them, you must assist them with your better understanding, in a submissive, and not a ruling, masterly way. A servant that hath a foolish master, may help him without becoming master. And do not deceive yourselves by giving the bare titles of government to your husbands, when you must needs in all things have your own wills; for this is but mockery, and not obedience. To be subject and obedient, is to take the understanding and will of another to govern you, before (though not without) your own; and to make your understandings and wills to follow the conduct of his that governeth you. Self-willedness is contrary to subjection and obedience.

Direct. III. Learn of your husbands as your appointed teachers, and be not self-conceited and wise in your own eyes, but ask of them such instructions as your case requireth. 1 Cor. xiv. 34, 35, "Let your women keep silence in the churches: for it is not permitted to them to speak; but they are commanded to be under obedience, as also saith the law: and if they will learn any thing, let them ask their husbands at home." (Unless when the husband is so ignorant as to be utterly unable: which is his sin and shame. For it is vain to ask that of them which they know not.)

Direct. IV. Set yourselves seriously to amend all those faults which they reprove in you. Do not take it ill to be reprov'd: swell not against it, as if they did you harm or wrong: it is a very ill sign to "hate reproof," Prov. xii. 1; x. 17; xv. 10, 31, 32; xvii. 10. And what doth their government of you signify, if you will not amend the faults that are reprov'd in you, but continue impenitent and grudge at the reproof? It is a miserable folly to desire to be flattered and soothed by any, but especially by one that is bound to be faithful to you, and whose intimacy should make you as ready to hear of your

faults from him, as to be acquainted with them yourselves; and especially when it concerneth the safety or benefit of your souls.

Direct. V. Honour your husbands according to their superiority. Behave not yourselves towards them with unreverence and contempt, in titles, speeches, or any behaviour: if the worth of their persons deserve not honour, yet their place deserveth it. Speak not of their infirmities to others behind their backs; as some twatling gossips use to do, that know not that their husbands' dishonour is their own, and that to open it causelessly to others, is their double shame. Those that silently hear you, will tell others behind your back, how foolishly and shamefully you spake to them against your husbands. If God have made your nearest friend an affliction to you, why should you complain to one that is farther off? (Unless it be to some special, prudent friend, in case of true necessity, for advice.)

Direct. VI. Live in a cheerful contentedness with your condition; and take heed of an impatient, murmuring spirit. It is a continual burden to a man to have an impatient, discontented wife. Many a poor man can easily bear his poverty himself, that yet is not able to bear his wife's impatience under it. To hear her night and day complaining, and speaking distrustfully, and see her live disquietedly, is far heavier than his poverty itself. If his wife could bear it as patiently as he, it would be but light to him. Yea, in case of suffering for righteousness' sake, the impatience of a wife is a greater trial to a man than all the suffering itself; and many a man that could easily have suffered the loss of his estate, or banishment, or imprisonment for Christ, hath betrayed his conscience, and yielded to sin, because his wife hath grieved him with impatience, and could not bear what he could bear. Whereas a contented, cheerful wife doth help to make a man cheerful and contented in every state.

Direct. VII. In a special manner strive to subdue your passions, and to speak and do all in meekness and sobriety. The rather because that the weakness of your sex doth usually subject you more to passions than men; and it is the common cause of the husband's disquietness, and the calamity of your relation. It is the vexation and sickness of your own minds; you find not yourselves at ease within as long as you are passionate. And then it is the grief and disquietness of your husbands: and being provoked by you, they provoke you more; and so your disquietness increaseth, and your lives are made a weary burden to you. By all means therefore keep down passion, and keep a composed, patient mind.

Direct. VIII. Take heed of a proud and contentious disposition; and maintain a humble, peaceable temper. Pride will make you turbulent and unquiet with your husbands, and contentious with your neighbours: it will make you foolish and ridiculous, in striving for honour and precedence, and envying those that exceed you, or go before you. In a word, it is the devil's sin, and would make you a shame and trouble to the world. But humility is the health, the peace, and the ornament of the soul. 1 Pet. iii. 4, "A meek and quiet spirit is in the sight of God of great price." (Write those words in your bed-chamber on the walls where they may be daily before your eyes.) Col. iii. 12, "Put on as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another." If this be the duty of all to one another; much more of wives to husbands. 1 Pet. v. 5, "Yea, all of you be subject one to another, and be clothed with hu-

mility; for God resisteth the proud, and giveth grace to the humble." Proud women oft ruin their husbands' estates, and quietness, and their own souls.

Direct. IX. Affect not a childish gaudiness of apparel, nor a vain, or costly, or troublesome curiosity in any thing about you. Uncleaness and nastiness is a fault, but very small in comparison of this pride and curiosity. It dishonoureth your sex and selves to be so childish, as to over-mind such toyish things. If you will needs be proud, be proud of somewhat that is of worth and proper to a man: to be proud of reason, or wisdom, or learning, or goodness, is bad enough; but this is to be proud of something. But to be proud of fashions and fine clothes, of spots and nakedness, of sumptuous entertainments and neat rooms, is to be proud of your shame, and not your virtue; and of that which you are not so much as commendable for. And the cost, the time (oh precious time!) which themselves and their servants must lay out, upon their dressings, entertainments, and other curiosities, will be the shame and sorrow of their souls, whenever God shall open their eyes, and make them know what time was worth, and what greater matters they had to mind. If vain and empty persons like yourselves, commend you for your bravery or curiosity, so will not any judicious, sober person whose commendation is much worth. And yet I must here with grief take notice, that when some few that in other matters seem wise and religious, are themselves a little tainted with this childish curiosity and pride, and let fall words of disparagement against those whose dress, and dwellings, and entertainments, are not so curious as their own; this proves the greatest maintainer of this sin, and the most notable service to the devil: for then abundance will plead this for this sinful curiosity and pride, and say, I shall else be accounted base or sordid; even such and such will speak against me. Take heed, if you will needs be such yourselves, that you prate not against others that are not as vain and curious as you: for the nature of man is more prone to pride and vanity, than to humility, and the improvement of their time and cost in greater matters; and while you think that you speak but against indecency, you become the devil's preachers, and do him more service than you consider of. You may as wisely speak against people for using to eat or drink too little, when there is not one of a multitude that liveth not ordinarily in excess; and so excess will get advantage by it.

Direct. X. Be specially careful in the government of your tongues; and let your words be few, and well considered before you speak them. A double diligence is needful in this, because it is the most common miscarriage of your sex: a laxative, running tongue, is so great a dishonour to you, that I never knew a woman very full of words, but she was the pity of her friends, and the contempt of others; who behind her back will make a scorn of her, and talk of her as some crack-brained or half-witted person; yea, though your talk be good, it will be tedious and contemptible, if it be thus poured out, and be too cheap. Prov. x. 19, "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." You must answer in judgment for your "idle words," Matt. xii. 36. You will take it ill to be accounted fools, and made the derision of those that talk of you: judge by the Scripture what occasion you give them. Eccles. v. 3, 7, "A dream cometh by the multitude of business, and a fool's voice is known by a multitude of words: in the multitude of dreams, and many words, there are divers

* See Dr. Gouge on Family Relations, who saith the most against women's giving.

vanities." Eccles. x. 12—14, "The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginnings of the words of his mouth is foolishness; and the end of his talk is mischievous madness: a fool also is full of words." Whereas a woman that is cautelous and sparing of her words, is commonly revered and supposed to be wise. So that if you had no higher design in it, but merely to be well thought of, and honoured by men, you can scarcely take a surer way, than to let your words be few and weighty; though the avoiding of sin, and unquietness, should prevail with you much more.

Direct. XI. Be willing and diligent in your proper part, of the care and labour of the family. As the primary provision of maintenance belongeth most to the husband, so the secondary provision within doors belongeth specially to the wife. Read over and over the thirty-first chapter of Proverbs. Especially the care of nursing your own children, and teaching them, and watching over them when they are young; and also watching over the family at home, when your husbands are abroad, is your proper work.

Direct. XII. Dispose not of your husband's estate, without his knowledge and consent. You are not only to consider, whether the work be good that you lay it out upon, but what power you have to do it.

Quest. But may a woman give nothing, nor lay out nothing in the house, without her husband's consent? *May a wife give without the husband's consent.* *Ans.* 1. If she have his general or implicit consent, it may suffice; that is, if he allow her to follow her judgment; or, if he commit such a proportion to her power, to do what she will with it. Or, if she know that, if he knew it, he would not be against it. 2. Or, if the law, or his consent, do give her any propriety in any part of his estate, or make her a joint-proprietor, she may proportionably dispose of it in a necessary case.* The husband is considerable, either as a proprietor, or as her governor. As a proprietor, he only may dispose of the estate, where he is the sole proprietor: but where consent or the law of the land doth make the woman joint-proprietor, she is not disabled from giving for want of a propriety. But then no law exempteth her from his government; and therefore she is not to give any thing in a way of disobedience, though it be her own: except when he forbiddeth that which is her duty, or which he hath no power to forbid. So that in case of joint-propriety she may give without him, so be it she exceed not her proportion; and also if it be in a case of duty, where he may not hinder her; as to save the lives of the poor in extreme necessity, famine, or imprisonment, or the like. 3. But if the thing be wholly her own, excepted from his propriety, and she be sole proprietor, then she need not ask his consent at all, any other way than as he is her guide, to direct her to the best way of disposing of it: which, if he forbid her instead of directing her to it, she is not thereby excusable before God, for the abusing of her trust and talents. 4. I conceive that *ad aliquid* as to certain absolutely necessary uses, the very relation maketh the woman as a joint-proprietor:† as if her husband will not allow her such food and raiment as is necessary to preserve the lives and health of herself, and all her children; she is bound to do it without or against his will, (if she can, and if it be not to a greater hurt, and the estate be his own, and he be able,) rather than let her children contract such diseases, as apparently will follow to the hazard of their lives; yea, and to save the life of another

* 2 Sam. xxv. 18, 29, 30; Prov. xxxi. 11—13, 20; Hos. vi. 6; Matt. ix. 13; xii. 7; 2 Kings iv. 9, 22.

that in famine is ready to perish: for she is not as a stranger to his estate. But out of these cases, if a wife shall secretly waste or give, or lay it out on bravery, or vanity, or set her wit against her husband's; and because she thinks him too strait or penurious, therefore she will dispose of it without his consent; this is thievery, disobedience, and injustice.

Quest. I. But as the case standeth with us in England, hath the wife a joint-proprietor, or not?

Ans. Three ways (at least) she may have a propriety. 1. By a reserve of what was her own before; which (however some question it) may in some cases be done in their agreement at marriage. 2. By the law of the land. 3. By the husband's consent or donation. What the law of the land saith in case, I leave to the lawyers; but it seemeth to me, that his words at marriage, "With all my worldly goods I thee endow," do signify his consent to make her a joint-proprietor: and his consent is sufficient to the collation of a title to that which was his own. Unless any can prove, that law or custom doth otherwise expound the words, (as an empty formality,) and that at the contract, this was or should be known to her to be the sense. And the laws allowing the wife the third part upon death or separation, doth intimate a joint-proprietor before.

Quest. II. If the husband live upon unlawful gain, as cheating, stealing, robbing by the highway, &c. is not the wife guilty as a joint-proprietor, in retaining such ill-gotten goods, if she know it? And is she bound to accuse her husband, or to restore such goods?

Ans. Her duty is first to admonish her husband of his sin and danger, and endeavour his repentance, in the mean time disclaiming all consent and reception of the goods. And if she cannot prevail for his repentance, restitution, and reformation, she hath a double duty to perform; the one is to help them to their goods whom he hath injured and robbed (by prudent and just means); the other is to prevent his robbing of others for the time to come. But how these must be done is the great difficulty.

1. If she foresee (or may do) that either by her husband's displeasure, or by the cruel revenge of the injured party, the hurt of discovering the fraud or robbery will be greater than the good, then I think that she is not bound to discover it. But by some secret, indirect way, to help the owner to his own; if it may be done without a greater hurt.

2. To prevent his sin and other men's future suffering by him, she seemeth to me to be bound to reveal her husband's sinful purposes to the magistrate, if she can no other way prevail with him to forbear. My reasons are, because the keeping of God's law, and the law of the land, and the public order and good, and the preventing of our neighbours' hurt by robbery or fraud, and so the interest of honesty and right, is of greater importance than any duty to her husband, or preservation of her own peace, which seemeth to be against it. But then I must suppose that she liveth under a magistrate, who will take but a just revenge. For if she know the laws and magistrate to be so unjust, as to punish a fault with death, which deserveth it not, she is not to tell such a magistrate, but to preserve her neighbours' safety by some other way of intimation.

If any one think that a wife may in no case accuse a husband, to the hazard of his life or estate, let them, 1. Remember what God obliged parents to do against the lives of incorrigible children, Deut. xxi. 2. And that the honour of God, and the lives of our neighbours, should be preferred before the life of one offender, and their estates before his estate

alone. 3. And that the light of reason telleth us, that a wife is to reveal a treason against the king, which is plotted by a husband; and therefore also the robbing of the king's treasury, or deceiving him in any matter of great concernment. And therefore in due proportion, the laws and common good, and our neighbours' welfare, are to be preserved by us, though against the nearest relation; only all due tenderness of the life and reputation of the husband is to be preserved, in the manner of proceedings, as far as will stand with the interest of justice, and the common good.

Quest. III. May the wife go hear sermons when the husband forbiddeth her?

Ans. There are some sermons which must not be heard; there are some sermons which may be heard, and must, when no greater matter doth divert us; and there are some sermons which must be heard, whether shall forbid it. Those which must not be heard are such as are heretical, (ordinarily,) and such as are superfluous, and at such times when greater duties call us another way. Those which may be heard, are either occasional sermons, or such lectures as are neither of necessity to ourselves, nor yet to the owning of God and his public worship. One that liveth where there are daily or hourly sermons, may hear them as oft as suiteth with their condition, and their other duties; but in this case, the command of a husband, with the inconveniences that will follow disobeying him, may make it a duty to forbear. But that we do sometimes publicly own God's worship and church ordinances, and receive ministerial teaching for our edification, is of double necessity; that we deny not God, and that we betray not, or desert not, our own souls. And this is especially necessary (ordinarily) on the Lord's days, which are appointed for these necessary uses. And here the husband hath no power to forbid the wife, nor should she (formally) obey his prohibition. But yet as affirmatives bind not *ad semper*, and no duty is a duty at every season; so it is possible that on the Lord's day it may extraordinarily become a duty to forbear sermons or sacraments, or other public worship. And when any greater duty calleth us away; as to quench a fire; and to save men's lives; and to save our country from an enemy in the time of war; and to save our own lives, (if we knew the assembly would be assaulted,) or to preserve our liberty for greater service. Christ set us to learn the meaning of this lesson, I will have mercy and not sacrifice. In such a case also a mischief may be avoided, even from a husband, by the omission of a duty at that time, (when it would be no duty,) for this is but a transposition of it. But this is but an act of prudent self-preservation, and not an act of formal obedience.

Quest. IV. If a woman have a husband so incorrigible in vice, as that by long trial she findeth that speaking against it maketh him worse, and causeth him to abuse her, is she bound to continue her dissuasion, or to forbear?

Ans. That is not here a duty which is not a means to do some good; and that is no means which we know beforehand is like, if not certain, to do no good, or to do more harm. We must not by weariness, laziness, or censoriousness, take a case to be desperate, which is not; nor must we so easily desist with so near a relation, as with a stranger or a neighbour. But yet Christ's indulgence of not exposing ourselves to be torn by dogs, and his word trodden in the dirt by swine, doth extend to relations as well as others. But then you must observe that she that is justly discouraged from sharp reproofs, may yet have hope that gentle and humble persua-

sions may succeed. And she that is discouraged from open, or frequent, or plain reproofs; may yet have hope that secret, or more seldom, or more distant and general admonitions may not be lost. And she that is discouraged from one way of doing him good, may yet have many other ways (as to set some minister whom he reverenceth to speak to him; to put some suitable book into his hand, &c.) And she that is discouraged at the present, ought not totally to despair, but may make some more attempts hereafter; either in some sickness, or time of mortality, or danger, or affliction, or when possibly time and consideration may have better prepared him to hear. And in the mean time she is to continue all conjugal affection and duty, and a convincing, winning course of life; which may prove the most effectual reproof.

Quest. V. What should a woman do in controverted cases of religion, when her judgment and her husband's differ?

Answ. 1. Some make a controversy of that which with all good christians or sober persons should be past controversy; and some controversies are indeed of real, if not insuperable difficulty. 2. Some controversies are about important, necessary things, and some about things of lesser moment. 3. Some are about mere opinion, or other men's practice, and some about our own practice.

(1.) In all differences of judgment the wife must exercise such self-suspicion, and modesty, and submission, as may signify her due sense, both of the weakness of her sex, and of her subjection to her husband. (2.) In things indifferent she must in practice obey her husband; unless when any superior powers do forbid it, and that in cases where their authority is greater. (3.) She may modestly give her reasons of dissent. (4.) She must not turn it to an unpeaceable quarrel, or matter of disaffection, or pretend any differences against her conjugal duties. (5.) In dark and difficult cases she should not be peremptory, and self-conceited, nor importunate; but if she have faith (that is, some more knowledge than he) have it to herself, in quietness and silence; and seek further information lest she err. (6.) She must speak no untruth, nor commit any known sin, in obedience to her husband's judgment. (7.) When she strongly suspecteth it to be sin, she must not do it merely in obedience to him, but seek for better satisfaction. For she is sure that he hath no power to force her to sin; and therefore hath no more assurance of his power in that point than she hath of the lawfulness of the thing. (8.) But if she prove to be in the error, she will sin on either side, till she recover. (9.) If a husband be in dangerous error, she must wisely, but unweariedly, seek his reformation, by herself or others.

Cases about Divorce and Separation.

Quest. I. Is it lawful for husband and wife to be long absent from each other? and how long, and in what cases?

Answ. It is lawful to be absent either in the case of prayer, which Paul mentioneth, or in case of the needful affairs of their estates, so long as may be no danger to either of them as to mental or corporal incontinency, nor to any other hurt, which will be greater than the benefits of their absence, nor cause them to be guilty of the neglect of any real duty. Therefore the cases of several persons do much differ according to the different tempers of their minds, and bodies, and affairs. He that hath a wife of a chaste, contented, prudent temper, may stay many months or years in some cases, when, all things considered, it tendeth to more good than hurt: as lawyers by their callings are often necessitated to

follow their callings at terms and assizes; and merchants may be some years absent in some weighty cases. But if you ask, whether the getting of money be a sufficient cause? I answer, that it is sufficient to those whose families must be so maintained, and their wives are easily contented, and so the good of their gain is greater than any loss or danger that cometh by it. But when covetousness puts them upon it needlessly, and their wives cannot bear it, or in any case when the hurt that is like to follow is greater than the good, it is unlawful.

Quest. II. May husband and wife be separated by the bare command of princes, if they make a law that in certain cases they shall part: as suppose it to ministers, judges, or soldiers?

Answ. You must distinguish between the bare command or law, and the reasons and ends of that command: and so between a lawful command and an unlawful. In some cases a prince may justly command a separation for a time, or such as is like to prove for perpetuity, and in some cases he may not. If a king command a separation without sufficient cause, so that you have no motive but his authority, and the question is, whether formally you are bound to obedience: I answer, No; because what God hath joined no man hath power to put asunder. Nor can either prince, pope, or prelate dispense with your marriage covenant. In such a case it is as a private act, because God hath given them no authority for it; and therefore their commands or laws are nullities: only if a prince say, he that will be a judge or a justice shall part with his wife, it is lawful to leave the office, and so obey the law. But if he say to all ministers of the gospel, you shall forsake your wives or your ministry, they should do neither, because they are divinely obliged to both, and he hath no power to forbid them, or to dispense with that obligation.

But it may fall out, that the ends of the command may be so great as to make it lawful, and then it must be obeyed both formally for the authority of the prince, and finally for the reasons of the thing. As if the safety of the commonwealth should require, that married persons be soldiers, and that they go far off; yea, though there be no likelihood of returning to their families, and withal they cannot take their wives with them, without detriment or danger to their service; in this case men must obey the magistrate, and are called by God to forsake their wives, as if it were by death. Nor is it any violation of their marriage covenant, because that was intended or meant to suppose the exception of any such call of God, which cannot be resisted when it will make a separation.

Quest. III. May ministers leave their wives to go abroad to preach the gospel?

Answ. If they can neither do God's work as well at home, nor yet take their wives with them, nor be excused from doing that part of service, by other men's doing it who have no such impediment; they may and must leave their wives to do it. In this case, the interest of the church, and of the souls of many, must overrule the interest of wife and family. Those pastors who have fixed stations, must neither leave flock nor family without necessity, or a clear call from God. But in several cases a preacher may be necessitated to go abroad; as in case of persecution at home, or of some necessity of foreign or remote parts, which cannot be otherwise supplied; or when some door is opened for the conversion of infidels, heretics, or idolaters, and none else so fit to do that work, or none that will. In any such case, when the cause of God in any part of the world *consideratis considerandis* doth require his help, a minister

must leave wife and family, yea, and a particular flock, to do it. For our obligations are greatest to the catholic church, and public good; and the greatest good must be preferred. If a king command a subject to be an ambassador in the remotest part of the world, and the public good withal requireth it, if wife and children cannot be taken with him, they must be left behind, and he must go. So must a consecrated minister of Christ for the service of the church refuse all entanglements, which would more hinder his work than the contrary benefits will countervail. And this exception also was supposed in the marriage contract, that family interests and comforts must give way to the public interest, and to God's disposals.

And therefore it is, that ministers should not rashly venture upon marriage, nor any woman that is wise venture to marry a minister, till she is first well prepared for such accidents as may separate them for a shorter or a longer time.

Quest. IV. May one leave a wife to save his life, in case of personal persecution or danger?

Ans. Yes, if she cannot be taken with him; for the means which are for the helps of life, do suppose the preservation of life itself: if he live, he may further serve God, and possibly return to his wife and family; but if he die, he is removed from them all.

Quest. V. May husband and wife part by mutual consent, if they find it be for the good of both?

Ans. If you speak not of dissolving the bond of their relations, but withdrawing as to cohabitation, I answer, 1. It is not to be done upon passions and discontents, to feed and gratify each other's vicious distempers or interest; for then both the consent and the separation are their sins: but if really such an incurable unsuitableness be between them, as that their lives must needs be miserable by their cohabitation, I know not but they may live asunder; so be it, that (after all other means used in vain) they do it by deliberate, free consent. But if one of them should by craft or cruelty constrain the other to consent, it is unlawful to the constrainer. Nor must impatience make either of them ungroundedly despair of the cure of any unsuitableness which is really curable. But many sad instances might be given, in which cohabitation may be a constant calamity to both, and distance may be their relief, and further them both in God's service, and in their corporal concerns. Yet I say not that this is no sin; for their unsuitableness is their sin: and God still obligeth them to lay down that sin which maketh them unsuitable; and therefore doth not allow them to live asunder, it being still their duty to live together in love and peace: and saying they cannot, freeth them not from the duty. But yet that moral impotency may make such a separation as aforesaid, to be a lesser sin than their unpeaceable cohabitation.

Quest. VI. May not the relation itself be dissolved by mutual, free consent, so that they may marry others?

Ans. As to the relation, they will still be related as those that did covenant to live in conjugal society, and are still allowed it and obliged to it, if the impediments were but removed; and it is but the exercise which is hindered. And they may not consent to marry others: 1. Because the contracted relation was for life, Rom. vii. 2, and God's law accordingly obligeth them. Marriages *pro tempore*, dissoluble by consent, are not of God's institution, but contrary to it. 2. They know not but their impediments of cohabitation may be removed. 3. If he that marryeth an innocent divorced woman commit adultery, by parity of reason (with advantage) it will be so here. If you say, what if either of them cannot

contain? I answer, he that will not take heed before, must be patient afterwards, and not make advantage of his own folly, to the fulfilling of his lusts. If he will do what he ought to do in the use of all means, he may live chastely. And, 4. The public interest must overrule the private, and that which would be unjust in private respects, may for public good become a duty: it seemeth unjust here with us, that the innocent country should repay every man his money, who between sun and sun is robbed on the road; and yet because it will engage the country to watchfulness, it is just, as for the common good: and he that consenteth to be a member of a commonwealth, doth thereby consent to submit his own right to the common interest. So here, if all should have leave to marry others when they consent to part, it would bring utter confusion, and it would encourage wicked men to abuse their wives, till they forced them to consent. Therefore some must bear the trouble which their folly hath brought on themselves, rather than the common order should be confounded.

Quest. VII. Doth adultery dissolve the bond of marriage, or not? Amesius saith it doth: Mr. Wheateley having said so, afterward recanted it by the persuasion of other divines.

Ans. The difference is only about the name, and not about the matter itself. The reason which moved Dr. Ames, is, because the injured person is free; therefore not bound: therefore the bond is dissolved. The reason which Mr. Wheateley could not answer is, because it is not fornication, but lawful, if they continue their conjugal familiarity after adultery: therefore that bond is not dissolved. In all which it is easy to perceive, that one of them taketh the word *vinculum* or bond in one sense, that is, "for their covenant obligation to continue their relation and mutual duties." And the other taketh it in another sense, that is, "for the relation itself as by it they are allowed conjugal familiarity, if the injured person will continue it." The first *vinculum* or bond is dissolved, the second is not. In the matter we are agreed, that the injured man may put away an adulterous wife (in a regular way) if he please; but withal that he may continue the relation if he please. So that his continued consent shall suffice to continue it a lawful relation and exercise; and his will, on the contrary, shall suffice to dissolve the relation, and disoblige him. (Saving the public order.)

Quest. VIII. But is not the injured party at all obliged to separate, but left free?

Ans. Considering the thing simply in itself, he is wholly free to do as he please. But for all that accidents or circumstances may make it one man's duty to divorce, and another's duty to continue the relation; according as it is like to do more good or hurt. Sometimes it may be a duty to expose the sin to public shame, for the prevention of it in others; and also to deliver oneself from a calamity. And sometimes there may be so great repentance, and hope of better effects by forgiving, that it may be a duty to forgive: and prudence must lay one thing with another, to discern on which side the duty lieth.

Quest. IX. Is it only the privilege of the man, that he may put away an adulterous wife? or also of the woman, to depart from an adulterous husband? The reason of the doubt is, because Christ mentioneth the man's power only, Matt. v. and xix.

Ans. 1. The reason why Christ speaketh only of the man's case is, because he was occasioned only to restrain the vicious custom of men's causeless putting away their wives; having no occasion to restrain women from leaving their husbands. Men having the rule did abuse it to the woman's injury; which

Christ forbiddeth. And as it is an act of power, it concerneth the man alone; but as it is an act of liberty, it seemeth to me to be supposed, that the woman hath the same freedom; seeing the covenant is violated to her wrong. And the apostle in 1 Cor. vii. doth make the case of the man and of the woman to be equal in the point of infidelity and desertion. I confess that it is unsafe extending the sense of Scripture beyond the importance of the words upon pretence of a parity of reason (as many of the perjured do by Lev. xxx. in case of vows); lest man's deceitful wit should make a law to itself as divine, upon pretence of interpreting God's laws: but yet when the plain text doth speak but of one case, (that is, of men's putting away their wives,) he that will thence gather an exclusion of the woman's liberty, doth seem by addition to be the corrupter of the law. And where the context plainly sheweth a parity of reason, and that reason is made the ground of the determination in the text, there it is safe to expound the law extensively accordingly. Surely the covenant of marriage hath its conditions on both parts: and some of those conditions are necessary to the very being of the obligations, though others are but needful to the well-being of the parties in that state. And therefore though putting away be only the part of the husband, as being the ruler, and usually the owner of the habitation, yet departing may be the liberty of the wife. And I know no reason to blame those countries, whose laws allow the wife to sue out a divorce, as well as the husband.

Quest. X. May the husband put away the wife without the magistrate, or the wife depart from the husband, without a public legal divorce or license?

Ans. Where the laws of the land do take care for the prevention of injuries, and make any determination in the case, (not contrary to the law of God,) there it is a christian's duty to obey those laws: therefore if you live under a law which forbiddeth any putting away or departing, without public sentence or allowance, you may not do it privately upon your own will. For the civil governors are to provide against the private injuries of any of the subjects. And if persons might put away or depart at pleasure, it would introduce both injury and much weakness into the world. But where the laws of men do leave persons to their liberty in this case, they need then to look no further than to the laws of God alone. But usually the sentence of the civil power is necessary only in case of appeal, or complaint of the party injured; and a separation may be made without such a public divorce, so that each party may make use of the magistrate to right themselves if wronged. As, if the adultery be not openly known, and the injuring party desire rather to be put away privily than publicly, (as Joseph purposed to do by Mary,) I see not but it is lawful so to do, in case that the law, or the necessity of making the offender an example, require not the contrary, nor scandal or other accidents forbid it not. See Grotius's learned notes on Matt. v. 31, 32, and on Matt. xix. and 1 Cor. vii. about these questions.

Quest. XI. Is not the case of sodomy or buggery a ground for warrantable divorce as well as adultery?

Ans. Yes, and seemeth to be included in the very word itself in the text, Matt. v. 31, 32, which signifieth uncleanness; or at least is fully implied in the reason of it. See Grotius *ibid.* also of this.

Quest. XII. What if both parties commit adultery? may either of them put away the other, or depart; or rather must they forgive each other?

Ans. If they do it both at once, they do both forfeit the liberty of seeking any compensation for the injury; because the injury is equal (however some

would give the advantage to the man): but if one commit adultery first, and the other after; then either the last offender knew of the first, or not. If not, then it seemeth all one as if it had been done at once. But if yea, then they did it either on a supposition of the dissolution of the matrimonial obligation, as being loosed from the first adulterer, or else upon a purpose of continuing in the first relation: in the latter case, it is still all one as if it had been done by them at once, and it is a forfeiture of any satisfaction: but in the former case, though the last adulterer did sin, yet being before set at liberty, it doth not renew the matrimonial obligation: but yet, if the first offender desire the continuance of it, and the return of the first injured party; shame and conscience of their own sin, will much rebuke them, if they plead that injury for continuance of the separation.

Quest. XIII. But what if one do purposely commit adultery, to be separated from the other?

Ans. It is in the other's power and choice, whether to be divorced and depart, or not, as they find the good or evil consequents preponderate.

Quest. XIV. Doth not infidelity dissolve the relation or obligation; seeing there is no communion between light and darkness, a believer and an infidel?

Ans. It maketh it unlawful for a believer to marry an infidel (except in case of true necessity); because they can have no communion in religion. But it nullifieth not a marriage already made, nor maketh it lawful to depart or divorce; because they may have mere conjugal communion still. As the apostle purposely determineth the case, in 1 Cor. vii.

Quest. XV. Doth not the desertion of one party disoblige the other?

Ans. 1. It must be considered what is true desertion. 2. Whether it be a desertion of the relation itself for continuance, or only a temporary desertion of co-habitation, or congress. 3. What the temper and state of the deserted party is. 1. It is sometimes easy, and sometimes hard to discern which is the deserting party. If the wife go away from the husband unwarrantably, though she require him to follow her, and say that she doth not desert him, yet it may be taken for a desertion, because it is the man who is to rule and choose the habitation. But if the man go away, and the woman refuse to follow him, it is not he that is therefore the deserter.

Quest. But what if the man have not sufficient cause to go away, and the woman hath great and urgent reasons not to go? As suppose that the man will go away in hatred of an able preacher, and good company, and the woman if she follow him, must leave all those helps, and go among ignorant, profane, heretical persons, or infidels; which is the deserter then?

Ans. If she be one that is either like to do good to the infidels, heretics, or bad persons whom they must converse with, she may suppose that God calleth her to receive good by doing good; or if she be a confirmed, well-settled christian, and not very like, either by infection, or by want of helps, to be unsettled and miscarry, it seemeth to me the safest way to follow her husband. She must lose indeed God's public ordinances by following him: but it is not imputable to her, as being out of her choice; and she must lose the benefits and neglect the duties of the conjugal ordinance, if she do not follow him. But if she be a person under such weaknesses, as make her removal apparently dangerous as to her perseverance and salvation, and her husband will by no means be prevailed with to change his mind, the case then is very difficult, what is her duty, and who is the deserter. Nay, if he did but lead her into a

country where her life were like to be taken away, (as under the Spanish Inquisition,) unless her suffering were like to be as serviceable to Christ as her life. Indeed these cases are so difficult, that I will not decide them; the inconveniencies (or mischiefs rather) are great which way soever she take: but I most incline to judge as followeth: viz. It is considerable first, what marriage obligeth her to, simply of its own nature; and what it may do next, by any superadded contract, or by the law or custom of the land, or any other accident. As to the first, it seemeth to me, that every one's obligation is so much first to God, and then to their own souls and lives; that marriage as such, which is for mutual help, as a means to higher ends, doth not oblige her to forsake all the communion of saints, and the place or country where God is lawfully worshipped, and to lose all the helps of public worship, and to expose her soul both to spiritual famine and infection, to the apparent hazard of her salvation (and perhaps bring her children into the same misery); nor hath God given her husband any power to do her so much wrong, nor is the marriage covenant to be interpreted to intend it. But what any human law or contract, or other accident which is of greater public consequence, may do more than marriage of itself, is a distinct case which must have a particular discussion.

Quest. But what if the husband would only have her follow him, to the forsaking of her estate, and undoing herself and children in the world (as in the case of Galeacius Carracciolus, Marquis of Vicum); yea, and if it were without just cause?

Ans. If it be for greater spiritual gain, (as in his case,) she is bound to follow him; but if it be apparently foolish, to the undoing of her and her children without any cause, I see not that marriage simply obligeth a woman so to follow a fool in beggary, or out of a calling, or to her ruin. But if it be at all a controvertible case, whether the cause be just or not, then the husband being governor must be judge. The laws of the land are supposed to be just, which allow a woman by trustees to secure some part of her former estate from her husband's disposal; much more may she beforehand secure herself and children from being ruined by his wilful folly: but she can by no contract except herself from his true government.

Yet still she must consider, whether she can live continently in his absence; otherwise the greatest sufferings must be endured, to avoid incontinency.

2. Moreover, in all these cases, a temporary removal may be further followed, than a perpetual transmigration, because it hath fewer evil consequences.

And if either party renounce the relation itself, it is a fuller desertion, and clearer discharge of the other party, than a mere removal is.

Quest. XVI. What if a man or wife know that the other in hatred doth really intend by poison, or other murder, to take away their life? May they not depart?

Ans. They may not do it upon a groundless or rash surmise; nor upon a danger which by other lawful means may be avoided (as by vigilancy, or the magistrate, or especially by love and duty). But in plain danger, which is not otherwise like to be avoided, I doubt not, but it may be done, and ought. For it is a duty to preserve our own lives as well as our neighbours'. And when marriage is contracted for mutual help, it is naturally implied, that they shall have no power to deprive one another of life (however some barbarous nations have given men power of the lives of their wives). And killing is the grossest kind of desertion, and a greater injury

and violation of the marriage covenant than adultery; and may be prevented by avoiding the murderer's presence, if that way be necessary. None of the ends of marriage can be attained, where the hatred is so great.

Quest. XVII. If there be but a fixed hatred of each other, is it inconsistent with the ends of marriage? And is parting lawful in such a case?

Ans. The injuring party is bound to love, and not to separate; and can have no liberty by his or her sin. And to say, I cannot love, or my wife or husband is not amiable, is no sufficient excuse; because every person hath somewhat that is amiable, if it be but human nature; and that should have been foreseen before your choice. And as it is no excuse to a drunkard to say, I cannot leave my drink; so it is none to an adulterer, or hater of another, to say, I cannot love them: for that is but to say, I am so wicked that my heart or will is against my duty. But the innocent party's case is harder (though commonly both parties are faulty, and therefore both are obliged to return to love, and not to separate). But if hatred proceed not to adultery, or murder, or intolerable injuries, you must remember that marriage is not a contract for years, but for life, and that it is possible that hatred may be cured (how unlikely soever it may be). And therefore you must do your duty, and wait, and pray, and strive by love and goodness to recover love, and then stay to see what God will do; for mistakes in your choice will not warrant a separation.

Quest. XVIII. What if a woman have a husband that will not suffer her to read the Scriptures, nor go to God's worship public or private, or that so beateth or abuseth her, as that it cannot be expected that human nature should be in such a case kept fit for any holy action; or if a man have a wife that will scold at him when he is praying or instructing his family, and make it impossible to him to serve God with freedom, or peace and comfort.

Ans. The woman must (at necessary seasons, though not when she would) both read the Scriptures, and worship God, and suffer patiently what is inflicted on her. Martyrdom may be as comfortably suffered from a husband, as from a prince. But yet if neither her own love, and duty, and patience, nor friends' persuasion, nor the magistrate's justice, can free her from such inhuman cruelty, as quite disableth her for her duty to God and man, I see not but she may depart from such a tyrant. But the man hath more means to restrain his wife from beating him, or doing such intolerable things; either by the magistrate, or by denying her what else she might have, or by his own violent restraining her, as belongeth to a conjugal ruler, and as circumstances shall direct a prudent man. But yet in case that unsuitableness or sin be so great, that after long trial there is no likelihood of any other cohabitation, but what will tend to their spiritual hurt and calamity, it is their lesser sin to live asunder by mutual consent.

Quest. XIX. May one part from a husband or wife that hath the leprosy, or that hath the French pox by their adulterous practices, when the innocent person's life is endangered by it?

Ans. If it be an innocent person's disease, the other must cohabit, and tenderly cherish and comfort the diseased; yea, so as somewhat to hazard their own lives; but not so as apparently to cast them away, upon a danger not like to be avoided, unless the other's life or some greater good be like to be purchased by it.

But if it be the pox of an adulterer, the innocent party is at liberty by the other's adultery; and the

saving of their own lives, doth add thereto. But without adultery, the disease alone will not excuse them from cohabitation, though it may from congress.

Quest. XX. Who be they that may or may not marry again when they are parted?

Ans. 1. They that are released by divorce upon the others' adultery, sodomy, &c. may marry again. 2. The case of all the rest is harder. They that part by consent, to avoid mutual hurt, may not marry again; nor the party that departeth for self-preservation, or for the preservation of estate, or children, or comforts, or for liberty of worship, as aforesaid; because it is but an intermission of conjugal fruition, and not a total dissolution of the relation; and the innocent party must wait to see whether there be any hope of a return. Yea, Christ seemeth to resolve it, Matt. v. 31, 32, that he is an adulterer that marrieth the innocent party that is put away; because the other living in adultery, their first contracted relation seemeth to be still in being. But Grotius and some others think, that Christ meaneth this only of the man that over-hastily marrieth the innocent divorced woman, before it be seen whether he will repent and reassume her; but how can that hold, if the husband after adultery free her? May it not therefore be meant, that the woman must stay unmarried in hope of his reconciliation, till such time as his adultery with his next married wife doth disoblige her. But then it must be taken as a law for christians; for the Jew that might have many wives, disoblige not one by taking another.

A short desertion must be endured in hope; but in case of a very long, or total desertion or rejection, if the injured party should have an untamable lust, the case is difficult. I think there are few but by just means may abstain. But if there be any that cannot, (after all means,) without such trouble as overthroweth their peace, and plainly hazardeth their continence, I dare not say that marriage in that case is unlawful to the innocent.

Quest. I. Is it lawful to suffer or tolerate, yea, or contribute to the matter of known sin in a family, ordinarily, in wife, child, or servant; and consequently in any other relations?

Ans. In this some lukewarm men are apt to run into the extreme of remissness; and some unexperienced young men, that never had families, into the extreme of censorious rigour, as not knowing what they talk of.

1. It is not lawful either in family, commonwealth, church, or any where, to allow of sin, nor to tolerate it, or leave it uncured, when it is truly in our power to cure it. 2. So that all the question is, when it is or is not in our power? Concerning which, I shall answer by some instances.

I. It is not in our power to do that which we are naturally unable to do. No law of God bindeth us to impossibilities. And natural impotency here is found in these several cases. 1. When we are over-matched in strength; when wife, children, or servants are too strong for the master of the house, so that he cannot correct them, nor remove them. A king is not bound to punish rebellious or offending subjects, when they are too strong for him, and he is unable, either by their numbers or other advantages. If a pastor censure an offender, and all the church be against the censure, he cannot procure it executed, but must acquiesce in having done his part, and leave their guilt upon themselves.

2. When the thing to be done is an impossibility, at least moral. As to hinder all the persons of a family, church, or kingdom from ever sinning: it is not in their own power so far to reform themselves;

much less in a ruler so far to reform them: even as to ourselves, perfection is but desired in this life, but not attained; much less for others.

3. When the principal causes co-operate not with us, and we are but subservient moral causes; we can but persuade men to repent, believe, and love God and goodness. We cannot save men without and against themselves. Their hearts are out of our reach; therefore in all these cases we are naturally unable to hinder sin.

II. It is not in our power to do any thing which God forbiddeth us. That which is sinful is to be accounted out of our power in this sense. To cure the sin of a wife, by such cruelty or harshness as is contrary to our conjugal relation and to the office of necessary love, is out of our power, because forbidden, as contrary to our duty; and so of other.

III. Those actions are out of our power, which are acts of higher authority than we have. A subject cannot reform by such actions as are proper to the sovereign, nor a layman by actions proper to the pastor, for want of authority. So a schoolmaster cannot do that which is proper to a patient; nor the master of a family that which is proper to the magistrate (as to punish with death, &c.)

IV. We have not power to do that which a superior power forbiddeth us (unless it be that which God indispensably commandeth us). The wife may not correct a child or servant, or turn him away, when the husband forbiddeth it. Nor the master of a family so punish a sin, as the king and laws forbid on the account of the public interest.

V. We have not power to do that for the cure of sin, which is like to do more hurt than good; yea, perhaps, to prove a pernicious mischief. If my correcting a servant would make him kill me, or set my house on fire, I may not do it. If my sharp reproof is like to do more hurt, or less good, than milder dealing, if I have reason to believe that correction will make a servant worse, I am not to use it; because we have our power to edification, and not to destruction. God hath not tied us just to speak such and such words, or to use this or that correction, but to use reproofs and corrections only in that time, measure, and manner as true reason telleth us is likeliest to attain their end. To do it, if it would do never so much hurt, with a *fiat justitia et sit perit mundus*, is to be righteous over-much.

Yea, great and heinous sins may be endured in families sometimes, to avoid a greater hurt, and because there is no other means to cure them. For instance, a wife may be guilty of notorious pride, and of malignant deriding the exercises of religion, and of railing, lying, slandering, backbiting, covetousness, swearing, cursing, &c. and the husband be necessitated to bear it; not so far as not to reprove it, but so far as not to correct her, much less cure her. Divines use to say, that it is unlawful for a man to beat his wife: but the reason is not, that he wanteth authority to do it; but, 1. Because he is by his relation obliged to a life of love with her; and therefore must so rule, as tendeth not to destroy love; and, 2. Because it may often do otherwise more hurt to herself and the family, than good. It may make her furious and desperate, and make her contemptible in the family, and diminish the reverence of inferiors, both to wife and husband, for living so uncomely a life.

Quest. But is there any case in which a man may silently bear the sins of a wife, or other inferior, without reproof, or urging them to amend?

Ans. Yes: in case, 1. That reproof hath been tried to the utmost: 2. And it is most evident by full experience, that it is like to do a great deal more hurt than good.

The rule given by Christ, extendeth as well to families, as to others; not to cast pearls before swine, nor to give that which is holy to dogs; because it is more to the discomposure of a man's own peace, to have a wife turn again, and all to rend him, than a stranger. As the church may cease admonishing a sinner, after a certain time of obstinacy, when experience hath ended their present hopes of bringing the person to repentance, and thereupon may excommunicate him; so a husband may be brought to the same despair with a wife, and may be disobliged from ordinary reproof, though the nearness of the relation forbid him to eject her. And in such a case where the family and neighbourhood know the intractableness and obstinacy of the wife, it is no scandal, nor sign of approbation, or neglect of duty, for a man to be silent at her sin; because they look upon her as at present incorrigible by that means: and it is the sharpest reproof to such a one, to be unproved, and to be let alone in her sin; as it is God's greatest judgment on a sinner, to leave him to himself, and say, Be filthy still.

And there are some women whose fantasies and passions are naturally so strong, as that it seemeth to me that in many cases they have not so much as natural free will or power to restrain them; but if in all other cases they acted as in some, I should take them for mere brutes, that had no true reason; they seem naturally necessitated to do as they do. I have known the long profession of piety, which in other respects hath seemed sincere, to consist in a wife, with such unmastered, furious passion, that she could not before strangers forbear throwing what was in her hand in her husband's face, or thrusting the burning candle into his face; and slandering him of the filthiest sins; and when the passion was over, confess all to be false, and her rage to be the reason of her speech and actions; and the man, though a minister, of more than ordinary wit and strength, yet fain to endure all without returns of violence till her death. They that never knew such a case by trial, can tell how all might be cured easily; but so cannot they that are put upon the cure.

And there are some other women of the same incurable strength of imagination and passion, who in other respects are very pious and prudent too, and too wise and conscionable to wrong their husbands with their hands or tongues, who yet are utterly unable to forbear any injury of the highest nature to themselves; but are so utterly impatient of being crossed of their wills, that it would in all likelihood cast them into melancholy or madness, or some mortal sickness: and no reason signifieth any thing to debate such passions. In case of pride, or some sinful custom, they are not able to bear reproof, and to be hindered in the sin, without apparent danger of distraction or death. I suppose these cases are but few; but what to do in such cases when they come, is the present question.

Nay, the question is yet harder, Whether to avoid such inconvenience, one may contribute towards another's sin, by affording them the means of committing it?

Ans. 1. No man may contribute to sin as sin, formally considered. 2. No man may contribute to another's sin, for sinful ends, nor in a manner forbidden and sinful in himself. 3. No man may contribute to another's sin, when he is not naturally or morally necessitated to it, but might forbear it.

But as it is consistent with the holiness of God to contribute those natural and providential mercies, which he knoweth men will abuse to sin, so is it in some cases with us his creatures to one another. God giveth all men their lives and time, their reason

and free will, which he knoweth they will abuse to sin: he giveth them that meat, and drink, and riches, and health, and vigour of senses, which are the usual means of the sin and undoing of the world.

Object. But God is not under any law or obligation as we are.

Ans. His own perfection is above all law, and will not consist with a consent or acting of any thing that is contrary to holiness and perfection. But this I confess, that many things are contrary to the order and duty of the creature, which are not contrary to the place and perfection of the Creator.

1. When man doth generate man, he knowingly contributeth to a sinful nature and life; for he knoweth that it is unavoidable, and that which is born of the flesh is flesh.* And yet he sinneth not by so doing, because he is not bound to prevent sin by the forbearance of generation.

2. When one advanceth another to the office of magistracy, ministry, &c. knowing that he will sin in it, he contributeth accidentally to his sin; but so as he is not culpable for so doing.

3. A physician hath to do with a froward and intemperate patient, who will please his appetite, or else if he be denied, his passion will increase his disease and kill him. In this case he may lawfully say, let him take a little, rather than kill him, though by so doing he contribute to his sin; because it is but a not hindering that which he cannot hinder without a greater evil. The sin is only his that chooseth it.

And it is specially to be noted, that that which physically is a positive act, and contributing to the matter of the sin, yet morally is but a not hindering the sin by such a withholding of materials as we are not obliged to withhold (which is the case also of God's contributing to the matter of sin). If the physician in such a case, or the parent of a sick and froward child, do actually give them that which they sin in desiring, that giving is indeed such a furthering of the sin as cannot be lawfully forborne, lest we do hurt; and therefore is morally but a not hindering it, when we cannot hinder it.

4. If a man have a wife so proud that she will go mad, or disturb him and his family by rage, if her pride be not gratified by some sinful fashions, curiosities, or excesses, if he give her money or materials to do it with, to prevent her distraction, it is but like the foresaid case of the physician, or parents of a sick child.

In these cases I will give you a rule to walk by for yourselves, and a caution how to judge of others.

1. Be sure that you leave nothing undone that you can lawfully do, for the cure and prevention of others' sins; and that it be not for want of zeal against sin, through indifference or slothfulness, that you forbear to hinder it, but merely through disability. 2. See that in comparing the evil that is like to follow the impedition, you do not mistake, but be sure that it be indeed a greater evil which you avoid by not hindering that particular sin. 3. See therefore that your own carnal interest weigh not with you more than there is cause; and that you account not mere fleshly suffering a greater evil than sin. 4. But yet that dishonour which may be cast upon religion, and the good of souls, which may be hindered by a bodily suffering, may come into the comparison. 5. And your own duties to men's bodies (as to save men's lives, or health, or peace) are to be numbered with spiritual things, and the materials of a sin may in some cases be administered for the discharge of such a duty. If you knew a

* John iii. 6; Eph. ii. 2, 3.

man would die if you give him not hot water, and he will be drunk if you do give it him; in this case you do but your duty, and he commits the sin: you do that which is good, and are not bound to forbear it, because he will turn it to sin, unless you see that the hurt by that sin is like to be so great (besides the sin itself) as to discharge you from the duty of doing good.

2. As to others, (1.) Put them on to their duty and spare not. (2.) But censure them not for the sins of their families, till you are acquainted with all the case. It is usual with rash and carnal censurers, to cry out of some godly ministers or gentlemen, that their wives are as proud, and their children and servants as bad as others. But are you sure that it is in their power to remedy it? Malice and rashness judge at a distance of things which men understand not, and sin in speaking against sin.

Quest. II. If a gentleman, e. g. of £500, or £1000, or £2000, or £3000, per annum, could spare honestly half his yearly rents, for his children and for charitable uses, and his wife be so proud and prodigal, that she will waste it all in housekeeping and excesses, and will rage, be unquiet, or go mad, if she be hindered, what is a man's duty in such a case?

Ans. It is but an instance of the fore-mentioned case, and must thence be answered. 1. It is supposed that she is incurable by all wise and rational means of persuasion. 2. He is wisely to compare the greatness of the evil that will come by crossing her, with the good that may come by the improvement of his estate, and the forbearance of those excesses. If her rage, or distraction, or unquietness were like by any accident to do more hurt than his estate may do good, he might take himself disabled from hindering the sin; and though he give her the money which she mispendeth, it is not sinning, but only not hindering sin when he is unable. 3. Ordinarily some small or tolerable degree of sinful waste and excess may be tolerated to avoid such mischiefs as else would follow; but not too much. And though no just measure can be assigned, at what rate a man may lawfully purchase his own peace, and consequently his liberty to serve God, or at what rate he may save his wife from madness, or some mortal mischiefs of her discontent, yet the case must be resolved by such considerations; and a prudent man, that knoweth what is like to be the consequent on both sides, may and must accordingly determine it. 4. But ordinarily the life, health, or preservation of so proud, luxurious, and passionate a woman, is not worth the saving at so dear a rate, as the wasting of a considerable estate, which might be used to relieve a multitude of the poor, and perhaps to save the lives of many that are worthier to live. And, (1.) A man's duty to relieve the poor and provide for his family is so great, (2.) And the account that all men must give of the use of their talents is so strict, that it must be a great reason indeed, that must allow him to give way to very great wastefulness. And unless there be somewhat extraordinary in the case, it were better deal with such a woman as a bedlam, and if she will be mad, to use her as the mad are used, than for a steward of God to suffer the devil to be served with his Master's goods.

Lastly, I must charge the reader to remember, that both these cases are very rare; and it is but few women that are so liable to so great mischiefs, which may not be prevented at cheaper rates; and therefore that the indulgence given in these decisions, is nothing to the greater part of men, nor is to be extended to ordinary cases. But commonly men every where sin by omission of a stricter government of their families, and by Eli's sinful in-

dulgence and remissness; and though a wife must be governed as a wife, and a child as a child, yet all must be governed as well as servants. And though it may be truly said, that a man cannot hinder that sin, which he cannot hinder but by sin, or by contributing to a greater hurt, yet it is to be concluded, that every man is bound to hinder sin whenever he is able lawfully to hinder it.

And by the same measures, tolerations, or not hindering errors and sins about religion in church and commonwealth, is to be judged of: none must commit them or approve them; nor forbear any duty of their own to cure them; but that is not a duty which is destructive, which would be a duty when it were a means of edifying.

CHAPTER X.

THE DUTIES OF PARENTS FOR THEIR CHILDREN.

OF how great importance the wise and holy education of children is, to the saving of their souls, and the comfort of their parents, and the good of church and state, and the happiness of the world, I have partly told you before; but no man is able fully to express. And how great that calamity is, which the world is fallen into through the neglect of that duty, no heart can conceive; but they that think what a case the heathen, infidel, and ungodly nations are in, and how rare true piety is grown, and how many millions must lie in hell for ever, will know so much of this inhuman negligence, as to abhor it.

Direct. 1. Understand and lament the corrupted and miserable state of your children, which they have derived from you, and thankfully accept the offers of a Saviour for yourselves and them, and absolutely resign, and dedicate them to God in Christ in the sacred covenant, and solemnize this dedication and covenant by their baptism.* And to this end understand the command of God for entering your children solemnly into covenant with him, and the covenant mercies belonging to them thereupon. Rom. v. 12, 16—18; Eph. ii. 1, 3; Gen. xvii. 4, 13, 14; Deut. xxix. 10—12; Rom. xi. 17, 20; John iii. 3, 5; Matt. xix. 13, 14.

You cannot sincerely dedicate yourselves to God, but you must dedicate to him all that is yours, and in your power; and therefore your children, as far as they are in your power. And as nature hath taught you your power and your duty to enter them in their infancy into any covenant with man, which is certainly for their good; (and if they refuse the conditions when they come to age, they forfeit the benefit;) so nature teacheth you much more to oblige them to God for their far greater good, in case he will admit them into covenant with him. And that he will admit them into his covenant, (and that you ought to enter them into it,) is past doubt, in the evidence which the Scripture giveth us, that from Abraham's time till Christ it was so with all the children of his people; nay, no man can prove that before Abraham's time, or since, God had ever a church on earth, of which the infants of his servants (if they had any) were not members dedicated in covenant to God, till of late times that a few began to scruple the lawfulness of this. As it is a comfort to you, if the king would bestow upon your infant children, (who were tainted by their father's

* See my Treatise for Infant Baptism.

treason,) not only a full discharge from the blot of the offence, but also the titles and estates of lords, though they understand none of this till they come to age; so is it much more matter of comfort to you, on their behalf, that God in Christ will pardon their original sin, and take them as his children, and give them title to everlasting life; which are the mercies of his covenant.

Direct. II. As soon as they are capable, teach them what a covenant they are in, and what are the benefits, and what the conditions, that their souls may gladly consent to it when they understand it; and you may bring them seriously to renew their covenant with God in their own persons. But the whole order of teaching both children and servants, I shall give you after by itself; and therefore shall here pass by all that, except that which is to be done more by your familiar converse, than by more solemn teaching.

Direct. III. Train them up in exact obedience to yourselves, and break them of their own wills. To that end, suffer them not to carry themselves unreverently or contemptuously towards you; but to keep their distance. For too much familiarity breedeth contempt, and imboldeneth to disobedience. The common course of parents is to please their children so long, by letting them have what they crave, and what they will, till their wills are so used to be fulfilled, that they cannot endure to have them denied; and so can endure no government, because they endure no crossing of their wills. To be obedient, is to renounce their own wills, and be ruled by their parents' or governor's wills; to use them therefore to have their own wills, is to teach them disobedience, and harden and use them to a kind of impossibility of obeying. Tell them oft familiarly and lovingly of the excellency of obedience, and how it pleaseth God, and what need they have of government, and how unfit they are to govern themselves, and how dangerous it is to children to have their own wills; speak often with great disgrace of self-willedness and stubbornness, and tell others in their hearing what hath befallen self-willed children.

Direct. IV. Make them neither too bold with you, nor too strange or fearful; and govern them not as servants, but as children, making them perceive that you dearly love them, and that all your commands, restraints, and corrections are for their good, and not merely because you will have it so. They must be ruled as rational creatures, that love themselves, and those that love them. If they perceive that you dearly love them, they will obey you the more willingly, and the easier be brought to repent of their disobedience, and they will as well obey you in heart as in outward actions, and behind your back as before your face. And the love of you (which must be caused by your love to them) must be one of the chiefest means to bring them to the love of all that good which you commend to them; and so to form their wills sincerely to the will of God, and make them holy. For if you are too strange to them, and too terrible, they will fear you only, and not much love you; and then they will love no books, no practices, that you commend to them, but like hypocrites they will seek to please you to your face, and care not what they are in secret and behind your backs. Nay, it will tempt them to loathe your government, and all that good which you persuade them to, and make them like birds in a cage, that watch for an opportunity to get away and get their liberty. They will be the more in the company of servants and idle children, because your terror and strangeness maketh them take no delight in yours. And fear will make them liars, as oft as a lie seemeth

necessary to their escape. Parents that show much love to their children, may safely show severity when they commit a fault. For then they will see, that it is their fault only that displeaseth you, and not their persons; and your love reconcileth them to you when they are corrected; when less correction from parents that are always strange or angry, and show no tender love to their children, will alienate them, and do no good. Too much boldness of children leadeth them, before you are aware, to contempt of parents and all disobedience; and too much fear and strangeness depriveth them of most of the benefits of your care and government: but tender love, with severity only when they do amiss, and this at a reverent, convenient distance, is the only way to do them good.

Direct. V. Labour much to possess their hearts with the fear of God, and a reverence of the holy Scriptures; and then whatsoever duty you command them, or whatsoever sin you forbid them, show them some plain and urgent texts of Scripture for it; and cause them to learn them and oft repeat them; that so they may find reason and divine authority in your commands: till their obedience begin to be rational and divine, it will be but formal and hypocritical. It is conscience that must watch them in private, when you see them not; and conscience is God's officer and not yours; and will say nothing to them, till it speak in the name of God. This is the way to bring the heart itself into subjection; and also to reconcile them to all your commands, when they see that they are first the commands of God (of which more anon).

Direct. VI. In all your speeches of God and of Jesus Christ, and of the holy Scripture, or the life to come, or of any holy duty, speak always with gravity, seriousness, and reverence, as of the most great and dreadful and most sacred things: for before children come to have any distinct understanding of particulars, it is a hopeful beginning to have their hearts possessed with a general reverence and high esteem of holy matters; for that will continually awe their consciences, and help their judgments, and settle them against prejudice and profane contempt, and be as a seed of holiness in them. For the fear of God is the beginning of wisdom, *Psalm* cxi. 10; *Proverbs* ix. 10; i. 7. And the very manner of the parents' speech and carriage, expressing great reverence to the things of God, hath a very great power to leave the like impression on a child: most children of godly parents that ever came to good, I am persuaded, can tell you this by experience, (if their parents did their duty in this point,) that the first good that ever they felt upon their hearts, was a reverence to holy things, which the speech and carriage of their parents taught them.

Direct. VII. Speak always before them with great honour and praise of holy ministers and people, and with dispraise and loathing of every sin, and of ungodly men.^b For this also is a thing that children will quickly and easily receive from their parents. Before they can understand particular doctrines, they can learn in general what kind of persons are most happy or most miserable, and they are very apt to receive such a liking or disliking from their parents' judgment, which hath a great hand in all the following good or evil of their lives. If you possess them with good and honourable thoughts of them that fear God, they will ever after be inclined to think well of them, and to dislike those that speak evil of them, and to hear such preachers, and to wish themselves such christians; so that in this and the

^b *Isaiah* iii. 7-9, 11; *Psalm* xv. 4; *cf.* x. 2-4.

foregoing point it is that the first stirrings of grace in children are ordinarily felt. And therefore on the other side, it is a most pernicious thing to children, when they hear their parents speak contemptuously or lightly of holy things and persons, and irreverently talk of God, and Scripture, and the life to come, or speak dispraisingly or scornfully of godly ministers or people, or make a jest of the particular duties of a religious life: these children are like to receive that prejudice or profane contempt into their hearts betimes, which may bolt the doors against the love of God and holiness, and make their salvation a work of much greater difficulty, and much smaller hope. And therefore still I say, that wicked parents are the most notable servants of the devil in all the world, and the bloodiest enemies to their children's souls. More souls are damned by ungodly parents (and next them by ungodly ministers and magistrates) than by any instruments in the world besides. And hence it is also, that whole nations are so generally carried away with enmity against the ways of God; the heathen nations against the true God, and the infidel nations against Christ, and the papist nations against reformation and spiritual worshippers: because the parents speak evil to the children of all that they themselves dislike; and so possess them with the same dislike from generation to generation. "Woe to them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter," Isa. v. 20.

Direct. VIII. Let it be the principal part of your care and labour in all their education, to make holiness appear to them the most necessary, honourable, gainful, pleasant, delightful, amiable state of life; and to keep them from apprehending it either as needless, dishonourable, hurtful, or uncomfortable. Especially draw them to the love of it, by representing it as lovely. And therefore begin with that which is easiest and most grateful to them (as the history of the Scripture, and the lives of the martyrs, and other good men, and some short, familiar lessons). For though in restraining them from sin, you must go to the highest step at first, and not think to draw them from it by allowing them the least degree; (for every degree disposeth to more, and none is to be allowed, and a general reformation is the easiest as well as absolutely necessary;) yet in putting them upon the practice of religious duties, you must carry them on by degrees, and put them at first upon no more than they can bear; either upon the learning of doctrines too high and spiritual for them, or upon such duty for quality or quantity as is over-burdensome to them; for if you once turn their hearts against religion, and make it seem a slavery and a tedious life to them, you take the course to harden them against it. And therefore all children must not be used alike; as all stomachs must not be forced to eat alike. If you force some to take so much as to become a surfeit, they will loathe that sort of meat as long as they live. I know that nature itself, as corrupt, hath already an enmity to holiness, and I know that this enmity is not to be indulged in children at all; but withal I know that misrepresentations of religion, and imprudent education, is the way to increase it, and that the enmity being in the heart, it is the change of the mind and love that is the overcoming of it, and not any such constraint as tendeth not to reconcile the mind by love. The whole skill of parents for the holy education of their children, doth consist in this, to make them conceive of holiness as the most amiable and desirable life; which is by representing it to them in words and practice, not only as most necessary, but also as most profitable,

honourable, and delightful. Prov. iii. 17, "Her ways are ways of pleasantness, and all her paths are peace," &c.

Direct. IX. Speak often to them of the brutish baseness and sinfulness of flesh-pleasing sensuality, and of the greater excellency of the pleasures of the mind; which consist in wisdom, and in doing good. For your chiefest care must be to save them from flesh-pleasing; which is not only in general the sum of all iniquity whatsoever, but that which in special children are most prone to. For their flesh and sense is as quick as others; and they want not only faith, but clear reason to resist it; and so (besides their natural pravity) the custom of obeying sense (which is in strength) without reason (which is in infancy and almost useless) doth much increase this pernicious sin. And therefore still labour to imprint in their minds an odious conceit of a flesh-pleasing life; speak bitterly to them against gluttony, and drunkenness, and excess of sport; and let them often hear or read the parable of the glutton and Lazarus in the sixteenth of Luke; and let them learn without book, Rom. viii. 1, 5—9, 13; xiii. 13, 14, and oft repeat them.

Direct. X. To this end, and also for the health of their bodies, keep a strict guard upon their appetites (which they are not able to guard themselves): keep them as exactly as you can to the rules of reason, both in the quantity and quality of their food. Yet tell them the reason of your restraint, or else they will secretly strive the more to break their bounds. Most parents that ever I knew, or had any good account of in that point, are guilty of the great hurt and danger of their children's health and souls, by pleasing and glutting them with meat and drink. If I should call them devils and murderers to their own children, they would think I spake too harshly; but I would not have them give so great occasion for it, as by destroying (as far as lieth in them) the souls and bodies of their children. They destroy their souls by accustoming them to gluttony, and to be ruled by their appetites; which all the teaching in the world will hardly ever after overcome, without the special grace of God. What is all the vice and villany in the world, but the pleasing of the desires of the flesh? And when they are habituated to this, they are rooted in their sin and misery. And they destroy their bodies, by suffering them to please their appetites, with raw fruits and other hurtful things; but especially by drowning and overwhelming nature by excess; and all this is through that beastly ignorance, joined with self-conceitedness, which maketh them also overthrow themselves. They think that their appetite is the measure of their eating and drinking, and that if they drink but when they are thirsty, (as some drunkards are continually,) and eat but when they are hungry, it is no excess; and because they are not presently sick, or vomit it not up again, the beasts think it doth them no harm, but good. You shall hear them like mad people say, I warrant them, it will do them no harm to eat and drink when they have list, it will make them strong and healthful; I see not that those that are dieted so strictly are any healthfuller than others. Whenas all this while they are burdening nature, and destroying digestion, and vitiating all the humours of the body, and turning them into a dunghill of phlegm and filth; which is the fuel that breedeth and feedeth almost all the diseases that after seize upon them while they live; and usually bringeth them to an untimely end (as I have fullier opened before, part i. in the directions against gluttony). If therefore you love either the souls or bodies of your children, use them to

temperance from their infancy, and let not their appetites or craving wills, but your own reason, be the chooser and the measure of their diet. Use them to eat sparingly, and (so it moderately please their appetite, or be not such as nature loatheth) let it be rather of the coarser than the finer sort of diet; see it measured to them yourselves, and suffer no servant to give them more, nor to let them eat or drink between meals and out of season; and so you will help to overcome their sensual inclinations, and give reason the mastery of their lives; and you will, under God, do as much as any one thing can do to help them to a healthful temper of body, which will be a very great mercy to them, and fit them for their duty all their lives.

Direct. XI. For sports and recreations, let them be such, and so much, as may be needful to their health and cheerfulness; but not so much as may carry away their minds from better things, and draw them from their books or other duties, nor such as may tempt them to gaming or covetousness. Children must have convenient sport for the health of the body and alacrity of the mind; such as well exerciseth their bodies is best, and not such as little stirreth them. Cards and dice, and such idle sports, are every way most unfit, as tending to hurt both body and mind. Their time also must be limited them, that their play may not be their work; as soon as ever they have the use of any reason and speech, they should be taught some better things, and not left till they are five or six years of age, to do nothing, but get a custom of wasting all their time in play. Children are very early capable of learning something which may prepare them for more.

Direct. XII. Use all your wisdom and diligence to root out the sin of pride. And to that end, do not (as is usual with foolish parents, that) please them with making them fine, and then by telling them how fine they are; but use to commend humility and plainness to them, and speak disgracefully of pride and fineness, to breed an averseness to it in their minds. Cause them to learn such texts of Scripture as speak of God's abhorring and resisting the proud, and of his loving and honouring the humble: when they see other children that are finely clothed, speak of it to them as their shame, that they may not desire to be like them. Speak against boasting, and every other way of pride which they are liable to: and yet give them the praise of all that is well, for that is but their due encouragement.

Direct. XIII. Speak to them disgracefully of the gallantry, and pomp, and riches of the world, and of the sin of selfishness and covetousness, and diligently watch against it, and all that may tempt them to it. When they see great houses, and attendance, and gallantry, tell them that these are the devil's baits, to entice poor sinners to love this world, that they may lose their souls, and the world to come. Tell them how much heaven excelleth all this; and that the lovers of the world must never come thither, but the humble, and meek, and poor in spirit. Tell them of the rich glutton in Luke xvi. that was thus clothed in purple and silk, and fared deliciously every day; but when he came to hell, could not get a drop of water to cool his tongue, when Lazarus was in the joys of paradise. Do not as the wicked, that entice their children to worldliness and covetousness, by giving them money, and letting them game and play for money, and promising them to make them fine or rich, and speaking highly of all that are rich and great in the world; but tell them how much happier a poor believer is, and withdraw all that may tempt their minds to covetousness.

Teach them how good it is to love their brethren as themselves, and to give them part of what they have, and praise them for it; and dispraise them when they are greedy to keep or heap up all to themselves: and all will be little enough to cure this pernicious sin. Teach them such texts as Psal. x. 3, "They bless the covetous whom the Lord abhorreth."

Direct. XIV. Narrowly watch their tongues, especially against lying, railing, ribald talk, and taking the name of God in vain. And pardon them many lighter faults about common matters, sooner than one such sin against God. Tell them of the odiousness of all these sins, and teach them such texts as most expressly condemn them; and never pass it by or make light of it, when you find them guilty.

Direct. XV. Keep them as much as may be from ill company, especially of ungodly play-fellows. It is one of the greatest dangers for the undoing of children in the world; especially when they are sent to common schools: for there is scarce any of those schools so good, but hath many rude and ungodly ill-taught children in it; that will speak profanely, and filthily, and make their ribald and railing speeches a matter of boasting; besides fighting, and gaming, and scorning, and neglecting their lessons; and they will make a scorn of him that will not do as they, if not beat and abuse him. And there is such tinder in nature for these sparks to catch upon, that there are very few children, but when they hear others take God's name in vain, or sing wanton songs, or talk filthy words, or call one another by reproachful names, do quickly imitate them: and when you have watched over them at home as narrowly as you can, they are infected abroad with such beastly vices, as they are hardly ever after cured of. Therefore let those that are able, either educate their children most at home, or in private and well ordered schools; and those that cannot do so, must be the more exceeding watchful over them, and charge them to associate with the best; and speak to them of the odiousness of these practices, and the wickedness of those that use them; and speak very disgracefully of such ungodly children: and when all is done, it is a great mercy of God, if they be not undone by the force of the contagion, notwithstanding all your antidotes. Those therefore that venture their children into the rudest schools and company, and after that to Rome, and other profane or popish countries, to learn the fashions and customs of the world, upon pretence, that else they will be ignorant of the course of the world, and ill-bred, and not like others of their rank, may think of themselves and their own reasonings as well as they please: for my part, I had rather make a chimney-sweeper of my son, (if I had any,) than be guilty of doing so much to sell or betray him to the devil.

Quest. But is it not lawful for a man to send his son to travel?

Ans. Yes, in these cases: 1. In case he be a ripe, confirmed christian, that is, not in danger of being perverted, but able to resist the enemies of the truth, and to preach the gospel, or to do good to others; and withal have sufficient business to invite him. 2. Or if he go in the company of wise and godly persons, and such be his companions, and the probability of his gain be greater, than of his loss and danger. 3. Or if he go only into religious countries, among more wise and learned men than he converseth with at home, and have sufficient motives for his course. But to send young, raw, unsettled persons among papists, and profane, licentious people, (though perhaps some sober person be in company with them,) and this only to see the coun-

tries and fashions of the world, is an action unbecoming any christian that knoweth the pravity of human nature, and the mutability of young, unfurnished heads, and the subtlety of deceivers, and the contagiousness of sin and error, and the worth of a soul, and will not do as some conjurers or witches, even sell a soul to the devil, on condition he may see and know the fashions of the world; which alas, I can quickly know enough of to grieve my heart, without travelling so far to see them. If another country have more of Christ, and be nearer heaven, the invitation is great; but if it have more of sin and hell, I had rather know hell, and the suburbs of it too, by the map of the word of God, than by going thither. And if such children return not the confirmed children of the devil, and prove not the calamity of their country and the church, let them thank special grace, and not their parents or themselves. They overvalue that vanity which they call breeding, who will hazard the substance, (even heavenly wisdom, holiness, and salvation,) to go so far for so vain a shadow.

Direct. XVI. Teach your children to know the preciousness of time, and suffer them not to mispend an hour. Be often speaking to them how precious a thing time is, and how short man's life is, and how great his work, and how our endless life of joy or misery dependeth on this little time: speak odiously to them of the sin of those that play and idle away their time; and keep account of all their hours, and suffer them not to lose any by excess of sleep, or excess of play, or any other way; but engage them still in some employment that is worth their time.

Train up your children in a life of diligence and labour, and use them not to ease and idleness when they are young.^c Our wandering beggars, and too many of the gentry, utterly undo their children by this means, especially the female sex. They are taught no calling, nor exercised in any employment, but only such as is meet for nothing but ornament and recreation at the best; and therefore should have but recreation hours, which is but a small proportion of their time. So that by the sin of their parents, they are betimes engaged in a life of idleness, which afterward it is wondrous hard for them to overcome; and they are taught to live like swine or vermin, that live only to live, and do small good in the world by living: to rise, and dress, and adorn themselves, and take a walk, and so to dinner, and thence to cards or dice, or chat and idle talk, or some play, or visit, or recreation, and so to supper, and to chat again, and to bed, is the lamentable life of too many that have great obligations to God, and greater matters to do, if they were acquainted with them. And if they do but interpose a few hypocritical, heartless words of prayer, they think they have piously spent the day; yea, the health of many is utterly ruined, by such idle, fleshly education. So that disease doth disable them from any considerable motion or exercise, which is necessary to preserve their health. It would move one's heart with pity, to see how the houses of some of the higher sort are like hospitals; and education hath made, especially, the females like the lame, or sick, or bedrid; so that one part of the day that should be spent in some profitable employment, is spent in bed, and the rest in doing nothing, or worse than nothing; and most of their life is made miserable by diseases, so that if their legs be but used to carry them about, they are presently out of breath, and are a burden to them-

selves, and few of them live out little more than half their days. Whereas, poor creatures, if their own parents had not betrayed them into the sins of Sodom, pride, fulness of bread, and abundance of idleness, they might have been in health, and lived like honest christian people, and their legs and arms might have served them for use, as well as for integrity and ornament.

Direct. XVII. Let necessary correction be used with discretion, according to these following rules. 1. Let it not be so seldom (if necessary) as to leave them fearless, and so make it ineffectual; and let it not be so frequent as to discourage them, or breed in them a hatred of their parents. 2. Let it be different according to the different tempers of your children; some are so tender and timorous, and apt to be discouraged, that little or no correction may be best; and some are so hardened and obstinate, that it must be much and sharp correction that must keep them from dissoluteness and contempt. 3. Let it be more for sin against God (as lying, railing, filthy speaking, profaneness, &c.) than for faults about your worldly business. 4. Correct them not in passion, but stay till they perceive that you are calmed; for they will think else, that your anger rather than your reason is the cause. 5. Always show them the tenderness of your love, and how unwilling you are to correct them, if they could be reformed any easier way; and convince them that you do it for their good. 6. Make them read those texts of Scripture which condemn their sin, and then those which command you to correct them. As for example, if lying be their sin, turn them first to Prov. xii. 22, "Lying lips are abomination to the Lord, but they that deal truly are his delight." And xiii. 5, "A righteous man hateth lying." John viii. 44, "Ye are of your father the devil,—when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Rev. xxii. 15, "For without are dogs—and who-soever loveth and maketh a lie." And next turn him to Prov. xiii. 24, "He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes." Prov. xxix. 15, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Prov. xxii. 15, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. xiii. 13, 14, "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die; thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. xix. 18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Ask him whether he would have you by sparing him, to disobey God, and hate him, and destroy his soul. And when his reason is convinced of the reasonableness of correcting him, it will be the more successful.

Direct. XVIII. Let your own example teach your children that holiness, and heavenliness, and blamelessness of tongue and life, which you desire them to learn and practise. The example of parents is most powerful with children, both for good and evil. If they see you live in the fear of God, it will do much to persuade them, that it is the most necessary and excellent course of life, and that they must do so too; and if they see you live a carnal, voluptuous, and ungodly life, and hear you curse or swear, or talk filthily or railingly, it will greatly imbolden them to imitate you. If you speak never so well to them, they will sooner believe your bad lives, than your good words.

taught no trade to live by, shall not be bound to keep his parents in want, but others shall. Ezek. xvi. 49.

^c It was one of the Roman laws of the twelve tables, *Filius arte carens, patris incuria, eidem vitæ necessaria ne præstato. Alioqui parentes nutrire cogitor.* A son that is

Direct. XIX. Choose such a calling and course of life for your children, as tendeth most to the saving of their souls, and to their public usefulness for church or state. Choose not a calling that is most liable to temptations and hinderances to their salvation, though it may make them rich; but a calling which alloweth them some leisure for the remembering the things of everlasting consequence, and fit opportunities to get good, and to do good. If you bind them apprentices, or servants, if it be possible, place them with men fearing God; and not with such as will harden them in their sin.

Direct. XX. When they are marriageable, and you find it needful, look out such for them as are suitable betimes. When parents stay too long, and do not their duties in this, their children often choose for themselves to their own undoing; for they choose not by judgment, but blind affection.

Having thus told you the common duties of parents for their children, I should next have told you what specially belongeth to each parent; but to avoid prolixity, I shall only desire you to remember especially these two directions. 1. That the mother who is still present with children when they are young, be very diligent in teaching them, and minding them of good things. When the fathers are abroad, the mothers have more frequent opportunities to instruct them, and be still speaking to them of that which is most necessary, and watching over them. This is the greatest service that most women can do for God in the world: many a church that hath been blessed with a good minister, may thank the pious education of mothers; and many a thousand souls in heaven may thank the holy care and diligence of mothers, as the first effectual means. Good women this way (by the good education of their children) are ordinarily great blessings both to church and state. (And so some understand 1 Tim. ii. 15, by "child-bearing," meaning bringing up children for God; but I rather think it is by Mary's bearing Christ, the promised seed.)

2. By all means let children be taught to read, if you are never so poor, and whatever shift you make; or else you deprive them of a singular help to their instruction and salvation. It is a thousand pities that a Bible should signify no more than a chip to a rational creature, as to their reading it themselves: and that so many excellent books as be in the world, should be as sealed or insignificant to them.

But if God deny you children, and save you all this care and labour, repine not, but be thankful, believing it is best for you. Remember what a deal of duty, and pains, and heart's grief he hath freed you from, and how few speed well, when parents have done their best: what a life of misery children must here pass through, and how sad the fear of their sin and damnation would have been to you.

CHAPTER XI.

THE SPECIAL DUTIES OF CHILDREN TOWARDS THEIR PARENTS.

THOUGH precepts to children are not of so much force as to them of riper age, because of their natural incapacity, and their childish passions and pleasures which bear down their weak degree of reason; yet somewhat is to be said to them, because that measure of reason which they have is to be exercised, and by exercise to be improved: and because

even those of riper years, while they have parents, must know and do their duty to them; and because God useth to bless even children as they perform their duties.

Direct. I. Be sure that you dearly love your parents; delight to be in their company; be not like those unnatural children, that love the company of their idle play-fellows better than their parents, and had rather be abroad about their sports, than in their parents' sight. Remember that you have your being from them, and come out of their loins: remember what sorrow you have cost them, and what care they are at for your education and provision; and remember how tenderly they have loved you, and what grief it will be to their hearts if you miscarry, and how much your happiness will make them glad: remember what love you owe them both by nature and in justice, for all their love to you, and all that they have done for you: they take your happiness or misery to be one of the greatest parts of the happiness or misery of their own lives. Deprive them not then of their happiness, by depriving yourselves of your own; make not their lives miserable, by undoing yourselves. Though they chide you, and restrain you, and correct you, do not therefore abate your love to them. For this is their duty, which God requireth of them, and they do it for your good. It is a sign of a wicked child, that loveth his parents the less because they correct him, and will not let him have his own will. Yea, though your parents have many faults themselves, yet you must love them as your parents still.

Direct. II. Honour your parents both in your thoughts, and speeches, and behaviour. Think not dishonourably or contemptuously of them in your hearts. Speak not dishonourably, rudely, unreverently, or saucily, either to them or of them. Behave not yourselves rudely and unreverently before them. Yea, though your parents be never so poor in the world, or weak of understanding, yea, though they were ungodly, you must honour them notwithstanding all this; though you cannot honour them as rich, or wise, or godly, you must honour them as your parents. Remember that the fifth commandment hath a special promise of temporal blessing; "Honour thy father and mother that thy days may be long in the land," &c. And consequently the dishonourers of parents have a special curse even in this life: and the justice of God is ordinarily seen in the execution of it; the despisers and dishonourers of their parents seldom prosper in the world. There are five sorts of sinners that God useth to overtake with vengeance even in this life. 1. Perjured persons and false witnesses. 2. Murderers. 3. Persecutors. 4. Sacrilegious persons. And, 5. The abusers and dishonourers of their parents. Remember the curse on Ham, Gen. ix. 22, 25. It is a fearful thing to see and hear how some ill-bred ungodly children will talk contemptuously and rudely to their parents, and wrangle and contend with them, and contradict them, and speak to them as if they were their equals: (and it is commonly long of the parents themselves that breed them to it;) and at last they will grow even to abuse and vilify them. Read Prov. xxx. 17, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Direct. III. Obey your parents in all things (which God forbiddeth not). Remember that as nature hath made you unfit to govern yourselves, so God in nature hath mercifully provided governors for you. Here I shall first tell you what obedience is, and then tell you why you must be thus obedient.

1. To obey your parents is to do that which they command you, and forbear that which they forbid you, because it is their will you should do so. You must, 1. Have in your minds a desire to please them, and be glad when you can please them, and sorry when you offend them; and then, 2. You must not set your wit or your will against theirs, but readily obey their commands, without unwillingness, murmuring, or disputing: though you think your own way is best, and your own desires are but reasonable, yet your own wit and will must be subjected unto theirs, or else how do you obey them? II. And for the reasons of your obedience, 1. Consider it is the will of God that it should be so, and he hath made them as his officers to govern you; and in disobeying them, you disobey him. Read Eph. vi. 1—3, "Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayst live long on the earth." Col. iii. 20, "Children, obey your parents in all things, for this is well-pleasing unto the Lord." Prov. xxiii. 22, "Hearken to thy father that begat thee, and despise not thy mother when she is old." Prov. xiii. 1, "A wise son heareth his father's instruction." Prov. i. 8, 9, "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck." 2. Consider also, that your parents' government is necessary to your own good; and it is a government of love: as your bodies would have perished, if your parents or some others had not taken care for you, when you could not help yourselves; so your minds would be untaught and ignorant, even like to brutes, if you had not others to teach and govern you. Nature teacheth the chickens to follow the hen, and all things when they are young, to be led and guided by their dams; or else what would become of them? 3. Consider also, that they must be accountable to God for you; and if they leave you to yourselves, it may be their destruction as well as yours, as the sad example of Eli telleth you. Rebel not therefore against those that God by nature and Scripture hath set over you; though the fifth commandment require obedience to princes, and masters, and pastors, and other superiors, yet it nameth your father and mother only, because they are the first of all your governors, to whom by nature you are most obliged.

But perhaps you will say, that though little children must be ruled by their parents, yet you are grown up to riper age, and are wise enough to rule yourselves. I answer, God doth not think so; or else he would not have set governors over you. And are you wiser than he? It is but few in the world that are wise enough to rule themselves; else God would not have set princes, and magistrates, and pastors, and teachers over them, as he hath done. The servants of the family are as old as you, and yet are unfit to be rulers of themselves. God loveth you better than to leave you masterless, as knowing that youth is rash and unexperienced.

Quest. But how long are children under the command and government of their parents?

Ans. There are several acts and degrees of parents' government, according to the several ends and uses of it. Some acts of their government are but to teach you to go and speak, and some to teach you your labour and calling, and some to teach you good manners, and the fear of God, or the knowledge of the Scriptures, and some are to settle you in such a course of living, in which you shall need their nearer oversight no more. When any one of these ends are fully attained, and you have all that your parents'

government can help you to, then you are past that part of their government. But still you owe them, not only love, and honour, and reverence; but obedience also in all things in which they are still appointed for your help and guidance: even when you are married from them, though you have a propriety in your own estates, and they have not so strict a charge of you as before; yet if they command you your duty to God or them, you are still obliged to obey them.

Direct. IV. Be contented with your parents' provision for you, and disposal of you. Do not rebelliously murmur against them, and complain of their usage of you; much less take any thing against their wills. It is the part of a fleshly rebel, and not of an obedient child, to be discontent and murmur because they fare not better, or because they are kept from sports and play, or because they have not better clothes, or because they have not money allowed them, to spend or use at their own discretion. Are not you under government? and the government of parents, and not of enemies? Are your lusts and pleasures fitter to govern you, than your parents' discretion? Be thankful for what you have, and remember that you deserve it not, but have it freely: it is your pride or your fleshly sensuality that maketh you thus to murmur, and not any wisdom or virtue that is in you. Get down that pride and fleshly mind, and then you will not be so eager to have your wills. What if your parents did deal too hardly with you, in your food, or raiment, or expenses? What harm doth it do you? Nothing but a selfish, sensual mind would make so great a matter of it. It is a hundred times more dangerous to your souls and bodies to be bred too high, and fed too full and daintily, than to be bred too low, and fed too hardly. One tendeth to pride, and gluttony, and wantonness, and the overthrow of health and life; and the other tendeth to a humble, mortified, self-denying life, and to the health and soundness of the body. Remember how the earth opened, and swallowed all those rebellious murmurers that gruded against Moses and Aaron, Num. xvi.; read it, and apply it to your case; and remember the story of rebellious Absalom; and the folly of the prodigal, Luke xv.; and desire not to be at your own disposal; nor be eager to have the vain desire of your hearts fulfilled. While you contentedly submit to your parents, you are in God's way, and may expect his blessing; but when you will needs be carvers for yourselves, you may expect the punishment of rebels.

Direct. V. Humble yourselves and submit to any labour that your parents shall appoint you to. Take heed, as you love your souls, lest either a proud heart make you murmur and say, This work is too low and base a drudgery for me; or lest a lazy mind and body make you say, This work is too hard and toilsome for me; or lest a foolish, playful mind do make you weary of your book or labour, that you may be at your sports, and say, This is too tedious for me. It is little or no hurt that is like to befall you by your labour and diligence; but it is a dangerous thing to get a habit or custom of idleness and voluptuousness in your youth.

Direct. VI. Be willing and thankful to be instructed by your parents, or any of your teachers, but especially about the fear of God, and the matters of your salvation. These are the matters that you are born and live for; these are the things that your parents have first in charge to teach you. Without knowledge and holiness all the riches and honours of the world are nothing worth; and all your pleasures will but undo you.^a Oh what a comfort is it to

^a Read Mr. Tho. White's little book for little children Mark ix. 36; x. 14, 16.

understanding parents to see their children willing to learn, and to love the word of God, and lay it up in their hearts, and talk of it, and obey it, and prepare betimes for everlasting life! If such children die before their parents, how joyfully may they part with them as into the arms of Christ, who hath said, "That of such is the kingdom of heaven," Matt. xix. 14. And if the parents die first, how joyfully may they leave behind them a holy seed, that is like to serve God in their generation, and to follow them to heaven, and live with them for ever. But, whether they live or die, what a heart-breaking to the parents are ungodly children, that love not the word and way of God, and love not to be taught or restrained from their own licentious courses.

Direct. VII. Patiently submit to the correction which your parents lay upon you. Consider, that God hath commanded them to do it, and that to save your souls from hell; and that they hate you, if they correct you not when there is cause; and that they must not spare for your crying, Prov. xiii. 24; xxii. 15; xxix. 15; xxiii. 13, 14; xix. 18. It is not their delight, but for your own necessity. Avoid the fault, and you may escape the correction. How much rather had your parents see you obedient, than hear you cry! It is not long of them, but of yourselves, that you are corrected. Be angry with yourselves, and not with them. It is a wicked child, that instead of being better by correction, will hate his parents for it, and so grow worse. Correction is a means of God's appointment; and therefore go to God on your knees in prayer, and entreat him to bless and sanctify it to you, that it may do you good.

Direct. VIII. Choose not your own company, but use such company as by your parents is appointed you. Bad company is the first undoing of a child. When for the love of sport you choose such playfellows as are idle, and licentious, and disobedient, and will teach you to curse, and swear, and lie, and talk filthily, and draw you from your book or duty, this is the devil's high-way to hell. Your parents are fittest to choose your company.

Direct. IX. Choose not your own calling or trade of life, without the choice or consent of your parents. You may tell them what you are most inclined to, but it belongeth more to them than to you to make the choice; and it is your part to bring your wills to theirs. Unless your parents choose a calling for you that is unlawful; and then you may (with humble submissiveness) refuse it. But if it be only inconvenient, you have liberty afterward to change it for a better, if you can, when you are from under their disposal and government.

Direct. X. Marry not without your parents' consent. Nay, if it may be, let their choice determine first of the person, and not your own: unexperienced youth doth choose by fancy and passion, when your experienced parents will choose by judgment. But if they would force you to join yourselves to such as are ungodly, and like to make your lives either sinful or miserable, you may humbly refuse them. But you must remain unmarried, while by the use of right means you can live in chastity, till your parents are in a better mind. But if indeed you have a flat necessity of marrying, and your parents will consent to none but one of a false religion, or one that is utterly unfit for you, in such a case they forfeit their authority in that point, which is given them for their edification, and not for your destruction; and then you should advise with other friends that are more wise and faithful: but if you suffer your fond affections to contradict your parents' wills, and pretend a necessity, (that you cannot change your affections,) as if your folly were incurable; this is

but to enter sinfully into that state of life, which should have been sanctified to God, that he might have blessed it to you.

Direct. XI. If your parents be in want, it is your duty to relieve them according to your ability; yea, and wholly to maintain them, if there be need. For it is not possible by all that you can do, that ever you can be on even terms with them; or ever requite them for what you have received of them. It is base inhumanity, when parents come to poverty, for children to put them off with some short allowance, and to make them live almost like their servants, when you have riches and plenty for yourselves. Your parents should still be maintained by you as your superiors, and not as inferiors. See that they fare as well as yourselves; yea, though you got not your riches by their means, yet even for your being you are their debtors for more than that.

Direct. XII. Imitate your parents in all that is good, both when they are living, and when they are dead. If they were lovers of God, and of his word and service, and of those that fear him, let their example provoke you, and let the love that you have to them, engage you in this imitation. A wicked child of godly parents is one of the most miserable wretches in the world. With what horror do I look on such a person! How near is such a wretch to hell! When father or mother were eminent for godliness, and daily instructed them in the matters of their salvation, and prayed with them, and warned them, and prayed for them, and after all this the children shall prove covetous or drunkards, or whoremongers, or profane, and enemies to the servants of God, and deride or neglect the way of their religious parents, it would make one tremble to look such wretches in the face. For though yet there is some hope of them, alas, it is so little, that they are next to desperate; when they are hardened under the most excellent means, and the light hath blinded them, and their acquaintance with the ways of God hath but turned their hearts more against them, what means is left to do good to such resistors of the grace of God as these? The likeliest is some heavy dreadful judgment. Oh what a woeful day will it be to them, when all the prayers, and tears, and teachings, and good examples of their religious parents shall witness against them! How will they be confounded before the Lord! And how sad a thought is it to the heart of holy, diligent parents, to think that all their prayers and pains must witness against their graceless children, and sink them deeper into hell! And yet, alas, how many such woeful spectacles are there before our eyes! and how deeply doth the church of God suffer by the malice and wickedness of the children of those parents that taught them better, and walked before them in a holy, exemplary life! But if parents be ignorant, superstitious, idolatrous, popish, or profane, their children are forward enough to imitate them. Then they can say, Our forefathers were of this mind, and we hope they are saved; and we will rather imitate them, than such innovating reformers as you. As they said to Jeremiah, chap. xlv. 16—18, "As for the word that thou hast spoken to us in the name of the Lord, we will not hearken to thee. But we will—burn incense to the queen of heaven—as we have done, we and our fathers, our kings, and our princes in the cities of Judah, and in the streets of Jerusalem; for then we had plenty of victuals, and were well, and saw no evil: but since we left off to burn incense to the queen of heaven,—we have wanted all things, and have been consumed by the sword and by the famine." Thus they walk "after the imagination of their hearts, and after Baalim (the false worship) which

their fathers taught them," Jer. ix. 14. "And they forget God's name as their fathers did forget it," Jer. xxiii. 27. "They and their fathers have transgressed to this day," Ezek. ii. 3. Yea, "They harden their necks, and do worse than their fathers," Jer. vii. 26. Thus in error and sin they can imitate their forefathers, when they should rather remember, 1 Pet. i. 18, 19, that it cost Christ his blood "to redeem men from their vain conversation received by tradition from their fathers." And they should penitently confess, as Dan. ix. 8, "O Lord, to us be-long confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee," ver. 16. And as Psal. cvi. 6, "We have sinned with our fathers," &c. Saith God, Jer. xvi. 11—13, "Behold, your fathers have forsaken me—and have not kept my law; and ye have done worse than your fathers: therefore I will cast you out," &c. Jer. xlv. 9, 10, "Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and your own wickedness? They are not humbled even unto this day." See ver. 21. Zech. i. 4, "Be not as your fathers, to whom the former prophets have cried, saying, Turn ye now from your evil ways, but they did not hear." Mal. iii. 7, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you." Ezek. xx. 18, "Walk ye not in the statutes of your fathers." So ver. 27, 30, 36. Follow not your fathers in their sin and error, but follow them where they follow Christ, 1 Cor. xi. 1.

CHAPTER XII.

THE SPECIAL DUTIES OF CHILDREN AND YOUTH TO- WARDS GOD.

THOUGH I put your duty to your parents first, because it is first learned, yet your duty to God immediately is your greatest and most necessary duty. Learn these following precepts well.

Direct. I. Learn to understand the covenant and vow which in your baptism you made with God the Father, the Son, and the Holy Ghost, your Creator, Redeemer, and Regenerator: and when you well understand it, renew that covenant with God in your own persons, and absolutely deliver up yourselves to God, as your Creator, Redeemer, and Sanctifier, your Owner, your Ruler, and your Father and felicity. Baptism is not an idle ceremony, but the solemn entering into covenant with God, in which you receive the greatest mercies, and bind yourselves to the greatest duties. It is but the entering into that way which you must walk in all your lives, and avowing that to God which you must be still performing. And though your parents had authority to promise for you, it is you that must perform it; for it was you that they obliged. If you ask by what authority they obliged you in covenant to God, I answer, by the authority which God hath given them in nature, and in Scripture; as they oblige you to be subjects of the king, or as they enter your names into any covenant, by lease or other contract, which is for your benefit; and they do it for good, that you may have part in the blessings of the covenant; and if you grudge at it, and refuse your own consent when you come to age, you lose the benefits. If you think they did you wrong, you may be out of covenant when you will, if you will renounce the kingdom of heaven. But it is

much wiser to be thankful to God, that your parents were the means of so great a blessing to you, and to do that again more expressly by yourselves which they did for you; and openly with thankfulness to own the covenant in which you are engaged, and live in the performance and in the comforts of it all your days.

Direct. II. Remember that you are entering into the way to everlasting life, and not into a place of happiness or continuance. Presently therefore set your hearts on heaven, and make it the design of all your lives, to live in heaven with Christ for ever. O happy you, if God betimes will thoroughly teach you to know what it is that must make you happy; and if at your first setting out, your end be right, and your faces be heavenward! Remember that as soon as you begin to live, you are hastening towards the end of your lives: even as a candle as soon as it beginneth to burn, and the hour-glass as soon as it is turned, is wasting, and hastening to its end; so as soon as you begin to live, your lives are in a consumption, and posting towards your final hour. As a runner, as soon as he beginneth his race, is hastening to the end of it; so are your lives, even in your youngest time. It is another kind of life that you must live for ever, than this trifling, pitiful, fleshly life. Prepare therefore speedily for that which God sent you hither to prepare for. O happy you, if you begin betimes, and go on with cheerful resolution to the end! It is blessed wisdom to be wise betimes, and to know the worth of time in childhood, before any of it be wasted and lost upon the fooleries of the world. Then you may grow wise indeed, and be treasuring up understanding, and growing up in sweet acquaintance with the Lord, when others are going backwards, and daily making work for sad repentance or final desperation. Eccl. xxi. 1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, (of all things here below,) I have no pleasure in them."

Direct. III. Remember that you have corrupted natures to be cured, and that Christ is the Physician that must cure them; and the Spirit of Christ must dwell within you, and make you holy, and give you a new heart and nature, which shall love God and heaven above all the honour and pleasures of the world: rest not therefore till you find that you are born anew, and that the Holy Ghost hath made you holy, and quickened your hearts with the love of God, and of your dear Redeemer.* The old nature loveth the things of this world, and the pleasures of this flesh; but the new nature loveth the Lord that made you, and redeemed and renewed you, and the endless joys of the world to come, and that holy life which is the way thereto.

Direct. IV. Take heed of loving the pleasures of the flesh, in over-much eating, or drinking, or play. Set not your hearts upon your belly or your sport; let your meat, and sleep, and play be moderate. Meddle not with cards or dice, or any bewitching or riotous sports: play not for money, lest it stir up covetous desires, and tempt you to be over-eager in it, and to lie, and wrangle, and fall out with others. Use neither food or sports which are not for your health; a greedy appetite enticeth children to devour raw fruits, and to rob their neighbours' orchards, and at once to undo both soul and body. And an excessive love of play doth cause them to run among bad companions, and lose their time, and destroy the love of their books, and their duty, and their parents themselves, and all that is good. You must eat, and

* 2 Cor. v. 17; Rom. viii. 9, 13; John iii. 3, 5, 6.

sleep, and play for health, and not for useless, hurtful pleasure.^b

Direct. V. Subdue your own wills and desires to the will of God and your superiors, and be not eagerly set upon any thing which God or your parents do deny you. Be not like those self-willed, fleshly children, that are importunate for any thing which their fancy or appetite would have, and cry or are discontent if they have it not. Say not that I must have this or that, but be contented with any thing which is the will of God and your superiors. It is the greatest misery and danger in the world, to have all your own wills, and to be given up to your hearts' desire.^c

Direct. VI. Take heed of a custom of foolish, filthy railing, lying, or any other sinful words. You think it is a small matter, but God thinketh not so; it is not a jesting matter to sin against the God that made you: it is fools that make a sport with sin, Prov. xiv. 9; x. 23; xxvi. 19. One lie, one curse, one oath, one ribald, or railing, or deriding word, is worse than all the pain that ever your flesh endured.

Direct. VII. Take heed of such company and play-fellows, as would entice and tempt you to any of these sins, and choose such company as will help you in the fear of God. And if others mock at you, care no more for it, than for the shaking of a leaf, or the barking of a dog. Take heed of lewd and wicked company, as ever you care for the saving of your souls. If you hear them rail, or lie, or swear, or talk filthily, be not ashamed to tell them, that God forbiddeth you to keep company with such as they, Psal. cxix. 63; Prov. xiii. 20; xviii. 7; 1 Cor. v. 12; Eph. v. 11.

Direct. VIII. Take heed of pride and covetousness. Desire not to be fine, nor to get all to yourselves; but be humble, and meek, and love one another, and be as glad that others are pleased as yourselves.

Direct. IX. Love the word of God, and all good books which would make you wiser and better; and read not play-books, nor tale-books, nor love-books, nor any idle stories. When idle children are at play and fooleries, let it be your pleasure to read and learn the mysteries of your salvation.

Direct. X. Remember that you keep holy the Lord's day. Spend not any of it in play or idleness: reverence the ministers of Christ, and mark what they teach you, and remember it is a message from God about the saving of your souls. Ask your parents when you come home, to help your understandings and memories in any thing which you understood not or forgot. Love all the holy exercises of the Lord's day, and let them be pleasanter to you than your meat or play.

Direct. XI. Be as careful to practise all, as to hear and read it. Remember all is but to make you holy, to love God, and obey him: take heed of sinning against your knowledge, and against the warnings that are given you.

Direct. XII. When you grow up, by the direction of your parents choose such a trade or calling, as alloweth you the greatest helps for heaven, and hath the fewest hinderances, and in which you may be most serviceable to God before you die. If you will but practise these few directions, (which your own hearts must say have no harm in any of them,) what happy persons will you be for ever!

CHAPTER XIII.

THE DUTIES OF SERVANTS TO THEIR MASTERS.

IF servants would have comfortable lives, they must approve themselves and their service unto God, because from him they must have their comforts; which may be done by following these directions.

Direct. I. Reverence the providence of God which calleth you to a servant's life, and murmur not at your labour, or your low condition; but know your mercies, and be thankful for them. Though perhaps you have more labour than your masters, yet, have you not less care than they? Most servants may have quieter lives, if it were not for their unthankful, discontented hearts. You are not troubled with the care of providing your landlord's rent, or meat, and drink, and wages for your servants, nor with the wants and desires of wives and children, nor with the faults and naughtiness of such as you must use or trust; nor with the losses and crosses which your masters are liable to. Be thankful to God, who for a little bodily labour, doth free you from the burden of all these cares.

Direct. II. Take your condition as chosen for you by God, and take yourselves as his servants, and your work as his, and do all as to the Lord, and not only for man; and expect from God your chief reward. You will be else but eye-servants and hypocrites, if the fear of God do not awe your consciences: and if you were the best servants to your masters in the world, and did not all in obedience to God, it were but a low, unprofitable service; if you believe that there is an infinite distance between God and man, you may conceive what a difference there is between serving God and man: your wages is all your reward from man, but eternal life is God's reward: and the very same work and labour which one man hath but his year's wages for, another hath everlasting life for, (though not of merit, yet of the bounty of our Lord,) Rom. vi. 23; because he doth it in love and obedience to that God who hath promised this reward. "Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God: and whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ: but he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons," Col. iii. 22—25. The like is in Eph. vi. 5—8. So much doth God respect the heart, that the very same action hath such different successes and rewards, as it is done to different ends, and from different principles: your lowest service may be thus sanctified and acceptable to God.

Direct. III. Be conscionable and faithful in performing all the labour and duty of a servant. Neglect not such business as you are to do; nor do it lazily, and deceitfully, and by the halves. As it is thievery or deceit for a man in the market to sell another the whole of his commodity, and when he hath done, to keep back and defraud him of a part; so is it no less for a servant that selleth his time and labour to another, to defraud him of part of that time and service which you sold him. Think not therefore that it is no sin, to idle away an hour which is not your own, or to slubber over the work which you undertake to do. Slothfulness and unconscionableness make servants deceitful: such care not how they do their work, if they can but make

^b 1 Cor. x. 31.

^c Psal. lxxxi. 10—12.

their masters believe that it is done well: they are hypocrites in their service, that take more care to seem painful, trusty servants, than to be so; and to hide their faults and slothfulness, than to avoid them; as if it were as easy to hide them also from God, who hath resolved to punish all the wrong they do their masters, Col. iii. 25. If they can but loiter and take their ease, and their masters know it not, they are never troubled at it as a sin against God: laziness and fleshly-mindedness doth so blind them, that they think it is no sin to take as much ease as they can, so they carry it fair and smoothly with their masters, and to slubber over their business any how, so that it will but serve the turn: whereas if their masters should keep back any of their wages, or put more work upon them than is meet, they would easily be persuaded that this were a sin. If your labour be such as would hurt your health, (as by wet or cold, &c.) you may foresee it, and avoid it in your choice of places: but if it be only the labour that you grudge at, it is a sign of a fleshly and unfaithful person; as long as it is not excessive to wrong your health, nor hurt your souls, by denying you leisure for your duty to God. The Lord himself commandeth you to be obedient in singleness of heart, as unto Christ, not as eye-servants; and whatever you do, to do it heartily, knowing that whatever good thing any man doth, the same shall he receive of the Lord, Eph. vi. 5, 6, 8; Col. iii. 23.

Direct. IV. Be more careful about your duty to your masters, than about their duty or carriage to you. Be much more careful what to do, than what to receive; and to be good servants, than to be used as good servants. Not but you may modestly expect your due, and to be used as servants should be used; but your duty is much more to be regarded; for if your master wrong you, that is his sin, and none of yours: God will not be offended with you for another's faults, but for your own; not for being wronged, but for doing wrong: and it is better suffer the greatest wrong, than offend God by committing the smallest sin.

Direct. V. Be true and faithful in all that is committed to your trust: dispose not of any thing that is your master's without his consent; though you may think it never so reasonable, or well done, yet remember that it is none of your own: if you would relieve the poor, or please a fellow-servant, or do a kindness to a neighbour, do it of your own, and not of another's, unless you have his allowance. Be as thrifty for your master, as you would be for yourselves. Waste no more of his goods, than you would do if it were your own. Say not as false servants do, My master is rich enough, and it will do him no harm, and therefore we may make bold, and not be so sparing and niggardly. The question is not, what he should do, but what you should do. If you take any of your rich neighbour's goods or money, to give to the poor, you may be hanged as thieves, as well as if you stole it for yourselves. To take any thing of another's against his will, is to rob or steal: let the value be never so small, if it be but the worth of a penny that you steal or defraud another of, the sin is not small: nay, it aggravateth the sin, that you will presume to break God's law for such a trifle, and venture your soul for so small a thing: though it be taken from one that may never so well spare it, that is no excuse to you; it is none of yours. Especially let those servants think of this, that are trusted with buying and selling, or with provisions. If you defraud your masters because you can conceal it, believe it, God that knoweth it will reveal it;

and if you repent of it, you must make restitution of all that ever you thus robbed them of, if you have any thing to do it with; and if you have nothing, you must with sorrow and shame confess it to them, and ask forgiveness: but if you repent not, you must pay dearer for it in hell, than this comes to. *Object.* But did not the Lord commend the unjust steward? Luke xvi. 8. *Answer.* Yes, for his wit in providing for himself, but not for his unjustness. He only teacheth you there, that if the wicked worldlings have wit to provide for this life, much more should you have the wit to make provision for the life to come. It is faithfulness that is a steward's duty, 1 Cor. iv. 2.

Direct. VI. Honour your masters, and behave yourselves towards them with that respect and reverence as your place requireth. Behave not yourselves rudely or contemptuously towards them, in word or deed. Be not so proud as to disdain to keep the distance and reverence which is due. You should scorn to be servants, if you scorn to behave yourselves as servants. Give them not saucy, provoking, or contemptuous language; not wording it out with them in bold contending, and justifying yourselves when your faults are reprehended. Mark the apostle's words, Tit. ii. 9, 10, "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again; not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." And 1 Tim. vi. 1-4, "Let as many servants as are under the yoke, count their own masters worthy of all honour;" (yea, though they were infidels or poor,) "that the name of God and his doctrine be not blasphemed." (For wicked men will say, Is this your religion? when servants professing religion, are disobedient, unreverent, and unfaithful.) "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort: if any man teach otherwise, and consent not to wholesome words—he is proud, knowing nothing."

Direct. VII. Go not unwillingly or murmuringly about your business, but take it as your delight. An unwilling mind doth lose God's reward, and man's acceptance. Grudging and unwillingness maketh your work of little value, be it never so well done. "Do service heartily, and with good will as to the Lord," Eph. vi. 7; Col. iii. 23.

Direct. VIII. Obey your masters in all things (which God forbiddeth not, and which their place enableth them to command you); and set not your own conceits and wills against their commands.^a It is not obedience, if you will do no more of their commands, than what agreeth with your own opinions and wills. What if you think another way best, or another work best, or another time best; are you to govern or obey? If the work be not yours, but another's, let his will and not yours be fulfilled, and do his service in his own way. It is God's command, "Servants, obey your masters in all things," Col. iii. 22.

Direct. IX. Reveal not any of the secrets of your masters, or of the family.^c Talk not to others of what is said or done at home; be not over-familiar at other men's houses, where you may be tempted to talk of your masters' businesses; many words may have mischievous effects, which were well intended. That servant is unfit for a wise man's family, that hath some familiar abroad, to whom he must tell all that he heareth or seeth at home; for his familiar hath another familiar, and so a man

^a Exod. xx. 12; Rom. xiii. 7.

^b Acts x. 7.

^c Prov. xxv. 9; xi. 13; xx. 19.

shall be betrayed by those of his own household, Mic. vii. 6, as Christ by Judas.

Direct. X. Grudge not at the meanness of the provisions of the family. If you have not that which is needful to your health, remove to another place as soon as you can, without reproaching the place where you are. But if you have your daily bread, that is, your necessary, wholesome food, how coarse soever, your murmuring for want of more delicious fare, is but your shame, and sheweth that your hearts are sunk into your bellies, and that you are fleshly-minded persons.^d

Direct. XI. Pray daily for a blessing on your labours and on the family, both privately and with the rest. A praying servant may prevail with God, for more than all their labour cometh to; and their labours are liker to be blessed, than the labours of a prayerless, ungodly person. You are not worthy to partake of the mercies of the family, if you will not join in prayers for those mercies.

Direct. XII. Willingly submit to the teaching and government of your masters about the right worshipping of God, and for the good of your own souls. Bless God, if you live with religious masters that will instruct you and catechise you, and pray with you, and restrain you from breaking the Lord's day, and other sins, and will examine you of your profiting, and watch over your souls, and sharply rebuke you when you do that which is evil. Be glad of their instructions, and murmur not at them, as ignorant, ungodly servants do. These few directions carefully followed will make your service better to you, than lordships and kingdoms are to the ungodly.

CHAPTER XIV.

THE DUTIES OF MASTERS TOWARDS THEIR SERVANTS.

If you would have good servants, see that you be good masters, and do your own duty, and then either your servants will do theirs, or else all their failings shall turn to your greater good.^a

Direct. I. Remember that in Christ they are your brethren and fellow-servants; and therefore rule them not tyrannically, but in tenderness and love; and command them nothing that is against the laws of God, or the good of their souls. Use not wrath and unmanlike fury with them; nor any over-severe or unnecessary rebukes or chastisements. Find fault in season, with prudence and sobriety, when your passions are down, and when it is most likely to do good. If it be too little, it will imbolden them in doing ill; if it be too much, or frequent, or passionate, it will make them slight it and despise it, and utterly hinder their repentance: they will be taken up in blaming you for your rashness and violence, instead of blaming themselves for the fault.

Direct. II. Provide them work convenient for them, and such as they are fit for; not such or so much as to wrong them in their health, or hinder them from the necessary means of their salvation; nor yet so little as may cherish their idleness, or occasion them to lose their precious time. It is cruelty to lay more on your horse than he can carry; or to work your oxen to skin and bones. Prov. xii. 10, "A righteous man regardeth the life of his beast;" much more of his servant. Especially put not your servants on any labour which hazardeth

their health or life, without true necessity to some greater end. Pity and spare them more in their health than in their bare labour. Labour maketh the body sound; but to take deep colds, or go wet of their feet, do tend to their sickness and death. And should another man's life be cast away for your commodity? Do as you would be done by, if you were servants yourselves and in their case; and let not their labours be so great, as shall allow them no time to pray before they go about it, or as shall so tire them as to unfit them for prayer, or instruction, or the worship of the Lord's day, and shall lay them like blocks, as fitter to lie to sleep or rest themselves, than to pray, or hear, or mind any thing that is good. And yet take heed that you suffer them not to be idle, as many great men use their serving men, to the undoing of their souls and bodies. Idleness is no small sin itself, and it breedeth and cherisheth many others: their time is lost by it; and they are made unfit for any honest employment or course of life, to help themselves or any others.

Direct. III. Provide them such wholesome food and lodging, and such wages as their service doth deserve, or as you have promised them.^b Whether it be pleasant or unpleasant, let their food and lodging be healthful. It is so odious an oppression and injustice to defraud a servant or labourer of his wages, (yea, or to give him less than he deserveth,) that methinks I should not need to speak much against it among christians. Read James v. 1-5, and I hope it will be enough.

Direct. IV. Use not your servants to be so bold and familiar with you, as may tempt them to despise you; nor yet so strange and distant, as may deprive you of opportunity of speaking to them for their spiritual good, or justly lay you open to be censured as too magisterial and proud. Both these extremes have ill effects; but the first is the commonest, and is the disquiet of many families.

Direct. V. Remember that you have a charge of the souls in your family, and are as a priest and teacher in your own house; and therefore see that you keep them to the constant worshipping of God, especially on the Lord's day, in public and private; and that you teach them the things that concern their salvation (as is afterward directed). And pray for them daily, as well as for yourselves.

Direct. VI. Watch over them that they offend not God: bear not with ungodliness or gross sin in your family. Read Psal. ci. Be not like those ungodly masters, that look only that their own work be done, and bid God look after his work himself, and care not for their servants' souls, because they care not for their own; and mind not whether God be served by others, because they serve him not (unless with hypocritical lip-service) themselves.

Direct. VII. Keep your servants from evil company, and from being temptations to each other, as far as you can. If you suffer them to frequent ale-houses, or riotous assemblies, or wanton or malignant company, when they are infected themselves, they will bring home the infection, and all the house may fare the worse for it. And when Judas groweth familiar with the Pharisees, he will be seduced by them to betray his Master. You cannot be accountable for your servants if you suffer them to be much abroad.

Direct. VIII. Go before them as examples of holiness and wisdom, and all those virtues and duties which you would teach them. An ignorant or a swearing, cursing, railing, ungodly master, doth actually teach his servants to be such; and if his

^d Phil. iii. 18, 19.

^a Rom. viii. 28.

^b Col. iv. 1.

words teach them the contrary, he can expect but little reverence or success.

Direct. IX. Patiently bear with those tolerable frailties which their unskilfulness, or bodily temperament, or other infirmity, make them liable to against their wills. A willing mind is an excuse for many frailties; much must be put up with, when it is not from wilfulness or gross neglect: make not a greater matter of every infirmity or fault, than there is cause. Look not that any should be perfect upon earth; reckon upon it, that you must have servants of the progeny of Adam, that have corrupted natures, and bodily weaknesses, and many things that must be borne with. Consider how faultily you serve your heavenly Master, and how much he daily beareth with that which is amiss in you, and how many faults and oversights you are guilty of in your own employment, and how many you should be overtaken with if you were in their stead. Eph. vi. 9, "And ye masters, do the same things to them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with him." Col. iv. 1, "Masters, give unto your servants that which is just and equal," &c.

Direct. X. See that they behave themselves well to their fellow-servants: of which I shall speak anon.

Tit. 2. Directions to those Masters in foreign Plantations who have Negroes and other Slaves; being a solution of several cases about them.

Direct. I. Understand well how far your power over your slaves extendeth, and what limits God hath set thereto.

As, 1. Sufficiently difference between men and brutes. Remember that they are of as good a kind as you; that is, they are reasonable creatures as well as you, and born to as much natural liberty. If their sin have enslaved them to you, yet nature made them your equals. Remember that they have immortal souls, and are equally capable of salvation with yourselves. And therefore you have no power to do any thing which shall hinder their salvation. No pretence of your business, necessity, commodity, or power, can warrant you to hold them so hard to work, as not to allow them due time and seasons for that which God hath made their duty.

2. Remember that God is their absolute Owner, and that you have none but a derived and limited propriety in them. They can be no further yours, than you have God's consent, who is the Lord of them and you; and therefore God's interest in them and by them must be served first.

3. Remember that they and you are equally under the government and laws of God. And therefore all God's laws must be first obeyed by them, and you have no power to command them to omit any duty which God commandeth them, nor to commit any sin which God forbiddeth them; nor can you, without rebellion or impiety, expect that your work or commands should be preferred before God's.

4. Remember that God is their reconciled, tender Father, and if they be as good, doth love them as well as you. And therefore you must use the meanest of them no otherwise, than besemeth the beloved of God to be used; and no otherwise than may stand with the due signification of your love to God, by loving those that are his.

5. Remember that they are the redeemed ones of Christ, and that he hath not sold you his title to them. As he bought their souls at a price invaluable, so he hath not given the purchase of his blood to be absolutely at your disposal. Therefore so use them, as to preserve Christ's right and interest in them.

Direct. II. Remember that you are Christ's trustees, or the guardians of their souls; and that the greater your power is over them, the greater your charge is of them, and your duty for them. As you owe more to a child than to a day-labourer, or a hired servant, because, being more your own, he is more intrusted to your care; so also by the same reason, you owe more to a slave, because he is more your own; and power and obligation go together. As Abraham was to circumcise all his servants that were bought with money, and the fourth commandment requireth masters to see that all within their gates observe the sabbath day; so must you exercise both your power and love to bring them to the knowledge and faith of Christ, and to the just obedience of God's commands.

Those therefore that keep their negroes and slaves from hearing God's word, and from becoming christians, because by the law they shall then be either made free, or they shall lose part of their service, do openly profess rebellion against God, and contempt of Christ the Redeemer of souls, and a contempt of the souls of men; and indeed they declare, that their worldly profit is their treasure and their god.

If this come to the hands of any of our natives in Barbadoes, or other islands or plantations, who are said to be commonly guilty of this most heinous sin, yea, and to live upon it, I entreat them further to consider as followeth: 1. How cursed a crime is it to equal men and beasts! Is not this your practice? Do you not buy them and use them merely to the same end, as you do your horses? to labour for your commodity, as if they were baser than you, and made to serve you?

2. Do you not see how you reproach and condemn yourselves, while you vilify them as savages and barbarous wretches? Did they ever do any thing more savage, than to use not only men's bodies as beasts, but their souls as if they were made for nothing but to actuate their bodies in your worldly drudgery? Did the veriest cannibals ever do any thing more cruel or odious, than to sell so many souls to the devil for a little worldly gain? Did ever the cursedest miscreants on earth, do any thing more rebellious, and contrary to the will of the most merciful God, than to keep those souls from Christ, and holiness, and heaven, for a little money, who were made and redeemed for the same ends, and at the same precious price as yours? Did your poor slaves ever commit such villanies as these? Is not he the basest wretch and the most barbarous savage, who committeth the greatest and most inhuman wickedness? And are theirs comparable to these of yours?

3. Doth not the very example of such cruelty, besides your keeping them from christianity, directly tend to teach them and all others, to hate christianity, as if it taught men to be so much worse than dogs and tigers?

4. Do you not mark how God hath followed you with plagues? and may not conscience tell you that it is for your inhumanity to the souls and bodies of so many? Remember the late fire at the bridge in Barbadoes: remember the drowning of your governor and ships at sea, and the many judgments that have overtaken you; and at the present the terrible mortality that is among you.

5. Will not the example and warning of neighbour countries rise up in judgment against you and condemn you? You cannot but hear how odious the Spanish name is made (and thereby, alas! the christian name also, among the West Indians) for their most inhuman cruelties in Hispaniola, Jamaica, Cuba, Peru, Mexico, and other places, which

is described by Josep. a Costa, a Jesuit of their own; and though I know that their cruelty who murdered millions, exceedeth yours, who kill not men's bodies, yet yours is of the same kind, in the merchandise which you make with the devil for their souls, whilst you that should help them with all your power, do hinder them from the means of their salvation. And on the contrary, what an honour is it to those of New England, that they take not so much as the native soil from them, but by purchase! that they enslave none of them, nor use them cruelly, but show them mercy, and are at a great deal of care, and cost, and labour for their salvation! Oh how much difference between holy Mr. Elliot's life and yours! His, who hath laboured so many years to save them, and hath translated the holy Bible into their language, with other books; and those good men's in London who are a corporation for the furtherance of his work; and theirs that have contributed so largely towards it; and yours that sell men's souls for your commodity!

6. And what comfort are you like to have at last, in that money that is purchased at such a price? Will not your money and you perish together? will you not have worse than Gehazi's leprosy with it; yea, worse than Achan's death by stoning; and as bad as Judas his hanging himself, unless repentance shall prevent it? Do you not remember the terrible words in Jude 11, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the errors of Balaam." And 2 Pet. ii. 3, 14, 15, "Through covetousness—they make merchandise of you.—An heart they have exercised with covetous practices; cursed children (or children of a curse) which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet." When you shall every one hear, "Thou fool, this night shall thy soul be required of thee, and then whose shall those things be which thou hast provided?" Luke xii. 19—21; will it not then cut deep in your perpetual torments, to remember that you got that little pelf by betraying so many souls to hell? What men in the world doth James speak to, if not to you? Jam. v. 1—4, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten: your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth." How much more the cry of betrayed souls!

And here we may seasonably answer these cases. *Quest. 1.* Is it lawful for a christian to buy and use a man as a slave? *Quest. 2.* Is it lawful to use a christian as a slave? *Quest. 3.* What difference must we make between a free servant and a slave?

To *Quest. 1.* I answer, There is a slavery to which some men may be lawfully put; and there is a slavery to which none may be put; and there is a slavery to which only the criminal may be put, by way of penalty.

1. No man may be put to such a slavery as under the first direction is denied, that is, such as shall injure God's interest and service, or the man's salvation. 2. No man, but as a just punishment for his crimes, may be so enslaved, as to be deprived of

those liberties, benefits, and comforts, which brotherly love obligeth every man to grant to another for his good, as far as is within our power, all things considered. That is, the same man is a servant and a brother, and therefore must at once be used as both. 3. Though poverty or necessity do make a man consent to sell himself to a life of lesser misery to escape a greater, or death itself; yet is it not lawful for any other so to take advantage by his necessity, as to bring him into a condition that shall make him miserable, or in which we shall not exercise so much love, as may tend to his sanctification, comfort, and salvation: because no justice is becoming a christian or a man, which is not conjoined with a due measure of charity.

But, 1. He that deserveth it by way of penalty may be penally used. 2. He that stole and cannot restore may be forced to work it out as a servant; and in both these cases more may be done against another's ease or liberty, than by mere contract or consent. He that may hang a flagitious offender doth him no wrong if he put him to a slavery, which is less penal than death. 3. More also may be done against enemies taken in a lawful war, than could be done against the innocent by necessitated consent. 4. A certain degree of servitude or slavery is lawful by the necessitated consent of the innocent. That is, so much, (1.) As wrongeth no interest of God. (2.) Nor of mankind by breaking the laws of nations. (3.) Nor the person himself, by hindering his salvation, or the needful means thereof; nor those comforts of life, which nature giveth to man as man. (4.) Nor the commonwealth or society where we live.

Quest. 2. To the second question I answer, 1. As men must be variously loved according to the various degrees of amiableness in them, so various degrees of love must be exercised towards them; therefore good and real christians must be used with more love and brotherly tenderness than others. 2. It is meet also, that infidels have so much mercy showed them in order to the saving of their souls, as that they should be invited to christianity by fit encouragements; and so, that they should know that if they will turn christians, they shall have more privileges and emoluments than the enemies of truth and piety shall have. It is therefore well done of princes who make laws that infidel slaves shall be free-men, when they are duly christened. 3. But yet a nominal christian, who by wickedness forfeiteth his life or freedom, may penally be made a slave as well as infidels. 4. And a poor and needy christian may sell himself into a harder state of servitude than he would choose, or we could otherwise put him into. But, 5. To go as pirates and catch up poor negroes or people of another land, that never forfeited life or liberty, and to make them slaves, and sell them, is one of the worst kinds of thievery in the world; and such persons are to be taken for the common enemies of mankind; and they that buy them and use them as beasts, for their mere commodity, and betray, or destroy, or neglect their souls, are fitter to be called incarnate devils than christians, though they be no christians whom they so abuse.

Quest. 3. To the third question, I answer, That the solution of this case is to be gathered from what is said already. A servant and a voluntary slave were both free-men, till they sold or hired themselves; and a criminal person was a free-man till he forfeited his life or liberty. But afterwards the difference is this; that, 1. A free servant is my servant, no further than his own covenant made him so; which is supposed to be, (1.) To a certain kind and measure of labour, according to the meaning of his contract. (2.) For a limited time, expressed in

the contract, whether a year, or two, or three, or seven.

2. A slave by mere contract is one that, (1.) Usually selleth himself absolutely to the will of another as to his labour both for kind and measure; where yet the limitations of God and nature after (and before) named, are supposed among christians to take place. (2.) He is one that selleth himself to such labour, during life.

3. A slave by just penalty, is liable to so much servitude as the magistrate doth judge him to, which may be, (1.) Not only such labour, as aforesaid, as pleaseth his master to impose. (2.) And that for life. (3.) But it may be also to stripes and severities which might not lawfully be inflicted on another.

1. The limitations of a necessitated slavery by contract or consent through poverty are these: (1.) Such a one's soul must be cared for and preserved, though he should consent to the contrary. He must have time to learn the word of God, and time to pray, and he must rest on the Lord's day, and employ it in God's service; he must be instructed, and exhorted, and kept from sin. (2.) He may not be forced to commit any sin against God. (3.) He may not (though he forcibly consent) be denied such comforts of this life, as are needful to his cheerful serving of God in love and thankfulness, according to the peace of the gospel state; and which are called by the name of our daily bread. No man may deny a slave any of this, that is not a criminal, punished slave.

2. And the most criminal slave may not be forced to sin, nor denied necessary helps to his salvation. But he may penally be beaten and denied part of his daily bread; so it be not done more rigorously than true justice doth require.

Quest. But what if men buy negroes or other slaves of such as we have just cause to believe did steal them by piracy, or buy them of those that have no power to sell them, and not hire or buy them by their own consent, or by the consent of those that had power to sell them, nor take them captives in a lawful war, what must they do with them afterward?

Ans. 1. It is their heinous sin to buy them, unless it be in charity to deliver them. 2. Having done it, undoubtedly they are presently bound to deliver them; because by right the man is his own, and therefore no man else can have just title to him.

Quest. But may I not sell him again and make my money of him, seeing I leave him but as I found him?

Ans. No; because when you have taken possession of him, and a pretended propriety, then the injury that is done him is by you; which before was only by another. And though the wrong be no greater than the other did him, yet being now done by you it is your sin.

Quest. But may I not return him to him that I bought him of?

Ans. No; for that is but injuring him by delivering him to another to continue the injury. To say as Pilate, "I am innocent of the blood of this just man," will be no proof of your innocency; yea, God's law bindeth you to love, and works of love, and therefore you should do your best to free him. He that is bound to help to save a man, that is fallen into the hand of thieves by the high-way, if he should buy that man as a slave of the thieves, may not after give him up to the thieves again. But to proceed in the directions.

Direct. III. So serve your own necessities by your slaves as to prefer God's interest, and their spiritual and everlasting happiness. Teach them the way to heaven, and do all for their souls which I have

before directed you to do for all your other servants. Though you may make some difference in their labour, and diet, and clothing, yet none as to the furthering of their salvation. If they be infidels, use them so as tendeth to win them to Christ, and the love of religion, by showing them that christians are less worldly, less cruel and passionate, and more wise, and charitable, and holy, and meek, than any other persons are. Woe to them that by their cruelty and covetousness, do scandalize even slaves, and hinder their conversion and salvation!

Direct. IV. By how much the hardness of their condition doth make their lives uncomfortable, and God hath cast them lower than yourselves, by so much the more let your charity pity them, and labour to abate their burden, and sweeten their lives to them, as much as your condition will allow. And remember that even a slave may be one of those neighbours that you are bound to love as yourselves, and to do to as you would be done by, if your case were his. Which if you do, you will need no more direction for his relief.

Direct. V. Remember that you may require no more of an innocent slave, than you would or might do of an ordinary servant, if he were at your will, and did not by contract except something as to labour or usage which else you would think just and meet to have required of him.

Direct. VI. If they are infidels, neither be too hasty in baptizing them, when they desire it, nor too slow. Not so hasty as to put them on it, before they understand what the baptismal covenant is; or before you see any likelihood that they should be serious in making such a covenant. Nor yet so slow as to let them alone to linger out their lives in the state of those without the church. But hasten them to learn, and stir up their desires, and look after them, as the ancient churches did after their catechumens; and when you see them fit by knowledge, belief, desire, and resolution, to vow themselves to God on the terms of the holy covenant, then put them on to be baptized. But if you should feel an abatement of your desires of their conversion, because you shall lose their service, (much more if ever you had a wish that they might not be converted, which is plain devilism,) let it be the matter of your deep humiliation and repentance.

Direct. VII. Make it your chief end in buying and using slaves, to win them to Christ, and save their souls. Do not only endeavour it on the by, when you have first consulted your own commodity; but make this more of your end, than your commodity itself; and let their salvation be far more valued by you than their service: and carry yourselves to them, as those that are sensible that they are redeemed with them by Christ from the slavery of Satan, and may live with them in the liberty of the saints in glory.

CHAPTER XV.

THE DUTIES OF CHILDREN AND FELLOW-SERVANTS TO ONE ANOTHER.

It is not easy to resolve, whether good governors, or good fellow-servants, in a family, be the greater help and benefit, to each of the inferiors. For servants are so much together, and so free and familiar with each other, that they have the more opportunity to be useful to each other, if they have but abili-

ties and hearts. It is needful, therefore, that you know your duty to one another, both for doing and getting that good which otherwise will be lost.

Direct. I. Love one another unfeignedly as yourselves; avoid all contention and falling out with one another, or any thing that would weaken your love to one another; especially differences about your personal interests, in point of profit, provision, or reputation. Take heed of the spirit of envy, which will make your hearts rise against those that are preferred before you, or that are used better than you. Remember the sin and misery of Cain, and take warning by him. Give place to others, and in honour prefer others, and seek not to be preferred before them, Rom. xii. 10, 16. God delighteth to exalt the humble that abase themselves, and to cast down those that exalt themselves. When the interest of your flesh can make you hate or fall out with each other, what a fearful sign is it of a fleshly mind! Rom. viii. 6, 13.

Direct. II. Take heed of using provoking words against each other. For these are the bellows to blow up that which the apostle calleth "the fire of hell," James iii. 6. A foul tongue setteth on fire the course of nature; and therefore it may set a family on fire, James iii. 5, 6. "Where envying and strife is, there is confusion and every evil work," ver. 16. If ye be angry, refrain your tongues "and sin not, and let not the sun go down upon your wrath: neither give place to the devil," Eph. iv. 26, 27. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," ver. 31, 32. 1 Cor. vi. 10, "Revilers shall not inherit the kingdom of God."

Direct. III. Help one another with love and willingness in your labours, and do not grudge at one another, and say such a one doth less than I; but be as ready to help another, as you would be helped yourselves. It is very amiable to see a family of such children and servants, that all take one another's concerns as their own, and are not selfish against each other. Psal. cxxxiii. 1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Direct. IV. Take heed that you prove not tempters to draw each other to sin and misery. Either by joining together in riotousness, or wronging your masters, or secret revelling, and then in lying to conceal it; or least immodest familiarity draw those of different sexes into a snare. Abundance of sin and misery hath followed such tempting familiarity of men and maids that were fellow-servants. Their nearness giveth them opportunity, and the devil provoketh them to take their opportunity; and from immodest, wanton dalliance, and unchaste words, they proceed at last to more lasciviousness, to their own undoing. Bring not the straw to the fire, if you would not have it burn.

Direct. V. Watch over one another for mutual preservation against the sin and temptations which you are most in danger of. Agree to tell each other of your faults, not proudly or passionately, but in love; and resolve to take it thankfully from each other. If any one talk foolishly and idly, or wantonly and immodestly, or tell a lie, or take God's name in vain, or neglect their duty to God or man, or deal unfaithfully in their trust or labour, let the other seriously tell him of his sin, and call him to repentance. And let not him that is guilty take it ill, and angrily snap at the reprover, or justify or excuse the fault, or hit him presently in the teeth with his own;

but humbly thank him and promise amendment. Oh how happy might servants be, if they would faithfully watch over one another!

Direct. VI. When you are together, and your work will allow it, let your discourse be such as tendeth to edification, and to the spiritual good of the speaker or the hearers. Some work there is that must be thought on, and talked of, while it is doing, and will not allow you leisure to think or speak of other things, till it is done; but very much of the work of most servants may be as well done, though they think and speak together of heavenly things; besides all other times when their work is over. O take this time to be speaking of good to one another. It is like, that some one of you hath more knowledge than the rest; let the rest be asking his counsel and instructions, and let him bend himself to do them good: or if you are equal in knowledge, yet stir up the grace that is in you, if you have any; or stir up your desires after it, if you have none. Waste not your precious time in vanity; multiply not the sin of idle words. Oh what a load doth lie on many a soul that feeleth it not, in the guilt of these two sins, loss of time, and idle words! To be guilty of the same sins over and over, every day, and make a constant practice of them, and this against your own knowledge and conscience, is a more grievous case than many think of; whereas, if you would live together as the heirs of heaven, and provoke one another to the love of God, and holy duty, and delightfully talk of the word of God, and the life to come, what blessings might you be to one another! and your service and labour would be a sanctified and comfortable life to you all. Eph. iv. 29, 30, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, and may minister grace to the hearers: and grieve not the holy Spirit of God." And chap. v. 3, 4, "But fornication and all uncleanness, or covetousness, (or rather, inordinate, fleshly desire,) let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Of this more anon.

Direct. VII. Patiently bear with the failings of one another towards yourselves, and hide those faults, the opening of which will do no good, but stir up strife; but conceal not those faults which will be cherished by concealment, or whose concealment tendeth to the wrong of your master, or any other. For it is in your power to forgive a fault against yourselves, but not against God, or another. And to know when you should reveal it, and when not, you must wisely foreknow which way is like to do more good or harm. And if yet you be in doubt, open it first to some secret friend, that is wise to advise you, whether it should be further opened or not.

Direct. VIII. If weakness, or sickness, or want afflict a brother, or sister, or fellow-servant, be kind and helpful to them according to your power. "Love not in word only, but in deed and truth," 1 John iii. 18; James ii.

CHAPTER XVI.

DIRECTIONS FOR HOLY CONFERENCE OF FELLOW-SERVANTS OR OTHERS.

BECAUSE this is a duty so frequently to be performed; and therefore the peace and edification of Chris-

tians is very much concerned in it, I shall give a few brief directions about it.

Direct. I. Labour most for a full and lively heart, which hath the feeling of those things which your tongues should speak of. For, 1. Such a heart will be like a spring which is always running, and will continually feed the streams. Forced and feigned things are of short continuance; the hypocrite's affected, forced speech, is exercised but among those where it may serve his pride and carnal ends; at other times, and in other company, he hath another tongue like other men. It is like a land-flood that is quickly gone; or like the bending of a bow, which returneth to its place as soon as it is loosed. 2. And that which cometh from your hearts, will be serious and hearty, and likeliest to do good to others; for words do their work upon us, not only by signifying the matter which is spoken, but also by signifying the affections of the speaker. And that which will work affections, must express affection ordinarily. If it come not from the heart of the speaker, it is not so like to go to the hearts of the hearers. A hearty preacher, and a hearty, feeling discourse of holy things, do pierce heart-deep, and do that good, which better composed words that are heartless do not.

Direct. II. Yet for all that, when your hearts are cold, and dull, and barren, do not think that your tongues must therefore neglect their duty, and be silent from all good, till your hearts be better, but force your tongues to do their duty, if they will not do it freely without constraint. For, 1. Duty is duty, whether you be well-disposed to it or not: if all duty should cease when men are ill-disposed to it, no wicked man would be bound to any thing that is truly holy. 2. And if heart and tongue be both obliged, it is worse to omit both than one. 3. And there may be sincerity in a duty, when the heart is cold and dull. 4. And beginning to do your duty as well as you can, is the way to overcome your dullness and unfitness; when you force your tongues at first to speak of that which is good, the words which you speak or hear, may help to bring you into a better frame. Many a man hath begun to pray with coldness, that hath got him heat before he had done; and many a man hath gone unwillingly to hear a sermon, that hath come home a converted soul. 5. And when you set yourselves in the way of duty, you are in the way of promised grace.

Object. But is not this to play the hypocrite, to let my tongue go before my heart; and speak the things which my heart is not affected with?

Answer. If you speak falsely and dissemblingly, you play the hypocrite; but you may force yourselves to speak of good, without any falsehood or hypocrisy. Words signify, as I told you, the matter spoken, and the speaker's mind. Now your speaking of the things of God doth tell no more of your mind but this, that you take them to be true, and that you desire those that you speak to, to regard them: and all this is so; and therefore there is no hypocrisy in it. Indeed if you told the hearers, that you are deeply affected with these things yourselves, when it is not so, this were hypocrisy. But a man may exhort another to be good, without professing himself to be good; yea, though he confess himself to be bad. Therefore all the good discourses of a wicked man are not hypocrisy; much less the good discourse of a sincere christian, that is dull and cold in that discourse. And if a duty had some hypocrisy in it, it is not the duty, but the hypocrisy, that God disliketh, and you must forsake: as if there be coldness in a duty, it is the coldness, and not the duty,

that is to be blamed and forborne. And wholly to omit the duty, is worse than to do it with some coldness or hypocrisy, which is not the predominant complexion of the duty.

Object. But if it be not the fruit of the Spirit, it is not acceptable to God; and that which I force my tongue to, is none of the fruits of the Spirit. Therefore I must stay till the Spirit move me.

Answer. I. There are many duties done by reason, and the common assistances of God, that are better than the total omission of them is. Else no unsanctified man should hear the word, or pray, or relieve the poor, or obey his prince or governors, or do any duty towards children or neighbours, because whatsoever is not the fruit of the special grace of the Spirit, is sin; and without faith it is impossible to please God; and all men have not faith, Heb. xi. 6; 2 Thess. iii. 2. It is a distracted conceit of the quakers, and other fanatics, to think that reason and the Spirit of God are not conjunct principles in the same act. Doth the Spirit work on a man as on a beast or stone? and cause you to speak as a clock that striketh it knoweth not what? or play on man's soul, as on an instrument of music that hath neither knowledge of the melody, nor any pleasure in it? No, the Spirit of God supposeth nature, and worketh on man as man, by exciting your own understanding and will to do their parts. So that when, against all the remnant of dulness and backwardness that is in you, you can force yourselves to do your duty, it is because the Spirit of God assisteth you to take that resolution, and use that force. For thus the Spirit striveth against the flesh, Gal. v. 17; Rom. vii. 16—18. Though it is confessed, that there is more of the Spirit, where there is no backwardness or resistance, or need of forcing.

Direct. III. By all means labour to be furnished with understanding in the matters of God. For, 1. An understanding person hath a mine of holy matter in himself, and never is quite void of matter for good discourse. He is the good scribe, that is instructed to the kingdom of God, that bringeth out of his treasury things new and old, Matt. xiii. 52. 2. And an understanding person will speak discreetly, and so will much further the success of his discourse, and not make it ridiculous, contemptuous, or uneffectual through his indiscretion. But yet if you are ignorant and wanting in understanding, do not therefore be silent; for though your ability is least, your necessity is greatest. Let necessity therefore constrain you to ask instruction, as it constraineth the needy to beg for what they want. But spare no pains to increase your knowledge.

Direct. IV. If your own understandings and hearts do not furnish you with matter, have recourse to those manifold helps that God vouchsafeth you. As, 1. You may discourse of the last sermon that you heard, or some one lately preached that nearly touched you. 2. Or of something in the last book you read. 3. Or of some text of Scripture obvious to your thoughts. 4. Or of some notable (yea, or ordinary) providence which did lately occur. 5. Or of some examples of good or evil that are fresh before you. 6. Or of the right doing of the duty that you are about, or any such like helps.

Direct. V. Talk not of vain, unprofitable controversies, nor often of small, circumstantial matters that make but little to edification. For there may be idle talking about matters of religion, as well as about other smaller things. Especially see that the quarrels of the times engage not your thoughts and speeches too far, into a course of unprofitableness or contention.

Direct. VI. Furnish yourselves beforehand with

matter for the most edifying discourse, and never go abroad empty. And let the matter be usually, 1. Things of weight, and not small matters. 2. Things of certainty, and not uncertain things. Particularly the fittest subjects for your ordinary discourse are these: 1. God himself, with his attributes, relations, and works. 2. The great mystery of man's redemption by Christ; his person, office, sufferings, doctrine, example, and work; his resurrection, ascension, glory, intercession, and all the privileges of his saints. 3. The covenant of grace, the promises, the duties, the conditions, and the threatenings. 4. The workings of the Spirit of Christ upon the soul, and every grace of the Spirit in us; with all the signs, and helps, and hinderances of it. 5. The ways and wiles of Satan, and all our spiritual enemies; the particular temptations which we are in danger of; what they are and how to avoid them, and what are the most powerful helps against them. 6. The corruption and deceitfulness of the heart; the nature and workings, effects, and signs of ignorance, unbelief, hypocrisy, pride, sensuality, worldliness, impiety, injustice, intemperance, uncharitableness, and every other sin; with all the helps against them all. 7. The many duties to God and man which we have to perform, both internal and external, and how to do them, and what are the chiefest hinderances and helps. (As in reading, hearing, meditating, prayer, giving alms, &c.) And the duties of our relations, and several places, with the contrary sins. 8. The vanity of the world, and deceitfulness of all earthly things. 9. The powerful reasons used by Christ to draw us to holiness, and the unreasonable madness of all that is brought against it, by the devil or by wicked men. 10. Of the sufferings which we must expect and be prepared for. 11. Of death, and the preparations that will then be found necessary; and how to make ready for so great a change. 12. Of the day of judgment, and who will then be justified, and who condemned. 13. Of the joys of heaven, the employment, the company, the nature, and duration. 14. Of the miseries of the damned, and the thoughts that they then will have of their former life on earth. 15. Of the state of the church on earth, and what we ought to do in our places for its welfare. Is there not matter enough in all these great and weighty points, for your hourly meditation and conference?

Direct. VII. Take heed of proud self-conceitdness in your conference. Speak not with supercilious, censorious confidence. Let not the weak take on them to be wiser than they are. Be readier to speak by way of question as learners, than as teachers of others, unless you are sure that they have much more need to be taught by you, than you by them. It is ordinary for novices in religion to cast all their discourse into a teaching strain, or to make themselves preachers before they understand. It is a most loathsome and pitiful hearing (and yet too ordinary) to hear a raw, self-conceited, ungrounded, unexperienced person to prate magisterially, and censure confidently the doctrine, or practices, or persons of those that are much better and wiser than themselves. If you meet with this proud, censorious spirit, rebuke it first, and read to them James iii.; and if they go on, turn away from them, and avoid them, for they know not what manner of spirit they are of: they serve not the Lord Jesus, whatever they pretend or think themselves, but are proud, knowing nothing, but doting about questions, and making divisions in the church of God, and ready to fall into the condemnation of the devil, 1 Tim. iii. 6; vi. 3—5; Rom. xvi. 17; Luke ix. 55.

Direct. VIII. Let the wisest in the company, and

not the weakest, have most of the discourse: but yet if any one that is of an abler tongue than the rest, do make any determinations in doubtful, controverted points, take heed of a haasty receiving his judgment, let his reasons seem never so plausible or probable; but put down all such opinions as doubts, and move them to your teachers, or some other impartial, able men, before you entertain them. Otherwise, he that hath most wit and tongue in the company, might carry away all the rest into what error or heresy he please, and subvert their faith when he stops their mouths.

Direct. IX. Let the matter of your speech be suitable to your end, even to the good of yourselves or others, which you seek. The same subject that is fit for one company is very unfit for others. Learned men and ignorant men, pious men and profane men, are not fit for the same kind of discourse. The medicine must be carefully fitted to the disease.

Direct. X. Let your speech be seasonable, when prudence telleth you it is not like to do more harm than good. There is a season for the prudent to be silent, and refrain even from good talk, Amos v. 17; Psal. xxxix. 1, 2. "Cast not pearls before swine, and give not holy things to dogs, that you know will turn again and rend you," Matt. vii. 6. Yea, and among good people themselves, there is a time to speak, and a time to be silent, Eccles. iii. 7. There may possibly be such excess as tendeth to the tiring of the hearers; and more may be crammed in than they can digest; and surfeiting may make them loathe it afterwards. You must give none more than they can bear; and also the matters of your business and callings, must be talked of in their time and place.

Direct. XI. Let all your speech of holy things be with the greatest seriousness and reverence that you are able. Let the words be never so good, yet levity and rudeness may make them to be profane. God and holy things should not be talked of in a common manner; but the gravity of your speech should tell the hearers, that you take them not for small or common matters. If servants and others that live near together would converse and speak as the oracles of God, how holy, and heavenly, and happy would such families or societies be!

CHAPTER XVII.

DIRECTIONS FOR EACH PARTICULAR MEMBER OF THE FAMILY HOW TO SPEND EVERY ORDINARY DAY OF THE WEEK.

It somewhat tendeth to make a holy life more easy to us, when we know the ordinary course and method of our duties, and every thing falleth into its proper place; as it helpeth the husbandman or tradesman to know the ordinary course of his work, that he need not go out of it, unless in extraordinary cases. Therefore I shall here give you some brief directions for the holy spending of every day.

Direct. I. Proportion the time of your sleep aright, (if it be in your power,) that you waste not your precious morning hours sluggishly in your bed. Let the time of your sleep be rationally fitted to your health and labour, and not sensually to your slothful pleasure. About six hours is meet for healthful people, and seven hours for the less healthful, and eight for the more weak and aged, ordinarily. The morning hours are to most the preciouslest of all

the day, for all our duties; especially servants that are scant of time, must take it then for prayer, if possible, lest they have none at all.

Direct. II. Let God have your first awaking thoughts: lift up your hearts to him reverently and thankfully for the rest of the night past, and briefly cast yourselves upon him for the following day; and use yourselves so constantly to this, that your consciences may check you, when common thoughts shall first intrude. And if you have a bed-fellow to speak to, let your first speech be agreeable to your thoughts. It will be a great help against the temptations that may else surprise you, and a holy engagement of your hearts to God, for all the day.

Direct. III. Resolve, that pride and the fashions of the times shall never tempt you into such a garb of attire, as will make you long in dressing you in the morning; but wear such clothing as is soon put on. It is dear-bought bravery (or decency as they will needs call it) which must cost every day an hour's or a quarter of an hour's time extraordinary: I had rather go as the wild Indians, than have those morning hours to answer for, as too many ladies and other gallants have.

Direct. IV. If you are persons of quality you may employ a child or servant to read a chapter in the Bible, while you are dressing you, and eating your breakfast (if you eat any). Else you may employ that time in some fruitful meditation, or conference with those about you, as far as your necessary occasions do give leave: as, to think or speak of the mercy of a night's rest, and of your renewed time, and how many spent that night in hell, and how many in prison, and how many in a colder, harder lodging, and how many in grievous pain and sickness, weary of their beds and of their lives, and how many in distracting terrors of their minds; and how many souls that night were called from their bodies, to appear before the dreadful God: and think how fast days and nights roll on! and how speedily your last night and day will come! and observe what is wanting in the readiness of your soul for such a time, and seek it presently without delay.

Direct. V. If more necessary duties call you not away, let secret prayer by yourself alone, or with your chamber-fellow, or both, go before the common prayers of the family; and delay it not causelessly, but if it may be, let it be first, before any other work of the day. Yet be not formal and superstitious to your hours, as if God had absolutely tied you to such a time: nor think it your duty to pray once in secret, and once with your chamber-fellow, and once with the family every morning, when more necessary duties call you off. That hour is best for one, which is worst for another: to most, private prayer is most seasonable as soon as they are up and clothed; to others some other hour may be more free and fit. And those persons that have not more necessary duties, may do well to pray at all the opportunities before mentioned; but reading and meditation must be allowed their time also; and the labours of your callings must be painfully followed; and servants and poor people that are not at liberty, or that have a necessity of providing for their families, may not lawfully take so much time for prayer, as some others may; especially the aged and weak that cannot follow a calling, may take longer time. And ministers, that have many souls to look after, and public work to do, must take heed of neglecting any of this, that they may be longer and oftener in private prayer. Always remember that when two duties are at once before you, and one must be omitted, that you prefer that which, all things considered, is the greatest; and understand what maketh a duty greatest. Usual-

ly that is greatest which tendeth to the greatest good; yet sometimes that is greatest at that time which cannot be done at another time, when others may. Praying, in itself considered, is better than ploughing, or marketing, or conference; and yet these may be greater than it in their proper seasons; because prayer may be done at another time, when these cannot.

Direct. VI. Let family worship be performed constantly and seasonably, twice a day, at that hour which is freest in regard of interruptions; not delaying it without just cause. But whenever it is performed, be sure it be reverently, seriously, and spiritually done. If greater duty hinder not, begin with a brief invocation of God's name, and craving of his help and blessing through Christ; and then read some part of the holy Scripture in order; and either help the hearers to understand it and apply it, or if you are unable for that, then read some profitable book to them for such ends; and sing a psalm, (if there be enough to do it fitly,) and earnestly pour out your souls in prayer. But if unavoidable occasions will not give way to all this, do what you can; especially in prayer, and do the rest another time; but pretend not necessity against any duty, when it is but unwillingness or negligence. The lively performance of family duties, is a principal means to keep up the power and interest of godliness in the world; which all decays when these grow dead, and slight, and formal.

Direct. VII. Renew the actual intention and remembrance of your ultimate end, when you set yourselves to your day's work, or set upon any notable business in the world. Let HOLINESS TO THE LORD be written upon your hearts in all that you do. Do no work which you cannot entitle God to, and truly say he set you about; and do nothing in the world for any other ultimate end, than to please, and glorify, and enjoy him. And remember that whatever you do, must be done as a means to these, and as by one that is that way going on to heaven. All your labour must be as the labour of a traveller, which is all for his journey's end; and all your respect or affection to any place or thing in your way, must be in respect to your attainment of the end; as a traveller loveth a good way, a good horse, a good inn, a dry cloak, or good company; but nothing must be loved here as your end or home. Lift up your hearts to heaven and say, If this work and way did not tend thither directly or indirectly, it were no work or way for me. Whatever you do, do all to the glory of God, 1 Cor. x. 31.

Direct. VIII. Follow the labours of your calling painfully and diligently. From hence will follow many commodities. 1. You will show that you are not sluggish, and servants to your flesh, as those that cannot deny its ease; and you will further the mortification of all fleshly lusts and desires, which are fed by ease and idleness. 2. You will keep out idle thoughts from your mind, which swarm in the minds of idle persons. 3. You will escape the loss of precious time, which idle persons are daily guilty of. 4. You will be in a course of obedience to God, when the slothful are in a constant sin of omission. 5. You may have the more time to spare for holy exercises, if you follow your labour close when you are at it; when idle persons can have no time for prayer or reading, because they lose it by loitering at their work, and leave their business still behind-hand. 6. You may expect God's blessing for the comfortable provision for yourselves and families, and to have to give to them that need, when the slothful are in want themselves, and cast by their want into abundance of temptations, and have

nothing to do good with. 7. And it will also tend to the health of your bodies, which will make them the fitter for the service of your souls. When slothfulness wasteth time, and health, and estate, and wit, and grace, and all.^a

Direct. IX. Be thoroughly acquainted with your corruptions and temptations, and watch against them all the day; especially the most dangerous sort of your corruptions, and those temptations which your company or business will unavoidably lay before you.^b Be still watching and working against the master, radical sins of unbelief, hypocrisy, selfishness, pride, sensuality, or flesh-pleasing, and the inordinate love of earthly things. Take heed lest, under pretence of diligence in your calling, you be drawn to earthly-mindedness, and excessive cares or covetous designs for rising in the world. If you are to trade or deal with others, take heed of selfishness, which desireth to draw or save from others, as much as you can for yourselves and your own advantage; take heed of all that savoureth of injustice or uncharitableness in all your dealings with others. If you converse with vain talkers, be still provided against the temptation of vanity of talk. If you converse with angry persons, be still fortified against their provocations. If you converse with wanton persons, or such as are tempting those of the other sex, maintain that modesty and necessary distance and cleanliness of speech which the laws of chastity require. If you have servants that are still faulty, be so provided against the temptation, that their faults may not make you faulty, and you may do nothing that is unseemly or unjust, but only that which tendeth to their amendment. If you are poor, be still provided against the temptations of poverty, that it bring not upon you an evil far greater than itself. If you are rich, be most diligent in fortifying your hearts against those more dangerous temptations of riches, which very few escape. If you converse with flatterers or those that much admire you, be fortified against swelling pride. If you converse with those that despise and injure you, be fortified against impatient, revengeful pride. These works at first will be very difficult, while sin is in any strength; but when you have got an habitual apprehension of the poisonous danger of every one of these sins, and of the tendency of all temptations, your hearts will readily and easily avoid them, without much tiring, thoughtfulness, and care; even as a man will pass by a house infected with the plague, or go out of the way, if he meet a cart or any thing that would hurt him.

Direct. X. When you are alone in your labours, improve the time in practical, fruitful (not speculative and barren) meditations; especially in heart work and heaven work: let your chiefest meditations be on the infinite goodness and perfections of God, and the life of glory, which in the love and praise of him you must live for ever; and next let Christ, and the mysteries of grace in man's redemption, be the matter of your thoughts; and next that your own hearts and lives, and the rest before expressed, chap. xvi. *direct. vi.* If you are able to manage meditations methodically it will be best; but if you cannot do that, without so much striving as will confound you, and distract you, and cast you into melancholy, it is better let your meditations be more short and easy, like ejaculatory prayers; but let them usually be operative to do some good upon your hearts.

Direct. XI. If you labour in company with others,

^a Eph. iv. 28; Prov. x. 4; xii. 24, 27; xiii. 4; xxi. 5; xxii. 29; xviii. 9; xxi. 25; xxiv. 30.

^b Antequam domo quis exeat, quid acturus sit, apud se

be provided with matter, skill, resolution, and zeal, to improve the time in profitable conference, and to avoid diversions, as is directed, chap. xvi.

Direct. XII. Whatever you are doing, in company or alone, let the day be spent in the inward excitation and exercise of the graces of the soul, as well as in external bodily duties. And to that end know, that there is no external duty, but must have some internal grace to animate it, or else it is but an image or carcass, and unacceptable to God. When you are praying and reading, there are the graces of faith, desire, love, repentance, &c. to be exercised there: when you are alone, meditation may help to actuate any grace as you find most needful: when you are conferring with others, you must exercise love to them, and love to that truth about which you do confer, and other graces as the subject shall require: when you are provoked or under suffering you have patience to exercise. But especially it must be your principal daily business, by the exercise of faith, to keep your hearts warm in the love of God and your dear Redeemer, and in the hopes and delightful thoughts of heaven. As the means are various and admit of deliberation and choice, because they are to be used but as means, and not all at once, but sometimes one, and sometimes another, when the end is still the same and past deliberation or choice; so all those graces which are but means, must be used thus variously, and with deliberation and choice; when the love of God and of eternal life must be the constant tenor and constitution of the mind, as being the final grace, which consisteth with the exercise of every other mediate grace. Never take up with lip-labour or bodily exercise alone, nor barren thoughts, unless your hearts be also employed in a course of duty, and holy breathings after God, or motion towards him, or in the sincere internal part of the duty which you perform to men: justice and love are graces which you must still exercise towards all that you have to deal with in the world. Love is called the fulfilling of the law, Rom. xiii. 10; because the love of God and man is the soul of every outward duty, and a cause that will bring forth these as its effects.

Direct. XIII. Keep up a high esteem of time; and be every day more careful that you lose none of your time, than you are that you lose none of your gold or silver; and if vain recreations, dressings, feasting, idle talk, unprofitable company, or sleep, be any of them temptations to rob you of any of your time, accordingly heighten your watchfulness and firm resolutions against them. Be not more careful to escape thieves and robbers, than to escape that person, or action, or course of life, that would rob you of any of your time. And for the redeeming of time, especially see, not only that you be never idle, but also that you be doing the greatest good that you can do, and prefer not a less before a greater.

Direct. XIV. Eat and drink with temperance and thankfulness; for health, and not for unprofitable pleasure. For quantity, most carefully avoid excess; for many exceed, for one that taketh too little. Never please your appetite in meat or drink, when it tendeth to the detriment of your health. Prov. xxxi. 4, 6, "It is not for kings to drink wine, nor for princes strong drink.—Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts." Eccles. x. 16, 17, "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O

pertractet. Rursus cum redierit, quid egerit, recogitet. Cleobulus in Laert. p. 59.

land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness !” Then must poorer men also take heed of intemperance and excess. Let your diet incline rather to the coarser than the finer sort, and to the cheaper than the costly sort, and to sparing abstinence than to fulness. I would advise rich men especially, to write in great letters on the walls of their dining-rooms or parlours these two sentences: Ezek. xvi. 49, “**BEHOLD, THIS WAS THE INIQUITY OF SODOM, PRIDE, FULLNESS OF BREAD, AND ABUNDANCE OF IDLENESS WAS IN HER,** neither did she strengthen the hand of the poor and needy.” Luke xvi. 19, 25, “**There was a certain rich man which was CLOTHED IN PURPLE AND SILK, AND FARED SUMPTUOUSLY every day.**—Son, remember that thou in thy lifetime receivedst thy good things.” Paul wept when he mentioned them, “whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things, being enemies to the cross,” Phil. iii. 18, 19.^c O live not after the flesh, lest ye die, Rom. viii. 13; Gal. vi. 8; v. 21, 23, 24.

Direct. XV. If any temptation prevail against you, and you fall into any sins besides common infirmities, presently lament it, and confess not only to God, but to men, when confession conduceth more to good than harm; and rise by a true and thorough repentance, immediately without delay. Spare not the flesh, and daub not over the breach, and do not by excuses palliate the sore, but speedily rise, whatever it cost; for it will certainly cost you more to go on or to remain impenitent. And for your ordinary infirmities, make not too light of them, but confess them, and daily strive against them; and examine what strength you get against them, and do not aggravate them by impenitence and contempt.

Direct. XVI. Every day look to the special duties of your several relations: whether you are husbands, wives, parents, children, masters, servants, pastors, people, magistrates, subjects, remember that every relation hath its special duty, and its advantage for the doing of some good; and that God requireth your faithfulness in these, as well as in any other duty. And that in these a man's sincerity or hypocrisy is usually more tried, than in any other parts of our lives.

Direct. XVII. In the evening return to the worshipping of God, in the family and in secret, as was directed for the morning. And do all with seriousness, as in the sight of God, and in the sense of your necessities; and make it your delight to receive instructions from the holy Scripture, and praise God, and call upon his name through Christ.

Direct. XVIII. If you have any extraordinary impediments one day to hinder you in your duty to God and man, make it up by diligence the next; and if you have any extraordinary helps, make use of them, and let them not overslip you. As, if it be a lecture-day, or a funeral sermon, or you have opportunity of converse with men of extraordinary worth; or if it be a day of humiliation or thanksgiving; it may be expected that you gather a double measure of strength by such extraordinary helps.

Direct. XIX. Before you betake yourselves to sleep, it is ordinarily a safe and needful course, to take a review of the actions and mercies of the past day; that you may be specially thankful for all special mercies, and humbled for your sins, and may renew your repentance and resolutions for obedience, and may examine yourselves, whether your souls grow better or worse, and whether sin go down and grace

increase, and whether you are any better prepared for sufferings and death. But yet waste not too much time in the ordinary accounts of your life, as those that neglect their duty while they are examining themselves how they perform it, and perplexing themselves with the long perusal of their ordinary infirmities. But by a general (yet sincere) repentance, bewail your unavoidable daily failings, and have recourse to Christ for a daily pardon and renewed grace; and in case of extraordinary sins or mercies, be sure to be extraordinarily humbled or thankful. Some think it best to keep a daily catalogue or diurnal of their sins and mercies. If you do so, be not too particular in the enumeration of those that are the matter of every day's return; for it will be but a temptation to waste your time, and neglect greater duty, and to make you grow customary and senseless of such sins and mercies, when the same come to be recited over and over from day to day. But let the common mercies be more generally recorded, and the common sins generally confessed (yet neither of them therefore slighted); and let the extraordinary mercies, and greater sins, have a more particular observation. And yet remember, that sins and mercies, which it is not fit that others be acquainted with, are safer committed to memory than to writing: and methinks, a well humbled and a thankful heart should not easily let the memory of them slip.

Direct. XX. When you compose yourselves to sleep, again commit yourselves to God through Christ, and crave his protection, and close up the day with some holy exercise of faith and love. And if you are persons that must needs lie waking in the night, let your meditations be holy, and exercised upon that subject that is profitablest to your souls. But I cannot give this as an ordinary direction, because that the body must have sleep, or else it will be unfit for labour, and all thoughts of holy things must be serious; and all serious thoughts will hinder sleep, and those that wake in the night, do wake unwillingly, and would not put themselves out of hopes of sleep; which such serious meditations would do. Nor can I advise you (ordinarily) to rise in the night to prayer, as the papists' votaries do. For this is but to serve God with irrational and hurtful ceremony; and it is a wonder how far such men will go in ceremony, that will not be drawn to a life of love and spiritual worship. Unless men did irrationally place the service of God in praying this hour rather than another, they might see how improvidently and sinfully they lose their time, in twice dressing and undressing, and in the intervals of their sleep, when they might spare all that time, by sitting up the longer, or rising the earlier, for the same employment. Besides what tendency it hath to the destruction of health, by cold and interruption of necessary rest; when God approveth not of the disabling of the body, or destroying our health, or shortening life (no more than of murder or cruelty to others); but only calleth us to deny our unnecessary, sensual delights, and use the body so as it may be most serviceable to the soul and him.

I have briefly laid together these twenty directions for the right spending of every day, that those that need them, and cannot remember the larger more particular directions, may at least get these few engraven on their minds, and make them the daily practice of their lives; which if you will sincerely do, you cannot conceive how much it will conduce to the holiness, fruitfulness, and quietness of your lives, and to your peaceful and comfortable death.

* See Dr. Hammond's Annotat.

CHAPTER XVIII.

Tit. 1. Directions for the holy spending of the Lord's Day in Families.

Direct. I. Be well resolved against the cavils of those carnal men, that would make you believe that the holy spending of the Lord's day is a needless thing.* For the name, whether it shall be called the christian sabbath, is not much worth contending about: undoubtedly the name of The Lord's Day, is that which was given it by the Spirit of God, Rev. i. 10, and the ancient christians, who sometimes called it, The Sabbath, by allusion, as they used the names, sacrifice, and altar: the question is not so much of the name as the thing; whether we ought to spend the day in holy exercises, without unnecessary diversions? And to settle your consciences in this, you have all these evidences at hand.

1. By the confession of all, you have the law of nature to tell you, that God must be openly worshipped, and that some set time should be appointed for his worship. And, whether the fourth commandment be formally in force or abrogated, yet it is commonly agreed on that the parity of reason, and general equity of it, serveth to acquaint us, that it is the will of God, that one day in seven be the least that we destinate to this use: this being then judged a meet proportion by God himself, (even from the creation, and on the account of commemorating the creation,) and christians being no less obliged to take as large a space of time, who have both the creation and redemption to commemorate, and a more excellent manner of worship to perform.

2. It is confessed by all christians that Christ rose on the first day of the week, and appeared to his congregated disciples on that day, and poured out the Holy Ghost upon them on that day; and that the apostles appointed, and the christian churches observed, their assemblies and communion ordinarily on that day; and that these apostles were filled with the extraordinary gifts of the Holy Ghost, that they might infallibly acquaint the church with the doctrine and will of Jesus Christ, and leave it on record for succeeding ages; and so were intrusted by office, and enabled by gifts, to settle the orders of the gospel church, as Moses did the matters of the tabernacle and worship then; and so that their laws or orders thus settled, were the laws or orders of the Holy Ghost, John xx. 1, 19, 26; Acts ii. 1; xx. 7; 1 Cor. xvi. 1, 2; Rev. i. 10; Matt. xxviii. 19, 20; John xvi. 13—15; Rom. xvi. 16; 2 Thess. ii. 15.

3. It is also confessed, that the universal church, from the days of the apostles down till now, hath constantly kept holy the Lord's day in the memorial of Christ's resurrection, and that as by the will of Christ delivered to them by or from the apostles; insomuch that I remember not either any orthodox christian, or heretic, that ever opposed, questioned, or scrupled it, till of late ages. And as an historical discovery of the matter of fact, this is a good evidence that indeed it was settled by the apostles; and consequently by Christ, who gave them their commission, and inspired them by the Holy Ghost.

4. It is confessed, that it is still the practice of the universal church; and those that take it to be but of ecclesiastical appointment, some of them mean it of such extraordinary ecclesiastics as inspired apostles, and all of them take the appointment as obligatory to all the members of the church.

* Since the writing of this, I have published a Treatise of the Lord's day.

5. The laws of the land where we live command it, and the king by proclamation urgeth the execution: and the canons, and homilies, and liturgy show that the holy observation of the Lord's day, is the judgment and will of the governors of the church. Read the homilies for the time and place of worship. Yea, they require the people to say when the fourth commandment is read, "Lord, have mercy upon us, and incline our hearts to keep this law." And the command of authority is not a contemptible obligation.

6. It is granted by all, that more than this is due to God; and the life that is in every christian telleth him, that it is a very great mercy to us, not only to servants, but even to all men, that one day in seven they may disburden themselves of all the cares and business of the world, which may hinder their holy communion with God and one another, and wholly apply themselves to learn the will of God. And nature teacheth us to accept of mercy when it is offered to us, and not dispute against our happiness.

7. Common experience telleth us, that where the Lord's day is more holily and carefully observed, knowledge and religion prosper best; and that more souls are converted on those days, than on all the other days besides; and that the people are accordingly more edified; and that wherever the Lord's day is ordinarily neglected or mispent, religion and civility decay, and there is a visible, lamentable difference between those places and families, and the other.

8. Reason and experience tell us, that if men were left to themselves, what time they should appoint for God's public worship, in most places it would be so little, and disordered, and uncertain, that religion would be for the most part banished out of the now christian world. Therefore there being need of a universal law for it, it is probable that such a law there is; and if so, it can be by none but God, the Creator, Redeemer, and Holy Ghost, there being no other universal governor and lawgiver to impose it.

9. All must confess, that it is more desirable for unity and concord sake, that all christians hold their holy assemblies on one and the same day, and that all at once, through all the world, do worship God and seek his grace, than that they do it some on one day and some on another.

10. And all that ever I have conversed with, confess that if the holy spending of the Lord's day be not necessary it is lawful; and therefore when there is so much to be said for the necessity of it too, to keep it holy is the safest way, seeing this cannot be a sin, but the contrary may; and licence is encouragement enough to accept so great a mercy. All this set together will satisfy a man, that hath any spiritual sense of the concerns of his own and others' souls.

Object. But you will say, That besides the name, it is yet a controversy whether the whole day should be spent in holy exercises, or only so much as is meet for the public communion, it being not found in antiquity, that the churches used any further to observe it.

Ans. No sober man denieth that works of necessity for the preservation of our own or other men's lives, or health, or goods, may be done on the Lord's day: so that when we say, that the whole day is to be spent holily, we exclude not eating, and sleeping, nor the necessary actions about worship; as the priests in the temple are said to break the sabbath, (that is, the external rest,) and to be blameless. But otherwise, that it is the whole day, is evident in the arguments

* Mark xvi. 2, 9; Luke xxiv. 1.

produced: the ancient histories and canons of the church speak not of one part of the day only, but the whole: all confess, that when labour or sinful sports are forbidden, it is on the whole day, and not only on a part. And for what is alleged of the custom of the ancient church, I answer, 1. The ancientest churches spent almost all the day in public worship and communion: they begun in the morning, and continued without parting till the evening. The first part of the day being spent in teaching the catechumens, they were then dismissed, and the church continued together in preaching and praying, but especially in those laudatory, eucharistical offices, which accompany the celebration of the sacrament of the body and blood of Christ. They did not then (as gluttons do now) account it fasting to forbear a dinner, when they supped, yea, feasted at night; it being not usual among the Romans to eat any dinners at all. And they that spent all the day together in public worship and communion, you may be sure spent not part of it in dancing, nor stage-plays, nor worldly businesses. 2. And church history giveth us but little account what particular persons did in private, nor can it be expected. 3. Who hath brought us any proof that ever the church approved of spending any part of the day in sports, or idleness, or unnecessary, worldly business? or that any churches (or persons regardable) did actually so spend it? 4. Unless their proof be from those many canons of our own and other churches, that command the holy observation of it, and forbid these plays and labours on it; which I confess doth intimate, that some there were that needed laws to restrain them from the violation of it. 5. Again I say, that seeing few men will have the face to say that plays and games, or idleness, are a duty on that day, it will suffice a holy, thankful christian, if he have but leave to spend all the day for the good of his soul and those about him; and if he may be reading and meditating on the word of God, and praying and praising him, and instructing his family, while others waste that time in vanity; especially to servants and poor men, that have but little other leisure all the year, to seek for knowledge, or use any such helps for their salvation. As to a poor man that is kept hungry all the week, a bare liberty of feasting with his landlord on the Lord's day, would satisfy him without a law to constrain him to it; so is it here with a hungry soul.

Direct. II. Remember that the work of the day is, in general, to keep up knowledge and religion in the world, and to own and honour our Creator, Redeemer, and Regenerator openly before all; and to have communion with God through Christ in the Spirit, by receiving and exercising his grace, in order to our communion with him in glory. Let these therefore (well understood) be your ends, and in these be you exercised all the day, and stick not hypocritically in bodily rest and outward duties. Remember that it is a day for heart work, as well as for the exercise of the tongue, and ear, and knees; and that your principal business is with heaven; follow your hearts therefore all the day, and see that they be not idle while your bodies are exercised: nothing is done if the heart do nothing.

Direct. III. Remember that the special work of the day is to celebrate the memorial of Christ's resurrection, and of the whole work of man's redemption by him. Labour therefore with all diligence in the sense of your natural sin and misery, to stir up the lively sense of the wonderful love of God and our Redeemer, and to spend all the day in the special exercises of faith and love. And seeing it is the christian weekly festival, or day of thanksgiving for

the greatest mercy in the world, spend it as a day of thanksgiving should be spent, especially in joyful praises of our Lord; and let the humbling and instructing exercises of the day, be all subordinate to these laudatory exercises. I know that much time must be spent in teaching and warning the ignorant and ungodly, because their poverty and labours hinder them from other such opportunities, and we must speak to them then or not at all. But if it were not for their mere necessity, and if we could as well speak to them other days of the week, the churches should spend all the Lord's day in such praises and thanksgivings as are suitable to the ends of the institution. But seeing that cannot be expected, methinks it is desirable that the ancient custom of the churches were more imitated, and the morning sermon being suited to the state of the more ignorant and unconverted, that the rest of the day were spent in the exercises of thanksgiving to the joy and encouragement of believers, and in doctrine suited to their state. And yet I must add, that a skilful preacher will do both together, and so declare the love and grace of our Redeemer, as by a meet application may both draw in the ungodly, and comfort those that are already sanctified, and raise their hearts in praise to God.

Direct. IV. Remember that the Lord's day is appointed specially for public worship and personal communion of the churches therein: see therefore that you spend as much of the day as you can in this public worship and church communion; especially in the celebration of that sacrament which is appointed for the memorial of the death of Christ until his coming, 1 Cor. xi. 25, 26. This sacrament in the primitive church was celebrated every Lord's day; yea, and oftener, even ordinarily on every other day of the week when the churches assembled for communion. And it might be so now without any hindrance to preaching or prayer, if all things were ordered as they should be; for those prayers, and instructions, and exhortations which are most suited to this eucharistical action, would be the most suitable prayers and sermons for the church on the Lord's days. In the mean time see that so much of the day as is spent in church communion and public worship, be accordingly improved by you; and be not at that time about your secret or family services, but take only those hours for such private duties, in which the church is not assembled; and remember how much the love of saints is to be exercised in this communion, and therefore labour to keep alive that love, without which no man can celebrate the Lord's day according to the end of the institution.

Direct. V. Understand how great a mercy it is, that you have leave thus to wait upon God for the receiving and exercise of grace, and to cast off the distracting thoughts and businesses of the world, and what an opportunity is put into your hand, to get more in one day, than this world can afford you all your lives. And therefore come with gladness as to the receiving of so great a mercy, and with desire after it, and with hope to speed, and not with unwillingness, as to an unpleasant task, as carnal hearts that love not God, or his grace or service, and are weary of all they do, and glad when it is done, as the ox that is unyoked. Isa. lviii. 13, 14, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." The affection that you have to the Lord's day, much sheweth the temper of the heart: a holy per-

is glad when it cometh, as loving it for the holy exercises of the day; a wicked, carnal heart is glad of it only for his carnal ease, but weary of the spiritual duties.

Direct. VI. Avoid both the extremes of profaneness and superstition in the point of your external rest: and to that end observe, 1. That the work is not for the day, but the day for the holy work; as Christ saith, Mark ii. 27, "The sabbath was made for man, and not man for the sabbath." It is appointed for our good, and not for our hurt. 2. The outward rest is not appointed for itself, but as a means to the freedom of the mind for inward and spiritual employments; and therefore all those outward and common labours and discourses are unlawful, which any way distract the mind, and hinder either our outward or inward attendance upon God, and our edification. 3. And (whatever it was to the Jews) no common words or actions are unlawful, which are no hinderance to this communion and worship and spiritual edification. 4. Yea, those things that are necessary to the support of nature, and the saving of the life or health, or estate and goods of ourselves or our neighbours, are needful duties on that day: not all those works which are truly charitable, (for it may be a work of mercy to build hospitals, or make garments for the poor, or till their ground,) but such works of mercy as cannot be put off to another day, and such as hinder not the duties of the day. 5. The same word or action on the Lord's day which is unlawful to one man, may be lawful to another; as being no hinderance, yea, a duty to him: as Christ saith, "The priests in the temple break or profane the sabbath, (that is, the outward rest, but not the command,) and are blameless," Matt. xii. 15. And the cook may lawfully be employed in dressing meat, when it were a sin in another to do it voluntarily without need. 6. The Lord's day being to be kept as a day of thanksgiving, the dressing of such meat as is fit for a day of thanksgiving is not to be scrupled: the primitive christians in the apostles' time, had their love-feasts constantly (with the Lord's supper or after) on the evening of the day; and they could not feast without dressing meat. 7. Yet that which is lawful in itself, must be so done as consisteth with care and compassion of the souls of servants that are employed about it, that they may be deprived of no more of their spiritual benefit than needs. 8. Also that which is lawful must sometimes be forborne, when it may by scandal tempt others that are loose or weak to do that which is unlawful: not that the mere displeasing of the erroneous should put us out of the right way, but the scandal which is spoken against in Scripture, is the laying a temptation before men that are weak to make them sin. 9. Take heed of that hypocritical and censorious temper which turneth the holy observation of the day into a ceremonious abstinence from lawful things; and censureth those as ungodly that are not of the same mind, and forbear not such things as well as they. Mark the difference between Christ and the Pharisees in this point: much of their contention with him was about the outward observation of the sabbath; because his disciples rubbed out corn to eat on the sabbath day, and because he healed on the sabbath, and bid the healed man "take up his bed and walk:" and they said, "There are six days in which men ought to work; they might come and be healed on them," Luke vi. 1, 5, 6; xiii. 12, 14—16; John v. 17, 18; Mark i. 21, 24; ii. 23—28; iii. 2, 3, 5; vi. 2, 5; Luke xiv. 1, 3, 5, 6; John v. 9, 10, 16; vii. 22—24; ix. 14, 16. And a man that is of their spirit will think that the Pharisees were in the right. No doubt

Christ might have chosen another day to heal on; but he knew that the works which most declared the power of God, and honoured him before all, and confirmed the gospel, were fittest for the sabbath day. Take heed therefore of the Pharisees' ceremoniousness and censoriousness. If you see a man walking abroad on the Lord's day, censure him not till you know that he doth it from profaneness or negligence: you know not but it may be necessary to his health, and he may improve it in holy meditation? If you hear some speak a word more than you think needful, of common things, or do more about meat and clothing than you think meet, censure them not till you hear their reason. A scrupulousness about such outward observances, when the holy duties of the day are no whit hindered by that thing; and a censoriousness towards those that are not as scrupulous, is too pharisaical and ceremonious a religion for spiritual, charitable christians. And the extremes of some godly people in this kind, have occasioned the quakers and seekers to take and use all days alike, and the profane to contemn the sanctifying of the Lord's day.

Tit. 2. More Particular Directions for the Order of Holy Duties.

Direct. I. Remember the Lord's day before it cometh, and prepare for it, and prevent those disturbances that would hinder you, and deprive you of the benefit. For preparation: 1. "Six days you must labour, and do all that you have to do." Despatch all your business, that you may not have it then to hinder and disturb you; and see that your servants do the same. 2. Shake off the thoughts of worldly things, and clear your minds of worldly delights and cares. 3. Call to mind the doctrine taught you the last Lord's day, (and if you have servants, cause them to remember it,) that you may be prepared to receive the next. 4. Go seasonably to bed, that you and your servants may not be constrained to lie long the next morning, or be sleepy on the Lord's day. 5. Let your meditations be preparatory for the day. Repent of the sins of the week past as particularly and seriously as you can; and seek for pardon and peace through Christ, that you come not with guilt or trouble upon your consciences before the Lord.

Direct. II. Let your first thoughts be not only holy, but suitable to the occasions of the day. With gladness remember what a day of mercies you awake to, and how early your Redeemer rose from the dead that day, and what excellent work you are to be employed in.

Direct. III. Rise full as early that day as you do on other days. Be not like the carnal generation, that sanctify the Lord's day but as a swine doth, by sleeping, and idleness, and fulness. Think not your worldly business more worthy of your early rising, than your spiritual employment is.

Direct. IV. Let your dressing time be spent in some fruitful meditation, or conference, or hearing some one read a chapter: and let it not be long, to detain you from your duty.

Direct. V. If you can have leisure, go first to secret prayer: and if you are servants, and have any necessary business to do, despatch it quickly, that you may be free for better work.

Direct. VI. Let family worship come next, and not be slubbered over slightly, but be serious and reverent, and suit all to the nature or end of the day. Especially awaken yourselves and servants to consider what you have to do in public, and to go with prepared, sanctified hearts.

Direct. VII. Enter the holy assembly with rever-

ence and joy, and compose yourselves as those that come thither to treat with the living God, about the matters of eternal life. And watch your hearts that they wander not, nor sleep not, nor slight the sacred matters which you are about. And guard your eyes, that they carry not away your hearts; and let not your hearts be a moment idle, but seriously employed all the time: and when hypocrites and distempered christians are quarrelling with the imperfections of the speaker, or congregation, or mode of worship, do you rather make it your diligent endeavour, to watch your hearts, and improve what you hear.

Direct. VIII. As soon as you come home, while dinner is preparing, it will be a seasonable time either for secret prayer or meditation; to call over what you heard, and urge it on your hearts, and beg God's help for the improvement of it, and pardon for your public failings.

Direct. IX. Let your time at meat be spent in the cheerful remembrance or mention of the love of your Redeemer; or somewhat suitable to the company and the day.

Direct. X. After dinner call your families together, and sing a psalm of praise, and by examination or repetition, or both, cause them to remember what was publicly taught them.

Direct. XI. Then go again to the congregation (to the beginning) and behave yourselves as before.

Direct. XII. When you come home call your families together, and first crave God's assistance and acceptance; and then sing a psalm of praise; and then repeat the sermon which you heard; or if there was none, read one out of some lively, profitable book; and then pray and praise God: and all with the holy seriousness and joy which is suitable to the work and day.

Direct. XIII. Then while supper is preparing, betake yourselves to secret prayer and meditation; either in your chambers or walking, as you find most profitable: and let your servants have no more to hinder them from the same privilege, than what is of necessity.

Direct. XIV. At supper spend the time as is aforesaid (at dinner): always remembering that though it be a day of thanksgiving, it is not a day of gluttony, and that you must not use too full a diet, lest it make you heavy, and drowsy, and unfit for holy duty.

Direct. XV. After supper examine your children and servants what they have learnt all day, and sing a psalm of praise, and conclude with prayer and thanksgiving.

Direct. XVI. If there be time after, both you and they may in secret review the duties, and mercies, and failings of the day, and recommend yourselves by prayer into the hands of God for the night following: and so betake yourselves to your rest.

Direct. XVII. And to shut up all, let your last thoughts be holy, in the thankful sense of the mercy you have received, and the goodness of God revealed by our Mediator, and comfortably trusting your souls and bodies into his hands, and longing for your nearer approach unto his glory, and the beholding and full enjoying of him for ever.

I have briefly named this order of duties, for the memory of those that have opportunity to observe it: but if any man's place and condition deny him opportunity for some of these, he must do what he can: but see, that carnal negligence cause not his omission. And now I appeal to reason, conscience, and experience, whether this employment be not more suitable to the principles, ends, and hopes of a christian, than idleness, or vain talk, or cards, or

dice, or dancing, or ale-house haunting, or worldly business or discourse? And whether this would not exceedingly conduce to the increase of knowledge, holiness, and honesty? And whether there be ever a worldling or voluptuous sensualist of them all, that had not rather be found thus at death; or look back when time is past and gone, upon the Lord's day thus spent, than as the idle, fleshly, and ungodly spend them?

CHAPTER XIX.

DIRECTIONS FOR PROFITABLE HEARING THE WORD PREACHED.

OMITTING those directions which concern the external modes of worship, (for the reasons mentioned part. iii. and known to all that know me and the time and place I live in,) I shall give you such directions about the personal, internal management of your duty, as I think most necessary to your edification. And seeing that your duty and benefit lieth in these four general points: 1. That you hear with understanding. 2. That you remember what you hear. 3. That you be duly affected with it. 4. And that you sincerely practise it: I shall more particularly direct you in order to all these ends and duties.

Tit. 1. Directions for the Understanding the Word which you hear.

Direct. I. Read and meditate on the holy Scriptures much in private, and then you will be the better able to understand what is preached on it in public, and to try the doctrine, whether it be of God. Whereas if you are unacquainted with the Scriptures, all that is treated of or alleged from them, will be so strange to you, that you will be but little edified by it, Psal. i. 2; cxix.; Deut. vi. 11, 12.

Direct. II. Live under the clearest, distinct, convincing teaching that possibly you can procure. There is an unspeakable difference as to the edification of the hearers, between a judicious, clear, distinct, and skilful preacher, and one that is ignorant, confused, general, dry, and only scrapeth together a cento or mingle-mangle of some undigested sayings to fill up the hour with. If in philosophy, physics, grammar, law, and every art and science, there be so great a difference between one teacher and another, it must needs be so in divinity also. Ignorant teachers, that understand not what they say themselves, are unlike to make you men of understanding; as erroneous teachers are unlike to make you orthodox and sound.

Direct. III. Come not to hear with a careless heart, as if you were to hear a matter that little concerned you, but come with a sense of the unspeakable weight, necessity, and consequence of the holy word which you are to hear: and when you understand how much you are concerned in it, and truly love it, as the word of life, it will greatly help your understanding of every particular truth. That which a man loveth not, and perceiveth no necessity of, he will hear with so little regard and heed, that it will make no considerable impression on his mind. But a good understanding of the excellency and necessity, exciting love and serious attention, would make the particulars easy to be understood; when else you will be like a stopped or narrow-mouthed bottle, that keepeth out that which you desire to put in. I know that understanding must go before affect-

tions; but yet the understanding of the concerns and worth of your own souls, must first procure such a serious care of your salvation, and a general regard to the word of God, as is needful to your further understanding of the particular instructions, which you shall after hear.

Direct. IV. Suffer not vain thoughts or drowsy negligence to hinder your attention. If you mark not what is taught you, how should you understand and learn? Set yourselves to it, as for your lives: be as earnest and diligent in attending and learning, as you would have the preacher be in teaching.* If a drowsy, careless preacher be bad, a drowsy, careless hearer is not good. Saith Moses, Deut. xxxii. 46, 47, "Set your hearts to all the words which I testify among you this day.—For it is not a vain thing for you, because it is your life." You would have God attentive to your prayers in your distresses; and why will you not then be attentive to his words, when "the prayers of him are abominable to God, that turneth away his ear from hearing the law?" Luke xix. 48, "All the people were very attentive to hear Christ." Neh. viii. 3, when Ezra read the law "from morning till mid-day, the ears of all the people were attentive to it." When Paul continued his Lord's-day exercise and speech until midnight, one young man that fell asleep, did fall down dead as a warning to them that will sleep, when they should hear the message of Christ, Acts xx. 9. Therefore you are excused that day from worldly business, "that you may attend on the Lord without distraction," 1 Cor. vii. 35. Lydia's attending to the words of Paul, accompanied the opening of her heart and her conversion, Acts xvi. 14.

Direct. V. Mark especially the design and drift, and principal doctrine of the sermon. Both because that is the chief thing that the preacher would have marked; and because the understanding of that will much help you to understand all the rest, which dependeth on it, and relateth to it.

Direct. VI. Mark most those things which are of greatest weight and concernment to your souls. And do not fix upon some little sayings, and by-discourses, or witty sentences; like children that bring home some scraps and words which they do but play with.

Direct. VII. Learn first your catechisms at home, and the great essential points of religion, contained in the creed, the Lord's prayer, and the ten commandments. And in your hearing, first labour to get a clearer understanding of these; and then the lesser branches which grow out of these will be the better understood. You can scarce bestow too much care and pains in learning these great essential points. It is the fruitfulness of all your studies. Two things further I here advise you to avoid. 1. The hasty climbing up to smaller points (which some call higher) before you have well received these; and the receiving of those higher points, independently, without their due respect, to these which they depend upon. 2. The feeding upon dry and barren controversies, and delighting in the chaff of jingling words, and impertinent, unedifying things, or discourses about formalities and circumstances.

Direct. VIII. Meditate on what you hear when you come home, till you better understand it, Psal. i. 2.

Direct. IX. Inquire, where you doubt, of those that can resolve and teach you. It sheweth a careless mind, and a contempt of the word of God, in most people and servants, that never come to ask the resolution of one doubt, from one week's or year's end

* Prov. iv. 1, 20; v. 1; vii. 24; Neh. i. 6, 11; Psal. cxxx. 2; Prov. xxviii. 9.

to another, though they have pastors or masters that have ability, and leisure, and willingness to help them. "When Christ was alone, they that were about him with the twelve, asked him the meaning of his parable," Matt. xiii.; Mark iv. 10.

Direct. X. Read much those holy books which treat best of the doctrine which you would understand.

Direct. XI. Pray earnestly for wisdom, and the illumination of the Spirit, Eph. i. 18; Acts xxvi. 18; James i. 5.

Direct. XII. Conscionable practising what you know, is an excellent help to understanding, John xii. 7, 17.

Tit. 2. Directions for Remembering what you Hear.

That want of memory, which cometh from age and decay of nature, is not to be cured; nor should any servant of Christ be over-much troubled at it; seeing Christ will no more cast off his servants for that, than he will for age or any sickness: but for that want of memory which is curable, and is a fault, I shall give you these Directions following.

Direct. I. It greatly helpeth memory to have a full understanding of the matter spoken which you would remember. And ignorance is one of the greatest hinderances to memory. Common experience telleth you this, how easily you can remember any discourse which you thoroughly understand (for your very knowledge by invention will revive your memory); and how hard it is to remember any words which are insignificant, or which we understand not. Therefore labour most for a clear understanding according to the last directions.

Direct. II. A deep, awakened affection is a very powerful help to memory. We easily remember any thing which our estates or lives lie on, when trifles are neglected and soon forgotten. Therefore labour to get all to your hearts, according to the next following directions.

Direct. III. Method is a very great help to memory. Therefore be acquainted with the preacher's method; and then you are put into a path or tract, which you cannot easily go out of. And therefore it is, that ministers must not only be methodical, and avoid prolix, confused, and involved discourses, and that malicious pride of hiding their method, but must be as oft in the use of the same method, as the subject will bear, and choose that method which is most easy to the hearers to understand and remember, and labour to make them perceive your tract.

Direct. IV. Numbers are a great help to memory. As if the reasons, the uses, the motives, the signs, the directions, be six, or seven, or eight; when you know just the number, it helpeth you much to remember, which was the first, second, third, &c.

Direct. V. Names also and signal words are a great help to memory. He may remember one word, that cannot remember all the sentence; and that one word may help him to remember much of the rest. Therefore preachers should contrive the force of every reason, use, direction, &c. as much as may be, into some one emphatical word. (And some do very profitably contrive each of those words to begin with the same letter, which is good for memory, so it be not too much strained, and put them not upon greater inconveniences.) As if I were to direct you to the chiefest helps to your salvation, and should name, 1. Powerful preaching. 2. Prayer. 3. Prudence. 4. Piety. 5. Painfulness. 6. Patience. 7. Perseverance. Though I opened every one of these at large, the very names would help the hearers' memory. It is this that maketh ministers, that care more for their people's souls, than the pleasing

of curious ears, to go in the common road of doctrine, reasons, uses, motives, helps, &c. and to give their uses the same titles of information, reproof, exhortation, &c. And yet when the subject shall direct us to some other method, the hearers must not be offended with us: for one method will not serve exactly for every subject, and we must be loth to wrong the text or matter.

Direct. VI. It is a great help to memory, often in the time of hearing to call over and repeat to ourselves the names or heads that have been spoken. The mind of man can do two things at once: you may both hear what is said, and recall and repeat to yourselves what is past: not to stand long upon it, but oft and quickly to name over, e. g. The reasons, uses, motives, &c. To me, this hath been (next to understanding and affection) the greatest help of any that I have used; for otherwise to hear a head but once, and think of it no more till the sermon is done, would never serve my turn to keep it.

Direct. VII. Grasp not at more than you are able to hold, lest thereby you lose all. If there be more particulars than you can possibly remember, lay hold on some which most concern you, and let go the rest; perhaps a other may rather take up those, which you leave behind. Yet say not that it is the preacher's fault to name more than you can carry away: for, 1. Then he must leave out his enlargement much more, and the most of his sermon; for it is like you leave the most behind. 2. Another may remember more than you. 3. All is not lost when the words are forgotten: for it may breed a habit of understanding, and promote resolution, affection, and practice.

Direct. VIII. Writing is an easy help for memory, to those that can use it. Some question whether they should use it, because it hindereth their affection. But that must be differently determined according to the difference of subjects, and of hearers. Some sermons are all to work upon the affections at present, and the present advantage is to be preferred before the after perusal: but some must more profit us in after digestion and review. And some hearers can write much with ease, and little hinder their affection; and some write so little and are hindered so much, that it recompenseth not their loss. Some know so fully all that is said, that they need no notes; and some that are ignorant need them for perusal.

Direct. IX. Peruse what you remember, or write down, when you come home: and fix it speedily before it is lost; and hear others that can repeat it better. Pray it over, and confer of it with others.

Direct. X. If you forget the very words, yet remember the main drift of all; and get those resolutions and affections which they drive at. And then you have not lost the sermon, though you have lost the words; as he hath not lost his food, that hath digested it, and turned it into flesh and blood.

Tit. 3. Directions for holy Resolutions and Affections in Hearing.

The understanding and memory are but the passage to the heart, and the practice is but the expression of the heart: therefore how to work upon the heart is the principal business.

Direct. I. Live under the most convincing, lively, serious preacher that possibly you can. It is a matter of great concernment to all, but especially to dull and senseless hearts. Harken not to that earthly generation, that tell you, because God can bless the weakest, and because it is your own fault if you profit not by the weakest; that therefore you should make no difference, but sit down under an ignorant,

dumb, or senseless man. Try first whether they had as willingly have a bad servant, or a bad physician, as a good one, because God can bless the labours of the weakest? Try whether they would not have their children duly reproofed or corrected, because it is their own faults that they need it? and whether they would not take physic after a surfeit, though it be their own fault that made them sick? It is true, that all our sin is our own fault; but the question is, What is the most effectual cure? What man that is alive and awake, doth not feel a very great difference between a dead and a lively preacher?

Direct. II. Remember that ministers are the messengers of Christ, and come to you on his business and in his name. Hear them therefore as his officers, and as men that have more to do with God himself, than with the speaker.^b It is the phrase of the Holy Ghost, Heb. iv. 13, "All things are naked and opened to the eyes of him with whom we have to do." It is God with whom you have to do, and therefore accordingly behave yourselves. See Luke x. 16; 1 Thess. iv. 8; 1 Cor. iv. 1.

Direct. III. Remember that this God is instructing you, and warning you, and treating with you, about no less than the saving of your souls. Come therefore to hear as for your salvation. Can that heart be dull that well considereth, that it is heaven and hell that is the matter that God is treating with him about?

Direct. IV. Remember that you have but a little time to hear in; and you know not whether ever you shall hear again. Hear therefore as if it were your last. Think when you hear the calls of God, and the offers of grace, I know not but this may be my last: how would I hear if I were sure to die tomorrow? I am sure it will be ere long, and may be to-day for aught I know.

Direct. V. Remember that all these days and sermons must be reviewed, and you must answer for all that you have heard, whether you heard it with love, or with unwillingness and weariness, with diligent attention or with carelessness; and the word which you hear shall judge you at the last day. Hear therefore as those that are going to judgment to give account of their hearing and obeying, John xii. 48.

Direct. VI. Make it your work with diligence to apply the word as you are hearing it, and to work your own hearts to those suitable resolutions and affections which it bespeaketh. Cast not all upon the minister, as those that will go no further than they are carried as by force: this is fitter for the dead than for the living. You have work to do as well as the preacher, and should all the while be as busy as he: as helpless as the infant is, he must suck when the mother offereth him the breast; if you must be fed, yet you must open your mouths, and digest it, for another cannot digest it for you; nor can the holiest, wisest, powerful minister, convert or save you without yourselves, nor deliver a people from sin and hell, that will not stir for their own deliverance. Therefore be all the while at work, and abhor an idle heart in hearing, as well as an idle minister.

Direct. VII. Chew the cud, and call up all when you come home in secret, and by meditation preach it over to yourselves. If it were coldly delivered by the preacher, do you consider of the great weight of the matter, and preach it more earnestly over to your own hearts. You should love yourselves best, and best be acquainted with your own condition and necessities.

Direct. VIII. Pray it over all to God, and there la-

^b 2 Cor. vi. 1.

ment a stupid heart, and put up your complaints to Heaven against it. The name and presence of God hath a quickening and awaking power.

Direct. IX. Go to Christ by faith, for the quickening of his Spirit. Your life is hid in him, your Root and Head; and from him all must be conveyed: he that hath the Son hath life; and because he liveth, we shall live also. Entreat him to glorify the power of his resurrection, by raising the dead; and to open your hearts, and speak to you by his Spirit, that you may be taught of God, and your hearts may be his epistles, and the tables where the everlasting law is written, Col. iii. 3, 4; John xv. 1—5; xi. 25; xiv. 19; Phil. iii. 7, 8; Acts xvi. 14; John vi. 45; 2 Cor. iii. 3, 6, 17, 18; Heb. viii. 10; x. 16; Jer. xxxi. 33.

Direct. X. Make conscience of teaching and provoking others. Pity the souls of the ignorant about you. God often blesteth the grace that is most improved in doing him service; and our stock is like the woman's oil, which increased as long as she poured out, and was gone when she stopped, 1 Kings xvii. 12, 14, 16. Doing good is the best way for receiving good: he that in pity to a poor man that is almost starved, will but fall to rubbing him, shall get himself heat, and both be gainers.

Tit. 4. Directions to bring what we hear into Practice.

Without this the rest is vain or counterfeit, and therefore somewhat must be said to this.

Direct. I. Be acquainted with the failings of your hearts and lives, and come on purpose to get directions and help against those particular failings. You will not know what medicine you need, much less how to use it, if you know not what aileth you. Know what duties you omit or carelessly perform, and know what sins you are most guilty of, and say when you go out of doors, I go to Christ for physic for my own disease. I hope to hear something before I come back, which may help me more against this sin, and fit me better for my duty, or provoke me more effectually. Are those men like to practise Christ's directions, that either know not their disease, or love it and would not have it cured?

Direct. II. The three forementioned are still presupposed, viz. That the word have first done its part upon your understandings, memory, and hearts. For that word cannot be practised, which is not understood, nor at all remembered, nor hath procured resolutions and affections. It is the due work upon the heart that must prevail for the reformation of the life.

Direct. III. When you understand what it is in point of practice that the preacher driveth at, observe especially the uses and the moving reasons, and plead them with your own hearts; and let conscience be preaching over all that the minister preacheth to you. You take them to be soul-murders, that silence able, faithful preachers, and also those preachers that silence themselves, and feed not the flock committed to their care; and do you think it a small matter to silence your own conscience, which must be the preacher that must set home all, before it can come to resolution or practice? Keep conscience all the while at work, preaching over all that to your hearts, which you hear with your ears; and urge yourselves to a speedy resolution. Remember that the whole body of divinity is practical in its end and tendency, and therefore be not a mere notional hearer; but consider of every word you hear, what practice it is that it tendeth to, and place that deepest in your memory. If you forget all the words of the reasons and motives which you hear, be sure to remember what practice they were brought

to urge you to. As if you heard a sermon against uncharitableness, censoriousness, or hurting others, though you should forget all the reasons and motives in particular, yet still remember that you were convinced in the hearing, that censorious and hurtful uncharitableness is a great sin, and that you heard reason enough to make you resolve it. And let conscience preach out the sermon to the end, and not let it die in bare conviction; but resolve, and be past wavering, before you stir: and above all the sermon, remember the directions and helps for practice, with which the truest method usually shuts up the sermon.

Direct. IV. When you come home, let conscience in secret also repeat the sermon to you. Between God and yourselves, consider what there was delivered to you in the Lord's message, that your souls were most concerned in? what sin reproved which you are guilty of? what duty pressed which you omit? And there meditate seriously on the weight and reasons of the thing; and resist not the light, but yet bring all to a fixed resolution, if till then you were unresolved: not insnaring yourselves with dangerous vows about things doubtful, or peremptory vows without dependence on Christ for strength; but firmly resolving and cautiously engaging yourselves to duty; not with carnal evasions and reserves, but with humble dependence upon grace, without which of yourselves you are able to do nothing.

Direct. V. Hear the most practical preachers you can well get. Not those that have the finest notions, or the cleanest style, or neatest words; but those that are still urging you to holiness of heart and life, and driving home every truth to practice: not that false doctrine will at all bear up a holy life, but true doctrine must not be left in the porch, or at the doors, but be brought home and used to its proper end, and seated in the heart, and placed as the poise upon the clock, where it may set all the wheels in motion.

Direct. VI. Take heed especially of two sorts of false teachers; antinomian libertines, and antinomian Pharisees. The first would build their sins on Christ; not pleading for sin itself, but taking down many of the chief helps against it, and disarming us of the weapons by which it should be destroyed, and reproaching the true preachers of obedience as legalists, that preach up works and call men to doing, when they preach up obedience to Christ their King, upon the terms and by the motives which are used by Christ himself, and his apostles. Not understanding aright the true doctrine of faith in Christ, and justification, and free grace, (which they think none else understand but they,) they pervert it and make it an enemy to the kingly office of Christ, and to sanctification, and the necessary duties of obedience.

The other sort do make void the commandments of God by their traditions, and instead of the holy practice of the laws of Christ, they would drive the world with fire and sword to practise all their superstitious fopperies; so that the few plain and necessary precepts of the law of the universal King, are drowned in the greater body of their canon law; and the ceremonies of the pope's imposing are so many in comparison of the institutions of Christ, that the worship of God, and work of christianity, is corrupted by it, and made as another thing. The wheat is lost in a heap of chaff, by them that will be lawgivers to themselves, and all the church of Christ.

Direct. VII. Associate yourselves with the most holy, serious, practical christians. Not with the ungodly, nor with barren opinionists, that talk of nothing but their controversies, and the way or inter-

est of their sects, (which they call the church,) nor with outside, formal, ceremonious Pharisees, that are pleading for the washing of cups, and tithing of mint, and the tradition of their fathers, while they hate and persecute Christ and his disciples: but walk with the most holy, and blameless, and charitable, that live upon that truth which others talk of, and are seeking to please God by the "wisdom which is first pure, and then peaceable and gentle," James iii. 17, 18, when others are contending for their several sects, or seeking to please Christ, by killing him, or censuring him, or slandering him in his servants, John xvi. 2, 3; Matt. xxv. 40, 45.

Direct. VIII. Keep a just account of your practice; examine yourselves in the end of every day and week, how you have spent your time, and practised what you were taught; and judge yourselves before God according as you find it. Yea, you must call yourselves to account every hour, what you are doing, and how you do it; whether you are upon God's work, or not: and your hearts must be watched and followed like unfaithful servants, and like loitering scholars, and driven on to every duty, like a dull or tired horse.

Direct. IX. Above all set your hearts to the deepest contemplations of the wonderful love of God in Christ, and the sweetness and excellency of a holy life, and the certain incomprehensible glory which it tendeth to, that your souls may be in love with your dear Redeemer, and all that is holy, and love and obedience may be as natural to you. And then the practice of holy doctrine will be easy to you, when it is your delight.

Direct. X. Take heed that you receive not ungrounded or unnecessary prejudices against the person of the preacher. For that will turn away your heart, and lock it up against his doctrine. And therefore abhor the spirit of uncharitableness, cruelty, and faction, which always bendeth to the suppressing, or vilifying and disgracing all those, that are not of their way and for their interest; and be not so blind as not to observe, that the very design of the devil, in raising up divisions among christians, is, that he may use the tongues or hands of one another to vilify them all, and make them odious to one another, and to disable one another from hindering his kingdom and doing any considerable service to Christ. So that when a minister of Christ should be winning souls, either he is forbidden, or he is despised, and the hearers are saying, O, he is such or such a one, according to the names of reproach which the enemy of Christ and love hath taught them.

CHAPTER XX.

DIRECTIONS FOR PROFITABLE READING THE HOLY SCRIPTURES.

SEEMING the diversity of men's tempers and understandings is so exceedingly great, that it is impossible that any thing should be pleasing and suitable to some, which shall not be disliked and quarrelled with by others; and seeing in the Scriptures there are many things hard to be understood, which the unlearned and unstable wrest to their own destruction, 2 Pet. iii. 16; and the word is to some the savour of death unto death, 2 Cor. ii. 16; * you have therefore need to be careful in reading it. And

as Christ saith, "Take heed how you hear," Luke viii. 18; so I say, Take heed how you read.

Direct. I. Bring not an evil heart of unbelief. Open the Bible with holy reverence as the book of God, indited by the Holy Ghost. Remember that the doctrine of the New Testament was revealed by the Son of God, who was purposely sent from heaven to be the light of the world, and to make known to men the will of God, and the matters of their salvation.^b Bethink you well, if God should but send a book or letter to you by an angel, how reverently you would receive it! How carefully you would peruse it; and regard it above all the books in the world! And how much rather should you do so, by that book which is indited by the Holy Ghost, and recordeth the doctrine of Christ himself, whose authority is greater than all the angels! Read it not therefore as a common book, with a common and unreverent heart; but in the dread and love of God the author.

Direct. II. Remember that it is the very law of God which you must live by, and be judged by at last. And therefore read with a full resolution to obey whatever it commandeth, though flesh, and men, and devils contradict it. Let there be no secret exceptions in your heart, to balk out any of its precepts, and shift off that part of obedience which the flesh accounteth difficult or dear.

Direct. III. Remember that it is the will and testament of your Lord, and the covenant of most full and gracious promises; which all your comforts, and all your hopes of pardon and everlasting life, are built upon. Read it therefore with love and great delight. Value it a thousandfold more than you would do the letters of your dearest friend, or the deeds by which you hold your lands, or any thing else of low concernment. If the law was sweeter to David than honey, and better than thousands of gold and silver, and was his delight and meditation all the day, oh what should the sweet and precious gospel be to us!

Direct. IV. Remember that it is a doctrine of unseen things, and of the greatest mysteries; and therefore come not to it with arrogance as a judge, but with humility as a learner or disciple; and if any thing seem difficult or improbable to you, suspect your own unfurnished understanding, and not the sacred word of God. If a learner in any art or science, will suspect his teacher and his books, whenever he is stalled, or meeteth with that which seemeth unlikely to him, his pride would keep possession for his ignorance, and his folly were like to be incurable.

Direct. V. Remember that it is a universal law and doctrine, written for the most ignorant as well as for the curious; and therefore must be suited in plainness to the capacity of the simple, and yet have matter to exercise the most subtle wits; and that God would have the style to savour more of the innocent weakness of the instruments, than the matter. Therefore be not offended or troubled when the style doth seem less polite than you might think beseemed the Holy Ghost; nor at the plainness of some parts, or the mysteriousness of others; but adore the wisdom and tender condescension of God to his poor creatures.

Direct. VI. Bring not a carnal mind, which savour eth only fleshly things, and is enslaved to those sins which the Scripture doth condemn: "For the carnal mind is enmity against God, and neither is nor can be subject to his law," Rom. viii. 7, 8. "And the things of God are not discerned by the mere natural

* Mark iv. 24.

^b Read chap. iii. direct. i. And against unbelief, part. i.

man, for they are foolishness to him, and they must be spiritually discerned," 2 Cor. ii. 14: and enmity is an ill expositor. It will be quarrelling with all, and making faults in the word which findeth so many faults in you. It will hate that word which cometh to deprive you of your most sweet and dearly beloved sin. Or, if you have such a carnal mind and enmity, believe it not, any more than a partial and wicked enemy should be believed against God himself; who better understandeth what he hath written, than any of his foolish enemies.

Direct. VII. Compare one place of Scripture with another, and expound the darkest by the help of the plainest, and the fewer expressions by the more frequent and ordinary, and the doubtfuler points by those which are most certain; and not on the contrary.

Direct. VIII. Presume not on the strength of your own understanding, but humbly pray to God for light; and before and after you read the Scripture, pray earnestly that the Spirit which did indite it, may expound it to you, and keep you from unbelief and error, and lead you into the truth.^c

Direct. IX. Read some of the best annotations or expositors; who being better acquainted with the phrase of the Scripture than yourselves, may help to clear your understanding. When Philip asked the eunuch that read Isa. liii. "Understandest thou what thou readest?" he said, How can I except some man should guide me?" Acts viii. 30, 31. Make use of your guides, if you would not err.

Direct. X. When you are stalled by any difficulty which over-matcheth you, note it down, and propound it to your pastor, and crave his help, or (if the minister of that place be ignorant and unable) go to some one that God hath furnished for such work. And if, after all, some things remain still dark and difficult, remember your imperfection, and wait on God for further light, and thankfully make use of all the rest of the Scripture which is plain. And do not think as the papists, that men must forbear reading it for fear of erring, no more than that men must forbear eating for fear of poison, or than subjects must be kept ignorant of the laws of the king, for fear of misunderstanding or abusing them.

CHAPTER XXI.

DIRECTIONS FOR READING OTHER BOOKS.

BECAUSE God hath made the excellent, holy writings of his servants, the singular blessing of this land and age; and many a one may have a good book, even any day or hour of the week, that cannot at all have a good preacher;^a I advise all God's servants to be thankful for so great a mercy, and to make use of it, and be much in reading: for reading, with most, doth more conduce to knowledge than hearing doth, because you may choose what subjects and the excellentest treatises you please; and may be often at it, and may peruse again and again what you forget, and may take time as you go to fix it on your mind: and with very many it doth more than hearing also to move the heart, though hearing of itself in this hath the advantage; because lively books may be easilier had than lively preachers. Especially

^c 1 Cor. ii. 10, 12; xii. 8—10.

^a Xenophon primus omnium quæ dicebantur, notis excepta in publicum edidit. Laert. in Xenoph.

^b Saith Aristippus, (in Laert.) As they are not the health-

these sorts of men should be much in reading: 1. Masters of families, that have more souls to care for than their own. 2. People that live where there is no preaching, or as bad or worse than none. 3. Poor people, and servants, and children, that are forced on many Lord's days to stay at home, whilst others have the opportunity to hear. 4. And vacant persons that have more leisure than others have. To all these, but especially masters of families, I shall here give a few directions.

Direct. I. I presuppose that you keep the devil's books out of your hands and house. I mean cards, and idle tales, and play-books, and romances or love-books, and false, bewitching stories, and the seducing books of all false teachers, and the railing or scorning books which the men of several sects and factions write against each other, on purpose to teach men to hate one another, and banish love: for where these are suffered to corrupt the mind, all grave and useful writings are forestalled; and it is a wonder to see how powerfully these poison the minds of children, and many other empty heads. Also books that are written by the sons of Korah, to breed distastes and discontents in the minds of the people against their governors, both magistrates and ministers. For there is something in the best rulers, for the tongues of seditious men to fasten on, and to aggravate in the people's ears; and there is something even in godly people, which tempteth them too easily to take fire and be distempered before they are aware; and they foresee not the evil to which it tendeth.

Direct. II. When you read to your family, or others, let it be seasonably and gravely, when silence and attendance encourage you to expect success; and not when children are crying or talking, or servants bustling to disturb you. Distraction is worst in the greatest businesses.

Direct. III. Choose such books as are most suitable to your state, or to those you read to.^b It is worse than unprofitable to read books for comforting troubled minds, to those that are blockishly secure, and have hardened, obstinate, unhumbléd hearts. It is as bad as to give medicines or plasters contrary to the patient's need, and such as cherish the disease. So is it to read books of too high a style or subject, to dull and ignorant hearers. We use to say, That which is one man's meat, is another man's poison. It is not enough that the matter be good, but it must be agreeable to the case for which it is used.

Direct. IV. To a common family begin with those books, which at once inform the judgment about the fundamentals, and awaken the affections to entertain them and improve them. Such as are treatises of regeneration, conversion, or repentance: to which purpose I have written myself, The Call to the Unconverted;—The Treatise of Conversion;—Directions for a Sound Conversion;—A Treatise of Judgment;—A Sermon against making Light of Christ;—True Christianity;—A Sermon of Repentance;—Now or Never;—A Saint or a Brute; with others; which I mention, not as equalling them with others, but as those which I am more accountable for. On this subject these are very excellent: Mr. R. Allen's Works;—Mr. Whateley on the New Birth;—Mr. Swinnock of Regeneration;—Mr. Pink's five Sermons;—most of Mr. Hooker's Sermons;—Mr. J. Rogers's Doctrine of Faith;—Mr. Dent's Plain Man's Pathway to Heaven;—most of

fullest that eat most, so are they not the learnedest that read most, but they that read that which is most necessary and profitable.

Mr. Perkins's and Mr. Bolton's Works, and many the like.

Direct. V. Next these, read over those books which are most suited to the state of young Christians for their growth in grace, and for their exercise of faith, and love, and obedience, and for the mortifying of selfishness, pride, sensuality, worldliness, and other the most dangerous sins. My own on this subject are, my Directions for Weak Christians;—my Saints' Rest;—A Treatise of Self-denial;—another of The Mischiefs of Self-ignorance;—Life of Faith;—Of Crucifying the World;—The Unreasonableness of Infidelity;—Of Right Rejoicing, &c. To this use these are excellent: Mr. Hildersham's Works;—Dr. Preston's;—Mr. Perkins's;—Mr. Bolton's;—Mr. Fenner's;—Mr. Gurnall's;—Mr. Anthony Burgess's Sermons;—Mr. Lockier on the Colossians; with abundance more that God hath blessed us with.

Direct. VI. At the same time labour to methodize your knowledge; and to that end read first and learn some short' catechism, and then some larger (as Mr. Ball's, or the Assembly's, larger); and next some body of divinity (as Amesius's Marrow of Divinity and Cases of Conscience, which are Englished). And let the catechism be kept in memory while you live, and the rest be thoroughly understood.

Direct. VII. Next read (to yourselves or families) the larger expositions of the Creed, Lord's Prayer, and Ten Commandments; such as Perkins, Bishop Andrews on the Commandments, and Dod, &c.; that your understanding may be more full, particular, and distinct, and your families may not stop in generals, which are not understood.

Direct. VIII. Read much those books which direct you in a course of daily communion with God, and ordering all your conversations. As Mr. Reyner's Directions;—The Practice of Piety;—Mr. Palmer's; Mr. Scudder's;—Mr. Bolton's Directions;—and my Divine Life.

Direct. IX. For peace, and comfort, and increase of the love of God, read Mr. Symmond's Deserted Soul, &c.;—and his Life of Faith;—all Dr. Sibbes's Works;—Mr. Harsnet's Cordials;—Bishop Hall's Works, &c.;—my Method for Peace, and Saints' Rest, &c.

Direct. X. For the understanding of the text of Scripture, keep at hand either Deodate's, or the Assembly of Divines, or the Dutch Annotations; with Dr. Hammond's, or Dickson's and Hutchinson's Brief Observations.

Direct. XI. For securing you against the fever of uncharitable zeal and schism, and contentious wranglings and cruelties for religion's sake, read diligently Bishop Hall's Peacemaker (and other of his books);—Mr. Burrough's Irenicon;—Acontius's Stratagems of Satan;—and my Catholic Unity;—Catholic Church;—Universal Concord, &c.

Direct. XII. For establishing you against popery, on the soundest grounds, not running in the contrary extreme, read Dr. Challoner's Credo Ecclesiam, &c.;—Chillingworth;—Dr. Field of the Church, &c.;—and my True Catholic;—and my Key for Catholics;—and my Safe Religion;—and Winding-sheet for Popery;—and Disputation with Mr. Johnson.

Direct. XIII. For especial preparation for affliction, sufferings, sickness, death, read Mr. Hughes's Rod;—Mr. Lawrence's Christ's Power over Sicknesses;—Mr. S. Rutherford's Letters, &c.;—my Treatise of Self-denial;—the Believer's Last Work;—the Last Enemy Death;—and the Fourth Part of my Saints' Rest. I will add no more, lest they seem too many.

CHAPTER XXII.

DIRECTIONS FOR THE RIGHT TEACHING OF CHILDREN AND SERVANTS, SO AS MAY BE MOST LIKELY TO HAVE SUCCESS.

I HERE suppose them utterly untaught that you have to do with; and therefore shall direct you what to do, from the very first beginning of your teaching, and their learning. And I beseech you study this chapter more than many of the rest; for it is an unspeakable loss that befalls the church, and the souls of men, for want of skill, and will, and diligence, in parents and masters in this matter.

Direct. I. Cause your younger children to learn the words, though they be not yet capable of understanding the matter. And do not think as some do, that this is but to make them hypocrites, and to teach them to take God's name in vain: for it is neither vanity nor hypocrisy to help them first to understand the words and signs, in order to their early understanding of the matter and signification. Otherwise no man might teach them any language, nor teach them to read any words that be good, because they must first understand the words before the meaning. If a child learn to read in a Bible, it is not taking God's name or word in vain, though he understand it not; for it is in order to his learning to understand it; and it is not vain which is to so good a use: if you leave them untaught till they come to be twenty years of age, they must then learn the words before they can understand the matter. Do not therefore leave them the children of darkness, for fear of making them hypocrites. It will be an excellent way to redeem their time, to teach them first that which they are capable of learning: a child of five or six years old can learn the words of a catechism or Scripture, before they are capable of understanding them. And then when they come to years of understanding, that part of their work is done, and they have nothing to do but to study the meaning and use of those words which they have learned already. Whereas if you leave them utterly untaught till then, they must then be wasting a long time to learn the same words which they might have learned before; and the loss of so much time is no small loss or sin.

Direct. II. The most natural way of teaching children the meaning of God's word, and the matters of their salvation, is by familiar talk with them suited to their capacities: begin this betimes with them while they are on their mother's laps, and use it frequently. For they are quickly capable of some understanding about greater matters as well as about less; and knowledge must come in by slow degrees: stay not till their minds are prepossessed with vanity and toys, Prov. xxii. 6.

Direct. III. By all means let your children learn to read, though you be never so poor, whatever shift you make. And if you have servants that cannot read, let them learn yet, (at spare hours,) if they be of any capacity and willingness. For it is a very great mercy to be able to read the holy Scripture, and any good books themselves, and a very great misery to know nothing but what they hear from others. They may read almost at any time, when they cannot hear.

Direct. IV. Let your children when they are little ones read much the history of the Scriptures. For though this, of itself, is not sufficient to breed in them any saving knowledge, yet it enticeth them to delight in reading the Bible, and then they will be

often at it when they love it; so that all these benefits will follow. 1. It will make them love the book (though it be but with a common love). 2. It will make them spend their time in it, when else they would rather be at play. 3. It will acquaint them with Scripture history, which will afterwards be very useful to them. 4. It will lead them up by degrees to the knowledge of the doctrine, which is all along interwoven with the history.

Direct. V. Take heed that you turn not all your family instructions into a customary, formal course, by bare readings and repeating sermons from day to day, without familiar personal application. For it is ordinarily seen that they will grow as sleepy, and senseless, and customary, under such a dull and distant course of duty, (though the matter be good,) almost as if you had said nothing to them. Your business therefore must be to get within them, and awaken their consciences to know that the matter doth most nearly concern them, and to force them to make application of it to themselves.

Direct. VI. Let none affect a formal, preaching way to their families, except they be preachers themselves, or men that are able for the ministry: but rather spend the time in reading to them the power-fullest books, and speaking to them more familiarly about the state and matters of their souls. Not that I think it unlawful for a man to preach to his family, in the same method that a minister doth to his people; for no doubt he may teach them in the profitablest manner he can; and that which is the best method for a set speech in the pulpit, is usually the best method in a family. But my reasons against this preaching way ordinarily, are these:—1. Because it is very few masters of families that are able for it (even among them that think they are); and then they ignorantly abuse the Scripture, so as tends much to God's dishonour. 2. Because there is scarce any of them all, but may read at the same time, such lively, profitable books to their families, as handle those things which they have most need to hear of, in a far more edifying manner than they themselves are able (except they be so poor that they can get no such books). 3. Because the familiar way is most edifying; and to talk seriously with children and servants about the great concernments of their souls, doth commonly more move them than sermons or set speeches. Yet because there is a season for both, you may sometimes read some powerful book to them, and sometimes talk familiarly to them. 4. Because it often comes from pride, when men put their speech into a preaching method to show their parts, and as often nourisheth pride.

Direct. VII. Let the manner of your teaching them be very often interlocutory, or by way of questions. Though when you have so many or such persons present, as that such familiarity is not seasonable, then reading, repeating, or set speeches may do best; but at other times, when the number or quality of the company hindereth not, you will find that questions and familiar discourse are best. For, 1. It keepeth them awake and attentive, when they know they must make some answer to your questions; which set speeches, with the dull and sluggish, will hardly do. 2. And it mightily helpeth them in the application; so that they much more easily take it home, and perceive themselves concerned in it.

Direct. VIII. Yet prudently take heed that you speak nothing to any in the presence of others, that tends to open their ignorance or sin, or the secrets of their hearts, or that any way tendeth to shame them (except in the necessary reproof of the obstinate). If it be their common ignorance that will be

opened by questioning them, you may do it before your servants or children themselves, that are familiar with each other, but not when any strangers are present. But if it be about the secret state of their souls that you examine them, you must do it singly, when the person is alone. Lest shaming and troubling them make them hate instruction, and deprive them of all the benefit of it.

Direct. IX. When you come to teach them the doctrine of religion, begin with the baptismal covenant, as the sum of all that is essential to Christianity; and here teach them briefly all the substance of this at once. For though such general knowledge will be obscure, and not distinct and satisfactory, yet it is necessary at first; because they must see truths set together: for they will understand nothing truly, if they understand it but independently by broken parts. Therefore open to them the sum of the covenant or christian religion all at once, though you say but little at first of the several parts. Help them to understand what it is to be baptized into the name of the Father, Son, and Holy Ghost. And here you must open it to them in this order. You must help them to know who are the covenanters, God and man: and first the nature of man is to be opened, because he is first known, and God in him who is his image. Familiarly tell them, "That man is not like a beast that hath no reason, nor free-will, nor any knowledge of another world, nor any other life to live but this: but he hath an understanding to know God, and a will to choose good and refuse evil, and an immortal soul that must live for ever: and that all inferior creatures were made for his service, as he was made for the service of his Creator. Tell them that neither man, nor any thing that we see, could make itself; but God is the Maker, Preserver, and Disposer of all the world. That this God is infinite in power, and wisdom, and goodness, and is the Owner, and Ruler, and Benefactor, Felicity, and End of man. That man was made to be wholly devoted and resigned to God as his Owner, and to be wholly ruled by him as his Governor, and to be wholly given up to his love and praise as his Father, his Felicity, and End. That the tempter having drawn man from this blessed state of life, in Adam's fall the world fell under the wrath of God, and had been lost for ever, but that God of his mercy provided us a Redeemer, even the eternal Son of God; who being one with the Father, was pleased to take the nature of man, and so is both God and man in one person; who being born of a virgin, lived among men, and fulfilled the law of God, and overcame the tempter and the world, and died as a sacrifice for our sins, to reconcile us unto God. That all men being born with corrupted natures, and living in sin till Christ recover them, there is now no hope of salvation but by him. That he hath paid our debt, and made satisfaction for our sins, and risen from the dead, and conquered death and Satan, and is ascended and glorified in heaven; and that he is the King, and Teacher, and High Priest of the church. That he hath made a new covenant of grace and pardon, and offered it in the Scriptures and by his ministers to the world; and that those that are sincere and faithful in this covenant shall be saved, and those that are not shall remedilessly be damned, because they reject this Christ and grace, which is the last and only remedy. And here open to them the nature of this covenant: that God doth offer to be our reconciled God, and Father, and Felicity; and Christ to be our Saviour, to forgive our sins, and reconcile us to God, and renew us by his Spirit; and the Holy Spirit to be our Sanctifier, to illuminate, and regenerate, and

confirm us; and that all that is required on our part, is such an unfeigned consent, as will appear in the performance in our serious endeavours. Even that we wholly give up ourselves to be renewed by the Holy Spirit, to be justified, taught, and governed by Christ, and by him to be brought again to the Father, to love him as our God and End, and to live to him, and with him for ever. But whereas the temptations of the devil, and the allurements of this deceitful world, and the desires of the flesh, are the great enemies and hinderances in our way, we must also consent to renounce all these, and let them go, and deny ourselves, and take up with God alone, and what he seeth meet to give us, and to take him in heaven for all our portion. And he that consenteth unfeignedly to this covenant, is a member of Christ, a justified, reconciled child of God, and an heir of heaven, and so continuing, shall be saved; and he that doth not shall be damned. This is the covenant, that in baptism we solemnly entered into with God the Father, Son, and Holy Ghost, as our Father and Felicity, our Saviour, and our Sanctifier." This in some such brief explication, you must familiarly open to them again and again.

Direct. X. When you have opened the baptismal covenant to them, and the essentials of christianity, cause them to learn the creed, the Lord's prayer, and the ten commandments. And tell them the uses of them; that man having three powers of soul, his understanding, his will, and his obediential or executive power, all these must be sanctified, and therefore there must be a rule for each; and that accordingly the creed is the summary rule to tell us what our understandings must believe; and the Lord's prayer is the summary rule to direct us what our wills must desire and our tongues must ask; and the ten commandments are the summary rules of our practice: and that the holy Scripture, in general, is the more large and perfect rule of all; and that all that will be taken for true christians, must have a general, implicit belief of all the holy Scriptures, and a particular, explicit belief, desire, and sincere practice, according to the creeds, Lord's prayer, and ten commandments.

Direct. XI. Next teach them a short catechism (by memory) which openeth these a little more fully, and then a larger catechism. The shorter and larger catechisms of the Assembly are very well fitted to this use. I have published a very brief one myself, which in eight articles or answers containeth all the essential points of belief, and in one answer, the covenant consent, and in four articles or answers more, containeth all the substantial parts of christian duty; the answers are some of them long for children; * but if I knew of any other that had so much in so few words, I would not offer this to you, because I am conscious of its imperfections. But there are very few catechisms that differ in the substance; whichever they learn, let them as they go have your help to understand it, and let them keep it in memory to the last.

Direct. XII. Next open to them more distinctly the particular part of the covenant and catechism. And here I think this method most profitable for a family: 1. Read over to them the best expositions that you can get on the creed, the Lord's prayer, the ten commandments, which are not too large to confound them, nor too brief, so as to be hardly understood. For a summary, "Mr. Brinsley's True Watch" is good; but thus to read to them, such as "Mr. Perkins on the Creed," and "Dr. King on the Lord's Prayer," and "Dodd on the Command-

ments," are fit; so that you may read one article, one petition, and one commandment at a time; and read these over to them divers times. 2. Besides this, in your familiar discourse with them, open to them plainly one head or article of religion at a time, and another the next time, and so on till you come to the end. And here, (1.) Open in one discourse the nature of man and the creation. (2.) In another, (or before it,) the nature and attributes of God. (3.) In another, the fall of man, and especially the corruption of our nature, as it consisteth in an inordinate inclination to earthly and fleshly things, and a backwardness, or averseness, or enmity to God and holiness, and the life to come; and the nature of sin; and the impossibility of being saved till this sin be pardoned, and these natures renewed, and restored to the love of God and holiness, from this love of the world and fleshly pleasures. (4.) In the next discourse, open to them the doctrine of redemption in general, and the incarnation, and natures, and person of Christ, particularly. (5.) In the next, open the life of Christ, his fulfilling the law, and his overcoming the tempter, his humble life, and contempt of the world, and the end of all, and how he is exemplary and imitable unto us. (6.) In the next, open the whole humiliation and suffering of Christ, and the pretences of his persecutors, and the ends and uses of his suffering, death, and burial. (7.) In the next, open his resurrection, the proofs, and the uses of it. (8.) In the next, open his ascension, glory, and intercession for us, and the uses of all. (9.) In the next, open his kingly and prophetic offices in general, and his making the covenant of grace with man, and the nature of that covenant, and its effects. (10.) In the next, open the works or office of the Holy Ghost in general, as given by Christ to be his agent in men on earth, and his great witness to the world; and particularly open the extraordinary gift of the Spirit to the prophets and apostles, to plant the churches, and indite and seal the Holy Scriptures; and show them the authority and use of the Holy Scriptures. (11.) In the next, open to them the ordinary works of the Holy Ghost, as the illuminator, renewer, and sanctifier of souls, and in what order he doth all this, by the ministry of the word. (12.) In the next, open to them the office, and use, and duty of the ordinary ministry, and their duty toward them, especially as hearers, and the nature and use of public worship, and the nature and communion of saints and churches. (13.) In the next, open to them the nature and use of baptism and the Lord's supper. (14.) In the next, open to them the shortness of life, and the state of souls at death, and after death, and the day of judgment, and the justification of the righteous, and the condemnation of the wicked at that day. (15.) In the next, open to them the joys of heaven, and the miseries of the damned. (16.) In the next, open to them the vanity of all the pleasure, and profits, and honour of this world, and the method of temptations, and how to overcome them. (17.) In the next, open to them the reason and use of suffering for Christ, and of self-denial, and how to prepare for sickness and death. And after this, go over also the Lord's prayer, and the ten commandments.

Direct. XIII. After all your instructions make them briefly give you an account in their own words of what they understand and remember of all; or else the next time to give account of the former. And encourage them for all that is well done in their endeavours.

Direct. XIV. Labour in all to keep up a awakened, serious attention, and still to print upon their hearts the greatest things. And to that end, for the matter

* It is in my Universal Concord, and by itself.

of your teaching and discourse, let nothing be so much in your mouths, as, 1. The nature and relations of God. 2. A crucified and a glorified Christ, with all his grace and privileges. 3. The operations of the Spirit on the soul. 4. The madness of sinners, and the vanity of the world. 5. And endless glory and joy of saints, and misery of the ungodly after death. Let these five points be frequently urged, and be the life of all the rest of your discourse. And then for the manner of your speaking to them, let it be always with such a mixture of familiarity and seriousness that may carry along their serious attentions, whether they will or no. Speak to them as if they or you were dying, and as if you saw God, and heaven, and hell.

Direct. XV. Take each of them sometimes by themselves, and there describe to them the work of renovation, and ask them, whether ever such a work was wrought upon them. Show them the true marks of grace, and help them to try themselves; urge them to tell you truly, whether their love to God or the creature, to heaven or earth, to holiness or flesh-pleasing, be more; and what it is that hath their hearts, and care, and chief endeavour: and if you find them regenerate, help to strengthen them; if you find them too much dejected, help to comfort them; and if you find them unregenerate, help to convince them, and then to humble them, and then to show them the remedy in Christ, and then show them their duty that they may have part in Christ, and drive all home to the end that you desire to see; but do all this with love, and gentleness, and privacy.

Direct. XVI. Some pertinent questions which by the answer will engage them to teach themselves, or to judge themselves, will be sometimes of very great use. As such as these; "Do you not know that you must shortly die? Do you not believe that immediately your souls must enter upon an endless life of joy or misery? Will worldly wealth and honours, or fleshly pleasures, be pleasant to you then? Had you then rather be a saint, or an ungodly sinner? Had you not then rather be one of the holiest that the world despised and abused, than one of the greatest and richest of the wicked? When time is past, and you must give account of it, had you not then rather it had been spent in holiness, and obedience, and diligent preparation for the life to come, than in pride, and pleasure, and pampering the flesh? How could you make shift to forget your endless life so long? or to sleep quietly in an unregenerate state? What if you had died before conversion, what think you had become of you, and where had you now been? Do you think that any of those in hell are glad that they were ungodly? or have now any pleasure in their former merri-ments and sin? What think you would they do, if it were all to do again? Do you think, if an angel or saint from heaven should come to decide the controversy between the godly and the wicked, that he would speak against a holy and heavenly life, or plead for a loose and fleshly life? or which side think you he would take? Did not God know what he did when he made the Scriptures? Is he, or an ungodly scorner, to be more regarded? Do you think every man in the world will not wish at last that he had been a saint, whatever it had cost him?" Such kind of questions urge the conscience, and much convince.

Direct. XVII. Cause them to learn some one most plain and pertinent text, for every great and necessary duty, and against every great and dangerous sin; and often to repeat them to you. As Luke xiii. 3, 5, "Except ye repent, ye shall all perish." John

iii. 5, "Except a man be born again of water and the Spirit, he cannot enter the kingdom of heaven." So Matt. xviii. 3; Rom. viii. 9; Heb. xii. 14; John iii. 16; Luke xviii. 1, &c. So against lying, swearing, taking God's name in vain, flesh-pleasing, gluttony, pride, and the rest.

Direct. XVIII. Drive all your convictions to a resolution of endeavour and amendment, and make them sometimes promise you to do that which you convinced them of; and sometimes before witnesses. But let it be done with these necessary cautions: 1. That you urge not a promise in any doubtful point, or such as you have not first convinced them of. 2. That you urge not a promise in things beyond their present strength; as you must not bid them promise you to believe, or to love God, or to be tender-hearted, or heavenly-minded; but to do those duties which tend to these, as to hear the word, or read, or pray, or meditate, or keep good company, or avoid temptations, &c. 3. That you be not too often upon this, (or upon one and the same strain in the other methods,) lest they take them but for words of course, and custom teach them to condemn them. But seasonably and prudently done, their promises will lay a great engagement on them.

Direct. XIX. Teach them how to pray, by forms or without, as is most suitable to their case and parts; and either yourself, or some that may inform you, should hear them pray sometimes, that you may know their spirit, and how they profit.

Direct. XX. Put such books into their hands as are meetest for them, and engage them to read them when they are alone; and ask them what they understand and remember of them. And hold them not without necessity so hard to work, as to allow them no time for reading by themselves; but drive them on to work the harder, that they may have some time when their work is done.

Direct. XXI. Cause them to teach one another when they are together. Let their talk be profitable. Let those that read best, be reading sometimes to the rest, and instructing them, and furthering their edification. Their familiarity might make them very useful to one another.

Direct. XXII. Tire them not out with too much at once; but give it them as they can receive it. Narrow-mouthed bottles must not be filled as wider vessels.

Direct. XXIII. Labour to make all sweet and pleasant to them; and to that end sometimes mix the reading of some profitable history; as the "Book of Martyrs," and "Clarke's Martyrology," and his "Lives."

Direct. XXIV. Lastly, entice them with kindnesses and rewards. Be kind to your children when they do well, and be as liberal to your servants as your condition will allow you. For this maketh your persons acceptable first, and then your instructions will be much more acceptable. Nature teacheth them to love those that love them, and do them good, and to hearken willingly to those they love. A small gift now and then, might signify much to the further benefit of their souls.

Direct. XXV. If any shall say, that here is so much ado about these directions, as that few can follow them; I entreat them to consult with Christ that died for them, whether souls be not precious, and worth all this ado? And to consider how small a labour all this is, in comparison of the everlasting end; and to remember, that all is gain and pleasure, and a delight to those that have holy hearts; and to remember, that the effects to the church and kingdom, of such holy government of families, would quite over-compensate all the pains.

CHAPTER XXIII.

Tit. 1. Directions for Prayer in General.

HE that handleth this duty of prayer as it deserveth,* must make it the second part in the body of divinity, and allow it a larger and exacter tractate than I here intend: for I have before told you, that as we have three natural faculties, an understanding, will, and executive power, so these are qualified in the godly, with faith, love, and obedience; and have three particular rules: the creed, to show us what we must believe, and in what order: the Lord's prayer, to show us what, and in what order, we must desire and love: and the decalogue, to tell us what, and in what order, we must do (though yet these are so near kin to one another, that the same actions in several respects belong to each of the rules). As the commandments must be believed and loved, as well as obeyed; and the matter of the Lord's prayer must be believed to be good and necessary, as well as loved and desired; and belief, and love, and desire, are commanded, and are part of our obedience; yet for all this, they are not formally the same, but divers. And as we say, that the heart or will is the man, as being the commanding faculty; so morally the will, the love or desire, is the christian; and therefore the rule of desire or prayer, is a principal part of true religion. The internal part of this duty I partly touched before, part i. chap. iii. And the church part I told you, why I passed by, part ii. it being not left by the government where we live, to private ministers' discussion (save only to persuade men to obey what is established and commanded). Therefore because I have omitted the latter, and but a little touched upon the former, I shall be the larger on it in this place, to which (for several reasons) I have reserved it.

Direct. I. See that you understand what prayer is; even the expressing or acting of our desires before another, to move or some way procure him to grant them. True christian prayer is, the believing and serious expressing or acting of our lawful desires before God, through Jesus our Mediator, by the help of the Holy Spirit, as a means to procure of him the grant of these desires. Here note, 1. That inward desire is the soul of prayer. 2. The expressions or inward actings of them, is as the body of prayer. 3. To men it must be desire so expressed, as they may understand it; but to God the inward acting of desires is a prayer, because he understandeth it.^b 4. But it is not the acting of desire, simply in itself, that is any prayer; for he may have desires, that offereth them not up to God with heart or voice; but it is desires, as some way offered up to God, or represented, or acted towards him, as a means to procure his blessing, that is prayer indeed.

Direct. II. See that you understand the ends and use of prayer. Some think that it is of no use, but only to move God to be willing of that which he was before unwilling of; and therefore because that God is immutable, they think that prayer is a useless thing. But prayer is useful, 1. As an act of obedience to God's command. 2. As the performance of a condition, without which he hath not promised us

his mercy, and to which he hath promised it. 3. As a means to actuate, and express, and increase our own humility, dependence, desire, trust, and hope in God, and so to make us capable and fit for mercy, who else should be incapable and unfit. 4. And so, though God be not changed by it in himself, yet the real change that is made by it on ourselves, doth infer a change in God by mere relation or extrinsical denomination; he being one that is, according to the tenor of his own established law and covenant, engaged to disown or punish the unbelieving, prayerless, and disobedient, and after engaged to own or pardon them that are faithfully desirous and obedient: and so this is a relative, or at least a denominative change. So that in prayer, faith and fervency are so far from being useless, that they as much prevail for the thing desired by qualifying ourselves for it, as if indeed they moved the mind of God to a real change: even as he that is in a boat, and by his hook layeth hold of the bank, doth as truly by his labour get nearer the bank, as if he drew the bank to him.

Direct. III. Labour above all to know that God to whom you pray. To know him as your Maker, your Redeemer, and your Regenerator; as your Owner, your Ruler, and your Father, Felicity, and End; as all-sufficient for your relief, in the infiniteness of his power, his wisdom, and his goodness; and to know your own dependence on him; and to understand his covenant or promises, upon what terms he is engaged and resolved either to give his mercies, or to deny them. "He that cometh to God, must believe that He is, and that he is the rewarder of them that diligently seek him," Heb. xi. 6. "He that calleth on the name of the Lord shall be saved: but how shall they call on him, on whom they have not believed?" Rom. x. 13, 14.

Direct. IV. Labour when you are about to pray, to stir up in your souls the most lively and serious belief of those unseen things that your prayers have respect to; and to pray as if you saw them all the while; even as if you saw God in his glory, and saw heaven and hell, the glorified and the damned, and Jesus Christ your Mediator interceding for you in the heavens. As you would pray if your eyes beheld all these, so strive to pray while you believe them: and say to yourselves, Are they not as sure as if I saw them? Are they not made known by the Son and Spirit of God?

Direct. V. Labour for a constant acquaintance with yourselves, your sins and manifold wants and necessities; and also to take an actual, special notice of your case, when you go to prayer. If you get not a former constant acquaintance with your own case, you cannot expect to know it aright upon a sudden as you go to pray: and yet if you do not actually survey your hearts and lives when you go to prayer, your souls will be unhumbled, and want that lively sense of your necessities, which must put life into your prayers. Know well what sin is, and what God's wrath, and hell, and judgment are, and what sin you have committed, and what duty you have omitted, and failed in, and what wants and corruptions are yet within you, and what mercy and grace you stand in need of, and then all this will make you pray, and pray to purpose with all your hearts. But when men are wilful strangers to themselves, and never seriously look backwards or inwards, to see what is amiss and wanting, nor look forwards, to see the danger that is before them, no wonder if their hearts

* The Stoics say, *Orabit sapiens ac vota faciet bona à diis postulans.* Laert. in Zenone. So that when Seneca saith, *Cur Deos precibus fatigatis,* &c. he only intendeth to

reprove the slothful, that think to have all done by prayer alone, while they are idle and neglect the means.

^b *Plerumque hoc negotium plus genasibus quam sermonibus agitur.* August. Epist. 121.

be dead and dull, and if they are as unfit to pray, as a sleeping man to work.^c

Direct. VI. See that you hate hypocrisy, and let not your lips go against or without your hearts; but that your hearts be the spring of all your words: that you love not sin, and be not loth to leave it, when you seem to pray against it; and that you truly desire the grace which you ask, and ask not for that which you would not have: and that you be ready to use the lawful means to get the mercies which you ask; and be not like those lazy wishers, that will pray God to give them increase at harvest, when they lie in bed, and will neither plough or sow; or that pray him to save them from fire, or water, or danger, while they run into it, or will not be at the pains to go out of the way. Oh what abundance of wretches do offer up hypocritical, mock prayers to God! blaspheming him thereby, as if he were an idol, and knew not their hypocrisy, and searched not the hearts! Alas, how commonly do men pray in public, "that the rest of their lives hereafter may be pure and holy," that hate purity and holiness at the heart, and deride and oppose that which they seem to pray for! As Austin confesseth of himself before he was converted, that he prayed against his filthy sin, and yet was afraid lest God should grant his prayers. So many pray against the sins which they would not be delivered from, or would not use the means that is necessary to their conquest and deliverance. "Let him that nameth the name of Christ, depart from iniquity," 2 Tim. ii. 19. "If I regard iniquity in my heart, the Lord will not hear me," Psal. lxi. 18; see Ezek. xiv. 3, 4, 14. Alas, how easy is it for an ungodly person to learn to say a few words by rote, and to run them over, without any sense of what he speaketh; while the tongue is a stranger to the heart, and speaketh not according to its desires!

Direct. VII. Search your hearts and watch them carefully, lest some beloved vanity alienate them from the work in hand, and turn away your thoughts, or prepossess your affections, so that you want them when you should use them. If the mind be set on other matters, prayer will be a heartless, lifeless thing; alas, what a dead and pitiful work is the prayer of one that hath his heart insnared in the love of money, or in any ambitious or covetous design! The thoughts will easily follow the affections.

Direct. VIII. Be sure that you pray for nothing that is disagreeable to the will of God, and that is not for the good of yourselves or others, or for the honour of God; and therefore take heed, lest an erring judgment, or carnal desires, or passions, should corrupt your prayers, and turn them into sin. If men will ignorantly pray to God to do them hurt, it is a mercy to them if God will but pardon and deny such prayers, and a judgment to grant them. And it is an easy thing for fleshly interest, or partiality, or passion, to blind the judgment, and consequently to corrupt men's prayers. An ambitious or covetous man will easily be drawn to pray for the grant of his sinful desires, and think it would be for his good. And there is scarce an heretical or erroneous person, but thinketh that it would be good that the world were all reduced to his opinion, and all the opposers of it were borne down: there are few zealous antinomians, anabaptists, or any other dividers of the church, but they put their opinions usually into their prayers, and plead with God for

the interest of their sects and errors; and it is like that the Jews, that had a persecuting zeal for God, Rom. x. 2, did pray according to that zeal, as well as persecute; as it is like that Paul himself prayed against the Christians, while he ignorantly persecuted them. And they that think they do God service by killing his servants, no doubt would pray against them, as the papists and others do at this day. Be especially careful therefore that your judgments and desires be sound and holy, before you offer them up to God in prayer. For it is a most vile abuse of God, to beg of him to do the devil's work; and, as most malicious and erroneous persons do, to call him to their help against himself, his servants, and his cause.

Direct. IX. Come always to God in the humility that becometh a condemned sinner, and in the faith and boldness that becometh a son, and a member of Christ: do nothing in the least conceit and confidence of a worthiness in yourselves; but be as confident in every lawful request, as if you saw your glorified Mediator interceding for you with his Father. Hope is the life of prayer and all endeavour, and Christ is the life of hope. If you pray and think you shall be never the better for it, your prayers will have little life. And there is no hope of success, but through our powerful Intercessor. Therefore let both a crucified and glorified Christ be always before your eyes in prayer; not in a picture, but in the thoughts of a believing mind. Instead of a crucifix, let some such sentence of holy Scripture be written before you, where you use to pray, as John xx. 17, "Go to my brethren, and say unto them, I ascend unto my Father and your Father, to my God and your God." Or Heb. iv. 14, "We have a great High Priest that is passed into the heavens, Jesus the Son of God;" ver. 15, 16, "that was in all points tempted as we are, yet without sin: let us therefore come boldly to the throne of grace, that we may obtain mercy," &c. Heb. vi. 9, 20, "Which hope we have as an anchor of the soul, both sure and steadfast, and that entereth into that within the veil; whither the forerunner is for us entered." Heb. vii. 25, "He is able to save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them." John xiv. 13, 14, "If ye ask any thing in my name, I will do it." Christ and the promise must be the ground of all your confidence and hope.

Direct. X. Labour hard with your hearts all the while to keep them in a reverent, serious, fervent frame, and suffer them not to grow remiss and cold, to turn prayer into lip-labour, and lifeless formality, or into hypocritical, affected, seeming fervency, when the heart is senseless, though the voice be earnest. The heart will easily grow dull, and customary, and hypocritical, if it be not carefully watched, and diligently followed and stirred up. "The effectual, fervent prayer of a righteous man availeth much," James v. 16. A cold prayer sheweth a heart that is cold in desiring that which is prayed for, and therefore is unfit to receive the mercy: God will make you know that his mercy is not contemptible, but worthy your most earnest prayers.

Direct. XI. For the matter and order of your desires and prayers, take the Lord's prayer as your special rule; and labour to understand it well.^d For those that can make use of so brief an explication, I shall give a little help.

^c Bias navigabat aliquando cum impiis, et quum navis tempestate, quateretur, illique Deos invocarent; silete, inquit, ne vos hic illi navigare sentiant. Laert. p. 55.

^d Of the method of the Lord's Prayer, see Ramus de Re-

lig. Christ. lib. iii. cap. 3. et Ludolphus de Vita Christi, part i. cap. 37. et Perkins in Orat. Dom. and Dr. Boys on the Liturgy, p. 5-7.

A Brief Explication of the Method of the Lord's Prayer.

The Lord's Prayer containeth, I. The address, or preface; in which are described or implied,

I. To whom the prayer is made.

II. Who are the petitioners—Who are

1. Who he is: God: not Creatures, Saints, or Angels.
 2. How related to us, he is **OUR FATHER**, which comprehendeth, fundamentally, that he is,
 1. Our Creator.
 2. Our Redeemer.
 3. Our Regenerator (to the regenerate).
 3. What he is in his attributes: **WHICH ART IN HEAVEN**. Which signifieth that therefore he is,
 1. Almighty; and able to grant all that we ask, and to relieve and help us in every strait.
 2. All-knowing: our hearts, and wants, and all things being open to his sight.
 3. Most good: from whom, and by whom, and to whom are all things; the Fountain, the Disposer, and the End of all, on whose bounty and influence all subsist. And the present tense "**ART**" doth intimate his eternity.
 1. Our Owner, or Absolute Lord.
 2. Our Ruler, or Supreme King.
 3. Our Benefactor and chief Good, and so our Felicity and our End.
- In this one word is not only implied all these attributes of God, but also our hearts are directed whither to look for their relief and direction now, and their felicity for ever; and called off from earthly dependences, and expectations of happiness and rest; and to look for all from heaven, and at last in heaven.
1. Man: as to his Being.
 1. By Creation: so all are: and therefore all may thus far call him Father.
 2. By Relation, God's children,
 2. By Redemption: as all are as to the sufficient price and satisfaction.
 3. By Regeneration: and so only the regenerate are children.
 3. By Quality.
 1. Dependent on God.
 2. Necessitous.
 3. Sinners.
 1. His Own; 2. His Subjects; 3. His Beloved and Beneficiaries, that live upon Him, and to Him, as their End.
 1. Loving God, as their Father. 2. Loving themselves, as men. 3. Loving others, as brethren.
- All which is signified in the word **OUR**—

1. For the end simply, which is **GOD**; in the word "**THY**" repeated in every petition.
 1. The highest or ultimate, that is, the glory of God; "**HALLOWED BE THY NAME.**"
2. For the end respectively in the interest of God, and that is in
 - II. The highest means of his glory, "**THY KINGDOM COME**;" that is, let the world be subject to thee their Creator and Redeemer; the universal King.
 - III. The next means, being the effect of this: "**THY WILL BE DONE**," that is, let thy laws be fulfilled, and thy disposals submitted to.

I. The first part is according to the order of estimation, intention, and desire; and is,

3. For the lower end, even the subject of these means; which is the public good of mankind, the world and church: "**IN EARTH**," that is, let the world be subjected to thee, and the church obey thee; which will be the greatest blessing to them: ourselves being included in the world. And the measure and pattern is added, "**AS IT IS IN HEAVEN**," that is, let the earth be conformed as near as may be to the heavenly pattern. So that this part of the Lord's Prayer, proceeding in the order of excellency and intention, directeth us, I. To make God our ultimate, highest end; and to desire his interest first, and in this order, (1.) His glory, (2.) His kingdom, (3.) Obedience to his laws. II. To make the public good of the world and the church our next end, as being the noblest means. III. To include our own interest in and under this, as the least of all; professing first our own consent to that which we desire first for others.

1. For the support of our nature by necessary means: "**GIVE US THIS DAY OUR DAILY BREAD**:" this being God's first gift, presupposed both to grace and glory. "**GIVE**," signifieth our dependence on God for all. "**US**," our charity, that we desire relief for ourselves and others. "**DAILY**" (or substantial) "**BREAD**," our moderation; that we desire not unnecessary or superfluities. "**THIS DAY**," the constancy of our dependence, and that we desire not, or care not too much for the future, and promise not ourselves long life.
2. For clearing us from the guilt of all sin past (repentance and faith being here presupposed); where is (1.) The Petition: "**AND FORGIVE US OUR DEBTS**:" (trespasses or sins). (2.) The motive from our qualification for forgiveness: "**AS WE FORGIVE OUR DEBTORS**:" without which God will not forgive us.
3. For future preservation: (1.) From the means, "**LEAD US NOT INTO TEMPTATION**:" that is, though thou mayst justly try us, yet pity our frailty, and neither cause nor permit us so to be tried, as may tempt us to sin and ruin. (2.) From the end, "**BUT DELIVER US FROM THE EVIL**:" that is, 1. The Evil One, Satan (and his instruments). 2. The evil thing: 1. Sin; 2. Misery; which are Satan's end. He that would be saved from hell and misery, must be saved from sin; and he that would be saved from both, must be saved from Satan and from temptation. *Quest.* But where are the requests for positive holiness, grace, and heaven? *Ans.* 1. Repentance and faith are supposed in the petitioner. 2. What he wanteth is asked in the three petitions of the first part, that we with others may sanctify God's name, and be the subjects of his kingdom, and do his will, &c. Christ and a state of grace, are finally in the first petition, formally in the second, and expressly in the third.

II. The second part is according to the order of execution, and is for ourselves, beginning at the lowest, and ascending, till the end first intended, be last attained: and it is,

1. His universal reign, "**FOR THINE IS THE KINGDOM**," administered variously, agreeably to the subjects: all owe this absolute obedience: who commandest and executest what thou wilt.
 3. His own perfections, "**THE POWER**:" both right and all-sufficiency: including his omniscience and goodness, as well as omnipotence.
 3. His incomprehensible excellency and blessedness, as he is the ultimate end of us and all things; "**AND THE GLORY**," Rom. xi. 36; 1 Cor. x. 31.
- GOD, in the word "**THINE**:" in him, the first efficient cause of all things, we begin: his help, as the dirigent cause, we seek: and in him, as the final cause, we terminate. "**FOR EVER AND EVER**," to eternity: and "**AMEN**" is the expression of our consent. For of Him, and through Him, and to Him are all things: to Him be glory for ever, Amen, Rom. ix. 36.

III. The conclusion: the reason and termination of our desires in their ultimate end: here praised: beginning at the lowest, and ascending to the highest: containing,

- I. What we praise; or the matter; or interest of God,
- II. Whom we praise:
- III. The duration.

So that it is apparent that the method of the Lord's prayer is circular, partly analytical, and partly synthetical; beginning with God, and ending in God: beginning with such acknowledgments as are prerequisite to petition, and ending in those praises which petition and grace bestowed tend to: beginning our petitions for God's interest and the public good, according to the order of estimation and intention, till we come to the mere means, and then beginning at the lowest, and ascending according to the order of execution. As the blood passing from the greater to the smaller numerous vessels, is there received by the like, and repaseth to its fountain; such a circular method hath mercy and duty, and consequently our desires.

Tit. 2. Some Questions about Prayer answered.

The rest of the general directions about prayer, I think will be best contrived into the resolving of these following doubts.

Quest. I. Is the Lord's prayer a directory only, or a form of words to be used by us in prayer?

Ans. 1. It is principally the rule to guide our inward desires, and outward expressions of them; both for the matter, what we must desire, and for the order which we must desire first and most. 2. But this rule is given in a form of words, most apt to express the said matter and order. 3. And this form may fitly be used in due season by all, and more necessarily by some. 4. But it was never intended to be the only words which we must use, no more than the creed is the only words that we must use to express the doctrine of faith, or the decalogue the only words to express our duty by.*

Quest. II. What need is there of any other words of prayer, if the Lord's prayer be perfect?

Ans. Because it is only a perfect summary, containing but the general heads: and it is needful to be more particular in our desires; for universals exist in particulars; and he that only nameth the general, and then another and another general, doth remember but few of the particulars. He that shall say, "I have sinned, and broken all thy commandments," doth generally confess every sin; but it is not true repentance, if it be not particular, for this, and that, and the other sin; at least as to the greater which may be remembered. He that shall say, "I believe all the word of God, or I believe in God the Father, Son, and Holy Ghost," may know little what is in the word of God, or what these generals signify, and therefore our faith must be more particular. So must desires after grace be particular also: otherwise it were enough to ask for mercy in the general. If you say, that God knoweth what those general words signify, though we do not; I answer, this is the papists' silly argument for Latin prayers, God knoweth our desires without any expressions or prayers at all, and he knoweth our wants without our desires. But it followeth not that prayers or desires are unnecessary. The exercise of our own repentance and desire doth make us persons fit to receive forgiveness, and the grace desired; when the impenitent, and those that desire it not, are unfit. And it is no true repentance, when you say, "I am sorry that I have sinned," but you know not, or remember not, wherein you have sinned, nor what your sin is; and so repent not indeed of any one sin at all. And so it is no true desire, that reacheth not to the

particular, necessary graces, which we must desire; though I know some few very quick, comprehensive minds can in a moment think of many particulars, when they use but general words; and I know that some smaller, less necessary things, may be generally passed over; and greater matters in a time of haste, or when we, besides those generals, do also use particular requests.

Quest. III. Is it lawful to pray in a set form of words?

Ans. Nothing but very great ignorance can make you really doubt of it. Hath God any where forbid it? You will say, that it is enough that he hath not commanded it. I answer, that in general he hath commanded it to all whose edification it tendeth to, when he commandeth you, that all be done to edification; but he hath given no particular command, nor prohibition. No more hath he commanded you to pray in English, French, or Latin; nor to sing psalms in this tune or that, nor after this or that version or translation; nor to preach in this method particularly or that; nor always to preach upon a text; nor to use written notes; nor to compose a form of words, and learn them, and preach them after they are composed, with a hundred such like, which are undoubtedly lawful; yea, and needful to some, though not to others. If you make up all your prayer of Scripture sentences, this is to pray in a form of prescribed words, and yet as lawful and fit as any of your own. The psalms are most of them forms of prayer or praise, which the Spirit of God indited for the use of the church, and of particular persons. It would be easy to fill many pages with larger reasonings, and answers to all the fallacious objections that are brought against this; but I will not so far weary the reader and myself.

Quest. IV. But are those forms lawful which are prescribed by others, and not by God?

Ans. Yea; or else it would be unlawful for a child or scholar to use a form prescribed by his parents or master. And to think that a thing lawful doth presently become unlawful, because a parent, master, pastor, or prince doth prescribe it or command it, is a conceit that I will not wrong my reader so far as to suppose him guilty of. Indeed if an usurper, that hath no authority over us in such matters, do prescribe it, we are not bound to formal obedience, that is, to do it therefore because he commandeth it; but yet I may be bound to it on some other accounts; and though his command do not bind me, yet it maketh not the thing itself unlawful.

Quest. V. But is it lawful to pray extempore without a premeditated form of words?

Ans. No christian of competent understanding doubteth of it. We must premeditate on our wants, and sins, and the graces and mercies we desire, and the God we speak to; and we must be able to express these things without any loathsome and unfit expressions. But whether the words are fore-contrived or not, is a thing that God hath no more bound you to by any law, than whether the speaker or hearers shall use sermon-notes, or whether your Bibles shall be written or in print.

Quest. VI. If both ways be lawful, which is better?

Ans. If you are to join with others in the church, that is better to you which the pastor then useth: for it is his office and not yours to word the prayers which he puts up to God. And if he choose a form, (whether it be as most agreeable to his parts, or to

48, that they might omit none of these, but might add others.

* See Selden ubi supra, proving that the Jews had a form of prayer since Ezra's time; therefore it was in Christ's time. Yet he and his apostles joined with them, and never contradicted or blamed them for forms.

* Selden in Eutychie Alexandr. Orig. p. 42, 43, sheweth that before Ezra the Jews prayed without forms, and that Ezra and the elders with him, composed them a form which had eighteen benedictions and petitions, that is, the three first and the three last for the glorifying God, and the rest intermediate for personal and public benefits. And, pag.

his people, or for concord with other churches, or for obedience to governors, or to avoid some greater inconvenience,) you must join with him, or not join there at all.^s But if it be in private, where you are the speaker yourself, you must take that way that is most to your own edification (and to others, if you have auditors joining with you). One man is so unused to prayer, (being ignorantly bred,) or of such unready memory or expression, that he cannot remember the tenth part so much of his particular wants, without the help of a form, as with it; nor can he express it so affectingly for himself or others; nay, perhaps not in tolerable words. And a form to such a man may be a duty; as to a dim-sighted man to read by spectacles, or to an unready preacher to use prepared words and notes. And another man may have need of no such helps; nay, when he is habituated in the understanding and feeling of his sins and wants, and hath a tongue that is used to express his mind even in these matters, with readiness and facility, it will greatly hinder the fervour of such a man's affections, to tie himself to premeditated words: to say the contrary, is to speak against the common sense and experience of such speakers and their hearers. And let them that yet deride this as uncertain and inconsiderate praying, but mark themselves, whether they cannot if they be hungry beg for bread, or ask help of their physician, or lawyer, or landlord, or any other, as well without a learned or studied form as with it? Who knoweth not that it is true which the new philosopher saith: Cartes. de Passion. part i. art. 44. *Et cum inter loquendum solum cogitamus de sensu illius rei, quam dicere volumus, id facit ut moveamus linguam et labra celerius et melius, quam si cogitaremus ea movere omnibus modis requisitis ad proferenda eadem verba; quia habitus quem acquisivimus cum disceremus loqui, &c.* Turning the thoughts too solicitously from the matter to the words, doth not only mortify the prayers of many, and turn them into a dead form, but also maketh them more dry and barren even as to the words themselves. The heavy charge, and bitter, scornful words which have been too common in this age, against praying without a set form by some, and against praying with a book or form by others, is so dishonourable a symptom or diagnostic of the church's sickness, as must needs be matter of shame and sorrow to the sounder, understanding part. For it cannot be denied, but it proves men's understandings and charity to be both exceedingly low.

Quest. VII. Must we always pray according to the method of the Lord's prayer, and is it a sin to do otherwise?

Ans. 1. The Lord's prayer is first a rule for your desires; and it is a sin, if your desires follow not that method. If you do not begin in your desires with God, as your ultimate end, and if you first desire not his glory, and then the flourishing of his kingdom, and then the obeying of his laws, and herein the public welfare of the world, before and above your particular benefit. And it is a sin if you desire not your daily bread, (or necessary support of nature,) as a lower mercy in order to your higher spiritual mercies; and if you desire not pardon of sin, as a means to your future sanctity, duty, and felicity; and if you desire not these, as a means to the glory of God, and take not his praises as the highest part of your prayers. But for the expressing of these desires, particular occasions may warrant you oftentimes to begin in another order: as when you pray for the sick, or pray for directions, or a blessing before a sermon or some particular

work, you may begin and end with the subject that is before you, as the prayers of holy men in all ages have done. 2. You must distinguish also, as between desires and expressions, so between a universal and a particular prayer. The one containeth all the parts of prayer, and the other is but about some one subject or part, or but some few; this last being but one or few, particular petitions cannot possibly be uttered in the method of a universal prayer which hath all the parts. There is no one petition in the Lord's prayer, but may be made a prayer itself; and then it cannot have the other petitions as parts. 3. And you must distinguish between the even and ordinary case of a christian, and his extraordinary case, when some special reason, affection, or accident calleth him to look most to some one particular. In his even and ordinary case, every universal prayer should be expressed in the method of the Lord's prayer; but in cases of special reason and inducement it may be otherwise.

Quest. VIII. Must we pray always when the Spirit moveth us, and only then, or as reason guideth us?

Ans. There are two sorts of the Spirit's motions; the one is by extraordinary inspiration or impulse, as he moved the prophets and apostles, to reveal new laws, or precepts, or events, or to do some actions without respect to any other command than the inspiration itself. This christians are not now to expect, because experience telleth us that it is ceased; or if any should pretend to it as not yet ceased, in the prediction of events, and direction in some things otherwise indifferent, yet it is most certain that it is ceased as to legislation; for the Spirit itself hath already given us those laws, which he hath declared to be perfect, and unchangeable till the end of the world: the other sort of the Spirit's working, is not to make new laws or duties, but to guide and quicken us in the doing of that which is our duty before by the laws already made. And these are the motions that all true christians must now expect. By which you may see, that the Spirit and reason are not to be here disjoined, much less opposed. As reason sufficeth not without the Spirit, being dark and asleep; so the Spirit worketh not on the will but by the reason: he moveth not a man as a beast or stone, to do a thing he knoweth not why; but by illumination giveth him the soundest reason for the doing of it: and duty is first duty before we do it; and when by our own sin we forfeit the special motions or help of the Spirit, duty doth not thereby cease to be duty, nor our omission to be sin. If the Spirit of God teach you to discern the meetest season for prayer, by considering your affairs, and when you are most free, this is not to be denied to be the work of the Spirit, because it is rational (as fanatic enthusiasts imagine). And if you are moved to pray in a crowd of business, or at any time when reason can prove that it is not your duty but your sin, the same reason proveth that it was not the Spirit of God that moved you to it: for the Spirit in the heart is not contrary to the Spirit in the Scripture. Set upon the duty which the Spirit in the Scripture commandeth you, and then you may be sure that you obey the Spirit; otherwise you disobey it. Yea, if your hearts be cold, prayer is a likelier means to warm them, than the omission of it. To ask whether you may pray while your hearts are cold and backward, is as to ask whether you may labour or come to the fire before you are warm. God's Spirit is likelier to help you in duty, than in the neglect of it.

Quest. IX. May a man pray that hath no desire at all of the grace which he prayeth for?

^s Three or four of these cases as to church prayers are largelier answered afterward, part iii. Socrates alius

Cous deorum precatones, invocationesque conscripuit. Laert. in Socrate.

Answ. No; because it is no prayer, but dissembling; and dissembling is no duty. He that asketh for that which he would not have, doth lie to God in his hypocrisy. But if a man have but cold and common desires, (though they reach not to that which will prove them evidences of true grace), he may pray and express those desires which he hath.

Quest. X. May a man pray that doubteth of his interest in God, and dare not call him Father as his child?

Answ. 1. There is a common interest in God, which all mankind have, as he is good to all: and as his mercy through Christ is offered to all; and thus those that are not regenerate are his children by creation, and by participation of his mercy; and they may both call him Father and pray to himself, though yet they are unregenerate.^a 2. God hath an interest in you, when you have no special interest in him: therefore his command must be obeyed which bids you pray. 3. Groundless doubts will not disoblige you from your duty; else men might free themselves from almost all their obedience.

Quest. XI. May a wicked or unregenerate man pray, and is he accepted? Or is not his prayer abominable to God?

Answ. 1. A wicked man as a wicked man, can pray no how but wickedly, that is, he asketh only for things unlawful to be asked, or for lawful things to unlawful ends; and this is still abominable to God.¹ 2. A wicked man may have in him some good that proceedeth from common grace; and this he may be obliged to exercise, and so by prayer to express his desires so far as they are good. 3. A wicked man's wicked prayers are never accepted, but a wicked man's prayers which are for good things, from common grace, are so far accepted as that they are some means conducing to his reformation; and though his person be still unjustified, and these prayers sinful, yet the total omission of them is a greater sin. 4. A wicked man is bound at once to repent and pray, Acts viii. 22; Isa. lv. 6, 7. And whenever God bids him ask for grace, he bids him desire grace; and to bid him pray, is to bid him repent and be of a better mind: therefore those that reprove ministers for persuading wicked men to pray, reprove them for persuading them to repentance and good desires. But if they pray without that repentance which God and man exhort them to, the sin is theirs: but all their labour is not lost if their desires fall short of saving sincerity; they are under obligations to many duties, which tend to bring them nearer Christ, and which they may do without special, saving grace.

Quest. XII. May a wicked man pray the Lord's prayer, or be exhorted to use it?

Answ. 1. The Lord's prayer in its full and proper sense, must be spoken by a penitent, believing, justified person;^k for in the full sense no one else can call him our Father (though in a limited sense the wicked may): and they cannot desire the glory of God, and the coming of his kingdom, nor the doing of his will on earth as it is in heaven, and this sincerely, without true grace (especially those enemies of holiness, that think it too much strictness to do God's will on earth, ten thousand degrees lower than it is done in heaven). Nor can they put up one petition of that prayer sincerely according to the proper sense; no, not to pray for their daily bread, as a means of their support while they are

doing the will of God, and seeking first his glory and his kingdom. But yet it is possible for them to speak these words from such common desires as are not so bad as none at all.

Quest. XIII. Is it idolatry to pray to saints or angels? or is it always sinful?

Answ. I love not to be too quarrelsome with other men's devotions; but, 1. I see not how praying to an angel or a departed saint can be excused from sin.^l Because it supposeth them to be every where present, or to be omniscient, and to know the heart, yea, to know at once the hearts of all men; or else the speaker pretendeth to know when the saint or angel is present and heareth him, and when not: and because the Scripture doth no where signify that God would have us pray to any such saints or angels; but signifieth enough to satisfy us of the contrary. 2. But all prayer to them is not idolatry, but some is, and therefore we must distinguish, if we will judge righteously. (1.) To pray to saints or angels as supposed omnipresent, omniscient, or omnipotent, is flat idolatry. (2.) To pray to them to forgive us our sins against God, or to justify, or sanctify, or redeem, or save us from hell, or any thing which belongeth to God only to do, is no better than idolatry. (3.) But to pray to them only to do that which belongeth to the guardian, or charitable office that is committed to them, and to think that though they are not omnipresent nor omniscient, nor you know not whether they hear you at this time or not, yet you will venture your prayers at uncertainty, it being but so much labour lost; this I take to be sinfully superstitious, but not idolatry.^m (4.) But to pray to living saints or sinners, for that which belongeth to them to give, is no sin at all.

Quest. XIV. Is a man bound to pray ordinarily in his family?

Answ. I have answered this affirmatively before, and proved it; one grain of grace would answer it better than arguments can do.

Quest. XV. Must the same man pray secretly that hath prayed in his family or with others?

Answ. 1. Distinguish between those that were the speakers, and those that were not; and, 2. Between those that have leisure from greater or more urgent duties, and those that have not. And so, (1.) Those that are free from the urgency of all other duties, which at that time are greater, should pray both in the family and in secret; especially if they were not themselves the speakers, usually they will have the more need of secret prayer; because their hearts in public may easilier flag, and much of their case may be omitted. (2.) But those that have more urgent, greater duties, may take up at that timeⁿ with family prayer alone (with secret ejaculations, especially if they were the speakers); having there put up the same requests as they would do in secret.

Quest. XVI. Is it best to keep set hours for prayer, or to take the time which is fittest at present?

Answ. Ordinarily set times will prove the fittest times; and to leave the time undetermined and uncertain, will put all out of order, and multiply impediments, and hinder duty. But yet when extraordinary cases make the ordinary time unfit, a fitter time must be taken.

Quest. XVII. Is it lawful to join in family (or church) prayers with ungodly men?

Answ. I join both together, because the cases little differ; for the pastor hath the government of the

^a Psal. xlii. 9; xxii. 1; John ii. 14; Jer. xxxi. 9; Luke xv. 12, 17, 19; Mal. ii. 10.

^k Acts xv. 17; xvii. 27; viii. 22; Isa. lv. 6; Psal. xiv. 4.

^l Heb. xi. 6; Rom. x. 11.

^m Psal. lxxv. 2; Isa. lxiii. 16; Psal. cxlv. 18; 1 Kings

viii. 39; Acts i. 24; Rom. viii. 27; x. 14; Psal. lxii. 8; Matt. iv. 9.

ⁿ Rev. xxii. 8, 9; Col. ii. 18.

^o Mark that I say but "at that time."

people in church worship, as the master of the family hath in family worship. You may choose at first whether you will be a member of the church or family (if you were not born to it as your privilege); but when you are a member of either, you must be governed as members. And to the case, 1. You must distinguish between professed wicked men, and those that sin against their profession. 2. And between a family (or church) that is totally wicked, and that which is mixed of good and bad. 3. And between those wicked men whose presence is your sin, because you have power to remove them, and those whose presence is not your sin, nor the matter in your power. 4. And between one that may yet choose of what family he will be, and one that may not. And so I answer, (1.) If it be the fault of the master of the family (or the pastors of the church) that such wicked men are there, and not cast out, then it is their sin to join with them, because it is their duty to remove them; but that is not the case of the fellow-servants, (or people,) that have no power. (2.) If that wicked men profess their wickedness, after sufficient admonition, you must professedly disown communion with them; and then you are morally separated and discharged, when you have no power locally to separate. (3.) It is your sin to fly from your duty, because a wicked man is there, whom you have no power to remove. (4.) There are many prayers that a wicked man is bound to put up to God; and you must not omit your duty, because he performeth his, though faultily; methinks you should more scrupulously joining or conversing with one that forsaketh prayer (which is the greater sin) than with one that prayeth. (5.) But if you are free to choose, you are to be blamed if you will not choose a better family (or church) (other things being equal): especially if all the company be wicked.

Quest. XVIII. But what if the master of a family (or pastor) be a heretic or ungodly?

Ans. You must distinguish between his personal faults, and the faults of his performance or worship. His personal faults (such as swearing or drunkenness, &c.) you must disown, and must not choose a master (or pastor) that is such, while you have your choice, and may have better; but otherwise it is lawful to join with him in doing good, though not in evil. But if the fault of his duty itself be intolerable you must not join with him. Now it is intolerable in these cases: 1. In case he be utterly unable to express a prayer, and so make it no prayer. 2. In case he bend his prayers against godliness, and known truth, and charity, and peace, and so make his prayers but the instruments of mischief, to vent heresy, or malice, and do more hurt than good to others.

Quest. XIX. May we pray absolutely for outward mercies, or only conditionally?

Ans. You must distinguish, 1. Between a condition spoken of the subject, when we are uncertain whether it be a mercy or not, and an extrinsic condition of the grant. 2. Between a condition of prayer, and a condition of expectation. 3. Between submission to God's will, and a conditional desire or prayer. And so I answer, (1.) It is necessary when we are uncertain whether the thing itself be good or not, that we pray with a subjective conditionality: Grant this if it be good; or, If it be not good I do not pray for it. For it is presupposed in prayer that we know the thing prayed for to be good. (2.) But when we know the thing to be a mercy and good, we may pray for it absolutely. (3.) But we may not believe that we shall receive all with an absolute expectation, which we absolutely pray for. For prayer being the expression of desire, that which may be

absolutely desired, though not absolutely promised, may be absolutely prayed for. (As our increase or strength of grace, or the conversion of our relations, &c.) (4.) But yet all such must be asked with a submission to the will of God: but that maketh it not properly a conditional form of praying; for when the nature of prayer is as it were to move the will of God, it is not so proper to say, Lord, do this if it be thy will already; or, Lord, be pleased to do this if it be thy pleasure; as to say, Lord, grant this mercy; but if thou deny it, it is my duty to submit. So Christ mentioned both the subjective conditionality and the submission of his will. Matt. xxvi. 39, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." As if he had said, Nature requireth me with a simple nollition to be unwilling of the suffering, and if it be consistent with the desired ends of my mediatorship, to be desirous to avoid it; but seeing that cannot be, my comparing will commandeth this simple will of self-preservation to submit to thy most perfect will. But if any call this (submission) a condition, the matter is not great.

Quest. XX. May we pray for all that we may lawfully desire?

Ans. No: for prayer is not only an expression of desire, but also a means to attain the thing desired. And some things may be lawfully desired, (at least with a simple velleity,) which may not be sought, because they must not be hoped for, where God hath said that he will not grant them. For it is vain to seek that which you have no hope to find: as to desire to see the conversion of the whole world, or to pass to heaven as Enoch without dying, are lawful (by a simple velleity); but all things compared, it is not lawful peremptorily to desire it, without submission; and therefore not to ask it. It is the expression of a compare, determinate desire, which is properly called prayer, being the use of means for the obtaining of that desire; and whatsoever I may so desire, I may pray for; for if there be no hope of it, I may not so desire it. But the desire by way of simple velleity may not be put into a proper prayer, when there is no hope. I must have a simple desire (with submission) to attain a sinless perfection here, even this hour; but because there is no hope, I may not let it proceed to a determinate peremptory desire upon a comparing judgment, nor into a proper prayer. And yet these velleities may be expressed in prayer, though they have not the full nature of a prayer. *Object.* But was not Christ's a prayer? Matt. xxvi. 39. *Ans.* Either Christ as man was certain that the cup must not pass from him, or uncertain. If you could prove him uncertain, then it is a proper prayer (with submission to his Father's will); but if he was certain that it was not to pass from him, then it was analogically only a prayer, it being but a representing of his velleity to his Father, and not of his determinate will, nor was any means to attain that end: and indeed such it was, as if he had said, Father, if it had stood with the ends of my office and thy will, I would have asked this of thee; but because it doth not, I submit. And this much we may do.

Quest. XXI. How then can we pray for the salvation of all the world? must it be for all men collectively? or only for some, excluding no numerical denominate person?

Ans. Just as Christ prayed here in this text, we must express our simple velleity of it to God, as a thing that in itself is most desirable (as the passing of the cup was unto Christ): but we cannot express a determinate volition, by a full prayer, such as has any tendency as a means to attain that end; because

we are certain that God's will is against it, or that it will not be.

Quest. XXII. May we pray for the conversion of all the nations of the world to christianity, with a hopeful prayer?

Ans. Yes: For we are not certain that every nation shall not be so converted, though it be improbable.

Quest. XXIII. May we pray in hope with a proper prayer (as a means to obtain it) that a whole kingdom may be all truly converted and saved?

Ans. Yes: for God hath no way told us that it shall not be; though it be a thing improbable, it is not impossible; and therefore being greatly desirable may be prayed for. Though Christ has told us that his flock is little, and few find the way of life, yet that may stand with the salvation of a kingdom.

Quest. XXIV. May we pray for the destruction of the enemies of Christ, or of the gospel, or of the king?

Ans. Not with respect to that which is called God's antecedent will, for so we ought first to pray for their conversion (and restraint till then); but with respect to that called his consequent will we may; that is, we must first pray that they may be restrained and converted, and secondly, that if not, they may be destroyed.

Quest. XXV. What is to be thought of that which some call a particular faith in prayer? If I can firmly believe that a lawful prayer shall be granted in kind, may I not be sure by a divine faith that it shall be so?

Ans. Belief hath relation to a testimony or revelation. Prayer may be warranted as lawful, if the thing be desirable, and there be any possibility of obtaining it, though there be no certainty, or flat promise; but faith or expectation must be warranted by the promise. If God have promised you the thing prayed for, you may believe that you shall receive it: otherwise your particular faith is a fancy, or a believing of yourselves, and not a believing God that never promised you the thing. *Object.* Matt. xxi. 22. "And all things whatsoever you ask in prayer, believing, ye shall receive." *Ans.* There are two sorts of faith: the one a belief that is ordinary, having respect to ordinary promises and mercies: the text can be understood of this in no other sense than this: All things which I have promised you, you shall receive, if you ask them believingly. But this is nothing to that which is not promised. The other faith was extraordinary, in order to the working of miracles: and this faith was a potent inward confidence, which was not in the power of the person when he pleased, but was given like an inspiration by the Spirit of God, when a miracle was to be wrought; and this seemeth to be it that is spoken of in the text. And this was built on this extraordinary promise, which was made not to all men in all ages, but to those times when the gospel was to be sealed and delivered by miracles; and especially to the apostles. So that in these times, there is neither such a promise of our working miracles as they had to believe, nor yet a power to exercise that sort of extraordinary faith. Therefore a strong conceit (though it come in a fervent prayer) that any thing shall come to pass, which we cannot prove by any promise or prophecy, is not to be called any act of divine faith at all, nor to be trusted to.

Quest. XXVI. But must we not believe that every lawful prayer is accepted and heard of God?

Ans. Yes: but not that it should be granted in the very thing, unless so promised: but you may believe that your prayer is not lost, and that it shall

be a means of that which tendeth to your good, Rom. viii. 28; Isa. xlv. 19.

Quest. XXVII. With what faith must I pray for the souls or bodies of other men; for their conversion or their lives?

Ans. A godly man may pray for wicked relations or others, with more hope than they can pray for themselves, while they remain ungodly: but yet not with any certainty of prevailing for the thing he asketh; for it is not peremptorily promised him. Otherwise Samuel had prevailed for Saul, and Isaac for Esau, and David for Absalom, and the good people for all the wicked; and then no godly parents would have their children lost; no, nor any in the world would perish, for godly persons pray for them all. But those prayers are not lost to him that puts them up.

Quest. XXVIII. With what faith may we pray for the continuance of the church and gospel to any nation?

Ans. The former answer serveth to this; our hope may be according to the degrees of probability: but we cannot believe it as a certainty by divine faith, because it is not promised by God.

Quest. XXIX. How may we know when our prayers are heard of God, and when not?

Ans. Two ways: sometimes by experience, when the thing itself is actually given us; and always by the promise; when we ask for that which God commandeth us to ask, or promiseth to grant; for we are sure God's promises are all fulfilled. If we ask for the objects of sense (as food or raiment, or health, &c.) sense will tell us whether our prayers be granted in the same kind that we asked for; but if the questions be of the objects of faith, it is faith that must tell you that your prayers are granted; but yet faith and reason make use of evidences or signs. As if I pray for pardon of sin, and salvation, the promise assureth me, that this prayer is granted, if I be a penitent, believing, regenerate person, otherwise not; therefore faith only assureth me that such prayers are granted, supposing that I discern the evidence of my regeneration, repentance, and faith in Christ. So if the question be whether my prayer for others, or for temporal mercies, be answered in some other kind, and conduce to my good some other way, faith only must tell you this from the promise, by the help of evidences. There are millions of prayers that will all be found answered at death and judgment, which we knew not to be answered any way but by believing it.

Quest. XXX. What should a christian of weak parts do, that is dry and barren of matter, and can scarce tell what to say in prayer, but is ready to rise off his knees almost as soon as he hath begun?

Ans. 1. He must not be a stranger to himself, but study well his heart and life: and then he will find such a multitude of inward corruptions to lament, and such a multitude of wants to be supplied, and weaknesses to be strengthened, and disorders to be rectified, and actual sins to be forgiven, that may find him work enough for confessions, complaints, and petitions many days together, if expression be but as ready as matter. 2. Let him study God, and get the knowledge of his nature, attributes, and works: and then he will find matter enough to aggravate his sin, and to furnish him with the holy praise of God from day to day. As he that is acquainted with all that is in any book, can copiously discourse of it, when he that knoweth not what is in it, hath little to say of it; so he that knoweth God and his works (and himself, and his sins and wants) is acquainted with the best prayer book, and hath always a full

heap of matter before him, whenever he cometh to speak to God. 3. Let him study the mystery of man's redemption, and the person, and office, and covenant, and grace of Christ; and he need not want matter for prayer or praise. A very child, if he sees but a pedlar's pack opened, where there are abundance of things which he desireth, will learn without book to say, O father, buy me this, and give me that, &c. So will the soul that seeth the treasures and riches of Christ.* 4. Let him know the extent of the law of God, and the meaning of the ten commandments: if he know but what sins are forbidden in each commandment, and what duties are required, he may find matter enough for confession and petition: and therefore the view of such a brief exposition of the commandments, as you may find in Mr. Brinsley's "True Watch," and in Dr. Downam's and Mr. Wateley's "Tables," will be a present furniture for such a use, especially in days of humiliation. So it will also to have a particular understanding of the creed and the Lord's prayer, which will furnish you with much matter. 5. Study well the temptations which you carry about you in your flesh, and meet with in the world, and are suggested by the tempter; and think of the many duties you have to do, and the many dangers and sufferings to undergo, and you will never be unfurnished for matter for your prayers. 6. Observe the daily passages of providence, to yourselves and others; mark how things go with your souls every day, and hearken how it goeth with the church of God, and mark also how it goeth with your neighbours, and sure you will find matter enough for prayer. 7. Think of the heavenly joys that you are going to, and the streets of the New Jerusalem will be large enough for faith to walk in. 8. For words, be acquainted with the phrase of Scripture, and you will find provisions for all occasions. Read Dr. Wilkins' book, called „The Gift of Prayer," or Mr. Brinsley's "Watch," or Mr. E. Parr's "Abba, Father." 9. Keep up the heart in a reverent, serious, lively frame, and it will be a continual spring to furnish you with matter; when a dead and barren heart hath a dry and sleepy tongue. 10. Join as often as you can with those that are full and copious in prayer; for example and use will be very great helps. 11. Quench not the Spirit of God that must assist you. 12. In case of necessity, use those books or forms which are more full than you can be yourselves till you come to ability to do better without them. Read further the directions part i. chap. vi. tit. 2, for more.

Quest. XXXI. How should a christian keep up an ordinary fervency in prayer?

How to keep up fervency in prayer. *Ans.* 1. See that knowledge and faith provide you matter; for as the fire will go out if there be not fuel, so fervency will decay when you are dry, and scarce know what to say, or do not well believe what you understand. 2. Clog not the body either with over-much eating and drinking, or over-tiring labours; for an active body helpeth much the activity of the mind; and the holiest person will be able but poorly to exercise his fervency, under a dull or languishing body. 3. Rush not suddenly upon prayer, out of a crowd of other businesses, or before your last worldly cares or discourses be washed clean out of your minds. In study and prayer how certain a truth is it, that *Non bene fit quod occupato animo fit*. Hieron. Epist. 143. ad Paulin. That work is not well done, which is done with a mind that is pre-occupied, or busied about other matters: that mind

must be wholly free from all other present thoughts or business, that will either pray or study well. 4. Keep a tender heart and conscience that is not senseless of your own concerns; for all your prayers must needs be sleepy, if the heart and conscience be once hardened, seared, or fallen asleep. 5. Take more pains with your hearts than with your tongues. Remember that the success of your work lieth most on them. Bear not with their sluggishness; do by them as you would do by your child or servant that sleepeth by you at prayer; you will not let them snort on, but jog them till you have awakened them. So do by your hearts when you find them dull. 6. Live as in the continual presence of God; but labour to apprehend his special presence when you are about to speak to him: ask your hearts how they would behave themselves, if they saw the Lord, or but the lowest of his holy angels? 7. Let faith be called up to see heaven and hell as open all the while before you; and such a sight will surely keep you serious. 8. Keep death and judgment in your continual remembrance and expectation: remember how all your prayers will be looked back upon. Look not for long life: remember that this prayer for aught you know may be your last; but certainly you have not long to pray: pray therefore as a dying man should do. 9. Study well the unspeakable necessity of your souls. If you prevail not for pardon, and grace, and preservation, you are undone and lost for ever. Remember that necessity is upon you, and heaven or hell are at the end, and you are praying for more than a thousand lives. 10. Study well the unspeakable excellency of those mercies which you pray for: O think how blessed a life it would be, if you could know God more, and love him more, and live a blameless, heavenly life, and then live with Christ in heaven for ever! Study these mercies till the flames of love put life into your prayers. 11. Study well the exceeding encouragements that you have to pray and hope; if your hope decay your fervour will decay. Think of the unconceivable love of God, the astonishing mercy showed to you in your Redeemer, and in the helps of the Holy Spirit, and how Christ is now interceding for you. Think of these till faith make glad your heart; and in this gladness, let praise and thanksgiving have ordinarily no small share in your prayers; for it will tire out the heart to be always poring on its own distempers, and discourage it to look on nothing but its infirmities; and then, a sad, discouraged temper will not be so lively a temper, as a thankful, praiseful, joyful temper is: for *letitia loquax res est, atque ostentatrix sui*; Gladness is a very expressive thing, and apt to show itself.* But *tristes non eloquentes sunt: maxime si ad ægritudinem animi accedat corporis ægritudo*. Hieron. Epist. 31. ad Theoph. Alexand. Sad men are seldom eloquent; especially if the body be sick as well as the mind. 12. Let the image of a praying and a bleeding Christ, and of his praying saints, be (not on a wall before your eyes, but) engraven on your minds. Is it not desirable to be conformed to them? Had they more need to pray importunately than you? 13. Be very cautious in the use of forms, lest you grow dull and customary, and before you are aware your tongues use to go without your hearts. The heart is apt to take its ease when it feeleth not some urgent instigation. And though the presence of God should serve the turn without the regard of man, yet with imperfect men the heart is best held to its duty when both concur. And therefore most are more cautelous of their words, than of their thoughts; as children will

learn their lesson better, when they know their masters will hear them it, than when they think he will not. Now in the use of a form of prayer, a sleepy heart is not at all discerned by man, but by God only; for the words are all brought to your hand, and may be said by the most dull and careless mind; but when you are put to express your own desire, without such helps, you are necessitated to be so mindful of what you do, as to form your desires into apt expressions, or else your dullness or inattentiveness will be observed even by men; and you will be like one that hath his coach, or horse, or crutches taken off him, that if he have legs must use them, or else lie still. And to them that are able, it is often a great benefit to be necessitated to use the ability they have; though to others it is a loss to be deprived of their helps.* I speak not this against the lawfulness of a form of prayer; but to warn you of the temptations which are in that way. 14. Join oft with the most serious, fervent christians; for their fervour will help your hearts to burn, and carry you along with them. 15. Destroy not fervency by adulterating it, and turning it into an affected earnestness of speech, and loudness of voice, when it is but a hypocritical cover for a frozen, empty heart.

Quest. XXXII. May we look to speed ever the better for any thing in ourselves, or in our prayers? Is not that to trust in them, when we should trust on Christ alone?

Ans. We must not trust in them for any thing that is Christ's part and not theirs; but for their own part it is a duty to trust in them (however quarrelsome persons may abuse or cavil at the words): and he that distrusteth prayer in that which is its proper office, will pray to little purpose: and he that thinks that faithful, fervent, importunate, understanding prayer, is no more effectual with God for mercy, than the babbling of the hypocrite, or the ignorant, careless, unbelieving, sleepy prayers of the negligent, will either not care how he prayeth, or whether he prayeth at all or not. Though our persons and prayers have nothing that is meritorious with God, in point of commutative justice, nor as is co-ordinate with the merits of Christ, yet have they conditions without which God will not accept them, and are meritorious in subordination to the merit of Christ, in point of paternal governing justice according to the covenant of grace; as an obedient child deserveth more love, and praise, and reward from his father than the disobedient: as the ancient fathers commonly used the word merit.*

Quest. XXXIII. How must that person and prayer be qualified that shall be accepted of God?

Ans. There are several degrees of God's acceptance. I. That which is but from common grace, may be accepted as better than none at all. II. That which hath a promise of some success, especially as to pardon and salvation, must be, 1. From a penitent, believing, holy person. 2. It must proceed from true desire, and be sincere; and have renewed faith and repentance in some measure. 3. It must be put up in confidence on the merit and intercession of Christ. 4. It must be only for things lawful. 5. And to a lawful end. III. That which is extraordinarily accepted and successful, must be extraordinary in all these respects; in the person's holiness, and in renewed faith and fervent importunity, and holy love.

Tit. 3. Special Directions for Family Prayer.

Direct. 1. Let it be done rather by the master of

the family himself than any other, if he be competently able, though others be more able; but if he be utterly unfit, let it rather be done by another than not at all; and by such an one as is most acceptable to the rest, and like to do most good.

Direct. II. Let prayer be suited to the case of those that join in it, and to the condition of the family; and not a few general words spoken by rote, that serve all times and persons alike.

Direct. III. Let it neither be so short as to end before their hearts can be warm and their wants expressed (as if you had an unwilling task to slubber over, and would fain have done); nor yet so tedious as to make it an ungrateful burden to the family.

Direct. IV. Let not the coldness and dullness of the speaker rock the family asleep; but keep awake your own heart, that you may keep the rest awake, and force them to attention.

Direct. V. Pray at such hours as the family may be least distracted, sleepy, tired, or out of the way.

Direct. VI. Let other duties concur, as oft as may be, to assist in prayer: as reading, and singing psalms.

Direct. VII. Do all with the greatest reverence of God that possibly you can; not seeming reverence, but real; that so more of God than of man may appear in every word you speak.

Direct. VIII. The more the hearers are concerned in it, the more regard you must have to the fitness of your expressions; for before others, words must be regarded, lest they be scandalized, and God and prayer be dishonoured. And if you cannot do it competently without, use a well-composed form.

Direct. IX. Let not family prayer be used at the time of public prayer in the church, nor preferred before it, but prefer public prayer, though the manner were more imperfect than your own.

Direct. X. Teach your children and servants how to pray themselves, that they may not be prayerless when they come among those that cannot pray. John and Christ taught their disciples to pray.

Tit. 4. Special Directions for Secret Prayer.

Direct. I. Let it be in as secret a place as conveniently you can; that you may not be disturbed. Let it be done so that others may not be witnesses of it, if you can avoid it; and yet take it not for your duty, to keep it unknown that you pray secretly at all: for that will be a snare and scandal to them.

Direct. II. Let your voice be suited to your own help and benefit, if none else hear you. If it be needful to the orderly proceeding of your own thoughts, or to the warming of your own affections, you may use a voice; but if others be within hearing, it is very unfit.

Direct. III. In secret let the matter of your prayers be that which is most peculiarly your own concernment, or those secret things that are not fit for public prayer, or are there passed by; yet never forgetting the highest interest of Christ, and the gospel, and the world and church.

Direct. IV. Be less solicitous about words in secret than with others, and lay out your care about the heart; for that is it that God most esteemeth in your prayers.

Direct. V. Do not through carnal unwillingness grow into a neglect of secret prayer, when you have time; nor yet do you superstitiously tie yourselves to just so long time, whether you are fit, or at leisure from greater duties, or not. But be the longer when you are most fit and vacant, and the shorter when

* See Mr. Mayo's Directions on this case.

* See my "Confession" of this at large.

you are not. To give way to every carnal backwardness, is the sin on one side; and to resolve to spend so long time, when you do but tire yourselves, and sleep, or business, or distemper maketh it a lifeless thing, is a sin on the other side. Avoid them both.

Direct. VI. A melancholy person who is unfit for much solitariness and heart-searchings, must be much shorter, if not also seldomer in secret prayers, than other christians that are capable of bearing it: and they must, instead of that which they cannot do, be the more in that which they can do; as in joining with others, and in shorter ejaculations, besides other duties; but not abating their piety in the main upon any pretence of curing melancholy.

CHAPTER XXIV.

BRIEF DIRECTIONS FOR FAMILIES, ABOUT THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

OMITTING those things which concern the public administration of this sacrament, (for the reasons before intimated part ii.) I shall here only give you some brief directions for your private duty herein.

Direct. I. Understand well the proper ends to which this sacrament was instituted by Christ; and take heed that you use it not to ends for which it never was appointed. The true ends are these: 1. To be a solemn commemoration of the death and passion of Jesus Christ, to keep it, as it were, in the eye of the church, in his bodily absence till he come, 1 Cor. xi. 24—26. 2. To be a solemn renewing of the holy covenant which was first entered in baptism, between Christ and the receiver; and in that covenant it is, on Christ's part, a solemn delivery of himself first, and with himself the benefits of pardon, reconciliation, adoption, and right to life eternal. And on man's part, it is our solemn acceptance of Christ with his benefits, upon his terms, and a delivering up of ourselves to him, as his redeemed ones, even to the Father as our reconciled Father, and to the Son as our Lord and Saviour, and to the Holy Spirit as our Sanctifier, with professed thankfulness for so great a benefit. 3. It is appointed to be a lively objective means, by which the Spirit of Christ should work to stir up, and exercise, and increase the repentance, faith, desire, love, hope, joy, thankfulness, and new obedience of believers; by a lively representation of the evil of sin, the infinite love of God in Christ, the firmness of the covenant or promise, the greatness and sureness of the mercy given, and the blessedness purchased and promised to us, and the great obligations that are laid upon us.^a And that herein believers might be solemnly called out to the most serious exercise of all these graces, and might be provoked and assisted to stir up themselves to this communion with God in Christ, and to pray for more as through a sacrificed Christ.^b 4. It is appointed to be the solemn profession of believers, of their faith, and love, and gratitude, and obedience to God the Father, Son, and Holy Ghost,

^a Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; Heb. ix. 15—18; 1 Cor. x. 16, 24; John vi. 32, 35, 51, 58.

^b 1 Cor. xi. 27—29, 31; x. 16, 17, 21; xi. 25, 26; vi. 14; Acts ii. 42, 46; xx. 7.

^c Rom. vi. 9; 1 Cor. xv. 3; 2 Cor. v. 14, 15; Heb. ix. 16; x. 12, 16; ix. 24.

^d Non absque probatione et examine panem illum præbendum esse neque novis neque veteribus Christianis. Quod

and of continuing firm in the christian religion. And a badge of the church before the world. 5. And it is appointed to be a sign and means of the unity, love, and communion of saints, and their readiness to communicate to each other.

The false, mistaken ends which you must avoid are these: 1. You must not, with the papists, think that the end of it is to turn bread into no bread, and wine into no wine, and to make them really the true body and blood of Jesus Christ. For if sense (which telleth all men that it is still bread and wine) be not to be believed, then we cannot believe that ever there was a gospel, or an apostle, or a pope, or a man, or any thing in the world. And the apostle expressly calleth it bread three times, in three verses together, after the consecration, 1 Cor. xi. 26—28. And he telleth us, that the use of it is (not to make the Lord's body really present, but) "to show the Lord's death till he come;" that is, as a visible representing and commemorating sign, to be instead of his bodily presence till he come.

2. Nor must you with the papists use this sacrament to sacrifice Christ again really unto the Father, to propitiate him for the quick and dead, and ease souls in purgatory, and deliver them out of it. For Christ having died once dieth no more, and without killing him there is no sacrificing him. By once offering up himself, he hath perfected for ever them that are sanctified, and now there remaineth no more sacrifice for sin: having finished the sacrificing work on earth, he is now passed into the heavens, to appear before God for his redeemed ones.^c

3. Nor is it any better than odious impiety to receive the sacrament, to confirm some confederacies or oaths of secrecy, for rebellions or other unlawful designs; as the powder-plotters in England did.

4. Nor is it any other than impious profanation of these sacred mysteries, for the priest to constrain or suffer notoriously ignorant and ungodly persons to receive them;^d either to make themselves believe that they are indeed the children of God, or to be a means which ungodly men should use to make them godly, or which infidels or impenitent persons must use to help them to repentance and faith in Christ. For though there is that in it which may become a means of their conversion, (as a thief that stealeth a Bible or sermon book, may be converted by it,) yet is it not to be used by the receiver to that end. For that were to tell God a lie, as the means of their conversion; for whosoever cometh to receive a sealed pardon, doth thereby profess repentance, as also by the words adjoined he must do; and whosoever taketh, and eateth, and drinketh the bread and wine, doth actually profess thereby, that he taketh and applieth Christ himself by faith: and therefore, if he do neither of these, he lieth openly to God: and lies and false covenants are not the appointed means of conversion. Not that the minister is a liar in his delivery of it: for he doth but conditionally seal and deliver God's covenant and benefits to the receiver, to be his, if he truly repent and believe: but the receiver himself lieth, if he do not actually repent and believe, as he there professeth to do.

5. Also it is an impious profanation of the sacrament, if any priest, for the love of filthy lucre, shall give it to those that ought not to receive it, that he

siquis est fornicator, aut ebriosus, aut idolis serviens, cum ejusmodi etiam communem cibum capere vetat apostolus, nedum cœlesti mensa communicare, saith a Jesuit, Acosta, l. vi. c. 10. And after, Neque enim ubi perspecta est superstitionis antiquæ aut ebriositatis, aut fœdæ consuetudinis macula, ad altare Indus debet admitti, nisi contraria opera illam manifeste et diligenter eluerint.—Christianis concedatur; sed Non-Christiano, dignis moribus subtrahatur. Pag. 549.

may have his fees or offerings; or, that the priest may have so much money that is bequeathed for saying a mass for such or such a soul.

6. And it is an odious profanation of the sacrament, to use it as a league or bond of faction, to gather persons into the party, and tie them fast to it, that they may depend upon the priest, and his faction and interest may thereby be strengthened, and he may seem to have many followers.

7. And it is a dangerous abuse of it, to receive it, that you may be pardoned, or sanctified, or saved, barely by the work done, or by the outward exercise alone. As if God were there obliged to give you grace, while you strive not with your own hearts, to stir them up to love, or desire, or faith, or obedience, by the means that are before you; or, as if God would pardon and save you for eating so much bread and drinking so much wine, when the canon biddeth you; or, as if the sacrament conveyed grace, like as charms are supposed to work, by saying over so many words.

8. Lastly, It is no appointed end of this sacrament, that the receiver thereby profess himself certain of the sincerity of his own repentance and faith (for it is not managed on the ground of such certainty only by the receiver; much less by the minister that delivereth it). But only he professeth, that as far as he can discern by observing his own heart, he is truly willing to have Christ and his benefits, on the terms that they are offered; and that he doth consent to the covenant which he is there to renew. Think not therefore that the sacrament is instituted for any of these (mistaken) ends.

Direct. II. Distinctly understand the parts of the sacrament, that you may distinctly use them, and not do you know not what. This sacrament containeth these three parts. 1. The consecration of the bread and wine, which maketh it the representative body and blood of Christ. 2. The representation and commemoration of the sacrifice of Christ. 3. The communion: or, communication by Christ, and reception by the people.

1. In the consecration, the church doth first offer the creatures of bread and wine, to be accepted of God, to this sacred use. And God accepteth them, and blesseth them to this use; which he signifieth both by the words of his own institution, and by the action of his ministers, and their benediction. They being the agents of God to the people in this accepting and blessing, as they are the agents of the people to God, in offering or dedicating the creatures to this use.

This consecration having a special respect to God the Father, in it we acknowledge his three grand relations. 1. That he is the Creator, and so the Owner of all the creatures; for we offer them to him as his own. 2. That he is our righteous Governor, whose law it was that Adam and we have broken, and who required satisfaction, and hath received the sacrifice and atonement, and hath dispensed with the strict and proper execution of that law, and will rule us hereafter by the law of grace. 3. That he is our Father or Benefactor, who hath freely given us a Redeemer, and the covenant of grace, whose love and favour we have forfeited by sin, but desire and hope to be reconciled by Christ.

As Christ himself was incarnate and true Christ, before he was sacrificed to God, and was sacrificed to God before that sacrifice be communicated for life and nourishment to souls; so in the sacrament,

* John iii. 5; 1 Cor. xii. 12, 13; xv. 45; Gal. iii. 14; iv. 6; Eph. ii. 22.

† Quinam autem indigni, ineptive sint, quibus Angelorum

consecration must first make the creature to be the flesh and blood of Christ representative; and then the sacrificing of that flesh and blood must be represented and commemorated; and then the sacrificed flesh and blood communicated to the receivers for their spiritual life.

II. The commemoration chiefly (but not only) respecteth God the Son. For he hath ordained, that these consecrated representations should in their manner and measure, supply the room of his bodily presence, while his body is in heaven; and that thus, as it were, in effigy, in representation, he might be still crucified before the church's eyes; and they might be affected, as if they had seen him on the cross. And that by faith and prayer, they might, as it were, offer him up to God; that is, might show the Father that sacrifice, once made for sin, in which they trust, and for which it is that they expect all the acceptance of their persons with God, and hope for audience, when they beg for mercy, and offer up prayer or praises to him.

III. In the communication, though the sacrament have respect to the Father, as the principal Giver, and to the Son, as both the Gift and Giver, yet hath it a special respect to the Holy Ghost, as being that Spirit given in the flesh and blood, which quickeneth souls; without which, the flesh will profit nothing; and whose operations must convey and apply Christ's saving benefits to us, John vi. 63; vii. 39.*

These three being the parts of the sacrament in whole, as comprehending that sacred action and participation which is essential to it; the material parts, called the relate and correlate, are, 1. Substantial and qualitative. 2. Active and passive. 1. The first, are the bread and wine as signs, and the body and blood of Christ, with his graces and benefits, as the things signified and given. 2. The second, are the actions of breaking, pouring out, and delivering on the minister's part, (after the consecration,) and the taking, eating, and drinking, by the receivers as the sign. And the thing signified is the crucifying or sacrificing of Christ, and the delivering himself with his benefits to the believer, and the receiver's thankful accepting and using the said gift. To these add the relative form, and the ends, and you have the definition of this sacrament. Of which see more in my "Universal Concord," p. 46, &c.

Direct. III. Look upon the minister as the agent or officer of Christ, who is commissioned by him to seal and deliver to you the covenant and its benefits: and take the bread and wine, as if you heard Christ himself saying to you, Take my body and blood, and the pardon and grace which is thereby purchased. It is a great help in the application, to have mercy and pardon brought us by the hand of a commissioned officer of Christ.

Direct. IV. In your preparation beforehand, take heed of these two extremes: 1. That you come not profanely and carelessly, with common hearts, as to a common work.† For God will be sanctified in them that draw near him, Lev. x. 3; and they that eat and drink unworthily, not discerning the Lord's body from common bread, but eating as if it were a common meal, do eat death to themselves, instead of life. 2. Take heed lest your mistakes of the nature of this sacrament, should possess you with such fears of unworthy receiving, and the following dangers, as may quite discompose and unfit your souls for the joyful exercises of faith, and love, and praise, and thanksgiving, to which you are invited. Many

panis præbetur, sacerdotum ipso audita confessione, ceterisque perspectis judicium esto. Acosta, lib. vi. c. 10. pag. 549.

that are scrupulous of receiving it in any save a feasting gesture, are too little careful and scrupulous of receiving it in any save a feasting frame of mind.

The first extreme is caused by profaneness and negligence, or by gross ignorance of the nature of the sacramental work. The latter extreme is frequently caused as followeth: 1. By setting this sacrament at a greater distance from other parts of God's worship, than there is cause; so that the excess of reverence doth overwhelm the minds of some with terrors. 2. By studying more the terrible words of eating and drinking damnation to themselves, if they do it unworthily, than all the expressions of love and mercy, which that blessed feast is furnished with. So that when the views of infinite love should ravish them, they are studying wrath and vengeance to terrify them, as if they came to Moses, and not to Christ. 3. By not understanding what maketh a receiver worthy or unworthy, but taking their unwilling infirmities for condemning unworthiness. 4. By receiving it so seldom, as to make it strange to them, and increase their fear, whereas if it were administered every Lord's day, as it was in the primitive churches, it would better acquaint them with it, and cure that fear that cometh from strangeness. 5. By imagining, that none that want assurance of their own sincerity can receive in faith. 6. By contracting an ill habit of mistaken religiousness, placing it all in poring on themselves and mourning for their corruptions, and not in studying the love of God in Christ, and living in the daily praises of his name, and joyful thanksgiving for his exceeding mercies. 7. And if, besides all these, the body contract a weak or timorous, melancholy distemper, it will leave the mind capable of almost nothing, but fear and trouble, even in the sweetest works. From many such cases it cometh to pass, that the sacrament of the Lord's supper is become more terrible and uncomfortable to abundance of such distempered christians, than any other ordinance of God; and that which should most comfort them, doth trouble them most.

Quest. I. But is not this sacrament more holy and dreadful, and should it not have more preparation, than other parts of worship?

Ans. For the degree, indeed, it should have very careful preparation: and we cannot well compare it with other parts of worship; as praise, thanksgiving, covenanting with God, prayer, &c. because that all these other parts are here comprised and performed. But doubtless, God must also be sanctified in all his other worship, and his name must not be taken in vain. And when this sacrament was received every Lord's day, and often in the week besides, christians were supposed to live continually in a state of general preparation, and not to be so far from a due particular preparation, as many poor christians think they are.

Quest. II. How often should the sacrament be now administered, that it neither grow into contempt nor strangeness?

Ans. Ordinarily in well disciplined churches it should be still every Lord's day: for, 1. We have no reason to prove, that the apostles' example and appointment in this case, was proper to those times, any more than that praise and thanksgiving daily is proper to them; and we may as well deny the obligation of other institutions, or apostolical orders, as that. 2. It is a part of the settled order for the Lord's-day worship; and omitting it, maimeth and altereth the worship of the day; and occasioneth the omission of the thanksgiving and praise, and lively commemorations of Christ, which should be then most performed; and so christians by use, grow

habituated to sadness, and a mourning, melancholy religion, and grow unacquainted with much of the worship and spirit of the gospel. 3. Hereby the papists' lamentable corruptions of this ordinance have grown up, even by an excess of reverence and fear, which seldom receiving doth increase, till they are come to worship bread as their God. 4. By seldom communicating, men are seduced to think all proper communion of churches lieth in that sacrament, and to be more profanely bold in abusing many other parts of worship. 5. There are better means (by teaching and discipline) to keep the sacrament from contempt, than the omitting or displacing of it. 6. Every Lord's day is no oftener than christians need it. 7. The frequency will teach them to live prepared, and not only to make much ado once a month or quarter, when the same work is neglected all the year besides: even as one that liveth in continual expectation of death, will live in continual preparation; when he that expecteth it but in some grievous sickness, will then be frightened into some seeming preparations, which are not the habit of his soul, but laid by again when the disease is over.

2. But yet I must add, that in some undisciplined churches, and upon some occasions, it may be longer omitted or seldomer used: no duty is a duty at all times; and therefore extraordinary cases may raise such impediments, as may hinder us a long time from this, and many other privileges. But the ordinary faultiness of our imperfect hearts, that are apt to grow customary and dull, is no good reason why it should be seldom; any more than why other special duties of worship and church communion should be seldom. Read well the epistles of Paul to the Corinthians, and you will find that they were then as bad as the true christians are now, and that even in this sacrament they were very culpable; and yet Paul seeketh not to cure them by their seldomer communicating.

Quest. III. Are all the members of the visible church to be admitted to this sacrament, or communicate?

Ans. All are not to seek it, or to take it, because many may know their own unfitness, when the church or pastors know it not; but all that come and seek it, are to be admitted by the pastors, except such children, idiots, ignorant persons, or heretics, as know not what they are to receive and do, and such as are notoriously wicked or scandalous, and have not manifested their repentance. But then it is presupposed, that none should be numbered with the adult members of the church, but those that have personally owned their baptismal covenant, by a credible profession of true christianity.

Quest. IV. May a man that hath knowledge, and civility, and common gifts, come and take this sacrament, if he know that he is yet void of true repentance, and other saving grace?

Ans. No; for he then knoweth himself to be one that is incapable of it in his present state.

Quest. V. May an ungodly man receive this sacrament, who knoweth not himself to be ungodly?

Ans. No; for he ought to know it, and his sinful ignorance of his own condition, will not make his sin to be his duty, nor excuse his other faults before God.

Quest. VI. Must a sincere christian receive, that is uncertain of his sincerity, and in continual doubting?

Ans. Two preparations are necessary to this sacrament: the general preparation, which is a state of grace, and this the doubting christian hath; and the particular preparation, which consisteth in his present actual fitness; and all the question is of this. And to know this, you must further distinguish, be-

tween immediate duty and more remote, and between the degrees of doubtfulness in christians. 1. The nearest immediate duty of the doubting christian is, to use the means to have his doubts resolved, till he know his case, and then his next duty is, to receive the sacrament; and both these still remain his duty, to be performed in this order: and if he say, I cannot be resolved, when I have done my best; yet certainly it is some sin of his own that keepeth him in the dark, and hindereth his assurance; and therefore duty ceaseth not to be duty. The law of Christ still obligeth him, both to get assurance, and to receive; and the want both of the knowledge of his state, and of receiving the sacrament, are his continual sin, if he lie in it never so long through these scruples, though it be an infirmity that God will not condemn him for. (For he is supposed to be in a state of grace.) But you will say, What if still he cannot be resolved whether he have true faith and repentance, or not? what should he do while he is in doubt? I answer, it is one thing to ask, what is his duty in this case? and another thing to ask, which is the smaller or less dangerous sin? Still his duty is both to get the knowledge of his heart, and to communicate: but while he sinneth (through infirmity) in failing of the first, were he better also omit the other or not? To be well resolved of that, you must discern, 1. Whether his judgment of himself do rather incline to think and hope that he is sincere in his repentance and faith, or that he is not. 2. And whether the consequents are like to be good or bad to him. If his hopes that he is sincere, be as great or greater than his fears of the contrary, then there is no such ill consequent to be feared as may hinder his communicating; but it is his best way to do it, and wait on God in the use of his ordinance. But if the persuasion of his gracelessness be greater than the hopes of his sincerity, then he must observe how he is like to be affected, if he do communicate. If he find that it is like to clear up his mind, and increase his hopes by the actuating of his grace, he is yet best to go: but if he find that his heart is like to be overwhelmed with horror, and sunk into despair, by running into the supposed guilt of unworthy receiving, then it will be worse to do it, than to omit it. Many such fearful christians I have known, that are fain many years to absent themselves from the sacrament; because if they should receive it while they are persuaded of their utter unworthiness, they would be swallowed up of desperation, and think that they had taken their own damnation (as the twenty-fifth article of the church of England saith the unworthy receivers do). So that the chief sin of such a doubting receiver, is not that he receiveth, though he doubt; for doubting will not excuse us for the sinful omission of a duty (no more of this than of prayer or thanksgiving): but only prudence requireth such a one to forbear that, which through his own distemper would be a means of his despair and ruin; as that physic or food, how good soever, is not to be taken, which would kill the taker: God's ordinances are not appointed for our destruction, but for our edification; and so must be used as tendeth thereunto. Yet to those christians, who are in this case, and dare not communicate, I must put this question, How dare you so long refuse it? He that consenteth to the covenant, may boldly come and signify his consent, and receive the sealed covenant of God; for consent is your preparation, or the necessary condition of your right: if you consent not, you refuse all the mercy of the covenant. And dare you live in such a state? Suppose a pardon be offered to a condemned thief, but so, that if he after cast it in the dirt, or turn traitor, he shall die a sorer death; will

he rather choose to die than take it, and say, I am afraid I shall abuse it? To refuse God's covenant is certain death; but to consent is your preparation and your life.

Quest. VII. But what if superiors compel such a christian to communicate, or else they will excommunicate and imprison him; what then should he choose?

Ans. If he could do it without his own soul's hurt, he should obey them (supposing that it is nothing but that which in itself is good that they command him).^s But they have their power to edification, and not to destruction, and he must value his soul above his body; and therefore it is past question, that it is a smaller hurt to be excommunicated, and lie and die in prison, than to cast his soul into despair, by doing that which he thinketh is a grievous sin, and would be his damnation. But all means must be used to cure the mistake of his own understanding.

Quest. VIII. Is not the case of a hypocrite that knoweth not himself to be a hypocrite, and of a sincere christian that knoweth not himself to be sincere, all one as to communicating; when both are equally in doubt?

Ans. No: for being and seeing are things that must be distinguished. The one hath grace in being, though he see it not; and therefore hath a right to the blessings of the covenant; and therefore at once remaineth obliged both to discern his title, and to come and take it: and therefore if he come doubtfully, his sin is not that he receiveth, but in the manner of receiving, that he doth it doubtfully; and therefore it will be a greater sin not to receive at all, unless in the last mentioned case, wherein the consequents are like to be worse to him. But the other hath no true repentance, or faith, or love in being; and therefore hath no right to the blessings of the covenant; and therefore, at present, is obliged to discern that he is graceless, and to repent of it: and it is not his sin that he doubteth of his title, but that he demandeth and taketh what he hath no title to; and therefore it is a greater sin in him to take it, than to delay in order to his recovery and preparation. Yea, even in point of comfort, there is some disparity: for though the true christian hath far greater terrors than hypocrites, when he taketh himself to be an unworthy receiver, (as being more sensible and regardful of the weight of the matter,) yet usually, in the midst of all his fears, there are some secret testimonies in his heart of the love of God, which are a cordial of hope that keep him from sinking into despair, and have more life and power in them, than all the hypocrite's false persuasions of his own sincerity.

Quest. IX. Wherein lieth the sin of a hypocrite, and ungodly person, if he do receive?

Ans. His sin is, 1. In lying and hypocrisy; in that he professeth to repent unfeignedly of his sin, and to be resolved for a holy life, and to believe in Christ, and to accept him on his covenant terms, and to give up himself to God, as his Father, his Saviour, and his Sanctifier, and to forsake the flesh, the world, and the devil; when, indeed, he never did any of this, but secretly abhorreth it at his heart, and will not be persuaded to it: and so all this profession, and his very covenanting itself, and his receiving, as it is a professing-covenanting sign, is nothing but a very lie. And what it is to lie to the Holy Ghost, the case of Ananias and Sapphira telleth us. 2. It is usurpation to come and lay claim to those benefits, which he hath no title to. 3. It is a profanation of

these holy mysteries, to be thus used; and it is a taking of God's name in vain, who is a jealous God, and will be sanctified of all that draw near unto him.^a 4. And it is a wrong to the church of God, and the communion of saints, and the honour of the christian religion, that such ungodly hypocrites intrude as members: as it is to the king's army, when the enemies' spies creep in amongst them; or to his marriage-feast to have a guest in rags, Matt. xxii. 11, 12.

Object. But it is no lie, because they think they say true in their profession.

Ans. That is through their sinful negligence and self-deceit: and he is a liar that speaks a falsehood, which he may and ought to know to be a falsehood, though he do not know it. There is a liar in rashness and negligence, as well as of set purpose.

Quest. X. Doth all unworthy receiving make a man liable to damnation? Or, what worthiness is it that is so threatened?

Ans. There are three sorts of unworthiness, (or unfitness,) and three sorts of judgment answerably to be feared. 1. There is the utter unworthiness of an infidel, or impenitent, ungodly hypocrite. And damnation to hell fire, is the punishment that such must expect, if conversion prevent it not. 2. There is an unworthiness through some great and scandalous crime, which a regenerate person falleth into; and this should stop him from the sacrament for a time, till he have repented and cast away his sin. And if he come before he rise from his fall by a particular repentance, (as the Corinthians that sinned in the very use of the sacrament itself,) they may expect some notable temporal judgment at the present;^b and if repentance did not prevent it, they might fear eternal punishment. 3. There is that measure of unworthiness which consisteth in the ordinary infirmities of a saint; and this should not at all deter them from the sacrament, because it is accompanied with a greater worthiness; yea, though their weakness appear in the time and manner of their receiving: but yet ordinary corrections may follow these ordinary infirmities. (The grosser abuse of the sacrament itself, I join under the second rank.)

Quest. XI. What is the particular preparation needful to a fit communicant?

Ans. This bringeth me up to the next direction.

Direct. V. Let your preparation to this sacrament consist of these particulars following. 1. In your duty with your own consciences and hearts. 2. In your duty towards God. 3. And in your duty towards your neighbour.

1. Your duty with your hearts consisteth in these particulars. 1. That you do your best in the close examination of your hearts about your states, and the sincerity of your faith, repentance, and obedience; to know whether your hearts are true to God, in the covenant which you are to renew and seal.

Which may be done by these inquiries, and discerned by these signs: (1.) Whether you truly loathe yourselves for all the sins of your hearts and lives, and are a greater offence and burden to yourselves, because of your imperfections and corruptions, than all the world besides is, Ezek. vi. 9; xx. 43; xxxvi. 31; Rom. vii. 24. (2.) Whether you have no sin but what you are truly desirous to know; and no known sin, but what you are truly desirous to be rid of; and so desirous, as that you had rather be perfectly freed from sin, than from any affliction in the world, Rom. vii. 18, 22, 24; viii. 18. (3.) Whether you love the searching and reforming light, even the most searching

parts of the word of God, and the most searching books, and searching sermons, that by them you may be brought to know yourselves, in order to your settled peace and reformation, John iii. 19—21.

(4.) Whether you truly love that degree of holiness in others which you have not yet attained yourselves, and love Christ in his children, with such an unfeigned love, as will cause you to relieve them according to your abilities, and suffer for their sakes, when it is your duty, 1 John iii. 14, 16; 1 Pet. i. 22; iii. 8; James ii. 12—15; Matt. xxv. 40, &c. (5.) Whether you can truly say, that there is no degree of holiness so high, but you desire it, and had rather be perfect in the love of God, and the obedience of his will, than have all the riches and pleasures of this world, Rom. vii. 18, 21, 24; Psal. cxix. 5; Matt. v. 6. And had rather be one of the holiest saints, than of the most renowned, prosperous princes upon earth, Psal. xv. 4; xvi. 2; Psal. lxxxiv. 10; lxxv. 4. (6.) Whether you have so far laid up your treasure and your hopes in heaven, as that you are resolved to take that only for your portion; and that the hopes of heaven, and interest of your souls, hath the pre-eminence in your hearts against all that stands in competition with it, Col. iii. 1, 3, 4; Matt. vi. 20, 21. (7.) Whether the chiefest care of your hearts, and endeavour of your lives, be to serve and please God, and to enjoy him for ever, rather than for any worldly thing, Matt. vi. 23; John v. 26; 2 Cor. v. 1, 6—9. (8.) Whether it be your daily desire and endeavour to mortify the flesh, and master its rebellious opposition to the Spirit; and you so far prevail, as not to live, and walk, and be led by the flesh, but that the course and drift of your life is spiritual, Rom. viii. 1, 6—10, 13; Gal. v. 17, 21, 22. (9.) Whether the world, and all its honour, wealth, and pleasure appear to you so small and contemptible a thing, as that you esteem it as dung, and nothing in comparison of Christ, and the love of God and glory? and are resolved, that you will rather let go all, than your part in Christ? and, which useth to carry it in the time of trial, in your deliberate choice? Phil. iii. 7—9, 13, 14, 18—20; 1 John ii. 15; Luke xiv. 26, 30, 33; Matt. xiii. 19, 21. (10.) Whether you are resolved upon a course of holiness and obedience, and to use those means which God doth make known to you, to be the way to please him, and to subdue your corruption; and yet feeling the frailties of your hearts, and the burden of your sins, do trust in Christ as your righteousness before God, and in the Holy Ghost, whose grace alone can illuminate, sanctify, and confirm you, Acts xi. 23; Psal. cxix. 57, 63, 69, 106; 1 Cor. i. 30; Rom. viii. 9; John xv. 5; 2 Cor. xii. 9. By these signs you may safely try your states.

2. When this is done, you are also to try the strength and measure of your grace; that you may perceive your weakness, and know for what help you should seek to Christ. And to find out what inward corruptions and sinful inclinations are yet strongest in you, that you may know what to lament, and to ask forgiveness of, and help against. My book called "Directions for weak Christians," will give you fuller advice in this.

3. You are also to take a strict account of your lives; and to look over your dealings with God and men, in secret and in public, especially of late, since the last renewal of your covenant with God; and to hear what God and conscience have to say about your sins, and all their aggravations, Psal. cxxxix. 23; 1 Cor. xi. 28.

4. And you must labour to get your hearts af-

^a Commandment ii. & iii.; Lev. x. 2, 3.

^b 1 Cor. xi. 28, 29.

^c Vide Synod Dortdract. suffrag. Theol. Brit. in Artic. 5.

^d Psal. iv. 4—6.

fectured with your condition, as you do discover it; to be humbled for what is sinful, and to be desirous of help against your weakness, and thankful for the grace which you discern.

5. Lastly, you must consider of all the work that you are to do, and all the mercies which you are going to receive, and what graces are necessary to all this, and how they must be used; and accordingly look up all those graces, and prepare them for the exercise to which they are to be called out. I shall name you the particulars anon.

II. Your duty towards God in your preparation for this sacrament, is, 1. To cast down yourselves before him in humble, penitent confession, and lamentation of all the sins which you discover; and to beg his pardon in secret, before you come to have it publicly sealed and delivered. 2. To look up to him with that thankfulness, love, and joy, as becomes one that is going to receive so great a mercy from him; and humbly to beg that grace which may prepare you, and quicken you to and in the work.

III. Your duty towards others in this your preparation, is, 1. To forgive those that have done you wrong, and to confess your fault to those whom you have wronged, and ask them forgiveness, and make them amends and restitution so far as is in your power; and to be reconciled to those with whom you are fallen out; and to see that you love your neighbours as yourselves, Matt. v. 23—26, 44; Jam. v. 16. 2. That you seek advice of your pastors, or some fit persons, in cases that are too hard for yourselves to resolve, and where you need their special help. 3. That you lovingly admonish them that you know do intend to communicate unworthily, and to come thither in their ungodliness, and gross sin unrepented of: that you show not such hatred of your brother, as to suffer sin upon him, Lev. xix. 17; but tell him his faults, as Christ hath directed you, Matt. xviii. 15—17. And do your parts to promote Christ's discipline, and keep pure the church. See 1 Cor. v. throughout.

Direct. VI. When you come to the holy communion, let not the over-scrupulous regard of the person of the minister, or the company, or the imperfections of the ministration, disturb your meditations, nor call away your minds from the high and serious employment of the day. Hypocrites who place their religion in bodily exercises, have taught many weak christians to take up unnecessary scruples, and to turn their eye and observation too much to things without them.

Quest. But should we have no regard to the due celebration of these sacred mysteries, and to the minister, and communicants, and manner of administration?

Ans. Yes: you should have so much regard to them, 1. As to see that nothing be amiss through your default, which is in your power to amend. 2. And that you join not in the committing of any known sin. But, 1. Take not every sin of another for your sin, and think not that you are guilty of that in others, which you cannot amend; or, that you must forsake the church and worship of God, for these corruptions which you are not guilty of, or deny your own mercies, because others usurp them or abuse them. 2. If you suspect any thing imposed upon you to be sinful to you, try it before you come thither; and leave not your minds open to disturbance, when they should be wholly employed with Christ.

^m Gildas de Excid. Britt. speaketh thus to the better sort of pastors then: *Quis perorans est consilium malignantium? et cum impiis non sedit? Quis eorum salutari in arca hoc est,*

Quest. 1. May we lawfully receive this sacrament from an ungodly and unworthy minister? *May we receive from an unworthy minister?*

Ans. Whoever you may lawfully commit the guidance of your souls to, as your pastor, you may lawfully receive the sacrament from, yea, and in some cases from some others: for in case you come into a church that you are no member of, you may lawfully join in communion with that church, for that present, as a stranger, though they have a pastor so faulty, as you might not lawfully commit the ordinary conduct of your soul to. For it is their fault, and not yours, that they chose no better; and (in some cases) such a fault as will not warrant you to avoid communion with them. But you may not receive, if you know it, from a heretic, that teacheth any error against the essence of christianity. 2. Nor from a man so utterly ignorant of the christian faith or duty, or so utterly unable to teach it to others, as to be notoriously incapable of the ministry. 3. Nor from a man professedly ungodly, or that setteth himself to preach down godliness itself. These you must never own as ministers of Christ, that are utterly incapable of it. But see that you take none for such that are not such. And there are three sorts more, which you may not receive from, when you have your choice, nor take them for your pastors: but in case of necessity imposed on you by others, it is lawful, and your duty. And that is, 1. Usurpers that make themselves your pastors without a lawful call, and perhaps do forcibly thrust out the lawful pastors of the church. 2. Weak, ignorant, cold, and lifeless preachers, that are tolerable in case of necessity, but not to be compared with worthier men. 3. Ministers of scandalous, vicious lives. It is a sin in you to prefer any one of these before a better, and to choose them when you have your choice; but it is a sin on the other side, if you rather submit not to one of these, than be quite without, and have none at all. You own not their faults in such a case, by submitting to their ministry.

Quest. 2. May we communicate with unworthy persons, or in an undisciplined church?

Ans. You must here distinguish if you will not err:—and that, 1. Between persons so unworthy as to be no christians, and those that are culpable, scandalous christians. 2. Between a few members, and the whole society, or the denominating part. 3. Between sin professed and owned, and sin disowned by a seeming penitence. 4. And between a case of liberty, when I have my choice of a better society; and a case of necessity, when I must communicate with the worsor society, or with none: and so I answer,

1. You ought not to communicate at all in this sacrament with a society that profeseth not christianity, if the whole body, or denominating part, be such: that is, 1. With such as never made profession of christianity at all. 2. Or have apostatized from it. 3. Or that openly own any heresy inconsistent with the essential faith or duty of a christian. 4. Or that are notoriously ignorant what christianity is.

2. It is the duty of the pastors and governors of the church, to keep away notorious, scandalous offenders, till they show repentance; and the people's duty to assist them by private reproof, and informing the church when there is cause. Therefore, if it be through the neglect of your duty, that the church is corrupted and undisciplined, the sin is yours, whether you receive with them or not.

nunc ecclesia, nullum Deo adversantem, ut Noe diluvii tempore, non admittit? ut perspicue monstraretur non nisi innocuos vel penitentes egregios, in dominica domo esse debere.

3. If you rather choose a corrupted, undisciplined church to communicate with, when you have your choice of a better, *ceteris paribus*, it is your fault.

But on the contrary, it is not your sin, but your duty, to communicate with that church which hath a true pastor, and where the denominating part of the members are capable of church communion, though there may some infidels, or heathens, or incapable persons violently intrude, or scandalous persons are admitted through the neglect of discipline; in case you have not your choice to hold personal communion with a better church, and in case also you be not guilty of the corruption, but by seasonable and modest professing your dissent, do clear yourself of the guilt of such intrusion and corruption. For here the reasons and ends of a lawful separation are removed; because it tendeth not to God's honour, or their reformation, or your benefit; for all these are more crossed by holding communion with no church, than with such a corrupted church. And this is to be preferred before none, as much as a better before this.

Quest. III. But what if I cannot communicate unless I conform to an imposed gesture, as kneeling or sitting?

Ans. 1. For sitting or standing, no doubt it is lawful in itself: for else authority were not to be obeyed, if they should command it; and else the church had sinned in forbearing kneeling in the act of receiving, so many hundred years after Christ; as is plain they did, by the canons of general councils (Nic. i. and Trull.) that universally forbade to adore kneeling, any Lord's day in the year, and any week day between Easter and Whitsuntide; and by the fathers, Tertullian, Epiphanius, &c. that make this an apostolic or universal tradition. 2. And for kneeling, I never yet heard any thing to prove it unlawful; if there be any thing, it must be either some word of God, or the nature of the ordinance, which is supposed to be contradicted.* But, 1. There is no word of God for any gesture, nor against any gesture: Christ's example can never be proved to be intended to oblige us more in this, than in many other circumstances that are confessed not obligatory; as that he delivered it but to ministers, and but to a family, to twelve, and after supper, and on a Thursday night, and in an upper room, &c.: and his gesture was not such a sitting as ours. 2. And for the nature of the ordinance, it is mixed: and if it be lawful to take a pardon from the king upon our knees, I know not what can make it unlawful to take a sealed pardon from Christ (by his ambassador) upon our knees.

Quest. IV. But what if I cannot receive it, but according to the administration of the Common Prayer-book, or some other imposed form of prayer? Is it lawful so to take it?

Ans. If it be unlawful to receive it when it is administered with the Common Prayer-book, it is either, 1. Because it is a form of prayer. 2. Or because that form hath some forbidden matter in it. 3. Or because that form is imposed. 4. Or because it is imposed to some evil end and consequent. 1. That it is not unlawful, because a form, is proved before, and indeed needs no proof with any that is judicious. 2. Nor yet for any evil in this particular form; for in this part the Common Prayer is generally approved. 3. Nor yet, because it is imposed: for a command maketh not that unlawful to us, which is lawful before; but it maketh many things lawful and duties, that else would have been unlawful accidentally. 4. And the intentions of the

commanders we have little to do with; and for the consequents they must be weighed on both sides; and the consequents of our refusal will not be found light.

In the general, I must here tell all the people of God, in the bitter sorrow of my soul, that at last it is time for them to discern that temptation, that hath in all ages of the church almost, made this sacrament of our union to be the grand occasion or instrument of our divisions; and that true humility, and acquaintance with ourselves, and sincere love to Christ and one another, would show some men, that it was but their pride, and prejudice, and ignorance, that made them think so heinously of other men's manner of worship; and that on all sides among true christians, the manner of their worship is not so odious, as prejudice, and faction, and partiality representeth it; and that God accepteth that which they reject. And they should see how the devil hath undone the common people by this means; by teaching them every one to expect salvation for being of that party which he taketh to be the right church, and for worshipping in that manner which he and his party thinketh best: and so wonderful a thing is prejudice, that every party by this is brought to account that ridiculous and vile, which the other party accounteth best.

Quest. V. But what if my conscience be not satisfied, but I am still in doubt, must I not forbear? Seeing "he that doubteth is condemned if he eat, because he eateth not in faith; for whatsoever is not of faith is sin," Rom. xiv. 23.

Ans. The apostle there speaketh not of eating in the sacrament, but of eating meats which he doubteth of whether they are lawful, but is sure that it is lawful to forbear them. And in case of doubting about things indifferent, the surer side is to forbear them, because there may be sin in doing; but there can be none on the other side, in forbearing. But in case of duties, your doubting will not disoblige you; else men might give over praying, and hearing God's word, and believing, and obeying their rulers, and maintaining their families, when they are but blind enough to doubt of it. 2. Your erring conscience is not a law-maker, and cannot make it your duty to obey it: for God is your King, and the office of conscience is to discern his law, and urge you to obedience, and not to make you laws of its own; so that if it speak falsely, it doth not oblige you, but deceive you; it doth only *ligare*, or insnare you, but not *obligare*, or make a sin a duty: it casteth you into a necessity of sinning more or less, till you relinquish the error; but in the case of such duties as these, it is a sin to do them with a doubting conscience, but (ordinarily) it is a greater sin to forbear.

Object. But some divines write, that conscience being God's officer, when it erreth, God himself doth bind me by it to follow that error, and the evil which it requireth becometh my duty.

Ans. A dangerous error, tending to the subversion of souls and kingdoms, and highly dishonourable to God. God hath made it your duty to know his will, and do it; and if you ignorantly mistake him, will you lay the blame on him, and draw him into participation of your sin, when he forbiddeth you both the error and the sin? And doth he at once forbid and command the same thing? At that very moment, God is so far from obliging you to follow your error, that he still obligeth you to lay it by, and do the contrary. If you say, you cannot, I answer, your impotency is a sinful impotency; and you can use the means, in which his grace can help you: and he will not change his law, nor make you kings and rulers of yourselves instead of him, because you are ignorant or impotent.

* Mr. Paybodie's book, I think unanswerable.

Direct. VII. In the time of the administration, go along with the minister throughout the work, and keep your hearts close to Jesus Christ, in the exercise of all those graces which are suited to the several parts of the administration. Think not that all the work must be the minister's: it should be a busy day with you, and your hearts should be taken up with as much diligence, as your hands be in your common labour; but not in a toilsome, weary diligence, but in such delightful business as becometh the guests of the God of heaven, at so sweet a feast, and in the receiving of such unvaluable gifts.

Here I should distinctly show you, I. What graces they be that you must there exercise. II. What there is objectively presented before you in the sacrament, to exercise all these graces. III. At what seasons in the administration each of these inward works are to be done.

I. The graces to be exercised are these (besides that holy fear and reverence common to all worship): 1. A humble sense of the odiousness of sin, and of our undone condition as in ourselves, and a displeasure against ourselves, and loathing of ourselves, and melting repentance for the sins we have committed; as against our Creator, and as against the love and mercy of a Redeemer, and against the Holy Spirit of grace. 2. A hungering and thirsting desire after the Lord Jesus, and his grace, and the favour of God and communion with him, which are there represented and offered to the soul. 3. A lively faith in our Redeemer, his death, resurrection, and intercession; and a trusting our miserable souls upon him, as our sufficient Saviour and help; and a hearty acceptance of him and his benefits upon his offered terms. 4. A joy and gladness in the sense of that unspeakable mercy which is here offered us. 5. A thankful heart towards him from whom we do receive it. 6. A fervent love to him that by such love doth seek our love. 7. A triumphant hope of life eternal, which is purchased for us, and sealed to us. 8. A willingness and resolution to deny ourselves, and all this world, and suffer for him that hath suffered for our redemption. 9. A love to our brethren, our neighbours, and our enemies, with a readiness to relieve them, and to forgive them when they do us wrong. 10. And a firm resolution for future obedience, to our Creator, and Redeemer, and Sanctifier, according to our covenant.

II. In the naming of these graces, I have named their objects, which you should observe as distinctly as you can, that they may be operative. 1. To help your humiliation and repentance, you bring thither a loaden, miserable soul, to receive a pardon and relief; and you see before you the sacrificed Son of God, who made his soul an offering for sin, and became a curse for us to save us who were accursed. 2. To draw out your desires, you have the most excellent gifts and the most needful mercies presented to you that this world is capable of; even the pardon of sin, the love of God, the Spirit of grace, and the hopes of glory, and Christ himself with whom all this is given. 3. To exercise your faith, you have Christ here first represented as crucified before your eyes; and then, with his benefits, freely given you, and offered to your acceptance, with a command that you refuse him not. 4. To exercise your delight and gladness, you have this Saviour and this salvation tendered to you; and all that your souls can well desire set before you. 5. To exercise your thankfulness, what could do more than so great a gift, so dearly purchased, so surely sealed, and so freely offered? 6. To exercise your love to God in Christ, you have the fullest manifestation of his attractive love, even offered to your eyes, and taste,

and heart, that a soul on earth can reasonably expect; in such wonderful condescension, that the greatness and strangeness of it surpasseth a natural man's belief. 7. To exercise your hopes of life eternal, you have the price of it here set before you; you have the gift of it here sealed to you; and you have that Saviour represented to you in his suffering, who is now there reigning, that you may remember him as expectants of his glorious coming to judge the world, and glorify you with himself. 8. To exercise your self-denial and resolution for suffering, and contempt of the world and fleshly pleasures, you have before you both the greatest example and obligation, that ever could be offered to the world; when you see and receive a crucified Christ, that so strangely denied himself for you, and set so little by the world and flesh. 9. To exercise your love to brethren, yea, and enemies, you have his example before your eyes, that loved you to the death when you were enemies; and you have his holy servants before your eyes, who are amiable in him through the workings of his Spirit, and on whom he will have you show your love to himself. 10. And to excite your resolution for future obedience, you see his double title to the government of you, as Creator and as Redeemer; and you feel the obligations of mercy and gratitude; and you are to renew a covenant with him to that end; even openly where all the church are witnesses. So that you see here are powerful objects before you to draw out all these graces, and that they are all but such as the work requireth you then to exercise.

III. But that you may be the readier when it cometh to practice, I shall as it were lead you by the hand, through all the parts of the administration, and tell you when and how to exercise every grace; and those that are to be joined together I shall take together, that needless distinctness do not trouble you.

1. When you are called up and going to the table of the Lord, exercise your humility, desire, and thankfulness, and say in your hearts, "What! Lord, dost thou call such a wretch as I? What! me, that have so oft despised thy mercy, and wilfully offended thee, and preferred the filth of this world, and the pleasures of the flesh before thee? Alas, it is thy wrath in hell that is my due: but if love will choose such an unworthy guest, and mercy will be honoured upon such sin and misery, I come, Lord, at thy call: I gladly come: let thy will be done; and let that mercy which inviteth me, make me acceptable, and graciously entertain me; and let me not come without the wedding garment, nor unreverently rush on holy things, nor turn thy mercies to my bane."

2. When the minister is confessing sin, prostrate your very souls in the sense of your unworthiness, and let your particular sins be in your eye, with their heinous aggravations. The whole need not the physician, but the sick. But here I need not put words into your mouths or minds, because the minister goeth before you, and your hearts must concur with his confessions, and put in also the secret sins which he omitteth.

3. When you look on the bread and wine which is provided and offered for this holy use, remember that it is the Creator of all things, on whom you live, whose laws you did offend; and say in your hearts, "O Lord, how great is my offence! who have broken the laws of him that made me, and on whom the whole creation doth depend! I had my being from thee, and my daily bread; and should I have requited thee with disobedience? Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

4. When the words of the institution are read, and the bread and wine are solemnly consecrated, by separating them to that sacred use, and the acceptance and blessing of God is desired, admire the mercy that prepared us a Redeemer, and say, "O God, how wonderful is thy wisdom and thy love! How strangely dost thou glorify thy mercy over those sins that gave thee advantage to glorify thy justice! Even thou our God whom we have offended, hast out of thy own treasury satisfied thy own justice, and given us a Saviour by such a miracle of wisdom, love, and condescension, as men or angels shall never be able fully to comprehend; so didst thou love the sinful world, as to give thy Son, that whosoever believeth on him, should not perish, but have everlasting life. O thou that hast prepared us so full a remedy, and so precious a gift, sanctify these creatures to be the representative body and blood of Christ, and prepare my heart for so great a gift, and so high, and holy, and honourable a work."

5. When you behold the consecrated bread and wine, discern the Lord's body, and reverence it as the representative body and blood of Jesus Christ; and take heed of profaning it, by looking on it as common bread and wine: though it be not transubstantiate, but still is very bread and wine in its natural being, yet it is Christ's body and blood in representation and effect. Look on it as the consecrated bread of life, which with the quickening Spirit must nourish you to life eternal.

6. When you see the breaking of the bread, and the pouring out of the wine, let repentance, and love, and desire, and thankfulness, thus work within you: "O wondrous love! O hateful sin! How merciful, Lord, hast thou been to sinners! and how cruel have we been to ourselves and thee! Could love stoop lower? Could God be merciful at a dearer rate? Could my sin have done a more horrid deed, than put to death the Son of God? How small a matter hath tempted me to that, which must cost so dear before it was forgiven! How dear paid my Saviour for that which I might have avoided at a very cheap rate! At how low a price have I valued his blood, when I have sinned and sinned again for nothing! This is my doing! My sins were the thorns, the nails, the spear! Can a murderer of Christ be a small offender? O dreadful justice! It was I and such other sinners that deserved to bear the punishment, who were guilty of the sin; and to have been fuel for the unquenchable flames for ever. O precious sacrifice! O hateful sin! O gracious Saviour! How can man's dull and narrow heart be duly affected with such transcendent things? or heaven make its due impression upon an inch of flesh? Shall I ever again have a dull apprehension of such love? or ever have a favourable thought of sin? or ever have a fearless thought of justice? O break or melt this hardened heart, that it may be somewhat conformed to my crucified Lord! The tears of love and true repentance are easier than the flames from which I am redeemed. O hide me in these wounds, and wash me in this precious blood! This is the sacrifice in which I trust; this is the righteousness by which I must be justified, and saved from the curse of thy violated law! As thou hast accepted this, O Father, for the world, upon the cross, behold it still on the behalf of sinners; and hear his blood that crieth unto thee for mercy to the miserable, and pardon us, and accept us as thy reconciled children, for the sake of this crucified Christ alone! We can offer thee no other sacrifice for sin; and we need no other."

7. When the minister applieth himself to God by prayer, for the efficacy of this sacrament, that in it he will give us Christ and his benefits, and pardon,

and justify us, and accept us as his reconciled children, join heartily and earnestly in these requests, as one that knoweth the need and worth of such a mercy.

8. When the minister delivereth you the consecrated bread and wine, look upon him as the messenger of Christ, and hear him as if Christ by him said to you, "Take this my broken body and blood, and feed on it to everlasting life; and take with it my sealed covenant, and therein the sealed testimony of my love, and the sealed pardon of your sins, and a sealed gift of life eternal; so be it, you unfeignedly consent unto my covenant, and give up yourselves to me as my redeemed ones." Even as in delivering the possession of house or lands, the deliverer giveth a key, and a twig, and a turf, and saith, "I deliver you this house, and I deliver you this land;" so doth the minister by Christ's authority deliver you Christ, and pardon, and title to eternal life. Here is an image of a sacrificed Christ of God's own appointing, which you may lawfully use; and more than an image; even an investing instrument, by which these highest mercies are solemnly delivered to you in the name of Christ. Let your hearts therefore say with joy and thankfulness, with faith and love, "O matchless bounty of the eternal God! what a gift is this! and unto what unworthy sinners! And will God stoop so low to man? and come so near him? and thus reconcile his worthless enemies? Will he freely pardon all that I have done? and take me into his family and love, and feed me with the flesh and blood of Christ? I believe; Lord, help mine unbelief. I humbly and thankfully accept thy gifts! Open thou my heart, that I may yet more joyfully and thankfully accept them. Seeing God will glorify his love and mercy by such incomprehensible gifts as these, behold, Lord, a wretch that needeth all this mercy! And seeing it is the offer of thy grace and covenant, my soul doth gladly take thee for my God and Father, for my Saviour and my Sanctifier. And here I give up myself unto thee, as thy created, redeemed, and (I hope) regenerate one; as thy own, thy subject, and thy child, to be saved and sanctified by thee, to be beloved by thee, and to love thee to everlasting. O seal up this covenant and pardon, by thy Spirit, which thou sealest and deliverest to me in thy sacrament; that without reserve I may be entirely and for ever thine!"

9. When you see the communicants receiving with you, let your very hearts be united to the saints in love, and say, "How goodly are thy tents, O Jacob! How amiable is the family of the Lord! How good and pleasant is the unity of brethren! How dear to me are the precious members of my Lord! though they have yet all their spots and weaknesses, which he pardoneth, and so must we. My goodness, O Lord, extendeth not unto thee; but unto thy saints, the excellent ones on earth, in whom is my delight. What portion of my estate thou requirest, I willingly give unto the poor, and if I have wronged any man, I am willing to restore it. And seeing thou hast loved me an enemy, and forgiven me so great a debt, I heartily forgive those that have done me wrong, and love my enemies. O keep me in thy family all my days, for a day in thy courts is better than a thousand, and the door-keepers in thy house are happier than the most prosperous of the wicked."

10. When the minister returneth thanks and praise to God, stir up your souls to the greatest alacrity; and suppose you saw the heavenly hosts of saints and angels praising the same God in the presence of his

• Numb. xxiv. 5; Psal. cxxxiii.; xv. 4; xvi. 2, 3; Luke xix. 8; Psal. lxxxiv. 10.

glory; and think with yourselves, that you belong to the same family and society as they, and are learning their work, and must shortly arrive at their perfection: strive therefore to imitate them in love and joy; and let your very souls be poured out in praises and thanksgiving. And when you have the next leisure for your private thoughts, (as when the minister is exhorting you to your duty,) exercise your love, and thanks, and faith, and hope, and self-denial, and resolution for future obedience, in some such breathings of your souls as these: "O my gracious God, thou hast surpassed all human comprehension in thy love! Is this thy usage of unworthy prodigals? I feared lest thy wrath as a consuming fire would have devoured such a guilty soul; and thou wouldst have charged upon me all my folly. But while I condemned myself, thou hast forgiven and justified me; and surprised me with the sweetest embraces of thy love! I see now that thy thoughts are above our thoughts, and thy ways above our ways, and thy love excelleth the love of man, even more than the heavens are above the earth. With how dear a price hast thou redeemed a wretch that deserved thy everlasting vengeance! with how precious and sweet a feast hast thou entertained me, who deserved to be cast out with the workers of iniquity! Shall I ever more slight such love as this? shall it not overcome my rebelliousness, and melt down my cold and hardened heart? shall I be saved from hell, and not be thankful? Angels are admiring these miracles of love; and shall not I admire them? Their love to us doth cause them to rejoice, while they stand by and see our heavenly feast; and should it not be sweeter to us that are the guests that feed upon it? My God, how dearly hast thou purchased my love! how strangely hast thou deserved and sought it! Nothing is so much my grief and shame, as that I can answer such love with no more fervent, fruitful love. Oh what an addition would it be to all this precious mercy, if thou wouldst give me a heart to answer these thine invitations, that thy love, thus poured out, might draw forth mine, and my soul might flame by its approaching unto these thy flames! and that love, drawn out by the sense of love, might be all my life! Oh that I could love thee as much as I would love thee! yea, as much as thou wouldst have me love thee! But this is too great a happiness for earth! But thou hast showed me the place where I may attain it! My Lord is there in full possession; who hath left me these pledges, till he come and fetch us to himself, and feast us there in our Master's joy. O blessed place! O happy company that see his glory, and are filled with the streams of those rivers of consolation! yea, happy we whom thou hast called from our dark and miserable state, and made us heirs of that felicity, and passengers to it, and expectants of it, under the conduct of so sure a guide! O then we shall love thee without these sinful pauses and defects, in another measure and in another manner than now we do; when thou shalt reveal and communicate thy attractive love, in another measure and manner than now! Till then, my God, I am devoted to thee; by right and covenant I am thine! My soul here beareth witness against myself, that my defects of love have no excuse: thou deservest all, if I had the love of all the saints in heaven and earth to give thee. What hath this world to do with my affections? And what is this sordid, corruptible flesh, that its desires and pleasures should call down my soul, and tempt it to neglect my God? What is there in all the sufferings that man can lay upon me, that I should not joyfully accept them for his sake, that hath redeemed me from hell, by such unmatched, voluntary sufferings?

Lord, seeing thou regardest, and so regardest so vile a worm, my heart, my tongue, my hand confess, that I am wholly thine. O let me live to none but thee, and to thy service, and thy saints on earth! And O let me no more return unto iniquity! nor venture on that sin that killed my Lord! And now thou hast chosen so low a dwelling, O be not strange to the heart that thou hast so freely chosen! O make it the daily residence of thy Spirit! Quicken it by thy grace; adorn it with thy gifts; employ it in thy love; delight it in its attendance on thee; refresh it with thy joys and the light of thy countenance; and destroy this carnality, selfishness, and unbelief: and let the world see that God will make a palace of the lowest heart, when he chooseth it for the place of his own abode."

Direct. VIII. When you come home review the mercy which you have received, and the duty which you have done, and the covenant you have made: and, 1. Betake yourselves to God in praise and prayer, for the perfecting of his work. And, 2. Take heed to your hearts that they grow not cold, and that worldly things, or diverting trifles, do not blot out the sacred impressions which Christ hath made, and that they cool not quickly into their former dull and sleepy frame. 3. And see that your lives be actuated by the grace that you have here received, that even they that you converse with may perceive that you have been with God. Especially when temptations would draw you again to sin; and when the injuries of friends or enemies would provoke you, and when you are called to testify your love to Christ, by any costly work or suffering; remember then what was so lately before your eyes, and upon your heart, and what you resolved on, and what a covenant you made with God. Yet judge not of the fruit of your receiving, so much by feeling, as by faith; for more is promised than you yet possess.

CHAPTER XXV.

DIRECTIONS FOR FEARFUL, TROUBLED CHRISTIANS, THAT ARE PERPLEXED WITH DOUBTS OF THEIR SINCERITY AND JUSTIFICATION.

HAVING directed families in the duties of their relations, and in the right worshipping of God, I shall speak something of the special duties of some christians, who in regard of their state of soul and body, have special need of help and counsel. As, 1. The doubting, troubled christian. 2. The declining, or backsliding christian. 3. The poor. 4. The aged. 5. The sick. 6. And those that are about the sick and dying. Though these might seem to belong rather to the first part,* yet because I would have those directions lie here together, which the several sorts of persons in families most need, I have chosen to reserve them rather to this place. The special duties of the strong, the rich, and the youthful and healthful, I omit, because I find the book grow big, and you may gather them from what is said before, on several such subjects. And the directions which I shall first give to doubting christians, shall be but a few brief memorials, because I have done that work already, in my "Directions or Method for Peace of Conscience and Spiritual Comfort;" and much is here said before, in the directions against melancholy and despair.

* See part i. chap. vii. tit. 10. Of despair.

Direct. I. Find out the special cause of your doubts and troubles, and bend most of your endeavours to remove that cause. The same cure will not serve for every doubting soul, no nor for every one that hath the very same doubts; for the causes may be various, though the doubts should be the same; and the doubts will be continued while the cause remaineth.

1. In some persons the chief cause is a timorous, weak, and passionate temper of body and mind; which in some (especially of the weaker sex) is so natural a disease, that there is no hope of a total cure; though yet we must direct and support such as well as we are able. These persons have so weak a head, and such powerful passions, that passion is their life; and according to passion they judge of themselves, and of all their duties. They are ordinarily very high or very low; full of joy, or sinking in despair; but usually fear is their predominant passion. And what an enemy to quietness and peace strong fears are, is easily observed in all that have them. Assuring evidence will not quiet such fearful minds, nor any reason satisfy them. The directions for these persons must be the same which I have before given against melancholy and despair. Especially that the preaching and books and means which they make use of, be rather such as tend to inform the judgment, and settle the will, and guide the life, than such as by the greatest fervency tend to awaken them to such passions or affections which they are unable to manage.

2. With others the cause of their troubles is melancholy, which I have long observed to be the commonest cause, with those godly people that remain in long and grievous doubts; where this is the cause, till it be removed, other remedies do but little; but of this I have spoken at large before.

3. In others the cause is a habit of discontent, and peevishness, and impatience; because of some wants or crosses in the world: because they have not what they would have, their minds grow ulcerated, like a body that is sick or sore, that carrieth about with them the pain and smart; and they are still complaining of the pain which they feel; but not of that which maketh the sore, and causeth the pain. The cure of these is either in pleasing them that they may have their will in all things, (as you rock children and give them that which they cry for to quiet them,) or rather to help to cure their impatience, and settle their minds against their childish, sinful discontents (of which before).

4. In others the cause is error or great ignorance about the tenor of the covenant of grace, and the redemption wrought by Jesus Christ, and the work of sanctification, and evidences thereof; they know not on what terms Christ dealeth with sinners in the pardoning of sin, nor what are the infallible signs of sanctification: it is sound teaching, and diligent learning, that must be the cure of these.

5. In others the cause is a careless life or frequent sinning, and keeping the wounds of conscience still bleeding; they are still fretting the sore, and will not suffer it to skin: either they live in railing and contention, or malice, or some secret lust, or fraud, or some way stretch and wrong their consciences; and God will not give his peace and comfort to them till they reform. It is a mercy that they are disquieted, and not given over to a seared conscience, which is past feeling.

6. In others the cause of their doubts is, placing their religion too much in humiliation, and in a continual poring on their hearts, and overlooking or neglecting the high and chiefest parts of religion, even the daily studies of the love of God, and the

riches of grace in Jesus Christ, and hereby stirring up the soul to love and delight in God. When they make this more of their religion and business, it will bring their souls into a sweeter relish.

7. In others the cause is, such weakness of parts, and confusion of thoughts, and darkness of mind, that they are not able to examine themselves, nor to know what is in them; when they ask themselves any question about their repentance or love to God, or any grace, they are fain to answer like strangers, and say, they cannot tell whether they do it or not. These persons must make more use than others of the judgment of some able, faithful guide.

8. But of all others, the commonest cause of uncertainty, is the weakness or littleness of grace: when it is so little as to be next to none at all, no wonder if it be hardly and seldom discerned: therefore,

Direct. II. Be not neglecters of self-examination, but labour for skill to manage aright so great a work; but yet let your care and diligence be much greater to get grace and use it, and increase it, than to try whether you have it already or not. For, in examination, when you have once taken a right course to be resolved, and yet are in doubt as much as before, your over-much poring upon these trying questions, will do you but little good, and make you but little the better, but the time and labour may be almost lost: whereas all the labour which you bestow in getting, and using, and increasing grace, is bestowed profitably to good purpose; and tendeth first to your safety and salvation, and next that, to your easier certainty and comfort. There is no such way in the world to be certain that you have grace, as to get so much as is easily discerned and will show itself, and to exercise it much that it may come forth into observation: when you have a strong belief you will easily be sure that you believe: when you have a fervent love to Christ and holiness, and to the word and ways and servants of God, you will easily be assured that you love them. When you strongly hate sin, and live in universal constant obedience, you will easily discern your repentance and obedience. But weak grace will have but weak assurance and little consolation.

Direct. III. Set yourselves with all your skill and diligence to destroy every sin of heart and life, and make it your principal care and business to do your duty, and please and honour God in your place, and to do all the good you can in the world: and trust God with your souls, as long as you wait upon him in his way. If you live in wilful sin and negligence, be not unwilling to be reprov'd and deliver'd! If you cherish your sensual, fleshly lusts, and set your hearts too eagerly on the world, or defend your unpeaceableness and passion, or neglect your own duty to God or man, and make no conscience of a true reformation, it is not any inquiries after signs of grace, that will help you to assurance. You may complain long enough before you have ease, while such a thorn is in your foot. Conscience must be better used before it will speak a word of sound, well-grounded peace to you. But when you set yourselves with all your care and skill to do your duties, and please your Lord, he will not let your labour be in vain: he will take care of your peace and comfort, while you take care of your duty: and in this way you may boldly trust him: only think not hardly and falsely of the goodness of that God whom you study to serve and please.

Direct. IV. Be sure whatever condition you are in, that you understand, and hold fast, and improve the general grounds of comfort, which are common to mankind, so far as they are made known to them:

and they are three, which are the foundation of all our comfort. 1. The goodness and mercifulness of God in his very nature. 2. The sufficiency of the satisfaction or sacrifice of Christ. 3. The universality, and freeness, and sureness of the covenant or promise of pardon and salvation to all, that by final impenitence and unbelief do not continue obstinately to reject it (or to all that unfeignedly repent and believe). (1.) Think not meanly and poorly of the infinite goodness of God; even to Moses he proclaimed his name at the second delivery of the law, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin," Exod. xxxiv. 6, 7. His mercy is over all his works; it is great and reacheth to the heavens; it is firm and endureth for ever; "and he hath pleasure in those that hope in his mercy," Psal. cxlvii. 11; c. 5; xxxiii. 18; lvii. 10; cviii. 4. (2.) Extenuate not the merits and sacrifice of Christ; but know that never man was damned for want of a Christ to die and be a sacrifice for his sin, but only for want of repentance and faith in him, John iii. 16. (3.) Deny not the universality of the conditional promise of pardon and salvation, to all that it is offered to, and will accept it on the offerer's terms. And if you do but feel these three foundations firm and stedfast under you, it will encourage every willing soul. The love of God was the cause of our redemption by Christ; redemption was the foundation of the promise or new covenant: and he that buildeth on this threefold foundation is safe.

Direct. V. When you come to try your particular title to the blessings of the covenant, be sure that you well understand the condition of the covenant; and look for the performance of that condition in yourselves, as the infallible evidence of your title: and know that the condition is nothing but an unfeigned consent unto the covenant; or such a belief of the gospel, as maketh you truly willing of all the mercies offered in the gospel, and of the duties required in order to those mercies; and that nothing depriveth any man that heareth the gospel of Christ, and pardon, and salvation, but obstinate unwillingness or refusal of the mercy, and the necessary annexed duties.^c Understand this well, and then peruse the covenant of grace (which is but to take God for your God and happiness, your Father, your Saviour, and your Sanctifier): and then ask your hearts, whether here be any thing that you are unwilling of; and unwilling of in a prevailing degree, when it is greater than your willingness: and if truly you are willing to be in covenant with your God, and Saviour, and Sanctifier upon these terms, know that your consent, or willingness, or acceptance of the mercy offered you, is your true performance of the condition of your title, and consequently the infallible evidence of your title; even as marriage consent is a title-condition to the person and privileges: and therefore if you find this, your doubts are answered; you have found as good an evidence as Scripture doth acquaint us with; and if this will not quiet and satisfy you, you understand not the business; nor is it reason or evidence that can satisfy you till you are better prepared to understand them. But if really you are unwilling, and will not consent to the terms of the covenant, then instead of doubting, be past doubt that you are yet unsanctified; and your work is presently to consider better of the terms and benefits, and of those unreasonable reasons that make you unwilling; till you

see that your happiness lieth upon the business, and that you have all the reason in the world to make you willing, and no true reason for the withholding of your consent; and when the light of these considerations hath prevailed for your consent, the match is made, and your evidence is sure.

Direct. VI. Judge not of your hearts and evidences upon every sudden glance or feeling, but upon a sober, deliberate examination, when your minds are in a clear, composed frame; and as then you find yourselves, record the judgment or discovery, and believe not every sudden, inconsiderate appearance, or passionate fear, against that record. Otherwise you will never be quiet or resolved; but carried up and down by present sense. The case is weighty, and not to be decided by a sudden aspect, nor by a scattered or a discomposed mind; if you call your unprovided or your distempered understandings suddenly to so great a work, no wonder if you are deceived. You must not judge of colours when your eye is blood-shotten, or when you look through a coloured glass, or when the object is far off. It is like casting up a long and difficult account, which must be done deliberately as a work of time; and when it is so done, and the sums subscribed, if afterwards you will question that account again, you must take as full a time to do it, and that when you are as calm and vacant as before, and not unsettle an exact account upon a sudden view, or a thought of some one particular. Thus must you trust to no examinations and decisions about the state of your souls, but those that in long and calm deliberation have brought it to an issue.

Direct. VII. And in doing this, neglect not to make use of the assistance of an able, faithful guide, so far as your own weakness makes it necessary. Your doubting sheweth that you are not sufficient to despatch it satisfactorily yourselves; the question then is, what help a wiser man can give you? Why, he can clearer open to you the true nature of grace, and the marks that are infallible, and the extent of the grace and tenor of the covenant; and he can help you how to trace your hearts, and observe the discoveries of good or evil in them; he can show you your mistakes, and help you in the application, and tell you much of his own and others' experiences; and he can pass a strong conjecture upon your own case in particular, if he be one that knoweth the course of your lives, and is intimately acquainted with you; for sin and grace are both expressive, operative things, like life, that ordinarily will stir, or fire, that will be seen: though their judgment cannot be infallible of you, and though for a while hypocrisy may hide you from the knowledge of another, yet *facta non diu*, &c. ordinarily nature will be seen, and that which is within you will show itself; so that your familiar acquaintance, that see your lives in private and in public, may pass a very strong conjecture at your state, whether you set yourselves indeed to please God in sincerity or no. Therefore, if possible, choose such a man to help you, as is, 1. Able; 2. Faithful; and 3. Well acquainted with you; and undervalue not his judgment.

Direct. VIII. When you cannot attain to a certainty of your case, undervalue not and neglect not the comforts which a bare probability may afford you. I know that a certainty in so weighty a case, should be earnestly desired, and endeavoured to the uttermost. But yet it is no small comfort which a likelihood or hopefulness may yield you. Husband and wife are uncertain every day, whether one of

^b Psalm ciii. 8, 11, 17; lxxxix. 2; lxxxvi. 5, 15; xav. 10; cxix. 64; cxxxviii. 8; cxxvi. 5.

^c For more particular marks, see those before mentioned in preparation for the sacrament.

them may kill the other; and yet they can live comfortably together, because it is an unlikely thing; and though it be possible, it is not much to be feared. All the comforts of christians dependeth not on their assurance; it is but few christians in the world that reach to clear assurance; for all the papists, Lutherans, and Arminians are without any certainty of their salvation; because they think it cannot be had; and all those Jansenists, or protestants that are of Augustine's judgment, are without assurance of salvation, though they may have assurance of their justification and sanctification; because their judgment is that the justified and sanctified (though not the elect) may fall away. And of those that hold the doctrine of perseverance, how few do we find, that can say, they are certain of their sincerity and salvation. Alas, not one of very many. And yet many thousands of these do live in some peace of conscience, and quietness, and comfort, in the hopefulness and probabilities to which they have attained.

Direct. IX. Resolve to be much in the great, delightful duties of thanksgiving and the praise of God; and to spend a considerable part (ordinarily) of all your prayers herein; especially to spend the Lord's day principally in these. And thus you will have three great advantages: 1. The very actings of love, and thanks, and joy, will help you to comfort in a nearer way, than arguments and self-examination will do; even in a way of feeling, as the fire maketh you warm. 2. The custom of exercising those sweetest graces, will habituate your souls to it, and in time wear out the sadder impression. 3. God will most own you in those highest duties.

Direct. X. Mark well how far your doubtings do help or hinder you in your sanctification. So far as they turn your heart from God, and from the love and sweetness of a holy life, and unfit you for thankfulness and cheerful obedience; so far you may be sure that Satan is gratified by them, and God displeased, and therefore they should be resisted: but so far as they keep you humble and obedient, and make you more tenderly afraid of sin, and quicken your desires of Christ and grace, so far God useth them for your benefit. And therefore be not too impatient under them, but wait on God in the use of his means, and he will give his comforts in the fittest season. Many a one hath sweet assurance at his death, or in his sufferings, for Christ when he needed it most, that was fain to live long before without it. Especially take care, 1. That you miss not of assurance through your own neglect. 2. And that your doubtings work no ill effects, in turning away your hearts from God, or discouraging you in his service; and then you may take them as a trial of your patience, and they will certainly have a happy end.

CHAPTER XXVI.

DIRECTIONS FOR DECLINING OR BACKSLIDING CHRISTIANS: AND ABOUT PERSEVERANCE.

THE case of backsliders is so terrible, and yet the mistakes of many christians so common in thinking unjustly that they are backsliders, that this subject must be handled with the greater care. And when I have first given some directions for the cure, I shall next give some to others for prevention, of so sad a state.

Direct. I. Understand well wherein backsliding doth consist, the sorts, and the degrees of it, that so you may the more certainly and exactly discern, whether it be indeed your case, or not. To this end, I shall here open to you, I. The several sorts of backsliders. II. The several steps or degrees of backsliding. III. The signs of it.

1. There are in general three sorts of backsliders. 1. Such as decline from the truth by the error of their understanding. 2. Such as turn from the goodness of God and holiness, by the corruption of their will and affections. 3. Such as turn from the obedience of God, and an upright conversation, by the sinfulness of their lives.

The first sort containeth in it, 1. Such as decline to infidelity from faith; and doubt of the truth of the word of God. 2. Such as decline only to error, about the meaning of the Scriptures, though they doubt not of the truth of them. This corrupted judgment will presently corrupt both heart and life.

The second sort (backsliders in heart) containeth, 1. Such as only lose their affections to good; their complacency and desire; and lose their averseness and zeal against sin. 2. And such as lose the very resolution of the will also, and grow unresolved what to do, if not resolved to do evil, and to omit that which is good.

The third sort (backsliders in life) comprehendeth, 1. Those that fall from duty, towards God or man. 2. And those that fall into positive sins, and turn to sensuality, in voluptuousness, worldliness, or pride.

II. 1. Backsliders in judgment, do sometimes fall by slow degrees, and sometimes suddenly at once. Those that fall by degrees, do some of them begin in the failing of the understanding; but most of them begin at the failing or falseness of the heart, and the corrupted will corrupteth the understanding.

1. Those that fall by degrees through the failing of the understanding, are those simple souls that never were well grounded in the truth: and some of them reason themselves into error or unbelief; and others of them (which is most usual) are led into it by the cunning and diligence of seducers. And for the degrees, they grow first to doubt of some arguments which formerly seemed valid to them; and then they doubt of the truth itself; or else they hear some argument from a seducer, which, through their own weakness, they are unable to answer; and then they yield to it, as thinking that it is right, because they see not what is to be said against it, and know not what others know to the contrary, nor how easily another can confute it. And when once they are brought into a suspicion of The method of falling into heresy or sects. one point, which they formerly held, they quickly suspect all the rest;

and grow into a suspicion and disaffection to the persons whom they did before most highly value. And then they grow into a high esteem of the persons and party that seduced them; and think that they that are wiser in one thing, are wiser in the rest: and so are prepared to receive all the errors which follow that one, which they first received. And next they embody with the sect that seduced them; and separate from the sober, united part of the church: and so they grow to a zealous importunity for the increase of their party, and to lose their charity to those that are against their way; and to corrupt their morals, in thinking all dishonesty lawful, which seemeth necessary to promote the interest of their sect, which they think is the interest of the truth and of God. And at last, it is like they will grow weary of that sect, and hearken to another, and another; till in the end, they come to one of

these periods; either to settle in popery, as the easiest religion; and being taken with their pretence of antiquity, stability, unity, and universality; or else to turn to atheism or infidelity, and take all religion for a mere deceit; or else if (they retained an honest heart in their former wanderings) God sheweth them their folly, and bringeth them back to unity and charity, and maketh them see the vanity of those reasonings which before seduced them, and which once they thought were some spiritual, celestial light. This is the common course of error; when the understanding is the most notable cause. But sometimes a deceiver prevaileth with them on a sudden, by such false appearances of truth which they are unable to confute. But still an ill-prepared, unfurnished mind is the chiefest cause.

(2.) But those whose judgments are conquered by the perverse inclination of their wills, are usually carnal, worldly hypocrites, who never conquered the fleshly mind and interest, nor overcame the world, nor ever were acquainted with the heavenly nature and life, nor with the power of divine love; and these having made a change of their profession, through the mere conviction of their understandings, and benefit of education or government, or the advantages of religion in the country where they live, without a renewed, holy heart, the bias of their hearts doth easily prevail against the light of their understandings; and because they would fain have those doctrines to be true, which save them from sufferings, or give them liberty for a fleshly, ambitious, worldly life, therefore they do by degrees prevail with their understandings to receive them.

2. Backsliders in heart do fall by divers degrees and means; for Satan's methods are not always the same. Some of them fall through the corruption of their judgments; for every error hath much influence on the heart. Some are tempted suddenly into some gross or sensual sin; and so the errors of their lives call away their hearts from God. Not but that some sin of the heart or will doth still go first, but yet the extraordinary declension and pravity of the heart, may sometimes be caused by the errors of the judgment, or the life. But sometimes the beginning and progress is almost observable in the appetite and will itself: and here the inclining to evil, (that is, to sensual or carnal good,) and the declining from true, spiritual good, do almost always go together. And it is most usually by this method, and by these degrees.

1. The devil usually beginneth with the fantasy and appetite, and representeth some worldly, fleshly thing, as very pleasant and desirable. 2. Next that, he causeth this complacency to entice the thoughts; so that they are much and oft in thinking on this pleasure. 3. Next that, the will is drawn into a liking of it, and he wisheth he might enjoy it (whether it be riches, or pleasant dwellings, or pleasant company, or pleasant meats or drinks, or fleshly accommodations, or apparel, or honour, or command, or ease, or lust, or sports and recreations, or whatever else). 4. Next that, the understanding is drawn into the design, and is casting and contriving how it may be obtained, and all lawful means are first considered of, that, if possible, the business might be accomplished without the hazard of the soul. Next to that, endeavours are used to that end, by such means as are supposed lawful, and the conscience quieted with the conceit of the harmlessness and security. 6. By this time the man is engaged in his carnal cause and course, and so the difficulty of returning is increased; and the inclination of the heart groweth stronger to the sensual pleasure than before. 7. And then he is drawn to prosecute his

design by any means, how sinful soever; if it be possible, making himself believe by some reasonings or other, that all is lawful still; or if the case be too palpable to be so cloaked, conscience, at last, is cast asleep, and seared, and stupified, that it may be silent under all; till either grace or vengeance awake the sinner, and make him amazed at his madness and stupidity. This is the most usual method of the heart's relapse to positive evil.

And by such degrees doth the heart decline from the love of God and goodness: as, 1. The thoughts are diverted to some carnal vanity that is over-loved; and the thoughts of God are seldom and shorter, than they were wont to be. 2. And at the same time, the thoughts of God do grow less serious and pleasing, and more dead and lifeless. 3. And then the means which should kindle love, are used with more dulness, and remissness, and indifference. 4. And then conscience being galled with the guilt of wilful omissions and commissions, (being acquainted with the fleshly designs of the heart,) doth raise a secret fear of God's displeasure. And this being not strong enough to restrain the man from sin, doth make his sin greater, and maketh him very backward to draw near to God, or seriously to think of him, or call upon him; and turneth love into terror and aversion. 5. And if God do not stop and recover the sinner, he will next grow quite weary of God, and out of love with a holy life, and change him for his worldly, fleshly pleasures. 6. And next that, he will entertain some infidel, or atheistical, or libertine doctrine, which may quiet him in his course of sin, by justifying it, and will conform his judgment to his heart. 7. And next that, he will hate God, and his ways, and servants, and turn a persecutor of them; till vengeance lay him in hell, where pain and desperation will increase his hatred; but his fleshly pleasure, and malicious persecution, shall be for ever at an end.

3. Backsliders in life and practice, do receive the first infection at the heart; and the life declineth no further than the heart declineth: but yet I distinguish this sort from the other, as the effect from the cause; and the rather, because some few do much decline in heart, that yet seem to keep much blamelessness of life in the eye of men: and it is usually done by these degrees.

(1.) In the man's backsliding into positive sin, (as sensuality or worldliness,) the heart being prepared as before. 1. The judgment doth reason more remissly against sin, than it did before; and the will doth oppose it with less resolution, and with greater faintness and indifference. 2. Then the sinner tasteth of the bait, and first draweth as near to sin as he dare, and embraceth the occasions and opportunities of sinning, while yet he thinketh to yield no further. And in this case, he is so long disputing with the tempter, and hearkening to him, and gazing on the bait, till at last he yieldeth; and having long been playing at the pit's brink, his violent lust or appetite doth thrust him in. 3. When he hath once sinned (against knowledge) he is troubled awhile, and this he taketh for true repentance: and when he is grown into some hope that the first sin is forgiven him, he is the bolder to venture on the like again; and thinketh, that the second may be as well forgiven as the first. 4. In the same order he falleth into it again and again, till it come to a custom. 5. And by this time he loveth it more, and wisheth it were lawful, and there were no danger by it. 6. And then he thinketh himself concerned to prove it lawful to quiet conscience, that it may not torment him; and therefore he gladly heareth what the justifiers of his

sin can say for it, and he maketh himself believe that the reasons are of weight. 7. And then he sinneth without remorse.

(2.) So in men's backsliding from the practice of religion: 1. The heart is alienated and undisciplined as aforesaid. 2. And then the life of the duty doth decay, and it dwindles towards a dead formality; like a body in a consumption, the vivid complexion, and strength, and activity decay. 3. Next this, he can frequently omit a duty, especially in secret where no man knoweth it; till by degrees he grow more seldom in it. 4. All this he taketh for a pardoned infirmity, which consisteth with a state of grace; and therefore he is little troubled about it. 5. Next this, he loseth all the life and comfort of religion, and misseth not any duty when he hath omitted it, but is glad that he escapeth it, and when it is at an end, as an ox is when he is out of the yoke. 6. Next, he beginneth to hearken to them that speak against so much ado in religion, as if it were a needless, unprofitable thing. 7. And if God forsake him, he next repenteth of his former diligence, and setteth himself, either in a dead course of such customary lip-service as doth cost him nothing, or else in utter worldliness and ungodliness, and perhaps at last in malignity and persecution.

III. Though the signs or symptoms of declining may be gathered from what is said already, I shall add some more. 1. You are declining when you grow bolder with sin, or with the occasions of it, and temptations to it, than you were in your more watchful state.* 2. When you make a small matter of those inward corruptions and infirmities, which once seemed grievous to you, and almost intolerable. 3. When you settle in a course of profession or religiousness, that putteth your flesh to little cost, in labour, reproach, or suffering from the ungodly, but leave out the hard and costly part, and seem to be very religious in the rest. 4. When you are quiet and contented in the daily, customary use of ordinances, though you find no profit or increase in grace by it, or communion with God. 5. When you grow strange to God and Jesus Christ, and have little converse with him in the Spirit; and your thoughts of him are few, and cold, and lifeless; and your religion lieth all in conversing with good men, and good books, and outward duties. 6. When you grow neglecters of your hearts, and strangers to them, and find little work about them from day to day, either in trying them, or watching them, or stirring them up, or mortifying their corruptions; but your business in religion is most abroad, and in outward exercises. 7. Yea, though your own hearts and duties be much of your care and thoughts, you are on the losing hand, if the wonders of love and grace in Christ have not more of your thoughts, or if you set not yourselves more to the study of a crucified and glorified Christ, than of your own disordered hearts. 8. All is not well with you, when spiritual helps and advantages are less relished and valued, and you grow more indifferent to the sermons, and prayers, and sacraments, which once you could not live without; and use them but as bare duties for necessity, and not as means, with any great hope of benefit and success. 9. When you grow too regardful of the eye of man, and too regardless of the eye of God; and are much more careful about the words and outside of your prayers and discourses, than the spirit and inward part and manner of them; and dress yourselves accurately when you appear abroad, as those that would seem very good to men, but go at home in the sordidest garb

* 1 Tim. i. 19.

of a cold and careless heart and life. 10. When you grow hottest about some controverted, smaller matters in religion, or studious of the interest of some private opinion and party which you have chosen, more than of the interest of the common truths and cause of Christ. 11. When in joining with others, you relish more the fineness of the speech, than the spirit, and weight, and excellency of the matter; and are impatient of hearing of the wholesomest truths, if the speaker manifest any personal infirmity in the delivery of them; and are weary and tired, if you be not drawn on with novelty, variety, or elegance of speech. 12. When you grow more indifferent for your company, and set less by the company of serious, godly christians than you did, and are almost as well pleased with common company and discourse. 13. When you grow more impatient of reproof for sin, and love not to be told of any thing in you that is amiss; but love those best that highest applaud you. 14. When the renewing of your repentance is grown a lifeless, cursory work; when in preparation for the Lord's day, or sacrament, or other occasions, you call yourselves to no considerable account, or make no greater a matter of the sins which you find on your account, than if you were almost reconciled to them. 15. When you grow more uncharitable and censorious to brethren that differ from you in tolerable points; and less tender of the names or welfare of others, and love not your neighbour as yourselves, and do not as you would be done by. 16. When you grow less compassionate to the ungodly world, and less regardful of the common interest of the universal church, and of Jesus Christ, throughout the earth, and grow more narrow, private spirited, and confine your care to yourselves, or to your party. 17. When the hopes of heaven, and the love of God, cannot content you, but you are thirsty after some worldly contentment, and grow eager in your desires, and the world groweth more sweet to you, and more amiable in your eyes. 18. When sense, and appetite, and fleshly pleasure are grown more powerful with you, and you make a great matter of them, and cannot deny them, without a great deal of striving and regret, as if you had done some great exploit, if you live not like a beast.* 19. When you are more proud and impatient, and are less able to bear disesteem, and slighting, and injuries from men, or poverty, or sufferings for Christ; and make a greater matter of your losses, or crosses, or wrongs, than becometh one that is dead to the flesh and to the world. 20. Lastly, when you had rather dwell on earth than be in heaven; and are more unwilling to think of death, or to prepare for it, and expect it, and are less in love with the coming of Christ, and are ready to say of this sinful life in flesh, it is good to be here. All these are signs of a declining state, though yet you are not come to apostasy.

But the signs of a mortal, damnable state indeed, are found in these following degrees: 1. When a man had rather have worldly prosperity, than the favour and fruition of God in heaven. 2. When the interest of the flesh can do more with him, than the interest of God and his soul, and doth more rule and dispose of his heart and life. 3. When he had rather live in sensuality, than in holiness; and had rather have leave to live as he list, than have a Christ and Holy Spirit to sanctify and cure him; or, at least, will not be cured on the terms proposed in the gospel. 4. When he loveth not the means that would recover him (as such). The nearer you come to this, the more dangerous is your case.

Signs of a graceless state.

* 1 Cor. vii. 31.

Dangerous signs of
impenitency.

And these following signs are therefore of a very dangerous signification. 1. When the pleasure of sinful prosperity and delights doth so far overtop the pleasures of holiness, that you are under trouble and weariness in holy duties, and at ease and merry when you have your sinful delights. 2. When no persuasion of a minister or friend, can bring you so thoroughly to repent of your open, scandalous sins, as to take shame to yourselves in a free confession of them, (even in the open assembly, if you are justly called to it), to condemn yourselves, and give warning to others, and glorify the most holy God: but you will not believe that any such disgraceful confession is your duty, because you will not do it. 3. When you cannot bring your hearts to a full resolution to let go your sin; but though conscience worry and condemn you for it, you do but slightly purpose hereafter to amend, but will not presently resolve. 4. When you will not be persuaded to consent to the necessary, effectual means of your recovery; as to abstain from the bait, and temptation, and occasion of sin. Many a drunkard hath told me, he was willing to be reformed; but when I have desired them then to consent to drink no wine or ale for so many months, and to keep out of the place, and to commit the government of themselves for so many months to their wives, or some other friend that liveth with them, and to drink nothing but what they give them; they would not consent to any of this, and so showed the hypocrisy of their professed willingness to amend. 5. When sin becometh easy, and the conscience groweth patient with it, and quiet under it. 6. When the judgment taketh part with it, and the tongue will plead for it, and justify or extenuate it, instead of repenting of it.

These are dangerous signs of an impenitent, unpardoned, miserable soul. And the man is in a dangerous way to this, 1. When he hath plunged himself into such engagements to sin that he cannot leave it, but it will cost him very dear: as it will be his shame to confess it, or his undoing in the world to forsake it, or a great deal of cost and labour must be lost, which his ambitious or covetous projects have cost him: it will be hard breaking over so great difficulties. 2. When God letteth him alone in sin, and prospereth him in it, or doth not much disturb him or afflict him. This also is a dangerous case.

By all this you may perceive, that those are no signs of a backsliding state, which some poor christians are afraid are such. As, 1. When poverty necessitateth them to lay out more of their time, and thoughts, and words about the labours of their callings, than some richer persons do. 2. When age or sickness causeth their memories to decay; so that they cannot remember a sermon so well as heretofore. 3. When age or sickness taketh off the quickness and vigour of their spirits; so that they have not the lively affections in prayer, or holy conference, or meditation, or reading, or hearing, as formerly they had. But (though they are as much as ever resolved for God, against sin and vanity, yet) they are colder and duller, and have less zeal, and fervency, and delight in holy exercises. 4. When age, or weakness, or melancholy, hath decayed or confounded their imaginations, and ravelled their thoughts, so that they cannot order them, and command them, as formerly they could. 5. And when age or melancholy hath weakened their parts and gifts; so that they are of slower understandings, and unabler in prayer, or preaching, or conference to express themselves than heretofore. All these are but bodily changes, and such hinderances of the soul as depend

thereon, and not to be taken for signs of a soul that declineth in holiness, and is less accepted of God.

Direct. II. When you know the marks of a backslider, come into the light, and be willing to know yourselves, whether this be your condition, or not, and do not foolishly cover your disease. Inquire whether it be with you as in former times, when the light of God did shine upon you, and you delighted in his ways: when you hated sin, and loved holiness; and were glad of the company of the heirs of life: when the word of God was pleasant to you; and when you poured out your souls to him in prayer and thanksgivings: when you were glad of the Lord's day, and were quickened and confirmed under the teaching and exhortation of his ministers: when you took worldly wealth and pleasures, as childish toys and fooleries, in comparison of the content of holy souls: when you hungered and thirsted after Christ and righteousness; and had rather have been in heaven to enjoy your God, and be free from sinning, than to enjoy all the pleasures and prosperity of this world. And when it was your daily business to prepare for death, and to live in expectation of the everlasting rest, which Christ hath promised. If this were once your case, inquire whether it be so still? or, what alterations are made upon your hearts and lives?

Direct. III. If you find yourselves in a backsliding case, by all means endeavour the awakening of your souls, by the serious consideration of the danger and misery of such a state. To which end I shall here set some such awakening thoughts before you (for security is your greatest danger).

1. Consider that to fall back from God, was the sin of the devils. "They are angels that kept not their first estate, but left their own habitations, and are now reserved in chains under darkness, to the judgment of the great day," Jude 6. And shall they entice you into their own condemnation?

2. It was the sin of our first parents Adam and Eve, to revolt from God, and lose their holiness. And is there any sin that we should more carefully avoid, than that which all the world hath so much suffered by? Every one of the creatures that you look on, and every pain and misery you feel, doth mind you of that sin, and call to you to take heed by the warning of your first parents, that you suffer not your hearts to be drawn from God.

3. It is a part of hell that you are choosing upon earth. "Depart from me, ye cursed," is the sentence on the damned, Matt. xxv. 41; vii. 23. And will you damn yourselves by departing from God, and that when he calleth you and obligeth you to him? To be separated from God, is one half of the misery of the damned.

4. You are drawing back towards the case that you were in, in the days of your unconverted state. And what a state of darkness, and folly, and delusion, and sin, and misery, was that! If it were good or tolerable, why turned you from it? and, why did you so lament it? and, why did you so earnestly cry out for deliverance? But if it were as bad as you then apprehended it to be, why do you again turn towards it? Would you be again in the case you were? Would you perish in it? Or, would you have all those heart-breaking and terrors to pass through again? May I not say to you, as Paul to the Galatians, "O foolish sinners! who hath bewitched you, that you are so soon turned back?" Gal. iii. 1-4. Who have seen that of sin, and of God, and of Christ, and of heaven, and of hell, as you have done?

5. Yea, it is a far more doleful state that you are drawing towards, than that which you were in be-

fore. For the guilt of an apostate is much greater than if he had never known the truth. And his recovery is more difficult, and of smaller hope: because he is "twice dead and plucked up by the root," Jude 12. "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire," 2 Pet. ii. 20—22. "For if we sin wilfully (by apostasy) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries," Heb. x. 26, 27. I know this speaketh only of total apostasy from Christ, (such being worthy "of far sorer punishment, than he that despiseth Moses's law," ver. 28, 29,) but it is a terrible thing to draw towards so desperate a state. A habit is easier introduced upon a negation than a privation; in him that never had it, than in him that hath totally lost it.

6. What abundance of experience do you sin against in your backsliding! You have had experience of the evil of sin, and of the smart of repentance, and of the deceitfulness of all that can be said for sinning; and of the goodness of God, and of the safety and sweetness of religion: and will you sin against so great experience? If your horse fall once into a quicksand, he will scarce be forced into it again; and will you be less wise?

7. What abundance of promises and covenants, which you have made to God, do you violate in your backsliding? How often in your fears, and dangers, and sicknesses, at sacraments and days of humiliation, have you bound yourselves afresh to God! And will you forget all these, and sin against them?

8. By what multitudes of mercies hath God obliged you! mercies before your repentance, and mercies that drew you to repent, and mercies since! How mercifully hath he kept you out of hell! How mercifully hath he borne with you in all your sins! and maintained you while you provoked him! and pardoned all that you have done against him (if you were truly penitent believers)! How mercifully hath he taught you, and sanctified you, and comforted you; and plentifully provided for you! And yet do you forsake him, and return to folly? For which of all his mercies is it, that you thus unworthily requite him? Can you remember how he hath dealt with you, and not be ashamed of your backslidings? Doth it not melt your heart to look back on his love, and to think of your ungrateful dealing?

9. Nay, what a multitude of present mercies dost thou run away from! Doth not thy conscience tell thee, that it is safer and better for thee to be true to Christ, than to return to sin? Wilt thou take thy leave of thy God, and thy Redeemer, and thy Comforter? Wilt thou quit thy title to pardon and protection, and all the promises of grace? Wilt thou bid farewell to all the comforts of a saint? Dost thou not tremble to think of such a day? Thou forsakest all these when thou forsakest God.

10. Yea, look before thee, man, and consider what greater things are promised thee, than yet thou ever didst enjoy. Christ is conducting thee to eternal

happiness in the sight of God. And wilt thou forsake thy Guide, and break away from him, and quit all thy hopes of everlasting life?

11. Consider for what it is, that thou art about to run so great a hazard? Is it not for some worldly gain or honour, or some fleshly pleasure, sport, or ease? And hast thou not known long ago what all these are? What have they done for thee? or what will they ever do? Can any thing in the world be more causeless and unreasonable, than thy forsaking God, and turning back from the way of holiness? Will the world or sin give more for thee, than God will? or be better to thee here and hereafter? What wouldst thou have in God, or in thy Saviour, that thou thinkest wanting in him? Is it any thing that the world can make up, which hath nothing in itself but what is from him? What wrong hath God, or his service, done thee, that thou shouldst now forsake him and turn back? For thy soul's sake, man, think of some reasonable answer to such questions, before thou venture thyself upon a course which thou hast found so bad and perilous heretofore! Let all the malice of earth or hell say the worst it can against God and holiness, it shall never justify thy revolt!

12. Consider what abundance of labour and suffering is all lost, if thou fall away from Christ. Is all thy hearing, and meditation, and prayer, come to this? Is all thy self-denial and sufferings for Christ and godliness come to this? Heb. x. 32—34, "Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; partly, while ye were made a gazing-stock both by reproaches and afflictions, and partly, whilst ye became companions of them that were so used.—Cast not away therefore your confidence, which hath great recompense of reward." You should have let Christ alone, if you would not follow him to the end: he is less foolish that sitteth still, than he that first tireth himself, and then turneth again. The idle beggar is not so foolish, as the husbandman that will plough and sow, and at last lose his crop for want of the labour to reap it, and carry it home. Shall all thy pains and sufferings be lost at last, for nothing?

13. God is not so forward to cast you off, who hath just cause; and why then should you be forward to turn from him? If he had, what had become of you long ago? Yea, what abundant occasion have you given him, when he never gave you any at all! Thy sins have testified and cried against thee! abused mercies have witnessed against thee! and yet he hath not cast thee off! Satan hath stood up before God to accuse thee, and glad he would be to see thee utterly forsaken of God, and yet he hath not utterly forsaken thee: even while thou art forsaking him, he is protecting and supporting thee, and providing for thee! Did he forsake thee when thou wast in sickness, want, and danger? If he had, thou hadst not now been here. And wilt thou begin and run away from him? What if Christ should offer thee a bill of divorce, and say, Seeing thou hast so little mind of me, or of my service, take thy course, and seek another master; I discharge thee from all thy relations to me, follow thy own way, and take what thou gettest by it. Would this be welcome tidings to thee? Or durst thou accept of it, and be gone?

14. If thou do turn back for the pleasures of the flesh, or the preferments or profits of the world, thou wilt have less pleasure in them now, than thou hadst heretofore, or than the unconverted have. For they that sin in the dark, do not know their danger, and therefore sin not with so much terror,

as thou wilt hereafter. Thou hast known the danger, thou hast confessed the folly; the reasons of God's word will never be forgotten, nor thy convictions ever totally blotted out: thou wilt be remembering the ancient kindnesses of Christ, and thy former purposes, and promises, and ways; and thou wilt be thinking both of the days that are past, and the days that are to come, and foreseeing thy terrible account: so that thou wilt sin in such terrors, that thou wilt have a taste of hell in the very exercise of thy sin, and be tormented before the time. And will the world and sin be worth the enjoying on such terms as these?⁴

15. Either thou hopest to recover from thy backsliding by a second repentance, or else thou purposest to go on. If thou shouldst be so happy as to be recovered, dost thou know with how much pain and terror it is like to be accomplished? When thou thinkest of thy backslidings, and what thou hast done in revolting after such convictions, and promises, and mercies, and experiences, thou wilt be very hardly kept from desperation. Thou wilt read such passages, as Heb. vi. 4—6; x. 26—29, with so much horror, that thou wilt hardly be persuaded that there is any hope: thou wilt be ready to think that thou hast sinned against the Holy Ghost, and that thou hast trampled under foot the blood of the covenant, and done despite to the Spirit of grace. And thou wilt think, that there is no being twice born again! Or, if thou be restored to life, thou wilt hardly ever be restored to thy comforts here; if thy backsliding should be very great. But indeed, the danger is exceeding great, lest thou never be recovered at all, if once thou be "twice dead, and plucked up by the roots," Jude 6; and lest God do finally forsake thee! And then how desperate will be thy case!

16. Is not the example of backsliders very terrible, which God hath set up for the warning of his servants, as monuments of his wrath? Luke xvii. 32, "Remember Lot's wife," saith Christ, to them that are about to lose their estates, or goods, or lives, by saving them! How frightful is the remembrance of a Cain, a Judas, a Saul, a Joash, 2 Chron. xxiv. 2, a Julian! How sad is it to hear but such a one as Spira, especially at his death, crying out of his backsliding in the horror of his soul! and to see such ready to make away with themselves!

17. Consider, that there is none that so much dishonoureth God as a backslider. Others are supposed to sin in ignorance; but you do by your lives as bad as speak such blasphemy as this against the Lord; as if you should say, I thought once that God had been the best master, and his servants the wisest and happiest men, and godliness the best and safest life; but now I have tried both, and I find by experience that the devil is a better master, and his servants are the happiest men, and the world and the flesh do give the truest contentment of the mind. This is the plain blasphemy of your lives. And bethink thee how God should bear with this!

18. There is none that so much hardeneth the wicked in his sin, and furthereth the damnation of souls, as the backslider. If you would but drive your sheep or cattle into a house, those that go in first, do draw the rest after them; but those that run out again, make all the rest afraid, and run away. One

apostate that hath been noted for religion, and afterwards turneth off again, doth discourage many that would come in: for he doth, as it were, say to them by his practice, Keep off, and meddle not with a religious life; for I have tried it, and found that a life of worldliness and fleshliness is better. And people will think with themselves, Such a man hath tried a religious life, and he hath forsaken it again; and therefore he had some reason for it, and knew what he did. "Woe to the world, because of offences! and woe to him, by whom the offence shall come!" Matt. xvii. 7; Luke xvii. 1. How dreadful a thing is it to think that men's souls should lie in hell, and you be the cause of it! "It were good for that man, that a millstone were hanged about his neck, and he were drowned in the depth of the sea," Matt. xviii. 6, 7; Luke xvii. 2.

19. There is none that are so great a terror to weak christians, as these backsliders. For they are thinking how far such went before they fell away; and those that think that true grace may be lost, are saying, Alas, how shall I stand, when such that were better and stronger than I have fallen away? And those that think that true grace cannot be lost, are as much perplexed, and say, How far may a hypocrite go, that after falleth away! How piously did this man live! How sorrowfully did he repent! How blamelessly did he walk! How fervently and constantly did he pray! How savourily did he speak! How charitably and usefully did he live! And I that come far short of him, as far as I can discern, can have no assurance that I am sincere, till I am sure that I go further than ever he did. Woe to thee, that thus perplexest the consciences of the weak, and hinderest the comforts of believers!

20. Thou art the greatest grief to the faithful ministers of Christ. Thou canst not conceive what a wound it giveth to the heart and comforts of a minister, when he hath taken a great deal of pains for thy conversion, and after that rejoiced when he saw thee come to the flock of Christ; and after that, laboured many a year to build thee up, and suffered many a frown from the ungodly, for thy sake; to see all his labour at last come to nought, and all his glorying of thee turned to his shame, and all his hopes of thee disappointed! I tell thee, this is more doleful to his heart, than any outward loss or cross that could have befallen him: it is not persecution that is his greatest grief, as long as it hindereth not the good of souls: it is such as thou that are his sorest persecutors, that frustrate his labours, and rob him of his joys; and his sorrows shall one day cost thee dear. The life and comforts of your faithful pastors, is much in your hands, 2 Cor. vii. 3. 1 Thess. iii. 8, "Now we live, if ye stand fast in the Lord."

21. Thou art more treacherous to Christ, than thou wouldst be to a common friend. Wouldst thou forsake thy friend without a cause? especially an old and tried friend? and especially, when in forsaking him thou dost forsake thyself? Prov. xxvii. 10, "Thy own friend, and thy father's friend, forsake not." Prov. xvii. 17, "A friend loveth at all times; and a brother is born for adversity." If thy friend were in distress, wouldst thou forsake him? And wilt thou forsake thy God, that needs thee not, but supplieth thy needs? Ruth was more faithful to

⁴ In the Vandals' persecution, Epidophorus, an apostate, was the most cruel persecutor; at last it came to his turn to torment Miria, that had baptized him, who spread before them all the lenses in which he was baptized, saying, Hæc te accusabunt dum majestas venerit judicantis. Custodientur diligentia mea ad testimonium tui perditionis, ad marginem te in abyssum putei sulphurantis. Hæc te acrius per-

sequentur flammanem gehennam cum cæteris possidentem—Quod facturus es miser cum servi patrie familias ad cenam regiam congregare coperint invitatos? Ligato eum manibus pedibusque, &c. Hæc et alia Merita dicente, igne conscientie ante ignem æternum obmutescens Epidophorus torrebatur. Victor Utic. p. 466.

Naomi, Ruth i. 16, 17, that resolved, "Whither thou goest I will go; and where thou lodgest I will lodge; where thou diest I will die—" And hath God deserved worse of thee?

22. Nay, thou dealest worse with God, than the devil's servants do with him: alas, they are too constant to him. Reason will not change them, nor the commands of God, nor the offers of everlasting life, nor the fears of hell; nothing will change them, till the Spirit of God do it. And wilt thou be less constant to thy God?

23. Consider also that thy end is so near, that thou hadst but a little while longer to have held out; and thou mightst have known that thou couldst keep thy worldly pleasures but a little while. And it is a pitiful thing to see a man that hath borne the sorest brunt of the battle, and run till he is almost at the end of the race, to lose all for want of a little more; and to see a man sell his God, and soul, and heaven for fleshly pleasure, when perhaps he hath not a year or month, or, for aught he knoweth, a day more to enjoy it. For a man to be weary and give over prayer, just when the mercy is at hand! and to be weary and give over a holy life, when his labour and sufferings are almost at an end! How sad will this day be to thee, if death this night be sent to fetch away thy soul! Then whose will all those pleasures be that thou soudest thy soul for? Luke. xii. 19—21. If thou knewest that thou hadst but a month or a year to live, wouldst thou not have held out that one year? Thou knowest not that it shall be one week. This is like the sad story of a student in one of our universities, who wanting money, and his father delaying to send it him, he staid so long, till at last he resolved to stay no longer, but steal for it rather than be without; and so went out, and robbed and murdered the first man he met, who proved to be his father's messenger, that was bringing him the money that he robbed and killed him for; which when he perceived by a letter which he found in his pocket, he confessed it through remorse of conscience, and was hanged; when a few hours' patience more might have saved his innocence and his life. And so is it with many a backsliding wretch, that is cut off, not like Zimri and Cozbi in the act of their sin, yet quickly after; and enjoy the pleasure which they forsook their God for but a little while.

Direct. IV. When you are awakened to see the terribleness of a relapsed state, presently return and fly to Christ to reconcile your guilty souls to God; and make a stop and go not one step further in your sin, nor make any delays in returning to your fidelity. It is too sad a case to be continued in. If thou darest delay yet longer, and wilfully sin again, thou art yet impenitent, and thy heart is hardened; and if the Lord have not mercy on thee, to recall thee speedily, thou art lost for ever.

Direct. V. Make haste away from the occasions of thy sin, and the company which insnareth thee in it. If thou knewest that they were robbers that intended to murder thee, thou wouldst be gone; if thou knewest that they had plague-sores running on them, thou wouldst be gone. And wilt thou not be gone, when thou knowest that they are the servants of the devil, that would infect thee with this sin, and cheat thee of thy salvation? Say not, Is not this company lawful, and that pleasure lawful? &c. If it be like to entice thy heart to sin, it is unlawful to thee, whatever it is to others; it is not lawful to undo thy soul.

Direct. VI. Come off by sound and deep repentance, and shame thyself by free confession, and

mince not the matter, and deal not gently with thy sin, and be not tender of thy fleshly interest, and skin not over the sore, but go to the bottom, and deceive not thyself with a seeming cure.* Many a one is undone, by repenting by the halves, and refusing to take shame to themselves by a free confession, and to engage themselves to a thorough reformation by an openly professed resolution. Favouring themselves and sparing the flesh, when the sore should be lanced and searched to the bottom, doth cause many to perish, while they supposed that they had been cured.

Direct. VII. Command thy senses, and at least forbear the outward acts of sin, while thy conscience considereth further of the matter. The drunkard cannot say, that he hath not power to shut his mouth: let the forbidden cup alone; no one compelleth you; you can forbear it if you will. The same I may say of other such sins of sensuality. Command thy hand, thy mouth, thy eye, and guard these entrances and instruments of sin.

Direct. VIII. Engage some faithful friend to assist thee in thy watch. Open all thy case to some one, that is fit to be thy guide or helper; and resolve that whenever thou art tempted to the sin, thou wilt go presently and tell them before thou do commit it; and entreat them to deal plainly with you; and give them power to use any advantages that may be for your good.

Direct. IX. Do your first works, and set yourselves seriously to all the duties of a holy life; and incorporate yourselves into the society of the saints: for holy employment and holy company are very great preservatives against every sin.

Direct. X. Go presently to your companions in sin, and lament that you have joined with them, and earnestly warn and entreat them to repent; and if they will not, renounce their course and company; and tell them what God hath showed you of the sin and danger.[†] If really you will return, as with Peter you have fallen, so with Peter go out and weep bitterly; and when you are converted, strengthen your brethren, and help to recover those that you have sinned with, Luke xxii. 32.

I have suited most of these directions to those that relapse into sins of sensuality, rather than to them that fall into atheism, infidelity, or heresy; because I have spoken against these sins already; and the directions there given, show the way for the recovery of such.

Tit. 2. Directions for preventing Backsliding, or for Perseverance.

Apostasy and backsliding is a state that is more easily prevented than cured; and therefore I shall desire those that stand, to use these following directions, lest they fall.

Direct. I. Be well grounded in the nature and reasons of your religion. For it is not the highest zeal and resolution that will cause you to persevere, if your judgments be not furnished with sufficient reasons to confute gainsayers, and evidence the truth, and tell you why you should persevere. I speak that with grief and shame which cannot be concealed; the number of christians is so small that are well seen in the reasons and methods of christianity, and are able to prove what they hold to be true, and to confute opposers, that it greatly afflicteth me to think, what work the atheists and infidels would make, if they once openly play their game, and be turned loose to do their worst! If they deride and oppose the immortality of the soul, and the life

* Jam. v. 16; Neh. ix. 2, 3; Matt. iii. 6; Acts xix. 18.

[†] Matt. xxvi. 75; Luke xxii. 62.

to come, and the truth of the Scriptures, and the work of redemption, and office of Christ; alas, how few are able to withstand them, by giving any sufficient reason of their hope! We have learnt of the papists, that he hath the strongest faith that believeth with least reason; and we have been (truly) taught that to deny our foundations is the horrid crime of infidelity; and therefore because it is so horrid a crime to deny or question them, we thought we need not study to prove them: and so most have taken their foundation upon trust, (and indeed are scarce able to bear the trial of it,) and have spent their days about the superstructure, and in learning to prove the controverted, less necessary points. In-somuch, that I fear there are more that are able to prove the points which an antinomian or an anabaptist do deny, than to prove the immortality of the soul, or the truth of Scripture, or christianity; and to dispute about a ceremony, or form of prayer, or church government, than to dispute for Christ against an infidel. So that their work is prepared to their hands, and it is no great victory to overcome such raw, unsettled souls.

Direct. II. Get every sacred truth which you believe, into your very hearts and lives; and see that all be digested into holy love and practice. When your food is turned into vital nutriment, into flesh and blood, it is not cast up by every thing that maketh you sick, and turneth your stomachs; as it may be before it is concocted, distributed, and incorporated. Truth that is but barely known, is but like meat that is undigested in the stomach: but truth which is turned into the love of God, and of a holy life, is turned into a new nature, and will not so easily be let go.

Direct. III. Take heed of doctrines of presumption and security, and take heed lest you fall away, by thinking it so impossible to fall away, that you are past all danger.^e The covenant of grace doth sufficiently encourage you to obey and hope, against temptations to despair and casting off the means: but it encourageth no man to presume or sin, or to cast off means as needless things. Remember that if ever you will stand, the fear of falling must help you to stand; and if ever you will persevere, it must be by seeing the danger of backsliding, so far as to make you afraid, and quicken you in the means which are necessary to prevent it. It is no more certain that you shall persevere, than it is certain that you shall use the means of persevering: and one means is, by seeing your danger, to be stirred up to fear and caution to escape it. Because it is my meaning in this direction, to save men from perishing by security upon the abuse of the doctrine of perseverance, I hope none will be offended that I lay down these antidotes.

1. Consider, that the doctrine of perseverance hath nothing in it to encourage security. The very controversies about it, may cause you to conclude, that a certain sin is not to be built upon a controverted doctrine. Till Augustine's time, it is hard to find any ancient writers, that clearly asserted the certain perseverance of any at all. Augustine and Prosper maintain the certain perseverance of all the elect, but deny the certain perseverance of all that are regenerated, justified, or sanctified; for they thought that more were regenerate and justified than were elect, of whom some stood (even all the elect) and the rest fell away: so that I confess, I never read one ancient father, or christian writer, that ever

maintained the certainty of the perseverance of all the justified, of many hundred, if not a thousand years after Christ. And a doctrine, that to the church was so long unknown, hath not that certainty, or that necessity, as to encourage you to any presumption or security. The churches were saved many hundred years without believing it.

2. The doctrine of perseverance is against security, because it uniteth together the end and the means: for they that teach that the justified shall never totally fall from grace, do also teach that they shall never totally fall into security, or to any reigning sin; for this is to fall away from grace. And they teach that they shall never totally fall from the use of the necessary means of their preservation; nor from the cautious avoiding of the danger of their souls: God doth not simply decree that you shall persevere; but that you shall be kept in perseverance by the fear of your danger, and the careful use of means; and that you shall persevere in these, as well as in other graces. Therefore if you fall to security and sin, you fall away from grace, and show that God never decreed or promised that you should never fall away.

3. Consider how far many have gone that have fallen away: the instances of our times are much higher than any I can name to you out of history. Men that have seemed to walk humbly and holily, fearing all sin, blameless in their lives, zealous in religion, twenty or thirty years together, have fallen to deny the truth or certainty of the Scriptures, the Godhead of Christ, if not christianity itself. And many that have not quite fallen away, have yet fallen into such grievous sins, as make them a terrible warning to us all, to take heed of presumption and carnal security.

4. Grace is not, in the nature of it, a thing that cannot perish or be lost. For, 1. It is a separable quality. 2. Adam did lose it. 3. We lose a great degree of it too oft; and the remaining degrees are of the same nature. It is not only possible in itself to lose it, but too easy; and not possible without co-operating grace to keep it.

5. Grace is not natural to us: to love our ease, and honour, and friends, is natural; but to love Christ, and his holy ways and servants, is not natural to us: indeed when we do it, it is our natural powers that do it, but not as naturally disposed to it, but as inclined by the cure of supernatural grace. Eating, and drinking, and sleeping we forget not, because nature itself remembereth us of them; but learning and acquired habits may be lost, if not very deeply radicated, and it is commonly concluded as to the nature of them, that *habitus infusi habent se ad modum acquisitorum*: infused habits are like to acquired ones.^h

6. Grace is, as it were, a stranger, or new comer in us. It hath been there but a little while, and therefore we are but raw and too unacquainted with the right usage and improvement of it, and are the apter to forget our duty, or to neglect it, or ignorantly to do that which tendeth to its destruction.

7. Grace dwelleth in a heart which is not wholly dispossessed of those objects which are against its work, nor delivered from those principles which have an enmity against it. The love of the world and flesh was in the heart, before the love of God and holiness, and ignorance was before knowledge, and pride before humility, and selfishness before self-denial. And these are not wholly rooted out; we have dealt so gently with them, (as the Israelites

^e *Virtutem Chrysippus amitti posse, Cleanthes vero non posse ait: ille posse amitti per ebrietatem et atram bilem; ille non posse ob firmas ac stabiles comprehensiones, &c. Laert. in Zenone.*

^h Nature as not lapsed and nature as restored, incline the soul to the love of God; but not nature as corrupt; nor is it an act performed per modum naturæ, i. e. necessario.

with the Canaanites, Jebusites, and other inhabitants of the land,) that they are left to try us, and to be thorns in our sides. And the garrison is not free from danger, that hath an enemy always lodged within. Our enemies are in the house with us, they lie down and rise up with us, and are as near us as our flesh and bones: we can never be where they are not, nor leave them behind us, whithersoever we go, or whatever we do. No marvel, if brother be against brother, and the father against the son, when we are so much against ourselves.¹ And are we yet secure?

8. And the number of the snares that are still before us, and of the subtle malicious enemies of our souls, may easily convince us, that we are wholly free from danger. How subtle and diligent is the devil! How much do his servants imitate him! Every creature or person that we have to do with, and every common mercy which we receive, hath matter of danger in it, which calleth us to fear and watch.

9. Perseverance is nothing else but our continuance in the grace which we received: and this grace consisteth in act as well as in habit: and the habit is for action; and the act is it that increaseth and continueth the habit. And the fear of God, and the belief of his threatenings, and repentance, and watchfulness, and diligent obedience, are a great part of this grace. And the acts are ours, performed by ourselves, by the help of God: God doth not believe, and repent, and obey in us, but causeth us ourselves to do it. Therefore to grow cold, and secure, and sinful, upon pretence that we are sure to persevere, this is to cease persevering, and to fall away, because we are sure to persevere, and not to fall away: which is a mere contradiction.

10. Lastly, bethink you well what is the meaning of all these texts of Scripture, and the reason that the Holy Ghost doth speak to us in this manner. Col. i. 21—23, "And you—hath he reconciled,—to present you holy:—if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." John xv. 4—6, "Abide in me, and I in you. If a man abide not in me, he is cast forth as a branch and withered. If ye abide in me, and my words abide in you, ye shall ask what ye will." Heb. iv. 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Jude 21, "Keep yourselves in the love of God." 1 Cor. x. 4, 5, 12, "They drank of that spiritual rock that followed them, and that rock was Christ; but with many of them God was not well pleased: wherefore let him that thinketh he standeth take heed lest he fall." Rom. xi. 20, 21, "Be not highminded, but fear; for if God spared not the natural branches, take heed lest he spare not thee." Gal. v. 4, "Ye are fallen from grace." Matt. x. 22, "He that endureth to the end shall be saved;" Matt. xxiv. 13. Heb. iii. 6, 14, "Whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. For we are partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Heb. iv. 11, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Rev. ii. 25, 26, "Hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations;" Rev. iii. 2, 3; ii. 4.

Take heed therefore of that doctrine which telleth you, that sins to come are all pardoned to you before they are committed, and that you are justified from them, and that it is unlawful to be afraid of falling

away, because it is impossible, &c. For no sin is pardoned before it is committed, (though the remedy be provided,) for it is then no sin; and you are justified from no sin any further than it is pardoned. Suppose God either to decree, or but to foreknow the freest, most contingent act, and there will be a logical impossibility in order of consequence, that it should be otherwise than he so decreeth or foreseeth. But that inferreth no natural impossibility in the thing itself; for God doth not decree or foresee that such a man's fall shall be impossible, but only *non futurum*.

Direct. IV. In a special manner take heed of the company and doctrine of deceivers; yea, though they seem most religious men, and are themselves first deceived, and think they are in the right. And take heed of falling into a dividing party, which separateth from the generality of the truly wise and godly people.² For this hath been an ordinary introduction to backsliding: false doctrine hath a mighty power on the heart. And he that can separate one of the sheep from the rest of the flock, hath a fair advantage to carry him away. See Rom. xvi. 16, 17.

Direct. V. Be very watchful against the sin of pride, especially pride of gifts, or knowledge, or holiness, which some call spiritual pride; for God is engaged to cast down the proud. Prov. xvi. 18, "Pride goeth before destruction, and a haughty spirit before a fall." Satan assaulted our first parents by that way that he fell himself; and his success encourageth him to try the same way with their posterity. And, alas, how greatly hath he succeeded through all ages of the world till now!

Direct. VI. Take heed of a divided, hypocritical heart, which never was firmly resolved for God, upon expectation of the worst, and upon terms of self-denial, nor was ever well loosed from the love of this present world, nor firmly believed the life to come. For it is no wonder that he falleth from grace, who never had any grace but common, which never renewed his soul. It is no wonder that false-hearted friends forsake us, when their interest requireth it; nor that the seed which never had depth of earth, doth bring forth no fruit, but what will wither when persecution shall arise, or that which is sown among thorns be choked, Matt. xiii.¹ Sit down and count what it will cost you to be Christians, and receive not Christ upon mistakes, or with reserves.

Direct. VII. Take heed lest the world, or any thing in it, steal again into your hearts, and seem too sweet to you. If your friends, or dwellings, or lands and wealth, or honours, begin to grow too pleasant, and be over-loved, your thoughts will presently be carried after them, and turned away from God, and all holy affection will be damped and decay, and grace will fall into a consumption. It is the love of money that is the root of all evil; and the love of this world which is the mortal enemy of the love of God. Keep the world from your hearts, if you would keep your graces.

Direct. VIII. Keep a strict government and watch over your fleshly appetite and sense.³ For the loosing of the reins to carnal lusts, and yielding to the importunity of sensual desires, is the most ordinary way of wasting grace, and falling off from God.

Direct. IX. Keep as far as you can from temptations, and all occasions and opportunities of sinning. Trust not to your own strength; and be not so foolhardy as to thrust yourselves into needless danger. No man is long safe that standeth at the brink of

¹ Matt. xiii. 12; x. 21. ² Eph. iv. 14; 1 Thess. v. 12, 13.

¹ Luke xiv. 26, 29, 33.

³ Rom. viii. 13; xiii. 13, 14.

ruin: if the fire and straw be long near together, some spark is like to catch at last.

Direct. X. Incorporate yourselves into the communion of saints, and go along with them that go towards heaven, and engage yourselves in the constant use of all those means which God hath appointed you to use for your perseverance; especially take heed of an idle, slothful, unprofitable life: and keep your graces in the most lively exercise; for the slothful is brother to the waster; and idleness consumeth or corrupteth our spiritual health and strength, as well as our bodily. Set yourselves diligently to work while it is day, and do all the good in your places that you are able: for it is acts that preserve and increase the habits; and a religion which consisteth only in doing no hurt, is so lifeless and corrupt, that it will quickly perish.

Direct. XI. Keep always in thine eye the doleful case of a backslider (which I opened before). Oh what horror is waiting to seize on their consciences! How many of them have we known, that on their death-beds have lain roaring in the anguish of their souls, crying out, "I am utterly forsaken of God, because I have forsaken him! There is no mercy for such an apostate wretch: oh that I had never been born, or had been any thing rather than a man! Cursed be the day that ever I hearkened to the counsel of the wicked, and that ever I pleased this corruptible flesh, to the utter undoing of my soul! Oh that it were all to do again! Take warning by a mad, besotted sinner, that have lost my soul for that which I knew would never make me satisfaction, and have turned from God when I had found him to be good and gracious." O prepare not for such pangs as these, or worse than these, in endless desperation.

Direct. XII. Make not a small matter of the beginnings of your backsliding. There are very few that fall quite away at once, the misery creepeth on by insensible degrees. You think it a small matter to cut short one duty, and omit another, and be negligent at another; and to entertain some pleasing thoughts of the world; or first to look on the forbidden fruit, and then to touch it, and then to taste it; but these are the ways to that which is not small. A thought, or a look, or a taste, or a delight hath begun that with many, which never stopped, till it had shamed them here, and damned them for ever.

CHAPTER XXVII.

DIRECTIONS FOR THE POOR.

THERE is no condition of life so low or poor, but may be sanctified, and fruitful, and comfortable to us, if our own misunderstanding, or sin and negligence, do not pollute it or imbitter it to us: if we do the duty of our condition faithfully, we shall have no cause to murmur at it. Therefore I shall here direct the poor in the special duties of their condition; and if they will but conscionably perform them, it will prove a greater kindness to them, than if I could deliver them from their poverty, and give them as much riches as they desire. Though I doubt this would be more pleasing to the most, and they would give me more thanks for money, than for teaching them how to want it.

Direct. I. Understand first the use and estimate of all earthly things: that they were never made to be

your portion and felicity, but your provision and helps in the way to heaven.^a And therefore they are neither to be estimated nor desired simply for themselves, (for so there is nothing good but God,) but only as they are means to the greatest good. Therefore neither poverty nor riches are simply to be rejoiced in for themselves, as any part of our happiness; but that condition is to be desired and rejoiced in, which affordeth us the greatest helps for heaven, and that condition only is to be lamented and disliked, which hindereth us most from heaven, and from our duty.

Direct. II. See therefore that you really take all these things, as matters in themselves indifferent, and of small concernment to you; and as not worthy of much love, or care, or sorrow, further than they conduce to greater things. We are like runners in a race, and heaven or hell will be our end; and therefore woe to us, if by looking aside, or turning back, or stopping, or trifling about these matters, or burdening ourselves with worldly trash, we should lose the race, and lose our souls. O sirs, what greater matters than poverty or riches have we to mind! Can those souls that must shortly be in heaven or hell, have time to bestow any serious thoughts upon these impertinencies? Shall we so much as "look at the temporal things which are seen, instead of the things eternal that are unseen?" 2 Cor. iv. 18. Or shall we whine under those light afflictions, which may be so improved, as to "work for us a far more exceeding and eternal weight of glory?" ver. 17. Our present "life is not in the abundance of the things which we possess," Luke xii. 15; much less is our eternal life.

Direct. III. Therefore take heed that you judge not of God's love, or of your happiness or misery, by your riches or poverty, prosperity or adversity, as knowing that they come alike to all,^b and love or hatred is not to be discerned by them; except only God's common love, as they are common mercies to the body. If a surgeon is not to be taken for a hater of you, because he letteth you bleed, nor a physician because he purgeth his patient, nor a father because he correcteth his child; much less is God to be judged an enemy to you, or unmerciful, because his wisdom and not your folly disposeth of you, and proportioneth your estates. A carnal mind will judge of its own happiness and the love of God by carnal things, because it savoureth not spiritual mercies: but grace giveth a christian another judgment, reliash, and desire; as nature setteth a man above the food and pleasures of a beast.

Direct. IV. Stedfastly believe that God is every way fitter than you to dispose of your estate and you.^c He is infinitely wise, and knoweth what is best and fittest for you: he knoweth beforehand what good or hurt any state of plenty or want will do you: he knoweth all your corruptions, and what condition will most conduce to strengthen them or destroy them, and which will be your greatest temptations and snares, and which will prove your safest state; much better than any physician or parent knoweth how to diet his patient or his child. And his love and kindness are much greater to you, than yours are to yourself; and therefore he will not be wanting in willingness to do you good: and his authority over you is absolute, and therefore his disposal of you must be unquestionable. "It is the Lord: let him do what seemeth him good," 1 Sam. iii. 18. The will of God should be the rest and satisfaction of your wills, Acts xxi. 14.

Direct. V. Stedfastly believe that, ordinarily, riches

^a Prov. xxviii. 6; Jam. ii. 5.

^b Eccles. ii. 14; ix. 2, 3.

^c Psal. x. 15; 1 Sam. ii. 7.

are far more dangerous to the soul than poverty, and a greater hinderance to men's salvation. Believe experience; how few of the rich and rulers of the earth are holy, heavenly, self-denying, mortified men! Believe our Saviour, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men, are possible with God," Luke xviii. 24, 25, 27. So that you see the difficulty is so great of saving such as are rich, that to men it is a thing impossible, but to God's omnipotency only it is possible. So 1 Cor. i. 26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Believe this, and it will prevent many dangerous mistakes.

Direct. VI. Hence you may perceive, that though no man must pray absolutely either for riches or poverty, yet of the two it is more rational ordinarily to pray against riches than for them, and to be rather troubled when God maketh us rich, than when he maketh us poor. (I mean it, in respect to ourselves, as either of them seemeth to conduce to our own good or hurt; though to do good to others, riches are more desirable.) This cannot be denied by any man that believeth Christ: for no wise man will long for the hinderance of his salvation, or pray to God to make it as hard a thing for him to be saved, as for a camel to go through a needle's eye; when salvation is a matter of such unspeakable moment, and our strength is so small, and the difficulties so many and great already.

Object. But Christ doth not deny but the difficulties to the poor may be as great. *Ans.* To some particular persons upon other accounts it may be so; but it is clear in the text, that Christ speaketh comparatively of such difficulties as the rich had more than the poor.

Object. But then how are we obliged to be thankful to God for giving us riches, or blessing our labours? *Ans.* 1. You must be thankful for them, because in their own nature they are good, and it is by accident, through your own corruption, that they become so dangerous. 2. Because you may do good with them to others, if you have hearts to use them well. 3. Because God in giving them to you rather than to others, doth signify (if you are his children) that they are fitter for you than for others. In Bedlam and among foolish children, it is a kindness to keep fire, and swords, and knives out of their way; but yet they are useful to people that have the use of reason. But our folly in spiritual matters is so great, that we have little cause to be too eager for that which we are inclined so dangerously to abuse, and which proves the bane of most that have it.

Direct. VII. See that your poverty be not the fruit of your idleness, gluttony, drunkenness, pride, or any other flesh-pleasing sin.* For if you bring it thus upon yourselves, you can never look that it should be sanctified to your good, till sound repentance have turned you from the sin: nor are you objects worthy of much pity from man (except as you are miserable sinners). He that rather chooseth to have his ease and pleasure, though with want, than to have plenty, and to want his ease and pleasure, it is pity that he should have any better than he chooseth.

1. Slothfulness and idleness are sins that naturally tend to want, and God hath caused them to be

punished with poverty; as you may see, Prov. xii. 24, 27; xviii. 9; xxi. 25; xxiv. 34; xxvi. 14, 15; vi. 11; xx. 13. Yea, he commandeth that if any (that is able) "will not work, neither should he eat," 2 Thess. iii. 10. In the sweat of their face must they eat their bread, Gen. iii. 19; and "six days must they labour and do all that they have to do." To maintain your idleness is a sin in others. If you will please your flesh with ease, it must be displeased with want; and you must suffer what you choose.

2. Gluttony and drunkenness are such beastly devourers of mercy, and abusers of mankind, that shame and poverty are their punishment and cure. Prov. xxiii. 20, 21, "Be not among wine-bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." It is not lawful for any man to feed the greedy appetites of such: if they choose a short excess before a longer competency, let them have their choice.

3. Pride also is a most consuming, wasteful sin: it sacrificeth God's mercies to the devil, in serving him by them, in his firstborn sin. Proud persons must lay it out in pomp and gaudiness, to set forth themselves to the eyes of others; in buildings, and entertainments, and fine clothes, and curiosities: and poverty is also both the proper punishment and cure of this sin: and it is cruelly for any to save them from it, and resist God, that by abasing them takes the way to do them good, Prov. xi. 2; xxix. 23; xvi. 18.

4. Falsehood also, and deceit, and unjust getting, tend to poverty; for God doth often, even in this present life, thus enter into judgment with the unjust. Ill-gotten wealth is like fire in the thatch, and bringeth oftentimes a secret curse and destruction upon all the rest. The same may be said of unmercifulness to the poor; which is oft cursed with poverty, when the liberal are blest with plenty, Prov. xi. 24, 25; Isa. xxxiii. 8; Psal. lxxiii. 21, 22, 25, 26, 34, 35.

Direct. VIII. Be acquainted with the special temptations of the poor, that you may be furnished to resist them. Every condition hath its own temptations, which persons in that condition must specially be fortified and watch against; and this is much of the wisdom and safety of a christian.

Tempt. I. One temptation of poverty will be to draw you to think higher of riches and honours than you ought; to make you think that the rich are much happier than they are. For the world is like all other deceivers; it is most esteemed where it is least known. They that never tried a life of wealth, and plenty, and prosperity, are apt to admire it, and think it braver and better than it is. And so you may be drawn as much to over-love the world by want, as other men by plenty. Against this remember, that it is folly to admire that which you never tried and knew; and mark whether all men do not vilify it, that have tried it to the last: dying men call it no better than vanity and deceit. And it is rebellious pride in you so far to contradict the wisdom of God, as to think most highly of that condition which he hath judged worst for you; and to fall in love with that which he denieth you.

Tempt. II. The poor will also be tempted to over-much care about their wants and worldly matters; they will think that necessity requireth it in them, and will excuse them. So much care is your duty, as is needful to the right doing of your work. Take care how to discharge your own duties; but be not too careful about the event, which belongs to God.

* Saith Aristippus to Dionysius, Quando sapientia egebam, adii Socratem? nunc pecuniarum egens, ad te veni. Laert. in Aristip.

* 1 Cor. vii. 35.

* Luke x. 41.

If you will care what you should be and do, God will care sufficiently what you shall have.^s And so be it you faithfully do your business, your other care will add nothing to the success, nor make you any richer, but only vex and disquiet your minds. It is the poor as well as the rich, that God hath commanded to be careful for nothing, and to cast all their care on him.

Tempt. III. Poverty also will tempt you to repining, impatience, and discontent, and to fall out with others; which because it is one of the chief temptations, I will speak to by itself anon.

Tempt. IV. Also you will be tempted to be coveting after more:^b Satan maketh poverty a snare to draw many needy creatures to greater covetousness than many of the rich are guilty of; none thirst more eagerly after more; and yet their poverty blindeth them, so that they cannot see that they are covetous, or else excuse it as a justifiable thing. They think that they desire no more but necessities, and that it is not covetousness, if they desire not superfluities. But do you not covet more than God alloteth you? and are you not discontent with his allowance? And doth not he know best what is necessary for you, and what superfluous? What then is covetousness, if this be not?

Tempt. V. Also you will be tempted to envy the rich, and to censure them in matters where you are incompetent judges. It is usual with the poor to speak of the rich with envy and censoriousness; they call them covetous, merely because they are rich, especially if they give them nothing; when they know not what ways of necessary expense they have, nor know how many others they are liberal to, that they are unacquainted with. Till you see their accounts you are unfit to censure them.

Tempt. VI. The poor also will be tempted to use unlawful means to supply their wants.¹ How many by the temptation of necessity have been tempted to comply with sinners, and wound their consciences, and lie and flatter for favour or preferment, or to cheat, or steal, or over-reach! A dear price! to buy the food that perisheth, with the loss or hazard of everlasting life; and lose their souls to provide for their flesh!

Tempt. VII. Also you will be tempted to neglect your souls, and omit your spiritual duties, and, as Martha, to be troubled about many things, while the one thing needful is forgotten; and you will think that necessity will excuse all this; yea, some think to be saved because they are poor, and say, God will not punish them in this life and another too. But alas, you are more unexcusable than the rich, if you are ungodly and mindless of the life to come. For he that will love a life of poverty and misery better than heaven, deserveth indeed to go without it, much more than he that preferreth a life of plenty and prosperity before it. God hath taught you by his providence to know, that you must either be happy in heaven, or no where;—if you would be worldlings, and part with heaven for your part on earth, how poor a bargain are you like to make! To love rage, and toil, and want, and sorrow, better than eternal joy and happiness, is the most unreasonable kind of ungodliness in the world. It is true, that you are not called to spend so many hours of the week days in reading and meditation, as some that have greater leisure are; but you have reason to seek heaven, and set your hearts upon it, as much as they; and you must think of it when you are about your labour, and take those opportunities for your spiritual duties

which are allowed you. Poverty will excuse ungodliness in none! Nothing is so necessary as the service of God and your salvation; and therefore no necessity can excuse you from it. Read the case of Mary and Martha, Luke x. 41, 42. One would think that your hearts should be wholly set upon heaven, who have nothing else but it to trust to. The poor have fewer hinderances than the rich, in the way to life eternal! And God will save no man because he is poor; but condemn poor and rich that are ungodly.

Tempt. VIII. Another great temptation of the poor, is to neglect the holy education of their children; so that in most places, there are none so ignorant, and rude, and heathenish, and unwilling to learn, as the poorest people and their children: they never teach them to read, nor teach them any thing for the saving of their souls; and they think that their poverty will be an excuse for all; when reason telleth them, that none should be more careful to help their children to heaven, than they that can give them nothing upon earth.

Direct. IX. Be acquainted with the special duties of the poor; and carefully perform them. They are these:

1. Let your sufferings teach you to condemn the world; it will be a happy poverty if it do but help to wean your affections from all things below; that you set as little by the world as it deserveth.

2. Be eminently heavenly-minded; the less you have or hope for in this life, the more fervently seek a better.² You are at least as capable of the heavenly treasures as the greatest princes; God purposely straiteneth your condition in the world, that he may force up your hearts unto himself, and teach you to seek first for that which indeed is worth your seeking, Matt. vi. 33, 19—21.

3. Learn to live upon God alone; study his goodness, and faithfulness, and all-sufficiency; when you have not a place nor a friend in the world, that you can comfortably betake yourselves to for relief, retire unto God, and trust him, and dwell the more with him.³ If your poverty have but this effect, it will be better to you than all the riches in the world.

4. Be laborious and diligent in your callings: both precept and necessity call you unto this; and if you cheerfully serve him in the labour of your hands, with a heavenly and obedient mind, it will be as acceptable to him, as if you had spent all that time in more spiritual exercises; for he had rather have obedience than sacrifice; and all things are pure and sanctified to the pure; if you cheerfully serve God in the meanest work, it is the more acceptable to him, by how much the more subjection and submission there is in your obedience.⁴

5. Be humble and submissive unto all. A poor man proud is doubly hateful; and if poverty cure your pride, and help you to be truly humble, it will be no small mercy to you.⁵

6. You are specially obliged to mortify the flesh, and keep your senses and appetites in subjection; because you have greater helps for it than the rich; you have not so many baits of lust, and wantonness, and gluttony, and voluptuousness as they.

7. Your corporal wants must make you more sensibly remember your spiritual wants; and teach you to value spiritual blessings: think with yourselves, if a hungry, cold, and naked body, be so great a calamity, how much greater is a guilty, graceless soul, a dead or diseased heart! If bodily food and necessities are so desirable, oh how desirable is

^s Matt. vi.; 1 Pet. v. 7; Phil. iv. 6.

^b Prov. xxiii. 4.

¹ Prov. xxx. 8, 9; John vi. 27.

² Phil. iii. 18, 20, 21; 2 Cor. v. 7, 8.

³ Gal. ii. 20; Psal. lxxiii. 25—28; 2 Cor. i. 10.

⁴ Eph. iv. 28; Prov. xxi. 25; 1 Sam. xv. 22; 2 Thess. iii. 8, 10.

⁵ Prov. xviii. 23.

Christ and his Spirit, and the love of God and life eternal!

8. You must above all men be careful redeemers of your time; especially of the Lord's day; your labours take up so much of your time, that you must be the more careful to catch every opportunity for your souls! Rise earlier to get half an hour for holy duty; and meditate on holy things in your labours, and spend the Lord's day in special diligence, and be glad of such seasons; and let scarcity preserve your appetites.

9. Be willing to die; seeing the world giveth you so cold entertainment, be the more content to let it go, when God shall call you; for what is here to detain your hearts?

10. Above all men, you should be most fearless of sufferings from men, and therefore true to God and conscience; for you have no great matter of honour, or riches, or pleasure to lose: as you fear not a thief, when you have nothing for him to rob you of.

11. Be specially careful to fit your children also for heaven: provide them a portion which is better than a kingdom; for you can provide but little for them in the world.

12. Be exemplary in patience and contentedness with your state: for that grace should be the strongest in us which is most exercised; and poverty calleth you to the frequent exercise of this.

Direct. X. Be specially furnished with those reasons which should keep you in a cheerful contentedness with your state; and may suppress every thought of anxiety and discontent.* As, 1. Consider as aforesaid, that that is the best condition for you which helpeth you best to heaven; and God best knoweth what will do you good, or hurt. 2. That it is rebellion to grudge at the will of God; which must dispose of us, and should be our rest. 3. Look over the life of Christ, who chose a life of poverty for your sakes; and had not a place to lay his head. He was not one of the rich and voluptuous in the world; and are you grieved to be conformed to him? Phil. iii. 7—9. 4. Look to all his apostles, and most holy servants and martyrs. Were not they as great sufferers as you? 5. Consider that the rich will shortly be all as poor as you: naked they came into the world, and naked they must go out; and a little time makes little difference. 6. It is no more comfort to die rich than poor; but usually much less; because the pleasanter the world is to them, the more it grieveth them to leave it. 7. All men cry out, that the world is vanity at last. How little is it valued by a dying man! and how sadly will it cast him off! 8. The time is very short and uncertain, in which you must enjoy it; we have but a few days more to walk about, and we are gone. Alas, of how small concernment is it, whether a man be rich or poor, that is ready to step into another world! 9. The love of this world drawing the heart from God, is the common cause of men's damnation; and is not the world liker to be over-loved, when it entertaineth you with prosperity, than when it useth you like an enemy? Are you displeased, that God thus helpeth to save you from the most damning sin? and that he maketh not your way to heaven more dangerous? 10. You little know the troubles of the rich. He that hath much, hath much to do with it, and much to care for; and many persons to deal with, and more vexations than you imagine. 11. It is but the flesh that suffereth; and it furthereth your mortification of it. 12. You pray but for your daily bread, and therefore should

be contented with it. 13. Is not God, and Christ, and heaven, enough for you? should that man be discontent that must live in heaven? 14. Is it not your lust, rather than your well-informed reason, that repineth? I do but name all these reasons for brevity: you may enlarge them in your meditations.

CHAPTER XXVIII.

DIRECTIONS FOR THE RICH.

I HAVE said so much of this already, part i. about covetousness or worldliness, and about good works, and in my book of "Self-denial," and that of "Crucifying the World;" that my reason commandeth me brevity in this place.*

Direct. I. Remember that riches are no part of your felicity; or that if you have no better, you are undone men. Dare you say that they are fit to make you happy? Dare you say, that you will take them for your part? and be content to be turned off when they forsake you? They reconcile not God; they save not from his wrath; they heal not a wounded conscience: they may please your flesh, and adorn your funeral, but they neither delay, nor sanctify, nor sweeten death, nor make you either better or happier than the poor. Riches are nothing but plentiful provision for tempting, corruptible flesh. When the flesh is in the dust, it is rich no more. All that abounded in wealth, since Adam's days till now, are levelled with the lowest in the dust.

Direct. II. Yea, remember that riches are not the smallest temptation and danger to your souls. Do they delight and please you? By that way they may destroy you. If they be but loved above God, and make earth seem better for you than heaven, they have undone you. And if God recover you not, it had been better for you to have been worms or brutes, than such deceived, miserable souls. It is not for nothing, that Christ giveth you so many terrible warnings about riches, and so describeth the folly, the danger, and the misery of the worldly rich, Luke xii. 17—20; xvi. 19—21, &c.; xviii. 21—23, &c.; and telleth you how hardly the rich are saved. Fire burneth most, when it hath most fuel; and riches are the fuel of worldly love and fleshly lust, 1 John ii. 15, 16; Rom. xiii. 13, 14.

Direct. III. Understand what it is to love and trust in worldly prosperity and wealth. Many here deceive themselves to their destruction. They persuade themselves, that they desire and use their riches but for necessity; but that they do not love them, nor trust in them, because they can say that heaven is better, and wealth will leave us to a grave! But do you not love that ease, that greatness, that domination, that fulness, that satisfaction of your appetite, eye, and fancy, which you cannot have without your wealth? It is fleshly lust, and will, and pleasure, which carnal worldlings love for itself; and then they love their wealth for these. And to trust in riches, is not to trust that they will never leave you; for every fool doth know the contrary. But it is to rest, and quiet, and comfort your minds in them, as that which most pleaseth you, and maketh you well, or to be as you would be. Like him in Luke xii. 18, 19, that said, "Soul, take thy ease, eat,

* Phil. iv. 11—13; Matt. v. 3; 1 Sam. ii. 7; Matt. vi. 25, &c.; Psal. lxxviii. 20; Numb. xiv. 11; Matt. xvi. 9; Job xiii. 15; Eccl. v. 12; 1 Cor. vii. 29—31; Psal. lxxxiv. 11;

xxxvii. 25; x. 14; lv. 22; Rom. ix. 20; Psal. xxxiv. 9, 10; Rom. viii. 28; Heb. xiii. 5.

* See more in my "Life of Faith."

drink, and be merry, thou hast enough laid up for many years." This is to love and trust in riches.

Direct. IV. Above all the deceits and dangers of this world, take heed of a secret, hypocritical hope of reconciling the world to heaven, so as to make you a felicity of both; and dreaming of a compounded portion, or of serving God and mammon.^b The true state of the hypocrite's heart and hope is, to love his worldly prosperity best, and desire to keep it as long as he can, for the enjoyment of his fleshly pleasures; and when he must leave this world against his will, he hopeth then to have heaven as his reserve; because he thinketh it better than hell, and his tongue can say, It is better than earth, though his will and affections say the contrary. If this be your case, the Lord have mercy upon you, and give you a more believing, spiritual mind, or else you are lost, and you and your treasure will perish together.

Direct. V. Accordingly take heed, lest when you seem to resign yourselves, and all that you have, to God, there should be a secret purpose at the heart, that you will never be undone in the world for Christ, nor for the hopes of a better world. A knowing hypocrite is not ignorant, that the terms of Christ, proposed in the gospel, Luke xiv. 26, 27, 33, are no lower than forsaking all; and that in baptism, and our covenant with Christ, all must be designed and devoted to him, and the cross taken up instead of all, or else we are no christians, as being not in covenant with Christ. But the hypocrite's hope is, that though Christ put him upon these promises, he will never put him to the trial for performance, nor ever call him to forsake all indeed: and therefore, if ever he be put to it, he will not perform the promise which he hath made. He is like a patient that promiseth to be wholly ruled by his physician, as hoping that he will put him upon nothing which he cannot bear. But when the bitter potion or the vomit cometh, he saith, I cannot take it, I had hoped you would have given me gentler physic.

Direct. VI. And accordingly take heed lest while you pretend to live to God, and to use all that you have as his stewards for his service, you should deceitfully put him off with the leavings of your lusts, and give him only so much as your flesh can spare. It is not likely that the damned gentleman, Luke xvi. was never used to give any thing to the poor; else what did beggars use his doors for? When Christ promiseth to reward men for a cup of cold water, the meaning is, when they would give better if they had it. There are few rich men of all that go to hell, that were so void of human compassion, or of the sense of their own reputation, as to give nothing at all to the poor; but God will have all, though not all for the poor, yet all employed as he commandeth; and will not be put off with your tithes or scraps. His stewards confess that they have nothing of their own.

Direct. VII. Let the use of your riches in prosperity show, that you do not dissemble when you promise to forsake all for Christ in trial, rather than forsake him. You may know whether you are true or false in your covenant with Christ, and what you would do in a day of trial, by what you do in your daily course of life. How can that man leave all at once for Christ, that cannot daily serve him with his riches, nor leave that little which God requireth, in the discharge of his duty in pious and charitable works? What is it to leave all for God, but to leave all rather than to sin against God? And will he do that, who daily sinneth against God by omission of

good works, because he cannot leave some part? Study, as faithful stewards, to serve God to the utmost with what you have now, and then you may expect that his grace should enable you to leave all in trial, and not prove withering hypocrites and apostates.

Direct. VIII. Be not rich to yourselves, or to your fleshly wills and lusts;^c but remember that the rich are bound to be spiritual, and to mortify the flesh, as well as the poor. Let lust fare never the better for all the fulness of your estates. Fast and humble your souls never the less; please an inordinate appetite never the more in meat and drink; live never the more in unprofitable idleness. The rich must labour as constantly as the poor, though not in the same kind of work. The rich must live soberly, temperately, and heavenly, and must as much mortify all fleshly desires, as the poor. You have the same law and Master, and have no more liberty to indulge your lusts; but if you live after the flesh, you shall die as well as any other. Oh the partiality of carnal minds! They can see the fault of a poor man, that goeth sometimes to an ale-house, who perhaps drinketh water (or that which is next to it) all the week; when they never blame themselves, who scarcemiss a meal without wine and strong drink, and eating that which their appetite desireth. They think it a crime in a poor man, to spend but one day in many in such idleness, as they themselves spend most of their lives in. Gentlemen think that their riches allow them to live without any profitable labour, and to gratify their flesh, and fare deliciously every day; as if it were their privilege to be sensual, and to be damned, Rom. viii. 1, 5—9, 13.

Direct. IX. Nay, remember that you are called to far greater self-denial, and fear, and watchfulness against sensuality, and wealthy vices, than the poor are. Mortification is as necessary to your salvation, as to theirs, but much more difficult. If you live after the flesh, you shall die as well as they. And how much stronger are your temptations! Is not he easier drawn to gluttony or excess in quality or quantity, who hath daily a table of plenty, and enticing, delicious food before him, than he that never seeth such a temptation once in half a year? Is it not harder for him to deny his appetite who hath the baits of pleasant meats and drinks daily set upon his table, than for him that is seldom in sight of them, and perhaps in no possibility of procuring them; and therefore hath nothing to solicit his appetite or thoughts? Doubtless the rich, if ever they will be saved, must watch more constantly, and set a more resolute guard upon the flesh, and live more in fear of sensuality, than the poor, as they live in greater temptations and dangers.

Direct. X. Know therefore particularly what are the temptations of prosperity, that you may make a particular, prosperous resistance. And they are especially these:

1. Pride. The foolish heart of man is apt to swell upon the accession of so poor a matter as wealth; and men think they are got above their neighbours, and more honour and obeisance is their due, if they be but richer.^d

2. Fulness of bread.^e If they do not eat till they are sick, they think the constant and costly pleasing of their appetite in meats and drinks, is lawful.

3. Idleness. They think he is not bound to labour, that can live without it, and hath enough.

4. Time-wasting sports and recreations. They think their hours may be devoted to the flesh, when all their lives are devoted to it; they think their

^b Heb. x. 34; Luke xviii. 22; Matt. xiii. 20—22; Acts v. 1, &c.; ii. 45; Luke xiv. 33.

^c Luke xii. 21; Acts x. 1—3.

^d Jam. v. 1—6.

^e Ezek. xvi.

wealth alloweth them to play, and court, and compliment away that precious time, which no men have more need to redeem; they tell God that he hath given them more time than they have need of; and God will shortly cut it off, and tell them that they shall have no more.

5. Lust and wantonness, fulness and idleness, cherish both the cogitations and inclinations unto filthiness; they that live in gluttony and drunkenness, are like to live in chambering and wantonness.¹

6. Curiosity, and wasting their lives in a multitude of little, ceremonious, unprofitable things, to the exclusion of the great businesses of life.² Well may we say, that men's lusts are their jailors, and their fetters, when we see to what a wretched kind of life a multitude of the rich (especially ladies and gentlewomen) do condemn themselves. I should pity one in bridewell, that were but tied so to spend their time; when they have poor, ignorant, proud, worldly, peevish, hypocritical, ungodly souls to be healed, and a life of great and weighty business to do for eternity, they have so many little things all day to do, that leave them little time to converse with God, or with their consciences, or to do any thing that is really worth the living for: they have so many fine clothes and ornaments to get, and use; and so many rooms to beautify and adorn, and so many servants to talk with, that attend them, and so many dishes and sauces to bespeak, and so many flowers to plant, and dress, and walks, and places of pleasure to mind; and so many visitors to entertain with whole hours of unprofitable talk; and so many great persons accordingly to visit; and so many laws of ceremony and compliment to observe; and so many games to play, (perhaps,) and so many hours to sleep, that the day, the year, their lives are gone, before they could have while to know what they lived for. And if God had but damned them to spend their days in picking straws or filling a bottomless vessel, or to spend their days as they choose themselves to spend them, it would have tempted us to think him unmerciful to his creatures.

7. Tyranny and oppression: when men are above others, how commonly do they think that their wills must be fulfilled by all men, and none must cross them, and they live as if all others below them were as their beasts, that are made for them, to serve and please them.

Direct. XI. Let your fruitfulness to God, and the public good, be proportionable to your possessions.³ Do as much more good in the world than the poor, as you are better furnished with it than they. Let your servants have more time for the learning of God's word, and let your families be the more religiously instructed and governed. To whom God giveth much, from them he doth expect much.

Direct. XII. Do not only take occasions of doing good, when they are thrust upon you; but study how to do all the good you can, as those "that are zealous of good works," Tit. ii. 14.⁴ Zeal of good works will make you, 1. Plot and contrive for them. 2. Consult and ask advice for them. 3. It will make you glad when you meet with a hopeful opportunity. 4. It will make you do it largely, and not sparingly, and by the halves. 5. It will make you do it speedily, without unwilling backwardness and delay. 6. It

will make you do it constantly to your lives' end. 7. It will make you pinch your own flesh, and suffer somewhat yourselves to do good to others. 8. It will make you labour in it as your trade, and not only consent that others do good at your charge. 9. It will make you glad when good is done, and not to grudge at what it cost you. 10. In a word, it will make your neighbours to be to you as yourselves, and the pleasing of God to be above yourselves, and therefore to be as glad to do good, as to receive it.

Direct. XIII. Do good both to men's souls and bodies; but always let bodily benefits be conferred in order to those of the soul, and in due subordination, and not for the body alone. And observe the many other rules of good works, more largely laid down, part i. chap. iii. direct. 10.

Direct. XIV. Ask yourselves often, how you shall wish at death and judgment your estates had been laid out; and accordingly now use them. Why should not a man of reason do that which he knoweth beforehand he shall vehemently wish that he had done?

Direct. XV. As your care must be in a special manner for your children and families; so take heed of the common error of worldlings, who think their children must have so much, as that God and their own souls have very little. When selfish men can keep their wealth no longer to themselves, they leave it to their children, who are as their surviving selves. And all is cast into this gulf, except some inconsiderable parcels.

Direct. XVI. Keep daily account of your use and improvement of your Master's talents.⁵ Not that you should too much remember your own good works, but remember to do them; and therefore ask yourselves, What good have I done with all that I have, this day or week?

Direct. XVII. Look not for long life; for then you will think that a long journey needeth great provisions; but die daily, and live as those that are going to give up their account: and then conscience will force you to ask, whether you have been faithful stewards, and to lay up a treasure in heaven, and to make you friends of the mammon that others use to unrighteousness, and to lay up a good foundation for the time to come, and to be glad that God hath given you that, the improvement of which may further the good of others, and your salvation.⁶ Living and dying, let it be your care and business to do good.

CHAPTER XXIX.

DIRECTIONS FOR THE AGED (AND WEAK).

HAVING before opened the duties of children to God, and to their parents, I shall give no other particular directions to the young, but shall next open the special duties of the aged.

Direct. I. The old and weak have a louder call from God than others, to be accurate in examining the state of their souls, and making their calling and election sure.⁷ Whether they are yet regenerate and sanctified or not, is a most important question

¹ In Augustine's speech to the people of Hippo, for Eradius his succession, he saith, In infantia speratur pueritia, et in pueritia speratur adolescentia, in adolescentia speratur juvenus, in juvenute speratur gravitas, et in gravitate speratur senectus: utrum contingat incertum est; est tamen quod speretur. Senectus autem aliam aetatem quam speret, non habet. Vid. Papor. Massor. in vita Celesti. fol. 58.

¹ Rom. xiii. 13, 14.
² Luke x. 40-42.
³ John xv. 5; Mark xii. 41; Luke xii. 48.
⁴ Matt. v. 16; Gal. 6-10; 1 Pet. ii. 12; Heb. x. 24; Tit. ii. 14; Eph. ii. 10; 1 Tim. ii. 10; v. 10; Acts ix. 36.
⁵ Matt. xxv. 14, 15.
⁶ 1 Tim. vi. 18; 1 Cor. iv. 1, 2; Luke xvi. 10; 1 Tim. v. 25.

for every man to get resolved; but especially for them that are nearest to their end. Ask counsel, therefore, of some able, faithful minister or friend, and set yourselves diligently to try your title to eternal life, and to cast up your accounts, and see how all things stand between God and you; and if you should find yourselves in an unrenewed state, as you love your souls, delay no longer, but presently be humbled for your so long and sottish neglect of so necessary and great a work. Go, open your case to some able minister, and lament your sin, and fly to Christ, and set your hearts on God, as your felicity, and change your company and course, and rest not any longer in so dangerous and miserable a case: the more full directions for your conversion I have given before, in the beginning of the book, and in divers others; and therefore shall say no more to such, it being others that I am here especially to direct.

Direct. II. Cast back your eyes upon the sins of all your life, that you may perceive how humble those souls should be, that have sinned so long as you have done; and may feel what need you have of Christ, to pardon so long a life of sin. Though you have repented and been justified long ago, yet you have daily sinned since you were justified; and though all be forgiven that is repented of, yet must it be still before your eyes, both to keep you humble, and continue the exercise of that repentance, and drive you to Christ, and make you thankful. Yea, your forgiveness and justification are yet short of perfection, (whatever some may tell you to the contrary,) as well as your sanctification. For, 1. Your justification is yet given you, but conditionally as to its continuance, even upon condition of your perseverance. 2. And the temporal chastisement, and the pains of death, and the long absence of the body from heaven, and the present wants of grace, and comfort, and communion with God, are punishments which are not yet forgiven executively. 3. And the final sentence of justification at the day of judgment, (which is the perfectest sort,) is yet to come: and therefore you have still reason enough to review and repent of all that is past, and still pray for the pardon of all the sins that ever you committed, which were forgiven you before. So many years' sinning should have a very serious repentance, and lay you low before the Lord.

Direct. III. Cleave closer now to Christ than ever. Remembering that you have a life of sin, for him to answer for, and save you from. And that the time is near, when you shall have more sensible need of him, than ever you have had. You must shortly be cast upon him as your Saviour, Advocate, and Judge, to determine the question, what shall become of you unto all eternity, and to perfect all that ever he hath done for you, and accomplish all that you have sought and hoped for. And now your natural life decayeth, it is time to retire to him that is your Root, and to look to the "life that is hid with Christ in God," Col. iii. 4; and to him that is preparing you a mansion with himself; and whose office it is to receive the departing souls of true believers. Live therefore in the daily thoughts of Christ, and comfort your souls in the belief of that full supply and safety which you have in him.

Direct. IV. Let the ancient mercies and experiences of God's love, through all your lives, be still before you, and fresh upon your minds, that they may kindle your love and thankfulness to God, and may feed your own delight and comfort, and help you the easier to submit to future weaknesses and death. Eaten bread must not be forgotten: a thankful remembrance preserveth all your former mercies

still fresh and green; the sweetness and benefit may remain, though the thing itself be past and gone. This is the great privilege of an aged christian; that he hath many years' mercy more to think on, than others have. Every one of those mercies was sweet to you by itself, at the time of your receiving it; (except afflictions, and misunderstood and unobserved mercies;) and then how sweet should all together be! If unthankfulness have buried any of them, let thankfulness give them now a resurrection. What delightful work is it for your thoughts, to look back to your childhood, and remember how mercy brought you up, and conducted you to every place that you have lived in; and provided for you, and preserved you, and heard your prayers, and disposed of all things for your good; how it brought you under the means of grace, and blessed them to you; and how the Spirit of God began and carried on the work of grace upon your hearts! I hope you have recorded the wonders of mercy ever upon your hearts, with which God hath filled up all your lives. And is it not a pleasant work in old age to ruminate upon them? If a traveller delight to talk of his travels, and a soldier or seaman upon his adventures, how sweet should it be to a christian to peruse all the conduct of mercy through his life, and all the operations of the Spirit upon his heart. Thankfulness taught men heretofore, to make their mercies, as it were, attributes of their God. As "the God that brought them out of the land of Egypt," was the name of the God of Israel. And, Gen. xlviii. 15, Jacob delighteth himself in his old age, in such reviews of mercy: "The God which fed me all my life long unto this day. The angel which redeemed me from all evil, bless the lads." Yea, such thankful reviews of ancient mercies, will force an ingenuous soul to a quieter submission to infirmities, sufferings, and death; and make us say as Job, "Shall we receive good at the hands of God, and not evil?" and as old Simeon, "Lord, now lettest thou thy servant depart in peace." It is a powerful rebuke of all discontents, and maketh death itself more welcome, to think how large a share of mercy we have had already in the world.

Direct. V. Draw forth the treasure of wisdom and experience, which you have been so long in laying up, to instruct the ignorant, and warn the unexperienced and ungodly that are about you. Job xxxii. 7, "Days should speak, and multitude of years should teach wisdom." Tit. ii. 3-5, "The aged women must teach the young women to be sober, to love their husbands and children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." It is supposed that time and experience hath taught you more than is known to raw and ignorant youth. Tell them what you have suffered by the deceits of sin: tell them the method and danger of temptations: tell them what you lost by delaying your repentance; and how God recovered you; and how the Spirit wrought upon your souls: tell them what comforts you have found in God; what safety and sweetness in a holy life; how sweet the holy Scriptures have been to you; how prayers have prevailed, how the promises of God have been fulfilled; and what mercies and great deliverances you have had. Tell them how good you have found God; and how bad you have found sin; and how vain you have found the world. Warn them to resist their fleshly lusts, and to take heed of the insnaring flatteries of sin: acquaint them truly with the history of public sins, and judgments, and mercies in the times which you have lived in. God hath made this the duty of the aged, that the "fathers should tell

the wonders of his works and mercies to their children, that the ages to come may praise the Lord," Deut. iv. 10; Psal. lxxviii. 4-6.

Direct. VI. The aged must be examples of wisdom, gravity, and holiness unto the younger. Where should they find any virtues in eminence, if not in you, that have so much time, and helps, and experiences? It may well be expected that nothing but savoury, wise, and holy, come from your mouths; and nothing unbecoming wisdom and godliness, be seen in your lives. Such as you would have your children after you to be, such show yourselves to them in all your conversation.

Direct. VII. Especially it belongeth to you, to repress the heats, and dividing, contentious, and censorious disposition of the younger sorts of professors of godliness. They are in the heat of their blood, and want the knowledge and experience of the aged to guide their zeal: they have not their senses yet exercised in discerning good and evil, Heb. v. 12: they are not able to try the spirits: they are yet but as children, apt to be tossed to and fro, and "carried up and down with every wind of doctrine, after the craft and subtlety of deceivers," Eph. iv. 14. The novices are apt to be puffed up with pride, and "fall into the condemnation of the devil," 1 Tim. iii. 6. They never saw the issue of errors, and sects, and parties, and what divisions and contentions tend to, as you have done. And therefore it belongeth to your gravity and experience to call them unto unity, charity, and peace, and to keep them from proving firebrands in the church, and rashly overrunning their understandings and the truth.

Direct. VIII. Of all men you must live in the greatest contempt of earthly things, and least entangle yourselves in the love or needless troubles of the world: you are like to need it and use it but a little while; a little may serve one that is so near his journey's end: you have had the greatest experience of its vanity: you are so near the great things of another world, that methinks you should have no leisure to remember this, or room for any unnecessary thoughts or speeches of it. As your bodies are less able for worldly employment than others, so accordingly you are allowed to retire from it more than others, for your more serious thoughts of the life to come. It is a sign of the bewitching power of the world, and of the folly and unreasonableness of sin, to see the aged usually as covetous as the young; and men that are going out of the world, to love it as fondly, and scrape for it as eagerly, as if they never looked to leave it. You should rather give warning to the younger sort, to take heed of covetousness, and of being insnared by the world, and while they labour in it faithfully with their hands, to keep their hearts entirely for God.

Direct. IX. You should highly esteem every minute of your time, and lose none in idleness or unnecessary things; but be always doing or getting some good; and do what you do with all your might. For you are sure now that your time will not be long: how little have you left to make all the rest of your preparation in for eternity! The young may die quickly, but the old know that their time will be but short. Though nature decay, yet grace can grow in life and strength; and when "your outward man perisheth, the inner man may be renewed day by day," 2 Cor. iv. 16. Time is a most precious commodity to all; but especially to them that have but a little more to determine the question in, Whether they must live in heaven or hell for ever. Though you cannot do your worldly businesses as heretofore, yet you have variety of holy exercises to

be employed in; bodily ease may besecm you, but idleness is worse in you than in any.

Direct. X. When the decay of your strength, or memory, or parts, doth make you unable to read, or pray, or meditate by yourselves, so much or so well as heretofore, make the more use of the more lively gifts and help of others. Be the more in hearing others, and in joining with them in prayer; that their memory, and zeal, and utterance may help to lift you up and carry you on.

Direct. XI. Take not a decay of nature, and of those gifts and works which depend thereon, for a decay of grace. Though your memory, and utterance, and fervour of affection, abate as your natural heat abateth, yet be not discouraged; but remember, that you may for all this grow in grace. If you do but grow in holy wisdom and judgment, and a higher esteem of God and holiness, and a greater disesteem of all the vanities of the world, and a firmer resolution to cleave to God and trust on Christ, and never to turn to the world and sin; this is your growth in grace.

Direct. XII. Be patient under all the infirmities and inconveniencies of old age. Be not discontented at them, repine not, nor grow peevish and froward to those about you. This is a common temptation which the aged should carefully resist. You knew at first that you had a body that must decay: if you would not have had it till a decaying age, why were you so unwilling to die? If you would, why do you repine? Bless God for the days of youth, and strength, and health, and ease which you have had already! and grudge not that corruptible flesh decayeth.

Direct. XIII. Understand well that passive obedience is that which God calleth you to in your age and weakness, and in which you must serve and honour him in the conclusion of your labour. When you are unfit for any great or public works, and active obedience hath not opportunity to exercise itself as heretofore, it is then as acceptable to God that you honour him by patient suffering. And therefore it is a great error of them that wish for the death of all that are impotent, decrepit, and bedrid, as if they were utterly unserviceable to God. I tell you, it is no small service that they may do, not only by their prayers, and their secret love to God, but by being examples of faith, and patience, and heavenly-mindedness, and confidence and joy in God, to all about them. Grudge not then if God will thus employ you.

Direct. XIV. Let your thoughts of death, and preparations for it, be as serious as if death were just at hand. Though all your life be little enough to prepare for death, and it be a work that should be done as soon as you have the use of reason, yet age and weakness call louder to you, presently to prepare without delay. Do therefore all that you would fain find done, when your last sickness cometh; that unreadiness to die may not make death terrible, nor your age uncomfortable.

Direct. XV. Live in the joyful expectation of your change, as becometh one that is so near to heaven, and looketh to live with Christ for ever. Let all the high and glorious things, which faith apprehendeth, now show their power in the love, and joy, and longings of your soul. There is nothing in which the weak and aged can more honour Christ and do good to others, than in joyful expectation of their change, and an earnest desire to be with Christ. This will do much to convince unbelievers, that the promises are true, and that heaven is real, and that a holy life is indeed the best, which hath so happy an end. When they see you highest in your joys, at the time

when others are deepest in distress : and when you rejoice as one that is entering upon his happiness, when all the happiness of the ungodly is at an end ; this will do more than many sermons, to persuade a sinner to a holy life. I know that this is not easily attained ; but a thing so sweet and profitable to yourselves, and so useful to the good of others, and so much tending to the honour of God, should be laboured after with all your diligence : and then you may expect God's blessing on your labours. Read to this use the fourth part of my "Saints' Rest."

CHAPTER XXX.

DIRECTIONS FOR THE SICK.

THOUGH the chief part of our preparation for death be in the time of health, and it is a work for which the longest life is not too long ; yet because the folly of unconverted sinners is so great, as to forget what they were born for till they see death at hand, and because there is a special preparation necessary for the best, I shall here lay down some directions for the sick. And I shall reduce them to these four heads : 1. What must be done to make death safe to us, that it may be our passage to heaven and not to hell. 2. What must be done to make sickness profitable to us. 3. What must be done to make death comfortable to us, that we may die in peace and joy. 4. What must be done to make our sickness profitable to others about us.

Tit. 1. Directions for a Safe Death, to secure our Salvation.

The directions of this sort are especially necessary to the unconverted, impenitent sinner ; yet needful also to the godly themselves ; and therefore I shall distinctly speak to both.

I. Directions for an Unconverted Sinner in his Sickness.

It is a very dreadful case to be found by sickness in an unconverted state. There is so great a work to be done, and so little time to do it in, and soul and body so unfit and undisposed for it, and the misery so great (even everlasting torment) that will follow so certainly and so quickly if it be undone, that one would think it should overwhelm the understanding and heart of any man with astonishment and horror, to foresee such a condition in the time of his health ; much more to find himself in it in his sickness. And though one would think that the near approach of death, and the nearness of another world, should be irresistibly powerful to convert a sinner, so that few or none should die unconverted, however they lived ; yet Scripture and sad experience declare the contrary, that most men die, as well as live, in an unsanctified and miserable state. For, 1. A life of sin doth usually settle a man in ignorance or unbelief, or both ; so that sickness findeth him in such a dungeon of darkness, that he is but lost and confounded in his fears, and knoweth not whither he is going, nor what he hath to do. 2. And also sin woefully hardeneth the heart, and the long-reisted Spirit of God forsaketh them, and giveth them over to themselves in sickness, who would not be ruled and sanctified by him in their health : and such remain like blocks or beasts even to the last. 3. And the nature of sickness and approaching death doth tend more to affright than to renew the soul ;

and rather to breed fear and trouble than love. And though grief and fear be good preparatives and helps, yet it is the love of God and holiness in which the soul's regeneration and renovation doth consist ; and there is no more holiness than there is love and willingness. And many a one that is affrighted into strong repentings, and cries, and prayers, and promises, and seem to themselves and others to be converted, do yet either die in their sins and misery, or return to their unholy lives when they recover, being utter strangers to that true repentance which reneweth the heart, as sad experience doth too often testify. 4. And many poor sinners finding that they have so short a time, do end it in mere amazement and terror, not knowing how to compose their thoughts, to examine their hearts and lives, nor to exercise faith in Christ, nor to follow any directions that are given them ; but lie in trembling and astonishment, wholly taken up with the fears of death, much worse than a beast that is going to be butchered. 5. And the very pains of the body do so divert or hinder the thoughts of many, that they can scarce mind any spiritual things, with such a composedness as is necessary to so great a work. 6. And the greatest number being partly confounded in ignorance, and partly withheld by backwardness and undisposedness, and partly disheartened by thinking it impossible to become new creatures, and get a regenerate, heavenly heart on such a sudden, do force themselves to hope that they shall be saved without it, and that though they are sinners, yet that kind of repentance which they have, will serve the turn and be accepted, and God will be more merciful than to damn them. And this false hope they think they are necessitated to take up. For there is but two other ways to be taken : the one is, utterly to despair ; and both Scripture, and reason, and nature itself are against that : the other way is, to be truly converted and won to the love of God and heaven by a lively faith in Jesus Christ ; and they have no such faith ; and to this they are strange and undisposed, and think it impossible to be done. And if they must have no hopes but upon such terms as these, they think they shall have none at all. Or else if they hear that there is no other hope, and that none but the holy can be saved, they will force themselves to hope that they have all this, and that they are truly converted, and become new creatures, and do love God and holiness above all : not because indeed it is so, but because they would have it so, for fear of being damned. And instead of finding that they are void of faith, and love, and holiness, and labouring to get a renewed soul, they think it a nearer way to make themselves believe that it is so already : and thus in their presumption, self-deceiving, and false hopes, they linger out that little time that is left them to be converted in, till death open their eyes, and hell do undeceive them. 7. And the same devil, and wicked men his instruments, that kept them in health from true repentance, will be as diligent to keep them from it in their sickness ; and will be loth to lose all at the last cast, which they had been winning all the time before. And if the devil can but keep them in his power, till sickness come and take them up with pain and fear, he will hope to keep them a few days longer, till he have finished that which he had begun and carried on so far. And if there be here and there one, that will be held no longer by false hopes and presumption, he will at last think to take them off by desperation, and make them believe that there is no remedy.

And indeed it is a thing so difficult, and unlikely, to convert a sinner in all his pain and weakness

at the last, that even the godly friends of such do many times even let them alone, as thinking that there is little or no hope. But this is a very sinful course : as long as there is life, there is some hope. And as long as there is hope, we must use the means. A physician will try the best remedies he hath, in the most dangerous disease which is not desperate : for when it is certain that there is no hope without them, if they do no good, they do no harm. So must we try the saving of a poor soul, while there is life and any hope ; for if once death end their time and hopes, it will be then too late ; and they will be out of our reach and help for ever. To those that sickness findeth in so sad a case, I shall give here but a few brief directions, because I have done it more at large in the first part and first chapter, whither I refer them.

Direct. I. Set speedily and serious-

ly to the judging of yourselves, as those that are going to be judged of God. And do it in the manner following. 1. Do it willingly and resolvedly, as knowing that it is now no time to remain uncertain of your everlasting state, if you can possibly get acquainted with it. Is it not time for a man to know himself, whether he be a sanctified believer or not, when he is just going to appear before his Maker, and there be judged as he is found ? 2. Do it impartially ; as one that is not willing to find himself deceived, as soon as death hath acquainted him with the truth. O take heed, as you love your souls, of being foolishly tender of yourselves, and resolving for fear of being troubled at your misery, to believe that you are safe, whether it be true or false. This is the way that thousands are undone by. Thinking that you are sanctified will neither prove you so, nor make you so ; no more than thinking that you are well, will prove or make you well. And what good will it do you to think you are pardoned and shall be saved, for a few days longer, and then to find too late in hell that you were mistaken ? Is the ease of so short a deceit worth all the pain and loss that it will cost you ? Alas, poor soul ! God knoweth it is not needlessly to affright thee, that we desire to convince thee of thy misery ! We do not cruelly insult over thee, or desire to torment thee. But we pity thee in so sad a case : to see an unsanctified person ready to pass into another world, and to be doomed unto endless misery, and will not know it till he is there. Our principal reason of opening your danger is, because it is necessary to your escaping it : if soul diseases were like bodily diseases, which may sometimes be cured without the patient's knowing them, and the danger of them, we would never trouble you at such a time as this. But it will not be so done ; you must understand your danger, if you will be saved from it : therefore be impartial with yourself if you are wise, and be truly willing to know the worst. 3. In judging yourselves, proceed by the same rule or law that God will judge you by ; that is, by the word of God revealed in the gospel. For your work now is not to steal a little short-lived quiet to your consciences, but to know how God will judge your souls, and whether he will doom you to endless joy or misery : and how can you know this, but by that law or rule that God will judge you by ? And certainly God will judge you by the same law or rule by which he governed you, or which he gave you to live by in the world. It will go never the better or worse there with any man, for his good or bad conceits of himself, if they were his mistakes ; but just what God has said in his word that he will do with any man, that will he do with him in the day of judgment. All shall be justified whom the

gospel justifieth ; and all shall be condemned that it condemneth : and therefore judge yourself by it : by what signs you may know an unsanctified man, I have told you before, part i. chap. i. direct. 8. And by what signs true grace may be known, I told you before, in preparation for the sacrament. 4. If you cannot satisfy yourself about your own condition, advise with some godly, able minister, or other christian that is best acquainted with you ; that knoweth how you have lived towards God and man : or at least, open all your heart and life to him that he may know it ; and if he tell you that he seareth you are yet unsanctified, you have the more reason to fear the worst. But then be sure that he be not a carnal, ungodly, worldly man himself ; for they that flatter and deceive themselves, are not unlike to do so by others. Such blind deceivers will daub over all, and bid you never trouble yourself ; but even comfort you as they comfort themselves, and bid you believe that all is well, and it will be well ; or will make you believe that some forced confession and unsound repentance will serve instead of true conversion. But a man that is going to the bar of God, should be loth to be deceived by himself, or others.

Direct. II. If by a due examination you find yourself unsanctified, bethink you seriously of your case, both what you have done, and what a condition you are in, till you are truly humbled, and willing of any conditions that God shall offer you for your deliverance. Consider how foolishly you have done, how rebelliously, how unthankfully, to forsake your God, and forget your souls, and lose all your time, and abuse all God's mercies, and leave undone the work that you were made, and preserved, and redeemed for ! Alas, did you never know till now that you must die ? and that you had all your time to make preparation for an endless life which followeth death ? Were you never warned by minister, or friend ? Were you never told of the necessity of a holy, heavenly life ; and of a regenerate, sanctified state, till now ? O what could you have done more unwisely, or wickedly, than to cast away a life that eternal life so much depended on ; and to refuse your Saviour, and his grace and mercies, till your last extremity ? Is this the time to look after a new birth, and to begin your life, when you are at the end of it ? O what have you done to delay so great a work till now ! And now if you die before you are regenerate, you are lost for ever. O humble your souls before the Lord ! Lament your folly ; and presently condemn yourselves before him, and make out to him for mercy while there is hope.

Direct. III. When you are humbled for your sin and misery, and willing of mercy upon any terms, believe that yet your case is not remediless, but that Jesus Christ hath given himself to God, a sacrifice for your sins, and is so sure and all-sufficient a Saviour, that yet nothing can hinder you from pardon and salvation, but your own impenitence and unbelief. Come to him therefore as the Saviour of souls, that he may teach you the will of God, and reconcile you to his Father, and pardon your sins, and renew you by his Spirit, and acquaint you with his Father's love, and save you from damnation, and make you heirs of life eternal. For all this may yet possibly be done, as short as your time is like to be : and it will yet be long of you, if it be not done. The covenant of grace doth promise pardon and salvation to every penitent believer whenever they truly turn to God, without excepting any hour, or any person, in all the world. Nothing but an unbelieving, hardened heart, resisting his grace, and unwilling to be holy, can de-

For humiliation and repentance.

For faith in Christ.

prive you of pardon and salvation, even at the last. It was a most foolish wickedness of you to put it off till now : but yet for all that, if you are not yet saved, it shall not be long of Christ, but you : yet he doth freely offer you his mercy, and he will be your Lord and Saviour if you will not refuse him : yet the match shall not break on his part : see that it break not on your part, and you shall be saved. Know therefore what he is, as God and man, and what a blessed work he hath undertaken, to redeem a sinful, miserable world ; and what he hath already done for us, in his life and doctrine, in his death and sufferings, by his resurrection and his covenant of grace, and what he is now doing at his Father's right hand, in making intercession for penitent believers, and what an endless glory he is preparing for them, and how he will save to the uttermost all that come to God by him. O yet let your heart even leap for joy, that you have an all-sufficient, willing, gracious Saviour, whose grace aboundeth more than sin aboundeth. If the devils and poor damned souls in hell were yet but in your case, and had your offers and your hopes, how glad do you imagine they would be ! Cast yourselves therefore in faith and confidence upon this Saviour ; trust your souls upon his sacrifice and merit, for the pardon of your sins, and peace with God ; beg of him yet the renewing grace of his Spirit ; be willing to be made holy, and a new creature, and to live a holy life if you should survive ; resolve to be wholly ruled by him ; and give up yourself absolutely to him as your Saviour, to be justified, and sanctified, and saved by him, and then trust in him for everlasting happiness ! O happy soul, if yet you can do thus, without deceit.

For a new heart,
and the love of
God, and a resolu-
tion for a holy, obe-
dient life.

Direct. IV. Believe now and consider what God is and will be to your soul, and what love he hath showed to you by Christ, and what endless joy and glory you may have with him in heaven forever, notwithstanding all the sins that you have done : and think what the world and the flesh have done for you, in comparison of God : think of this till you fall in love with God, and till your hearts and hopes are set on heaven, and turned from this world and flesh, and till you feel yourself in love with holiness, and till you are firmly resolved in the strength of Christ to live a holy life, if God recover you : and then you are truly sanctified, and shall be saved if you die in this condition. Take heed that you take not a repentance and good purposes which come from nothing but fear, to be sufficient ; if you recover, all this may die again, when your fear is over : you are not sanctified, nor hath God your hearts, till your love be to him : that which you do through fear alone, you had rather not do if you might be excused ; and therefore your hearts are still against it. When the feeling of God's unspeakable love in Christ, doth melt and overcome your hearts ; when the infinite goodness of God himself, and his mercies to your souls and bodies, do make you take him as more lovely and desirable than all the world ; when you so believe the heavenly joys above, as to desire them more than earthly pleasures ; when you love God better than worldly prosperity, and when a life of such love and holiness seemeth better to you, than all the merriments of sinners, and you had rather be a saint, than the most prosperous of the ungodly, and are firmly resolved for a holy life, if God recover you, then are you indeed in a state of grace, and not till then : this must be your case, or you are undone for ever. And therefore meditate on the love of Christ, and the goodness of God, and the joys of heaven, and the happiness of saints, and the misery of worldlings and

ungodly men ; meditate on these till your eyes be opened, and your hearts be touched with a holy love, and heaven and holiness be the very things that you desire above all ; and then you may boldly go to God, and believe that all your sins are pardoned ; and it is not bare terror, but these believing thoughts of God, and heaven, and Christ, and love, that must change your hearts and do the work.

These four directions truly practised, will yet set you on safe ground, as sad and dangerous as your condition is ; but it is not the hearing of them, or the bare approbation of them, that will serve the turn. To find out your sinful, miserable state, and to be truly humbled for it, and to discern the remedy which you have in Christ, and penitently and believingly to enter into his covenant, and to see that your happiness is wholly in the love and fruition of God, and to believe the glory prepared for the saints, and to prefer it before all the prosperity of the world, and love it, and set your hearts upon it, and to resolve on a holy life if you should recover, forsaking this deceitful world and flesh ; all this is a work that is not so easily done as mentioned, and requireth your more serious, fixed thoughts ; and indeed had been fitter for your youthful vigour, than for a painful, weak, distempered state. But necessity is upon you ; it must needs be yet done, and thoroughly and sincerely done, or you are lost for ever. And therefore do it as well as you can, and see that your hearts do not trifle and deceive you. In some respect you have greater helps than ever you had before ; you cannot now keep up your hard-heartedness and security, by looking at death as a great way off. You have now fuller experience, than ever you had before, what the flesh and all its pleasures will come to, and what good your sinful sports, and recreations, and merriments will do you ; and what all the riches, and greatness, and gallantry, and honours of the world are worth, and what they will do for you in the day of your necessity. You stand so near another world, and must so quickly appear before the Lord, that methinks a dead and senseless heart should no longer be able to make you slight your God, your Saviour, and your endless life : and one would think that the flesh, and world, should never be able to deceive you any more. O happy soul, if yet at last you are not only frightened into an unsound repentance, but can hate all sin, and love the Lord, and trust in Christ, and give up yourself entirely to him, and set your heart upon that blessed life, where you may see and love him perfectly for ever !

Quest. But will so late repentance serve the turn, for one that hath been so long ungodly ? Of late repentance.

Ans. Yes, if it be sincere : but there is all the doubt ; and that is it that your salvation now dependeth on.

Quest. But how may I know whether it be sincere ?

Ans. 1. If you be not only frightened into it, but your very heart, and will, and love are changed. 2. If it extend both to the end, and the necessary means : so that you love God and the joys of heaven, above all earthly prosperity and pleasure ; and also you had rather be perfectly holy, than live in all the delights of sin. And if you hate every known sin, and love the holy ways and servants of God, and this unfeignedly : this is a true change. 3. And if this repentance and change be such as will hold, if God should recover you, and would show itself in a new, and holy, and self-denying life ; which certainly it will do, if it come not only from fear, but from love : but if you renounce the world, and the flesh, against your wills, because you know there is no re-

medy; and if you bid farewell to your worldly, sinful pleasures, not because you love God better, but because you cannot keep them, though you would; and if you take not God and heaven as your best, but only for better than hell; but not as better than worldly prosperity, which yet you would choose, if you had your choice; this kind of repentance will never save you; and if you should recover, it would vanish away, and come to nothing, as soon as your fears of death are over, and you are returned to your worldly delights again. Though now in your extremity you cry out never so confidently, Oh I had rather have heaven than earth, and I had rather have Christ and holiness, than all the pleasures and prosperity of sinners; yet if it be not from a renewed, sanctified heart, that had rather be such indeed, but from mere necessity and fear, and against the habit of your hearts and wills; this is but such a repentance as Judas had, that is neither sincere at present, nor if you recover, will hold you to a holy life.

II. *Directions to the Sanctified, for a safe Departure.*

When the soul is truly converted and sanctified, the principal business is despatched, that is necessary to a safe departure: but yet I cannot say that there is no more to be done. They were godly persons that were exhorted, 2 Pet. i. 10, "to give diligence to make their calling and election sure;" which being (as the Greek importeth) not only to make it known or certain, but to make it firm, doth signify more than barely to discern it. These following duties are yet further necessary.

Direct. I. Satisfy not yourselves that once you found yourselves sincere; but if your understandings be clear and free, renew the trial; and if you are insufficient for it of yourself, make use of the help of a faithful, judicious minister or friend. For when a man is going to the bar of God, it concerneth him to make all as sure as possibly he can.

Direct. II. Review your lives, and renew your universal repentance, for all the sins that ever you committed; and also let your particular repentance extend to every particular sin which you remember, but especially repent of your most aggravated, soul-wounding sins. For if your repentance be universal and true, it will also be particular; and you will be specially humbled for your special sins: and search deep, and see that none escape you. And think not that you are not called to repent of them, or ask forgiveness, because you have repented of them long ago, and received a pardon: for this is a thing to be done even to the last.

Direct. III. Renew your faith in Jesus Christ, and cast your souls upon his merits and mediation. Satisfy not yourselves that you have a habit of faith, and that formerly you did believe; but fly to your trusty rock and refuge, and continue the exercise of your faith, and again give up your souls to Christ.

Direct. IV. Make it your chief work to stir up in your hearts the love of God, and a desire to live with Christ in glory. Let those comforting and encouraging objects which are the instruments of this, be still in your thoughts: and if you can do this, it will be the surest proof of your title to the crown.

Direct. V. If you have wronged any by word or deed, be sure that you do your best to right them, and make them satisfaction; and if you have fallen out with any, be reconciled to them. Leave not other men's goods to your heirs or executors: restore what you have wrongfully gotten, before you leave your legacies to any. Confess your faults where you can do no more; and ask those forgive-

ness whom you have injured; and leave not men's names, or estates, or souls, under the effects of your former wrongs, so far as you are able to make them reparation.

Direct. VI. Be still taken up in your duty to God, even that which he now calleth you to, that you may not be found idle, or in the sins of omission; but may be most holy and fruitful at the last. Though sickness call you not to all the same duties, which were incumbent on you in your health; yet think not therefore, that there is no duty at all expected from the sick. Every season and state hath its peculiar duties, (and its peculiar mercies,) which it much concerneth us to know. I shall anon tell you more particularly what they are.

Direct. VII. Be specially fortified and vigilant against the most dangerous temptations of Satan, by which he useth to assault the sick. Pray now especially, that God would not lead you into temptation, but deliver you from the evil one: for in your weakness you may be less fit to wrestle with them, than at another time. O beg of God, that as he hath upheld you, and preserved you till now, he would not forsake you at last in your extremity.^b Particularly,

Tempt. I. One of the most dangerous temptations of the enemy is, To take the advantage of a christian's bodily weakness, to shake his faith, and question his foundations, and call him to dispute over his principles again, Whether the soul be immortal? and there be a heaven, and a hell? and whether Christ be the Son of God, and the Scriptures be God's word? &c. As if this had never been questioned, and scanned, and resolved before! It is a great deal of advantage that Satan expecteth by this malicious course. If he could, he would draw you from Christ to infidelity; but Christ prayeth for you, that your faith may not fail: if he cannot do this, he would at least weaken your faith, and hereby weaken every grace: and he would hereby divert you from the more needful thoughts, which are suitable to your present state; and he would hereby distract you, and destroy your comforts, and draw you in your perplexities to dishonour God. Away therefore with these blasphemous and unseasonable motions; cast them from you, with abhorrence and disdain: it is no time now to be questioning your foundations; you have done this more seasonably, when you were in a fitter case. A pained, languishing body, and a disturbed, discomposed mind, is unfit upon a surprise, to go back and dispute over all our principles. Tell Satan, you owe him not so much service, nor will you so cast away those few hours and thoughts, for which you have so much better work. You have the witness in yourselves, even the Spirit, and image, and seal of God. You have been converted and renewed by the power of that word, which he would have you question; and you have found it to be owned by the Spirit of grace, who hath made it mighty to pull down the strongest holds of sin. Tell Satan, you will not gratify him so much, as to turn your holy, heavenly desires, into a wrangling with him about those truths which you have so often proved. You will not question now, the being of that God who hath maintained you so long, and witnessed his being and goodness to you by a life of mercies; nor will you now question the being or truth of him that hath redeemed you, or of the Spirit or word that hath sanctified, guided, comforted, and confirmed you. If he tell you, that you must prove all things, tell him, that this is not now to do; you have long proved the truth and goodness of your God, the mercy of your

^b Hic labor extremus, longarum hæc meta viarum est, Virgil.

Saviour, and the power of his holy Spirit and word. It is now your work to live upon that word, and fetch your hopes and comforts from it, and not to question it.

Tempt. II. Another dangerous temptation of Satan is, When he would persuade you to despair, by causing you to misunderstand the tenor of the gospel, or by thinking too narrowly and unworthily of God's mercy, or of the satisfaction of Christ. But because this temptation doth usually tend more to discomfort the soul, than to damn it, I shall speak more to it under tit. 3.

Tempt. III. Another dangerous temptation is, When Satan would draw you to overlook your sins, and overvalue your graces, and be proud of your good works; and so lay too much of your comfort upon yourselves, and lose the sense of your need of Christ, or usurp any part of his office or his honour. I shall afterward show you how far you must look at any thing in yourselves: but certainly, that which lifteth you up in pride, or encroacheth on Christ's office, or would draw you to undervalue him, is not of God. Therefore keep humble, in the sense of your sinfulness and unworthiness, and cast away every motion which would carry you away from Christ, and make yourselves, and your works, and righteousness, as a saviour to yourselves.

Tempt. IV. Another perilous temptation is, By causing the thoughts of death and the grave, and your doubts and fears about the world to come, to overcome the love of God, and (not only the comforts, but also) the desires and willingness of your hearts, to be with Christ. It will abate your love to God and heaven, to think on them with too much estrangement and terror. The directions under tit. 3. will help you against this temptation.

Tempt. V. Another dangerous temptation is fetched from the remnants of your worldly-mindedness; when your dignity, or honour, your house, or lands, your relations and friends, or your pleasures and contentments, are so sweet to you, that you are loth to leave them; and the thoughts of death are grievous to you, because it taketh you from that which you over-love; and God and heaven are the less desired, because you are loth to leave the world. Watch carefully against this great temptation; observe how it seeketh the very destruction of your grace and souls; and how it fighteth against your love to God and heaven, and would undo all that Christ and his Spirit have been doing so long. Observe what a root of matter it findeth in yourselves; and therefore be the more humbled under it. Learn now what the world is, and how little the accommodations of the flesh are worth, when you perceive what the end of all must be. Would you never die? would you enjoy your worldly things for ever? Had you rather have them, than to live with Christ in the heavenly glory of the New Jerusalem? If you had, it is your grievous sin and folly; and yet you know that it is a desire that you can never hope to attain. Die you must, whether you will or not! What is it, then, that you would stay for? Is it till the world be grown less pleasant to you, and your love and minds be weaned from it? When should that rather be than now? And what should more effectually do it, than this dying condition that you are in? It is time for you to spit out these unwholesome pleasures; and now to look up to the true, the holy, the unmeasurable, everlasting pleasures.

Tit. 2. Directions how to Profit by our Sickness.

Whether it shall please God to recover you or not, it is no small benefit which you may get by his

visitation, if you do your part, and faithfully improve it, according to these directions following.

Direct. I. If you hear God's call to a closer trial of your hearts, concerning the sincerity of your conversion, and thereby are brought to a more exact examination, and come to a truer acquaintance with your state, (be it good or bad,) the benefit may be exceeding great. For if it be good, you may be much comforted, and confirmed, and fitted to give thanks and praise to God; and if it be bad, you may be awakened speedily to look about you, and seek for a recovery.

Direct. II. If in the review of your lives, you find out those sins which before you overlooked, or perceive the greatness of those sins which you before accounted small, the benefit may be very great; for it helps to a more deep and sound repentance, and to a stronger resolution against all sins, if you recover. And affliction is a very great help to us in this: many a man hath been ashamed and deeply humbled for that same sin, when sickness did awake him, which he could make his play-fellow before, as if there had been neither hurt nor danger in it.

Direct. III. There is many a deep corruption in the heart, which affliction openeth and discovereth, which deceitfulness hid in the time of prosperity; and the detecting of these is no small benefit to the soul. When you come to part with wealth and honour, you shall better know how much you loved them, than you could before. Mark therefore what corruptions appear in your affliction, and how the heart discloseth its deceits, that you may know what to repent of, and reform.

Direct. IV. When affliction calleth you to the use and exercise of your graces, you have a great help to be better acquainted with the strength or weakness of them. When you are called so loudly to the use of faith, and love, and patience, and heavenly-mindedness, you may better know what measure of every one of these you have, than you could when you had no such help. Mark therefore what your hearts prove in the trial, and what each grace doth show itself to be in the exercise.

Direct. V. You have a very great help now to be thoroughly acquainted with the vanity of the world, and so to mortify all affections unto the things below. Now judge of the value of wealth, and honour, of plenty, and high places. Are they a comfort to a dying man that is parting with them? Or is it any grief to a poor man when he is dying, that he did not enjoy them? Is it not easy now to rectify your errors, if ever you thought highly of these transitory things? O settle it now in your firm resolution, that if God should restore you, you would value this world at a lower rate, and set by it, and seek it, but as it deserveth.

Direct. VI. Also you have now a special help to raise your estimation of the happiness of the saints in heaven, and of the necessity and excellency of a holy life, and of the wisdom of the saints on earth; and to know who maketh the wisest choice. Now you may see that it is nothing but heaven that is worth our seeking, and that is finally to be trusted to, and will not fail us in the hour of our distress; now you may discern between the righteous and the wicked; between those that serve God and those that serve him not, Mal. iii. 17, 18. Now judge whether a loose and worldly life, or a holy, heavenly life be better? And resolve accordingly.

Direct. VII. You have also now a very great help to discern the folly of a voluptuous life, and to mortify the deeds and desires of the flesh: when

God is mortifying its natural desires, it may help you in mortifying its sinful desires. Now judge what lust, and plays, and gaming, and feasting, and drunkenness, and swaggering, are worth? You see now the end of all such pleasures. Do you think them better than the joys of heaven, and worthy the loss of a man's salvation to attain them? Or better than the pleasures of a holy life?

Direct. VIII. Also now you have a great advantage, for the quickening of your hearts that have lost their zeal, and are cold in prayer, and dull in meditation, and regardless of holy conference. If ever you will pray earnestly, sure it will be now; if ever you will talk seriously of the matters of salvation, sure it will be now. Now you do better understand the reason of fervent prayer, and serious religion, and circumspect walking, than you did before; and you can easily now confute the scorns, or railings of the loose, ungodly enemies of holiness; even as you confute the dotage of a fool, or the ravings of a man beside himself.

Direct. IX. You have a great advantage more sensibly to perceive your dependence upon God alone; and what reason you have to please him before all the world, and to regard his favour or displeasure more, than all the things or persons upon earth. Now you see how vain a thing is man; and how little the favour of all the world can stand you in stead in your greatest necessity: now you see that it is God, and God alone, that is to be trusted to at last; and therefore it is God that is to be obeyed and pleased, whatever become of all things in the world.

Direct. X. You have now a great advantage to discern the preciousness of time, and to see how carefully it should be redeemed, and to perceive the distractedness of those men, that can waste it in pastimes, and curiosity of dressings, and needless compliments and visits, and a multitude of such vanities, as rob the world of that which is more precious than gold or treasure. Now what think you of idling and playing away your time? Now do you not think that it is wiser to spend it in a holy preparation for the life to come, than to cast it away upon childish fooleries, or any unnecessary worldly things?

Direct. XI. Also you have now a special help to be more serious than ever in your preparations for death, and in your thoughts of heaven; and so to be readier than you were before; and if sickness help you to be readier to die, and more to set your hearts above, whether you live or die, it will be a profitable sickness to you.

Direct. XII. Let your friends about you be the witnesses of your open confessions and resolutions, and engage them, if God should restore you to your health, to remember you of all the promises which you made, and to watch over you, and tell you of them whenever there is need. By these means sickness may be improved, and be a mercy to you.

I might next have given some special directions to them that are recovered from sickness; but because I would not be needlessly tedious, I refer such to what is here said already. 1. Let them but look over these twelve directions, and see whether these benefits remain upon their hearts. 2. Let them call to their lively remembrance, the sense which they had, and the frame they were in, when they made these resolutions. 3. Let them remember that sickness will come again, even a sickness which will have no cure. And, 4. Let them bethink themselves, how terribly conscience will be wounded, and their souls dismayed, when the next sickness cometh, to

remember that they were unthankful for their last recovery, and how falsely they dealt with God in the breaking of their promises. Foresee this, that you may prevent it.

Tit. 3. Directions for a Comfortable or Peaceable Death.

Comfort is not desirable only as it pleaseth us, but also as it strengtheneth us, and helpeth us in our greatest duties. And when is it more needful than in sickness, and the approach of death? I shall therefore add such directions as are necessary to make our departure comfortable or peaceful at the least, as well as safe.

Direct. I. Because I would make this treatise no longer than I needs must; in order to overcome the fears of death, and get a cheerful willingness to die, I desire the sick to read over those twenty considerations, and the following directions, which I have laid down in my book of "Self-denial." And when the fears of death are overcome, the great impediment of their comfort is removed.

Direct. II. Misunderstand not sickness, as if it were a greater evil than it is; but observe how great a mercy it is, that death hath so suitable a harbinger or forerunner: that God should do so much before he taketh us hence, to wean us from the world, and make us willing to be gone; that the unwilling flesh hath the help of pain; and that the senses and appetite languish and decay, which did draw the mind to earthly things: and that we have so loud a call, and so great a help to true repentance and serious preparation! I know to those that have walked very close with God, and are always ready, a sudden death may be a mercy; as we have lately known divers holy ministers and others, that have died either after a sacrament, or in the evening of the Lord's day, or in the midst of some holy exercise, with so little pain, that none about them perceived when they died.⁴ But ordinarily it is a mercy to have the flesh brought down and weakened by painful sickness, to help to conquer our natural unwillingness to die.

Direct. III. Remember whose messenger sickness is, and who it is that calleth you to die. It is he, that is the Lord of all the world, and gave us the lives which he taketh from us; and it is he, that must dispose of angels and men, of princes and kingdoms, of heaven and earth; and therefore there is no reason that such worms as we should desire to be excepted. You cannot deny him to be the disposer of all things, without denying him to be God: it is he that loveth us, and never meant us any harm in any thing that he hath done to us; that gave the life of his Son to redeem us; and therefore thinketh not life too good for us. Our sickness and death are sent by the same love that sent us a Saviour, and sent us the powerful preachers of his word, and sent us his Spirit, and secretly and sweetly changed our hearts, and knit them to himself in love; which gave us a life of precious mercies for our souls and bodies, and hath promised to give us life eternal; and shall we think, that he now intendeth us any harm? Cannot he turn this also to our good, as he hath done many an affliction which we have repined at?

Direct. IV. Look by faith to your dying, buried, risen, ascended, glorified Lord. Nothing will more powerfully overcome both the poison and the fears of death, than the believing thoughts of him that hath triumphed over it. Is it terrible as it separateth the soul from the body? So it did by our Lord, who yet overcame it. Is it terrible as it layeth the body in the grave? So it did by our Saviour; though he

⁴ Mr. Vines, Mr. Capel, Mr. Hollingworth, Mr. Ashurst, Mr. Ambrose, Mrs. Burnel, &c.

saw not corruption, but quickly rose by the power of his Godhead. He died to teach us believingly and boldly to submit to death. He was buried, to teach us not overmuch to fear a grave. He rose again to conquer death for us, and to assure those that rise to newness of life, that they shall be raised at last by his power unto glory; and being made partakers of the first resurrection, the second death shall have no power over them. He liveth as our head, that we might live by him; and that he might assure all those that are here risen with him, and seek first the things that are above, that though in themselves they are dead, "yet their life is hid with Christ in God; and when Christ who is our life shall appear, then shall we also appear with him in glory," Col. iii. 1, 2, 4, 5. What a comfortable word is that, John xiv. 19, "Because I live, ye shall live also." Death could not hold the Lord of life; nor can it hold us against his will, who hath the "keys of death and hell," Rev. i. 18. He loveth every one of his sanctified ones much better than you love an eye, or a hand, or any other member of your body, which you will not lose if you are able to save it. When he ascended, he left us that message full of comfort for his followers, John xx. 17, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God." Which, with these two following, I would have written before me on my sick bed. "If any man serve me, let him follow me; and where I am, there also shall my servant be," John xii. 26. And, "Verily, I say unto thee, to-day shalt thou be with me in paradise," Luke xxiii. 43. Oh what a joyful thought should it be to a believer, to think when he is a dying, that he is going to his Saviour, and that our Lord is risen and gone before us, to prepare a place for us, and take us in season to himself, John xiv. 2—4. "As you believe in God, believe thus in Christ; and then your hearts will be less troubled," ver. 1. It is not a stranger that we talk of to you; but your Head and Saviour, that loveth you better than you love yourselves, whose office it is there to appear continually for you before God, and at last to receive your departing souls; and into his hand it is, that you must then commend them, as Stephen did, Acts vii. 59.

Direct. V. Choose out some promises most suitable to your condition, and roll them over and over in your mind, and feed and live on them by faith. A sick man is not (usually) fit to think of very many things; and therefore two or three comfortable promises, to be still before his eyes, may be the most profitable matter of his thoughts; such as those three which I named before. If he be most troubled with the greatness of his sin, let it be such as these: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 39. "For I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more," Heb. viii. 12. If it be the weakness of his grace that troubleth him, let him choose such passages as these: "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young," Isa. xl. 11. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other; so that ye cannot do the things that ye would," Gal. v. 17. "The spirit is willing, but the flesh is weak," Matt. xxvi. 41. "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out," John vi. 37. "The apostles said unto the Lord,

Increase our faith," Luke xvii. 5. If it be the fear of death, and strangeness to the other world, that troubleth you, remember the words of Christ before cited, and 2 Cor. v. 1—6, 8, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—We are confident, and willing rather to be absent from the body, and present with the Lord." "For I am in a strait between two, having a desire to depart, and to be with Christ, which is far better," Phil. i. 23. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them," Rev. xiv. 13. "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 55. "Lord Jesus, receive my spirit," Acts vii. 59. Fix upon some such word or promise, which may support you in your extremity.

Direct. VI. Look up to God, who is the glory of heaven, and the light, and life, and joy of souls, and believe that you are going to see his face, and to live in the perfect, everlasting fruition of his fullest love among the glorified. If it be delectable here to know his works, what will it be to see the cause of all? All creatures in heaven and earth conjoined, can never afford such content and joy to holy souls, as God alone! Oh if we knew him whom we must there behold, how weary should we be of this dungeon of mortality! and how fervently should we long to see his face! The chicken that cometh out of the shell, or the infant that newly cometh out of the womb, into this illuminated world of human converse, receiveth not such a joyful change, as the soul that is newly loosed from the flesh, and passeth from this mortal life to God. One sight of God by a blessed soul, is worth more than all the kingdoms of the earth. It is pleasant to the eyes to behold the sun; but the sun is as darkness and useless in his glory. "And the city had no need of the sun, nor of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," Rev. xxi. 23. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads: and there shall be no night there: and they need no candle, nor light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever," Rev. xxii. 3—5. If David in the wilderness so impatiently thirsted to appear before God, the living God, in his sanctuary at Jerusalem, Psal. xlii. how earnestly should we long to see his glory in the heavenly Jerusalem! The glimpse of his back parts, was as much as Moses might behold, Exod. xxxiv. yet that much put a shining glory upon his face, ver. 29, 30. The sight that Stephen had when men were ready to stone him, was a delectable sight, Acts vii. 55, 56. The glimpse of Christ in his transfiguration ravished the three apostles that beheld it, Matt. xvi. 2, 6. Paul's vision which rapt him up into the third heavens, did advance him above the rest of mankind! But our beatifical sight of the glory of God, will very far excel all this. When our perfected bodies shall have the perfect glorious body of Christ to see, and our perfected souls shall have the God of truth, the most perfect uncreated light to know, what more is a created understanding capable of? And yet this is not the top of our felicity; for the understanding is but the passage to the heart or

will, and truth is but subservient to goodness: and therefore though the understanding be capable of no more than the beatifical vision, yet the man is capable of more; even of receiving the fullest communications of God's love, and feeling it poured out upon the heart, and living in the returns of perfect love; and in this intercourse of love will be our highest joys, and this is the top of our heavenly felicity. Oh that God would make us foreknow by a lively faith, what it is to behold him in his glory, and to dwell in perfect love and joy, and then death would no more be able to dismay us, nor should we be unwilling of such a blessed change! But having spoken of this so largely in my "Saints' Rest," I must stop here, and refer you thither.

Direct. VII. Look up to the blessed society of angels and saints with Christ, and remember their blessedness and joy, and that you also belong to the same society, and are going to be numbered with them. It will greatly overcome the fears of death, to see by faith the joys of them that have gone before us; and withal to think of their relation to us; as it will encourage a man that is to go beyond sea, if the far greatest part of his dearest friends be gone before him, and he heareth of their safe arrival, and of their joy and happiness. Those angels that now see the face of God are our special friends and guardians, and entirely love us, better than any of our friends on earth do! They rejoiced at our conversion, and will rejoice at our glorification; and as they are better, and love us better, so therefore our love should be greater to them, than to any upon earth, and we should more desire to be with them. Those blessed souls that are now with Christ, were once as we are here on earth; they were compassed with temptations, and clogged with flesh, and burdened with sin, and persecuted by the world, and they went out of the world by sickness and death, as we must do; and yet now their tears are wiped away, their pains, and groans, and fears are turned into inexpressible blessedness and joy: and would we not be with them? is not their company desirable? and their felicity more desirable? The glory of the New Jerusalem is not described to us in vain, Rev. xxi. xxii. God will be all in all there to us, as the only sun and glory of that world; and yet we shall have pleasure, not only to see our glorified Redeemer, but also to converse with the heavenly society, and to sit down with Abraham, Isaac, and Jacob in the kingdom of God, and to love and praise him in consort and harmony with all those holy, blessed spirits. And shall we be afraid to follow, where the saints of all generations have gone before us? And shall the company of our best, and most, and happiest friends, be no inducement to us? Though it must be our highest joy to think that we shall dwell with God, and next that we shall see the glory of Christ, yet is it no small part of my comfort to consider, that I shall follow all those holy persons, whom I once conversed with, that are gone before me; and that I shall dwell with such as Enoch and Elias, and Abraham and Moses, and Job and David, and Peter and John, and Paul and Timothy, and Ignatius and Polycarp, and Cyprian and Nazianzen, and Augustine and Chrysostom, and Bernard and Gerson, and Savonarola and Mirandula, and Taulerus and Kempisius, and Melancthon and Alasco, and Calvin and Bucholtzer, and Bullinger and Musculus, and Zanchy and Bucer, and Pareus and Gryneus, and Chemnitius and Gerhard, and Chamier and Capellus, and Blondel and Rivet, and Rogers and Bradford, and Hooper and Latimer, and Hildersham and Amesius, and Langley

* Reader, bear with this mixture: for God will own his image when peevish contenders do deny it, or blaspheme it; VOL. I.

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and Nicolls, and Whitaker and Cartwright, and Hooker and Bayne, and Preston and Sibbes, and Perkins and Dod, and Parker and Ball, and Usher and Hall, and Gataker and Bradshaw, and Vines and Ash, and millions more of the family of God.* I name these for my own delight and comfort; it being pleasant to me to remember what companions I shall have in the heavenly joys and praises of my Lord. How few are all the saints on earth, in comparison of those that are now with Christ! And, alas, how weak, and ignorant, and corrupt, how selfish, and contentious, and froward, are God's poor infants here in flesh, when above there is nothing but holiness and perfection! If knowledge, or goodness, or any excellency do make the creatures truly amiable, all this is there in the highest degree; but here, alas, how little have we! If the love of God, or the love of us, do make others lovely to us, it is there and not here that these and all perfections flourish. Oh how much now do I find the company of the wise and learned, the godly and sincere, to differ from the company of the ignorant, brutish, the proud and malicious, the false-hearted and ungodly rabble! How sweet is the converse of a holy, wise, experienced christian! Oh then what a place is the New Jerusalem; and how pleasant will it be with saints and angels to see and love and praise the Lord.

Direct. VIII. That sickness and death may be comfortable to you, as your passage to eternity, take notice of the seal and earnest of God, even the Spirit of grace which he hath put into your hearts. That which imboldened Paul and such others to groan after immortality, and to "be most willing to be absent from the body and present with the Lord," was because God himself "had wrought or made them for it, and given them the earnest or pledge of his Spirit," 2 Cor. v. 4, 5, 8. For this is God's mark upon his chosen and justified ones, by which they are "sealed up to the day of their redemption," Eph. iv. 33: i. 13, "In whom also after ye believed, ye were sealed with that holy Spirit of promise." 2 Cor. i. 21, 22, "God hath anointed us, and sealed us, and given us the pledge or earnest of his Spirit into our hearts." "This is the pledge or earnest of our inheritance," Eph. i. 14. And what a comfort should it be to us, when we look towards heaven, to find such a pledge of God within us! If you say, I fear I have not this earnest of the Spirit; whence then did your desires of holiness arise? what weaned you from the world, and made you place your hopes and happiness above? whence came your enmity to sin, and opposition to it, and your earnest desires after the glory of God, the prosperity of the gospel, and the good of souls? The very love of holiness and holy persons, and your desires to know God and perfectly love him, do show that heavenly nature or spirit within you, which is your surest evidence for eternal life: for that spirit was sent from heaven, to draw up your hearts, and fit you for it; and God doth not give you such natures, and desires, and preparations in vain. This also is called "The witness of the Spirit with (or to) our spirit, that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ," Rom. viii. 15—17. It witnesseth our adoption, by evidencing it; as a seal or pledge doth witness our title to that which is so confirmed to us. The nature of every thing is suited to its use and end; God would not have given us a heavenly nature or desire, if he had not intended us for heaven.

Direct. IX. Look also to the testimony of a holy life, since grace ^{So Hezekiah.} hath employed you in seeking after the heavenly and will receive those whom faction and proud domination would cast out, and vilify with scorn and slanders.

inheritance. It is unlawful and perilous to look after any works or righteousness of your own, so as to set it in whole or in part instead of Christ, or to ascribe to it any honour that is proper to him; as to imagine that you are innocent, or have fulfilled the law, or have made God a compensation by your merits or sufferings, for the sin you have committed; but yet you must judge yourselves on your sick beds as near as you can as God will judge you. And "he will judge every man according to his work;" and will recompense and reward men according to their works. Matt. xxv. 21, 34, &c. "Well done, good and faithful servant! thou hast been faithful over a little, I will make thee ruler over much. Come, ye blessed of my Father, inherit the kingdom prepared for you—for I was hungry and ye fed me," &c.—Heb. v. 9, "He is the author of eternal salvation to all them that obey him." Matt. vii. 24, 25, "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man that built his house upon a rock—" Rev. xxii. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in by the gate into the city, for without are dogs," &c. "Thus must you rejoice in the cross of our Lord Jesus Christ," not only as he was crucified on it for you, but also as you are "crucified by it to the world, and the world to you," Gal. vi. 14. He that as a benefactor will give you that glory which you could never deserve of him, on terms of commutative justice, (for so no creature can deserve any thing of God,) will yet, as a righteous governor and judge, deliver it you only on the terms of his paternal, governing, distributive justice; and all shall receive according to what they have done in the body. And therefore you may take comfort in that evangelical righteousness, which consisteth in your fulfilling the conditions of the new covenant, though you have no legal righteousness, (which consisteth in innocency, or freedom from the curse of the law,) but only in the merits and sacrifice of Christ. If you are accused as being impenitent, unbelievers, or hypocrites, Christ's righteousness will not justify you from that accusation; but only your repentance, faith, and sincerity (wrought in you by the Spirit of Christ). But if you can but show the evidence of this evangelical righteousness, Christ then will justify you against all the other accusations of guilt that can be charged on you. (Of which more anon.) Seeing therefore the Spirit hath given you these evidences, to difference you from the wretched world, and prove your title to eternal life, if you overlook these, you resist your Comforter, and can see no other ground of comfort, than every graceless hypocrite may see. Imitate holy Paul: 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, we have had our conversation in the world—" 2 Tim. iv. 7, 8, "I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but to all them also that love his appearing." To look back and see that in sincerity you have gone the way to heaven, is a just and necessary ground of assurance, that you shall attain it. If you say, But I have been a grievous sinner! I answer, so was Paul that yet rejoiced after in this evidence! Are not those sins repented of and pardoned? If you say, But I cannot look back upon a holy life with comfort, it hath been so blotted and uneven! I answer, hath it not been sincere, though it was imperfect? Did you not "first seek the kingdom of God and his righte-

ousness?" Matt. vi. 33. If you say, My whole life hath been ungodly, till now at last that God hath humbled me; I answer, it is not the length of time, but the sincerity of your hearts and service, that is your evidence. If you came in at the last hour, if now you are faithfully devoted to God, you may look with comfort on this change at last, though you must look with repentance on your sinful lives.

Direct. X. When you see any of this evidence of your interest in Christ, appeal to him to acquit you from all the sin that can be charged on you; for all that believe in him are justified from all things, from which they could not be justified by the law of Moses. "There is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit," Rom. viii. 1. Whatever sin a penitent believer hath committed, he is not chargeable with it; Christ hath undertaken to answer for it, and justify him from it; and therefore look not on it with terror, but with penitent shame, and believing thankfulness, as that which shall tend to the honour of the Redeemer, and not to the condemnation of the sinner. He hath borne our transgressions and we are healed by his stripes.

Direct. XI. Look back upon all the mercies of your lives, and think whence they came and what they signify. Love tokens are to draw your hearts to him that sent them; these are dropped from heaven, to entice you thither! If God have been so good to you on earth, what will he be in glory! If he so blessed you in this wilderness, what will he do in the land of promise! It greatly imboldeneth my soul to go to that God, that hath so tenderly loved me, and so graciously preserved me, and so much abounded in all sorts of mercies to me through all my life. Surely he is good that so delighteth to do good! And his presence must be sweet, when his distant mercies have been so sweet! What love shall I enjoy when perfection hath fitted me for his love, who have tasted of so much in this state of sin and imperfection! The sense of mercy will banish the fears and misgivings of the heart.

Direct. XII. Remember (if you have attained to a declining age) what a competent time you have had already in the world. If you are grieved that you are mortal, you might on that account have grieved all your days; but if it be only that you die so soon, if you have lived well, you have lived long. When I think how many years of mercy I have had, since I was near to death, and since many younger than I are gone, and when I think what abundance of mercy I have had in all that time, ingenuity forbiddeth me to grudge at the season of my death, and maketh me almost ashamed to ask for longer life. How long would you stay, before you would be willing to come to God? If he desired our company no more than we do his, and desired our happiness in heaven no more than we desire it ourselves, we should linger here as Lot in Sodom! Must we be snatched away against our wills, and carried by force to our Father's presence?

Direct. XIII. Remember that all mankind are mortal, and you are to go no other way than all that ever came into the world have gone before you (except Enoch and Elias). Yea, the poor brute creatures must die at your pleasure, to satisfy your hunger or delight. Beasts, and birds, and fishes, even many to make one meal, must die for you. And why then should you shrink at the entrance of such a trodden path, which leadeth you not to hell, as it doth the wicked, nor merely to corruption, as it doth the brutes, but to live in joy with Christ and his church triumphant?

' Isa. liii. 10—12.

Direct. XIV. Remember both how vile your body is, and how great an enemy it hath proved to your soul; and then you will the more patiently bear its dissolution. It is not your dwelling-house, but your tent or prison, that God is pulling down. And yet even this vile body, when it is corrupted, shall at last be changed "into the likeness of Christ's glorious body, by the working of his irresistible power," Phil. iii. 20, 21. And it is a flesh that hath so rebelled against the spirit, and made your way to heaven so difficult, and put the soul to so many conflicts, that we should the easilier submit it to the will of justice, and let it perish for a time, when we are assured that mercy will at last recover it.

Direct. XV. Remember what a world it is that you are to leave, and compare it with that which you are going to; and compare the life which is near an end, with that which you are next to enter upon. Was it not Enoch's reward when he had walked with God, to be taken to him from a polluted world? 1. While you are here, you are yourselves defiled; sin is in your natures, and your graces are all imperfect; sin is in your lives, and your duties are all imperfect; you cannot be free from it one day or hour. And is it not a mercy to be delivered from it? Is it not desirable to you to sin no more? and to be perfect in holiness? to know God and love him as much and more than you can now desire? You are here every day lamenting your darkness, and unbelief, and estrangement from God, and want of love to him. How oft have you prayed for a cure of all this! And now would you not have it, when God would give it you? Why hath God put that spark of heavenly life into you, but to fight against sin, and make you weary of it? And yet had you rather continue sinning, than have the victory and be with Christ? 2. It is a life of grief as well as sin; and a life of cares, and doubts, and fears! When you are at the worst, you are fearing worse! If it were nothing but the fears of death itself, it should make you the willing to submit to it, that you might be past those fears. 3. You are daily afflicted with the infirmities of that flesh, which you are so loth should be dissolved. To satisfy its hunger and thirst, to cover its nakedness, to provide it a habitation, and supply all its wants, what care and labour doth it cost you! Its infirmities, sicknesses, and pains, do make you oft weary of yourselves, so that you "groan, being burdened," as Paul speaketh, 2 Cor. v. 3, 4, 6. And yet is it not desirable to be with Christ? 4. You are compassed with temptations, and are in continual danger through your weakness: and yet would you not be past the danger? Would you have more of those horrid and odious temptations? 5. You are purposely turned here into a wilderness, among wild beasts; you are as lambs among wolves, and through many tribulations you must enter into heaven. You must deny yourselves, and take up your cross, and forsake all that you have; and all that will live godly in Christ Jesus, must suffer persecution; in the world you must have trouble: the seed of the serpent must bruise your heel, before God bruise Satan under your feet! And is such a life as this more desirable than to be with Christ? Are we afraid to land after such storms and tempests? Is a wicked world, a malicious world, a cruel world, an implacable world, more pleasing to us than the joy of angels, and the sight of Christ, and God himself in the majesty of his glory? Hath God on purpose made the world so bitter to us, and permitted it to use us unjustly and cruelly, and all to make us love it less, and to drive home our hearts unto himself? and yet are we so unwilling to be gone?

Direct. XVI. Settle your estates betimes, that worldly matters may not distract or discompose you. And if God have endowed you with riches, dispose of a due proportion to such pious or charitable uses, in which they may be most serviceable to him that gave them you. Though we should give what we can in the time of life and health, yet many that have but so much as will serve to their necessary maintenance, may well part with that to good uses at their death, which they could not spare in the time of their health: especially they that have no children, or such wicked children, as are like to do hurt with all that is given them above their daily bread.

Direct. XVII. If it may be, get some able, faithful guide and comforter to be with you in your sickness, to counsel you, and resolve your doubts, and pray with you, and discourse of heavenly things, when you are disabled by weakness for such exercises yourselves. Let not carnal persons disturb you with their vain babblings. Though the difference between good company and bad, be very great in the time of health, yet now in sickness it will be more discernible. And though a faithful friend and spiritual pastor be always a great mercy, yet now especially in your last necessity. Therefore make use of them as far as your pain and weakness will permit.

Direct. XVIII. Be fortified against all the temptations of Satan by which he useth to assault men in their extremity: stand it out in the last conflict, and the crown is yours. I shall instance in particulars.

Directions for resisting the Temptations of Satan, in the time of Sickness.

Tempt. I. The most ordinary temptation against the comfort of believers, (for I have already spoken of those that are against their safety,) is to doubt of their own sincerity, and consequently of their part in Christ. Saith the tempter, All that thou hast done, hath been but in hypocrisy; thou wast never a true believer, nor ever didst truly repent of sin, nor truly love God; and therefore thou art unjustified, and shalt speedily be condemned.

Against this temptation a believer hath two remedies. The first is, to confute the tempter by those evidences which will prove that he hath been sincere (such as I have often mentioned before); and by repelling these reasonings, by which the tempter would prove him to have been a hypocrite. As when it is objected, Thou hast repented and been humbled but slightly and by the halves; *Ans.* Yet was it sincerely; and weak grace is not no grace. *Object.* Thou hast been a lover of the world, and a neglecter of thy soul, and cold in all that thou didst for thy salvation. *Ans.* Yet did I set more by heaven than earth; and I first sought the kingdom of God and his righteousness, as esteeming it above all the riches of the world. *Object.* Thou hast kept thy sins while thou wast on in a profession of religion. *Ans.* I had no sin but what in the habitual, ordinary temper of my soul, I hated more than I loved it, and had rather have been delivered from it, than have kept it, and none but what I unfeignedly repented of. *Object.* Thou didst not truly believe the promises of God, and the life to come; or else thou wouldst never have doubted as thou hast done, nor sought such a kingdom with such weak desires. *Ans.* Though my faith was weak, it overcame the world: I so far believed the promise of another life, as that I preferred it before this life, and was resolved rather to forsake all the world, than to part with my hopes of that promised blessedness: and that faith is sincere (how weak soever) that can do this. *Object.* But thou hast done thy works to be

seen of men, and been troubled when men have not approved thee, nor honoured thee; and what was this but mere hypocrisy? *Ans.* Though I had some hypocrisy, yet was I not a hypocrite, because it was not in a reigning and prevalent degree: though I too much regarded the esteem of men, yet I did more regard the esteem of God. Thus if a christian discern his evidences, the false reasonings of Satan are to be refuted.

2. But ordinarily it is a readier way to take the second course, which is, at present, to believe, and repent, and so confute Satan that saith you are not penitent believers.⁸ But then you must truly understand what believing and repenting are; or else you may think that you do not believe and repent when you do. Believing in Christ, is a believing that he is the Saviour of the world, and a consent of will that he be your Saviour, to justify you by his blood, and sanctify you by his Spirit. To repent, is to be so sorry that you have sinned, that if it were to do again, you would not do it (as to gross sin and a state of sin); and the smallest infirmities, your will is so far set against, that you desire to be delivered from them. Believing to justification, is not the believing that you are already justified, and your sins forgiven you; and repenting consisteth not in such degrees of sorrow as some expect; but in the change of the mind and will, from a life of sensuality to a life of holiness. When you know this, then answer the tempter thus: If I should suffer thee to deprive me of the comfort of all my former uprightness, yet shalt thou not so deprive me of the comfort of my present sincerity, and of my hopes; I am now too weak and distempered to try all that is past and gone. Past actions are now known but by remembering them; and they are seldom judged of, as indeed they then were, but according to the temper and apprehension of the mind when it revieweth them; and I am now so changed and weakened myself, that I cannot tell whether I truly remember the just temper and thoughts of my heart in all that is past or not. Nor doth it most concern me now, to know what I have been, but to know what I am. Christ will not judge according to what I was, but according to what he findeth me; never did he refuse a penitent, believing soul, because he repented and believed late; I do now unfeignedly repent of all my sins, and am heartily willing to be both pardoned, and cleansed, and sanctified by Christ, and here I give up myself to him as my Saviour, and to this covenant I will stand; and this is true repenting and believing. Thus a poor christian in the time of sickness, may oft-times much easier clear up to himself, that he repenteth now, than that he repented formerly; and it is his surest way.

Tempt. II. And yet sometimes he cometh with the quite contrary temptation, and must be resisted by the contrary way. When he findeth a christian so perplexed, and distempered with sickness, that his understanding is disabled from any composed thoughts, then he asketh him, Now where is thy faith and repentance? If thou hast any, or ever hadst any, let it now appear. In this case a christian is to take up with the remembrance of his former sincerity, and tell the tempter, I am sure that once I gave up myself unfeignedly to my Lord; and those that came to him, he will in no wise cast out; and if now I be disabled from a composed exercise of grace, he will not impute my sickness to me as my sin.

Tempt. III. Another ordinary temptation is, that it is now too late; God will not now accept repent-

⁸ John i. 10-12; iii. 16, 19, 20; Rom. vii. 20-25, 9; Psal. xi. 1-5.

ance; the day of grace is past and gone; or at least, a death-bed repentance is not sincere. To this the tempted soul must reply, 1. That if faith and repentance were not accepted at any time in this life, then God's promise were not true, which saith, that "who-soever believeth in him shall not perish, but have everlasting life," John iii. 16. So Luke xxiv. 47; Acts v. 31; xi. 18; xx. 21; 2 Tim. ii. 25; 2 Pet. iii. 9. There is a time in this life, in which some resisters of the truth are given up to their own lusts, to the love of sin, and hatred of holiness, so that they will not repent; but there was never a time in this life, in which God refused to justify a true repenting sinner upon his belief in Christ. 2. That if a death-bed repentance do truly turn the heart from the world to God, and from sin to holiness, so that the penitent person, if he should recover, would lead a new and holy life, then that repentance hath as sure a promise of pardon and salvation, as if it had been sooner; and yet delay must be confessed to be dangerous to all, and casteth men under very great difficulties, and their loss is exceeding great, though at last they repent and are forgiven.

Tempt. IV. Sometimes the tempter saith, Thou art not elected to salvation; and God saveth none but his elect; and so puzzleth the ignorant by setting them on doubting of their election. To this we must answer, That every soul that is chosen to faith, and repentance, and perseverance, is certainly chosen to salvation; and I know that God hath chosen me to faith and repentance, because he hath given them me; and I have reason enough to trust on him for that upholding grace, which will cause me to persevere.

Tempt. V. But, saith the tempter, Christ did not die for thee; and no one can be saved that Christ did not die for. To this it must be answered, That Christ died for all men, so far as to be a sufficient sacrifice for their sins, and to make a promise of pardon and salvation to all that will accept him and his gift; and he entreateth all that hear the gospel to accept it; and accordingly he will save all that consent unto his covenant. I am a sinful child of Adam, and therefore am one that Christ became a sacrifice for; and I consent unto his covenant, and therefore I am one that Christ by that covenant doth justify, and will save.

Tempt. VI. Sometimes the tempter troubleth the soul with temptations to blasphemy and infidelity; and asketh him, How knowest thou, that there is a God, or a life to come, or that souls are immortal, or that the Scripture is true? Of this I spake before. To this we must then answer, I abhor thy suggestions; these things I have seen proved long ago, and I will not so far gratify thee in my weakness and extremity, as to question and dispute these sealed fundamental truths, no more than I will dispute whether there be a sun or earth.

Tempt. VII. Sometimes the tempter will say, At best, thou hast no assurance of salvation, and how canst thou choose but tremble to think of dying, when thou knowest not whether thou shalt go to heaven or hell? To this the soul, that hath not assurance, must answer, It is my own mistake or weakness that keepeth me unassured; and I will neither take part with my infirmities, nor increase them by their effects: my hopes are such as should draw up my desires, though I want full assurance: the child delighteth in the company of the mother, and every man of his friend; though he is not certain, that the mother or friend will not hurt him, or take away his life. Why should I trouble myself with improbabilities? or fear that which I have no sound reason to fear? Rather I should be glad to die, that

death may perfect my assurance, and put an end to all my doubts and fears.

Tempt. VIII. But, saith the tempter, How strange art thou to God, and the life to come! Thou never sawest it: is it not dreadful to enter upon an unchangeable life, in a world which thou art so great a stranger to? *Ans.* But Christ is not a stranger to it; he seeth it for me, and I will implicitly trust him. Where should my eyes be, but in my head? I shall never see it till I come thither. When I have been there a while, this darkness, and fear, and strangeness will be gone. I was as strange to this world before I came into it, and more; and all those holy souls in heaven, were strange to it once, as well as I. I should therefore long to be with Christ, that I may be strange to him no more.

Tempt. IX. But, saith the tempter, thy fear and unwillingness is a sign that thou hast no love to God, nor heavenly mind; and how then canst thou hope to come to heaven? *Ans.* My fears come from strangeness, and weakness of faith, and a natural enmity to death. If I could come to Christ in joy and glory, and be perfected in holiness, without dying, I should not be unwilling of it. God looketh not that my nature should be willing to die; but that grace make me willing to be with Christ; and patiently submit to so dark a passage. Even Christ himself prayed, "that if it were possible, that cup might pass from him."

Tempt. X. But what will thy wife and children do, when thou art gone? *Ans.* God hath more interest in them than I have; he will look to his own without any care: doth all the world depend upon him, and is he not to be trusted with my wife and children?

Tempt. XI. But thou wilt never more be serviceable to the church: all thy work will for ever be at an end; and there are many things which thou mightst have done before thou diest, which will all be lost. *Ans.* 1. I shall have higher, and holier, and sweeter work: whether it will any thing conduce to the good of those on earth, I know not; but I know it will more conduce to the highest, most desirable ends. 2. As my work will be done, so my trouble, and weariness, and fears, and sufferings from a malignant, unthankful world will all be done. 3. And when my work is done, my reward and everlasting rest begin. 4. And God needeth not such a worm as I! the work is his, and it is reason that he should choose his workmen.

Tempt. XII. But when thou hast said all, death will be death, the king of terrors. *Ans.* And when thou hast said all, God will be God, and heaven will be heaven, and Christ will be Christ, that hath conquered death, and hath the keys or power of death and hell: and the promise will be sure; and those that trust on him shall never be ashamed or confounded. And therefore "the spirit is willing, though the flesh be weak."

Tit. 4. Directions for doing good to others in our Sickness.

The whole life of a christian should be a serving of his God; and though his body in sickness seem to be unserviceable, yet it is not the least or lowest of his services, which he is then at last to do: partly by his holy example, and partly by his speeches; which are both more observed in dying men, than in any others. For now all suppose, that if there were before any mask of hypocrisy, it is laid aside, and the soul that is going to the bar of God will deal sincerely. And now it is supposed, that we are

delivered much from all the befooling delusions of prosperity, and therefore fitter to be counsellors to others. And every christian should be very desirous to do good to the last, and be found so doing.

Direct. I. Show not a distempered, impatient mind. Though pain will be pain, and flesh will be flesh, yet show men that you have also reason and spirit: and that it calmeth your soul, though it ease not your body. Speak good of God, as beseemeth one that indeed believeth that it is good for us when we are afflicted by him, and that all shall work together for good to us.¹ Speak not a repining word against him. Job i. 22, "In all this Job sinned not, nor charged God foolishly." And speak not too peevishly and impatiently to those about you; though weakness incline you to it, yet let the power of grace appear.

Direct. II. Let those that are about you see, that you take the life to come for a reality, and that you verily expect to live with Christ in joys for ever. Let them see this in your holy joy and confidence, and your thankfulness to God for the grace and hopes which he hath given through Christ. I know that a pained, languishing body, is undisposed to express the comforts of the soul: but yet as long as the soul is the commander, they may be expressed in some good measure, though not with such vivacity and alacrity as in health. Behave yourselves before all, as those that are going to dwell with Christ. If you show them that you take heaven for a real felicity, it will do much to draw them to do so too; show them the difference between the death of the righteous and of the wicked; and that may so draw them to desire to die the death of the righteous, that it may draw them also to resolve to live their lives. How many souls might it win to God, if they saw in his dying servants such confidence and joy as beseemeth men that are entering into a world of joy, and peace, and blessedness! If we went out of the body, as from a prison into liberty, and from a tedious journey to our desired home, it would invite sinners to seek after the same felicity, and be a powerful sermon to convert the inconsiderate.

Direct. III. Now tell poor sinners of the vanity of the world, and of all its glory, wealth, and pleasure; and of the mischief and deceitfulness of sin. Say to them, O sirs, you may see in me what the world is worth: if you had all the wealth and pleasure that you desire, thus it would turn you off, and forsake you in the end: it will ease no pain: it will bring no peace to a troubled soul: it will not lengthen your lives an hour: it will not save you from the wrath of God: it maketh your death the sadder, because you must be taken from it: your account will be the more dreadful. O love not such a vain, deceitful world! sell not your souls for so poor a price! Forsake it before you are forsaken by it! O make not light of any sin! Though the wanton flesh would have you take it for a harmless thing, you cannot imagine, when the pleasure is gone, how sharp a sting is left behind. Sin will then be no jesting matter, when your souls are going hence into the dreadful presence of the most holy God.

Direct. IV. Now tell those about you of the excellency and necessity of the love of God, of heaven, of Christ, and of a holy life. Though these may be made light of at a distance, yet a soul that is drawing near them, will be more awakened to understand their worth. Say to them, O friends, I find now more than ever I did before, that it is only God, that is the end and happiness of souls: nothing but his favour through Jesus Christ, can comfort and con-

¹ Matt. xxviii. 19, 20, 2; John xvii.; Rev. i. 18; Rom. x. 9—12.

¹ Heb. xii. 7—9; Rom. viii. 28.

tent a dying man; and none but Christ can reconcile us to God, and answer for our sins, and make us acceptable; and no way but that of faith and holiness will end in happiness. Opinions and customary forms in religion will not serve the turn; to be of this or that party, or church, or communion, will not save you. It is only the soul that is justified by Christ, and sanctified by his Spirit, and brought up to the love of God and holiness, that shall be saved. Whatever opinion or church you are of, without holiness you shall never see God to your comfort, as without faith it is impossible to please him, Heb. xii. 14; xi. 6; Rom. viii. 6, 7, 9. O now what a miserable case were I in, if I had all the wealth and honour in the world, and had not the favour of God, and a Christ to purchase it, and his Spirit to witness it, and prepare me for a better life. Now I see the difference between spending time in holiness, and in sin; between a godly, and a worldly, fleshly, careless life. Now I would not for a thousand worlds, that I had spent my life in sensuality and ungodliness, and continued a stranger to the life of faith. Now, if I had a world, I would give it to be more holy! O sirs, believe it, when you come to die, sin will be then sin indeed, and Christ, and grace, will be better than riches, and to die in an unregenerate, unsanctified state, will be a greater misery than any heart can now conceive.

Direct. V. Endeavour also to make men know the difference between the godly and the wicked. Tell them, I now see who maketh the wisest choice. O happy men, that choose the joys which have no end, and "lay up their treasure in heaven, where rust and moths do not corrupt, and thieves do not break through and steal, and labour for the food that never perisheth." Matt. vi. 19, 20; John vi. 27. O foolish sinners, that for an inch of fleshly, filthy pleasure, do lose everlasting rest and joy! "What shall it profit them that win all the world and lose their souls?"

Direct. VI. Labour also to convince men of the preciousness of time, and the folly of putting off repentance, and a holy life, till the last. Say to them, O friends, it is hard for you in the time of health and prosperity, to judge of time according to its worth: but when time is gone, or near an end, how precious doth it then appear! Now if I had all the time again, which ever I spent in unnecessary sleep, or sports, or curiosities, or idleness, or any needless thing, how highly should I value it, and spend it in another manner than I have done! Of all my life that is past and gone, I have no comfort now in the remembrance of one hour, but what was spent in obedience to God. O take time to make sure of your salvation, before it is gone, and you are left under the tormenting feeling of your loss.

Direct. VII. Labour also to make them understand the sinfulness of sloth, and of loitering in the matters of God and their salvation; and stir them up to do it with all their might. Say to them, I have often heard ungodly people deride or blame the diligence, and zeal, and strictness of the godly; but if they saw and felt what I see and feel they could not do it. Can a man that is going into another world, imagine that any thing is so worthy of his greatest zeal and labour, as his God and his salvation? or blame men for being loth to burn in hell? or for taking more pains for their souls than for their bodies? O friends, let fools talk what they will, in their sleep and phrensy, as you love your souls, do not think any care, or cost, or pains too great for your salvation! If they think not their labour too good for this world, do not you think yours too good for a better world. Let them now

say what they will, when they come to die, there is none of them all, that is not quite forsaken of sense and reason, but will wish that they had loved God, and sought and served him, not formally, in hypocritical compliment, but with all their heart, and soul, and might.

Direct. VIII. Labour also to fortify the minds of your friends, against all fears of suffering for Christ, and all impatience in any of their afflictions. Say to them, The sufferings as well as the pleasures of this life are so short, that they are not worthy once to be compared with the durable things of the life to come. If I have passed through a life of want and toil, if my body hath endured painful sickness, if I have suffered never so much from men, and been used cruelly for the sake of Christ, what the worse am I now, when all is past? Would an easy, honourable, plentiful life, have made my death either the safer or the sweeter? O no! it is the things eternal that are indeed significant and regardable. Neither pleasure nor pain that is short, is of any great regard. Make sure of the everlasting pleasures, and you have done your work. O live by faith, and not by sense; look not at the temporal things which are seen. It is not your concernment, whether you are rich or poor, in honour or dishonour, in health or sickness, but whether you be justified, and sanctified, and shall live with God in heaven for ever. Such serious counsels of dying men, may make their sickness more fruitful than their health.

CHAPTER XXXI.

DIRECTIONS TO THE FRIENDS OF THE SICK, THAT ARE ABOUT THEM.

Direct. I. When you see the sickness or death of friends, take it as God's warning to you, to prepare for the same yourselves. Remember that thus it must be with you: thus are you like to lie in pain; and thus will all the world forsake you, and nothing of all your honour or wealth will afford you any comfort. This will be the end of all your pleasures, of your greatness, and your houses, and lands, and attendance; and of your delicious meats and drinks; and of all your mirth, and play, and recreations. Thus must your carcases be forsaken of your souls, and laid in a grave, and there lie rotting in the dark; and your souls appear before your Judge, to be sentenced to their endless state. This certainly will be your case: and oh how quickly will it come! Then, what will Christ and grace be worth! Then, nothing but the favour of God can comfort you. Then, whether will it be better to you to look back on a holy, well-spent life, or upon a life of fleshly ease and pleasure? Then, had you rather be a saint, or a sensualist? Lay this to heart, and let the house of mourning make you better, and live as one that looks to die.

Direct. II. Use the best means for the recovery of the sick, which the ablest physicians shall advise you to, as far as you are able. Take heed of being guilty of the pride and folly of many self-conceited, ignorant persons, who are ready to thrust every medicine of their own upon their friends in sickness, when they neither know the nature of the sickness or the cure. Many thousands are brought to their death untimely, by the folly of their nearest friends, who will needs be medicining them, and ruling them, and despising the physician; as if they

were themselves much wiser than he, when they are merely ignorant of what they do. As ignorant sectaries despise divines, and set up themselves as better preachers, so many silly women despise physicians; and when they have got a few medicines, which they know not the nature of, nor how to use, they take themselves for the better physicians, and the lives of their poor friends must pay for their pride and folly. No means must be trusted to instead of God, but the best must be used in subservience unto God. And one would think that a small measure of wit and humility might serve to make silly women understand, that they that never bestowed one year in the study of physic, are not so likely to understand it, as those that have studied and practised it a great part of their lives. It is sad to see people kill their dearest friends in kindness; even by that ignorance and proud self-conceitdness, which also maketh them the destroyers of their own souls.

Quest. But seeing God hath appointed all men's time, what good can physic do? If God hath appointed them to live, they shall live; and if he have appointed them to die, it is not physic that can save them.

Ans. This is the foolish reasoning of wicked people about their salvation. If God have appointed me to salvation, I shall be saved; if he have not, all my diligence will do no good. But such people know not what they talk of. God hath made your duty more open and known to you, than his own decrees. And you separate those things which he hath joined together. As God hath appointed no man to salvation simply without respect to the means of salvation; so God hath appointed no man to live but by the means of life. His decree is not, Such a man shall be saved, or, Such a man shall live so long, only; but this is his decree, Such a man shall be saved, in the way of faith and holiness, and in the diligent use of means, and, Such a man shall live so long, by the use of those means which I have fitted for the preservation of his life. So that as he that liveth a holy life, may be sure he is chosen to salvation, (if he persevere,) and he that is ungodly, may be sure that he is in the way to hell; so he that neglecteth the means of his health and life, doth show that it is unlike that God hath appointed him to live; and he that useth the best means is liker to recover (though the best will not cure incurable diseases, nor make a man immortal). The reasoning is the same, as if you should say, If God have appointed me to live so long, I shall live though I neither eat nor drink; but if he have not, eating and drinking will not prolong my life. But you must know, that God doth not only appoint you to live, that is but half his decree, but he decreeth, that you shall live by eating and drinking.

Direct. III. Mind your friends betimes to make their wills, and prudently by good advice to settle their estates, that they may leave no occasion of contending about it when they are dead. This should be done in health, because of the uncertainty of life; but if it be undone till sickness, it should then be done betimes. The neglect of it oft causeth much sinful contending about worldly things, even among those near relations, who should live in the greatest amity and peace.

Direct. IV. Keep away vain company from them, as far as you can conveniently (except it be such as must needs be admitted, or such as are like to receive any good by the holy counsel of the sick). It is a great annoyance to one that is near death, to hear people talk to little purpose, about the world, or some impertinencies; when they are going speedily to their endless state, and have need of no more

impediments in their way; but of the best assistance that their friends can afford them. Procure some able, faithful minister to be with them, to counsel them about the state of their souls; and get some holy, able christians to be much about them, who are fit to pray with them, and instruct them.

Direct. V. Bear with their impatience, and grudge not at any trouble that they put you to. Remember that weakness is froward, and as you bear with the crying of children, so must you with the peevishness of the sick; and remember, that shortly it is like to be your own case, and you must be a trouble to others, and they must bear with you. Be not weary of your friends in sickness; but loving, and tender, and compassionate, and patient.

Direct. VI. Deal faithfully and prudently with them about the state of their souls. Your faithfulness must be showed in these two points: 1. That you do not flatter them with vain hopes of life, when they are more likely to die. 2. That you do not flatter them with false persuasions that their state is safe, when they are yet unsanctified, nor put them in hopes of being saved without regeneration.

Your prudence must be manifested, 1. In suiting your counsel, and speeches, and prayers to their state; and not using the same words to the ungodly, as you would to the godly. 2. In so contracting your counsel for the conversion of the ungodly, as not to overwhelm them with more than they can bear; and yet not to leave out any point of absolute necessity to salvation. Alas, how much skill doth such a work require! And how few christians (that I say not, pastors) are fit for it!

Quest. I. But is it a duty when the sick are like to die, to make it known to them?

Ans. Sometimes it is, and sometimes not. 1. Some sicknesses are such, as will be so increased with fear, that the patient that before was in hope of a recovery, will be put almost past hope. And some sicknesses are much different, and are not like to be so increased by it. And some are past all hope already. 2. Some are so prepared to die, that they have the less need to be acquainted with their danger; and some are unconverted, and in so dangerous a case, that the absolute necessity of their souls may require it. When the soul is in so sad a case, and yet the body may be endangered by the fear of the sentence of death, it is the safest course to tell them, that though God may recover them, yet their disease is so dangerous, as calleth for their speedy and serious preparation for death; which will not be lost, if God restore them. So that they may have so much hope, as to keep their fear from killing them, and so much acquaintance with their danger, as may put them upon their duty. But in case there be already little or no hope, or in case the disease will be but little increased by the fear, (which is the case of the most,) the danger should not at all be hid.

Quest. II. Am I always bound to tell a wicked man of his sin and misery, when it may exasperate his disease, and offend his mind?

Ans. If it were a sickness that is void of danger, in case his mind be quiet, and be like to kill him if his mind be disturbed, then it were the most prudent course to call him so far to repentance and faith, as you can do it without any dangerous disturbance of him; because it is most charity to his soul to help him to a longer time of repentance, rather than to lay all the hopes of his salvation upon the present time. But this is not an ordinary case; therefore ordinarily it is a duty to acquaint the sick person, that is yet in his sin, and unrege-

nerate state, with the truth of his danger, and the necessity of renovation. Alas! it is a lamentable kind of friendship, to flatter a poor soul into damnation, or to hide his danger till he is past recovery. When he is in a state of unexpressible misery, and hath but a few days' or weeks' time left, to do all that ever must be done for his salvation; what horrid cruelty is it then, to let him go to hell for fear of displeasing or disquieting him!

Object. But I am afraid I shall cast him into despair, if I tell him plainly that he is in a state of damnation.

Ans. If you let him alone a little longer, he will be in remediless despair. There is no despair remediless, but that in hell. But now you may help to save him, both from present and endless desperation. He must needs despair of ever being saved without a Christ, or without the regeneration of the Holy Spirit, or without true faith and repentance, and love to God, and holiness. But need he despair of attaining all these, while Christ is offered him so freely, and a full remedy is at hand? He must know his sin and misery, or else he is never like to escape it; but he must also be acquainted with the true remedy; and that is your way to keep him from despair, and not by flattering him into hell.

Quest. III. But what should one do in so short a time, and with dead-hearted sinners? Alas! what hope is there? If it were nothing but their ignorance, it cannot be cured in a moment. And is there then any hope in so short a space, to bring them to knowledge, and repentance, and a changed heart, to love God and holiness; and that when pain and weakness do disable them?

Ans. The case indeed is very sad; but yet while there is life, there is some hope: and while there is any hope, we should do our best, when it is for the saving of a soul; and the difficulty should but stir us up to use our utmost skill and diligence. But as it is the misery of such to delay conversion till so unfit a time, so is it too frequently the sin of believers, that they delay their serious endeavours to convert men, till such a time as they almost despair of the success.

Quest. IV. But what shall we do in a doubtful case, when we know not whether the person be renewed and truly penitent, or not; which is the case of most that we have to deal with?

Ans. You can tell whether the grounds of your hope, or of your fear concerning them, be the greater; and accordingly your speech must be mixed and tempered, and your counsels or comforts given with the conditions and suppositions expressed.

Quest. V. But what order would you have us observe in speaking to the ignorant and ungodly, when the time is so short?

Ans. 1. Labour to awaken them to a lively sense of the change which is at hand, that they may understand the necessity of looking after the state of their souls. 2. Then show them what are the terms of salvation, and who they are that the gospel doth judge to salvation or damnation. 3. Next advise them to try which of these is their condition, and to deal faithfully, seeing self-flattery may undo them, but can do them no good. 4. Then help them in the trial; q. d. If it have been so or so with you, then you may know that this is your case. 5. Then tell them the reasons of your fears, if you fear they are unconverted, or of your hopes, if you hope indeed that it is better with them. 6. Then exhort them conditionally, (if they are yet in a carnal, unsanctified state,) to lament it, and be humbled, and penitent, for their sinful and ungodly life. 7. And then tell

them the remedy, in Christ and the Holy Ghost, and the promise or covenant of grace. 8. And lastly, tell them their present duty, that this remedy may prove effectual to their salvation. And if you have so much interest or authority as maketh it fit for you, excite them by convenient questions so far to open their case, as may direct you, and as by their answers may show whether they truly resolve for a holy life, if God restore them, and whether their hearts indeed be changed or not.

Direct. VII. If you are not able to instruct them as you should, read some good book to them, which is most suitable to their case: such as "Mr. Perkins's Right Art of Dying Well;"—"The Practice of Piety in the Directions for the Sick;"—Mr. Edward Lawrence's Treatise of Sickness;" or what else is most suitable to them. And because most are themselves unable for counselling the sick aright, and you may not have a fit book at hand, I shall here subjoin a brief form or two for such to read to the sick that can endure no long discourse. And other books will help you to forms of prayer with them, if you cannot pray without such help.

Direct. VIII. Judge not of the state of men's souls, by those carriages in their sickness, which proceed from their diseases or bodily distemper. Many ignorant people judge of a man by the manner of his dying: if one die in calmness and clearness of understanding, and a few good words, they think that this is to die like a saint. Whereas in consumptions, and oft in dropsies, and other such chronical diseases, this is ordinary with good and bad: and in a fever that is violent, or a frenzy or distraction, the best man that is may die without the use of reason: some diseases will make one blockish, and heavy, and unapt to speak; and some consist with as much freedom of speech as in time of health. The state of men's souls must not be judged of by such accidental, unavoidable things as these.

Direct. IX. Be neither unnaturally senseless at the death of friends, nor excessively dejected or afflicted. To make light of the death of relations and friends, be they good or bad, is a sign of a very vicious nature; that is so much selfish, as not much to regard the lives of others: and he that regardeth not the lives of his friends is little to be trusted in his lower concerns. I speak not this of those persons whose temper alloweth them not to weep: for there may be as deep a regard and sorrow in some that have no tears, as in others that abound with them. But I speak of a naughty, selfish nature, that is little affected with any one's concerns but its own.

Yet your grief for the death of friends, must be very different both in degree and kind. 1. For ungodly friends you must grieve for their own sakes, because if they died such, they are lost for ever. 2. For your godly friends you must mourn for the sake of yourselves and others, because God hath removed such as were blessings to those about them. 3. For choice magistrates, and ministers, and other instruments of public good, your sorrow must be greater, because of the common loss, and the judgment thereby inflicted on the world. 4. For old, tried christians, that have overcome the world, and lived so long till age and weakness make them almost unserviceable to the church, and who groan to be unburdened and to be with Christ, your sorrow should be least, and your joy and thanks for their happiness should be greatest. But especially abhor that nature that secretly is glad of the death of parents, (or little sorrowful,) because that their estates are fallen to you, or you are enriched, or set at liberty by their death. God seldom leaveth this sin unrevenge, by some heavy judgments even in this life.

Help against excessive grief for the death of friends.

Direct. X. To overcome your inordinate grief for the death of your relations, consider these things following. 1. That excess of sorrow is your sin: and sinning is an ill use to be made of your affliction. 2. That it tendeth to a great deal more: it unfitteth you for many duties which you are bound to, as to rejoice in God, and to be thankful for mercies, and cheerful in his love, and praise, and service: and is it a small sin to unfit yourselves for the greatest duties? If you are so troubled at God's disposal of his own, what doth your will but rise up against the will of God; as if you grudged at the exercise of his dominion and government, that is, that he is God! Who is wisest, and best, and fittest to dispose of all men's lives? Is it God or you? Would you not have God to be the Lord of all, and to dispose of heaven and earth, and of the lives and crowns of the greatest princes? If you would not, you would not have him to be God. If you would, is it not unreasonable that you or your friends only should be excepted from his disposal? 4. If your friends are in heaven, how unsuitable is it, for you to be overmuch mourning for them, when they are rapt into the highest joys with Christ; and love should teach you to rejoice with them that rejoice, and not to mourn as those that have no hope. 5. You know not what mercy God showed to your friends, in taking them away from the evil to come, you know not what suffering the land or church is falling into; or at least might have fallen upon themselves; nor what sins they might have been tempted to.* But you are sure that heaven is better than earth, and that it is far better for them to be with Christ. 6. You always knew that your friends must die; to grieve that they were mortal, is but to grieve that they were but men. 7. If their mortality or death be grievous to you, you should rejoice that they are arrived at the state of immortality, where they must live indeed and die no more. 8. Remember how quickly you must be with them again. The expectation of living long yourselves, is the cause of your excessive grief for the death of friends. If you looked yourselves to die to-morrow, or within a few weeks, you would less grieve that your friends are gone before you. 9. Remember that the world is not for one generation only; others must have our places when we are gone; God will be served by successive generations, and not only by one. 10. If you are christians indeed, it is the highest of all your desires and hopes to be in heaven; and will you so grieve that your friends are gone thither, where you most desire and hope to be?

Object. All this is reason, if my friend were gone to heaven: but he died impenitently, and how should I be comforted for a soul that I have cause to think is damned?

Helps to moderate our sorrow for the damned.

Ans. Their misery must be your grief; but not such a grief as shall deprive you of your greater joys, or disable you for your greater duties. 1. God is fitter than you to judge of the measures of his mercy and his judgments, and you must neither pretend to be more merciful than he, nor to reprehend his justice. 2. All the works of God are good; and all that is good is amiable; though the misery of the creature be bad to it, yet the works of justice declare the wisdom and holiness of God; and the perfecter we are, the more they will be amiable to us. For, 3. God himself, and Christ, who is the merciful Saviour of the world, approve of the damnation of the finally ungodly. 4. And the saints and angels in heaven do know more of the misery of the souls in

hell, than we do; and yet it abateth not their joys. And the perfecter any is, the more he is like-minded unto God. 5. How glad and thankful should you be to think that God hath delivered yourselves from those eternal flames! The misery of others should excite your thankfulness. 6. And should not the joys of all the saints and angels be your joy, as well as the sufferings of the wicked be your sorrows? But above all, the thoughts of the blessedness and glory of God himself, should overtop all the concerns of the creature with you. If you will mourn more for the thieves and murderers that are hanged, than you will rejoice in the justice, prosperity, and honour of the king, and the welfare of all his faithful subjects, you behave not yourselves as faithful subjects. 7. Shortly you hope to come to heaven: mourn now for the damned, as you shall do then; or at least, let not the difference be too great, when that, and not this, is your perfect state.

A Form of Exhortation to the Ungodly in their Sickness (or those that we fear are such).

Dear Friend: The God that must dispose of us and all things, doth threaten by this sickness, to call away your soul, and put an end to the time of your pilgrimage; and therefore your friends that love and pity you, must not now be silent, if they can speak any thing for your preparation and salvation, because it must be now or never: when a few days are past, they must never have any such opportunity more: if now we prevail not with you, you are likely to be quickly out of hearing, and past our advice and help for ever. And because I know your weakness bids me to be but short, and your memory is not to be burdened with too much, and yet your necessity must not be neglected, I shall reduce all that I have to say to you, to these four heads: 1. Of the change which you seem near to, and the world which you are going to. 2. Of the preparation that must be made by all that will be saved, and who they be that the gospel doth justify or condemn. 3. I would fain help you to understand which of these conditions you are in, and what will become of your soul, if it thus goeth hence: and, 4. If your case be bad, I would direct you how you may come out of it, and what is yet to be done while there remaineth any time and hope. And I pray you set your heart to what I say; for I will speak nothing but the certain truth of God, revealed to the world by his Son and Spirit expressed in the Scripture, and believed by all the church of Christ.

I. God knoweth the change is great, which you are near. You are leaving this world, where you have spent the days of your preparation for eternity, and leaving this flesh to corrupt and turn to common earth, and must here converse with man no more: you are going now to see that world, which the gospel told you of, and you have often heard of, but neither you nor we did ever see. Before your friends have laid your body in the grave, your soul must enter into its endless state, and at the resurrection your body be joined with it. Either heaven or hell must be your lot for ever. If it be heaven, you will there find a world of light, and love, and peace; a world of angels and glorified souls, who are all made perfect in knowledge and holiness; living in the perfect flames of love to their glorious Creator, Redeemer, and Regenerator: and with them you will be thus perfected yourself: your soul will see the glory of God, and be rapt up in his love, and filled with his joys, and employed triumphantly in his praises, and this for ever. If hell should be your portion, you will there be thrust away as a hated thing from

* Isa. lvii. 1, 2; Phil. i. 21, 23.

the face of God, and there you will find a world of devils, and unholy, damned, miserable souls; among whom you must dwell, in the flames of the wrath of God, and the horrors of your own conscience, remembering with anguish the mercy which you once rejected, and the warnings and time which once you lost:^b and at the resurrection your soul and body must be reunited and live there in torment and despair for ever. I know these things are but half believed by the ungodly world, while they profess to believe them; and therefore they must feel that which they refused to believe: but God hath revealed it to us, and we will believe our Maker. You are now going to see the great difference between the end of holiness and of sin; between the godly and the ungodly; and to know by your own experience those joys or torments, which the wicked will not know by faith. And oh what a preparation doth such a change require!

II. You are next to know what persons they are, and how they differ, who must abide for ever in these different states. As we are the children of Adam, we are all corrupted; our minds are carnal, and set upon this world, and savour nothing but the things of the flesh; and the further we go in sin, the worse we are; being strangers to the life of faith, and to the love of God and the life to come, taking the prosperity and pleasure of the flesh for the felicity which we most desire and seek. The name of this state in Scripture is, carnal, and ungodly, and unholy; because such men live in a mere fleshly nature or disposition for fleshly ends, in a fleshly manner, and are not at all devoted to God, and carried up to heavenly desires and delights; but live chiefly for this life, and not for the life to come: and though they may take up some kind of religion, in a second place and upon the by, for fear of being damned when they can keep the world no longer; yet is it this world which they principally value, love, and seek, and their religion is subject to their worldly and fleshly interest and delights. And though God hath provided and offered them a Saviour, to teach them better, and reclaim and sanctify them by his word and Spirit, and forgive them if they will believe in him and return, yet do they sottishly neglect this mercy, or obstinately refuse it, and continue their worldly, fleshly lives, till time be past, and mercy hath done, and there is no remedy. These are the men that God will condemn, and this is the true description of them. And it will not stand with the governing justice, and holiness, and truth of God to save them.

But on the other side, all those that God will save, do heartily believe in Jesus Christ, who is sent of God to be the Saviour of souls; and he maketh them know (by his word and Spirit) their grievous sin and misery in their state of corrupted nature; and he humbleth them for it, and bringeth them to true repentance, and maketh them loathe themselves for their iniquities; and seeing how they have cast away and undone themselves, and are no better than the slaves of Satan, and the heirs of hell, they joyfully accept of the remedy that is offered them in Christ: they heartily take him for their Saviour and King, and give up themselves in covenant to him, to be justified and sanctified by him; whereupon he pardoneth all their sin, and further enlighteneth and sanctifieth them by his Spirit: he showeth them by faith, the infinite love of God, and the sure, everlasting, holy joys, which they may have in heaven with him; and how blessed a life they may there obtain (through his purchase and gift) with all the blessed saints and angels: he maketh them deliberately to

^b Matt. xiii.; 2 Thess. i. 6—11.

compare this offer of eternal happiness, with all the pleasures and seeming commodities of sin, and all that this deceitful world can do for them: and having considered of both, they see that there is no comparison to be made, and are ashamed that ever they were so mad as to prefer earth before heaven, and an inch of time before eternity, and a dream of pleasure before the everlasting joys, and to love the pleasures of a transitory world, above the presence, and favour, and glory of God: and for the time to come, they are firmly resolved what to do; even to take heaven for their only happiness, and there to lay up their hopes and treasure, and to live to God, as they have done to the flesh; and to make sure of their salvation, whatever become of their worldly interest. And thus the Spirit doth dwell and work in them, and renew their hearts, and give them a hatred to every sin, and a love to every holy thing, even to the holy word, and worship, and ways, and servants of the Lord: and in a word, he maketh them new creatures; and though they have still their sinful imperfections, yet the bent of their hearts and lives is holy and heavenly, and they long to be perfect, and are labouring after it, and seek first the kingdom of God and his righteousness, and live above the world and flesh: and shortly Christ will make them perfect, and justify them in the day of their judgment, and give them the glorious end of all their faith, obedience, and patience. These are the persons, and none but these, (among us, that have the use of reason,) that shall live with God.

III. Now this being the infallible truth of the gospel, and this being the true difference between the righteous and the wicked, the justified and condemned souls, oh how nearly doth it now concern you, to try which of these is your own condition! Certainly it may be known: for God will judge the world in righteousness, by the same law or covenant by which he governeth them. Know but whom the law of Christ condemneth or justifieth, and you may soon know whom the Judge will condemn and justify; for he will proceed according to this law. If you should die in an unrenewed state in your sins, your hopes of heaven would all die with you; and if you should think never so well of yourself till death, and pretend never so confidently to trust on Christ and the mercy of God, one hour will convince you to your everlasting woe, that God's mercy and Christ's merits did never bring to heaven an unsanctified soul. Self-flattery is good for nothing, but to keep you from repenting till time be past, and to quiet you in Satan's snares till there be no remedy: therefore presently, as you love your soul, examine yourself, and try which of these is the condition that you are in, and accordingly judge yourself, before God judge you.^c May you not know if you will, whether you have most minded earth or heaven, and which you have preferred and sought with the highest esteem and resolution, and whether your worldly or heavenly interest have borne sway, and which of them it is that gave place unto the other? Cannot a man tell if he will, what it is which his very soul hath practically taken for his chief concernment, and what it is that hath had most of his love and care? and what hath been next his heart, and which he hath preferred when they came to the parting, and one was set against the other? Cannot you tell whether you have lived principally to the flesh, for the prosperity of this world, and the pleasures of sin? or whether the Spirit of Christ by his word, hath enlightened you, and showed you your sin and misery, and humbled you for it, and showed you the glory of the life to come, and the happiness of living

^c Matt. xviii. 3; Heb. xii. 14; John iii. 3, 5, 6.

in the love of God, and hereupon hath united your heart unto himself, and turned it from sin to holiness, from the world to God, and from earth to heaven, and made you a new creature, to live for heaven as you did for earth: surely this is not so small and indiscernible a work or change, but he that hath felt it on himself may know it. It is a good work to bring a sinner to feel his unrighteousness and misery, and to apply himself to Christ for righteousness and life: it is a great work to take off the heart from all the felicity of this world, and to set it unfeignedly upon God, and to cause him to place and seek his happiness in another world, whatever become of all the prosperity or pleasure of the flesh. It is thus with every true believer, for all the remnant of his sins and weaknesses: and may you not know whether it be thus or not with you? One of these is your case: and it is now time to know which of them it is; when God is ready to tell you by his judgment. If indeed you are in Christ, and his Spirit be in you, and hath renewed you, and sanctified you, and turned your heart and life to God, I have then nothing more than peace and comfort to speak to you (as in the following exhortation): but if it be otherwise, and you are yet in a carnal state, and were never renewed by the Spirit of Christ, will you give me leave to deal faithfully with you, as is necessary with one in your condition, and to set before you at once your sin and your remedy, and to tell you what yet you must do if you will be saved.

IV. And first, will you here lay to heart your folly, and unfeignedly lament your sinful life before the Lord? not only this or that particular sin, but principally your fleshly heart and life; that in the main, you have lived to this corruptible flesh, and loved, and sought, and served the world, before your God, and the happiness of your soul? Alas, friend, did you not know that you had an immortal soul, that must live in joy or misery for ever? Did you not know that you were made to love, and serve, and honour your Maker; and that you had the little time of this life given you, to try and prepare you for your endless life; and that as you lived here, it must go with you in heaven or hell for ever? If you did not believe these things, why did you not come, and give your reasons against them, to some judicious divine that was able to have showed you the evidence of their truth? If you did believe them, alas, how was it possible that you could forget them? Could you believe a heaven and a hell, and not regard them, or suffer any transitory worldly vanity to be more regarded by you? Did you know what you had to do in the world, and yet is it all undone till now? Were you never warned of this day? Did never preacher, nor Scripture, nor book, nor friend, nor conscience, tell you of your end? and tell you what would be the fruit of sin, and of your contempt and slighting of Christ and of his grace? Did you know that you must love God above the world, if ever you would be saved, and that you must to that end be partaker of Christ, and renewed by his Spirit; and yet would you let out your heart upon the world, and follow the brutish pleasures of the flesh, and never earnestly seek after that Christ and Spirit that should thus renew and sanctify you? Do you not think now that it had been wiser to have sought Christ and grace, and set your affections first on the things above, and to have made sure work for your soul against such a day as this, than to have hardened your heart against God's grace, and despised Christ, and heaven, and your salvation, for a thing of nought? You see now what it was that you preferred before heaven: what have you now got by all your sinful love of the world? where now is all

your fleshly pleasure? will it all now serve turn to save you from death, or the wrath of God, and everlasting misery? will it now go with you to another world? Or do you think it will comfort a soul in hell, to remember the wealth which he gathered and left behind him upon earth? Would it not now have been much more comfortable to you, if you could say, My days were spent in holiness, in the love of my dear Redeemer, and in the hearty service of my God; in praising him and praying to him, in learning and obeying his holy word and will; my business in the world was to please God, and seek a better world; and while I followed my lawful trade or calling, my eye was chiefly on eternal life; instead of pleasing the flesh, I delighted my soul in the love, and praise, and service of my Redeemer, and in the hopes of my eternal blessedness; and now I am going to enjoy that God and happiness which I believed and sought. Would not this be more comfortable to you now, than to look back on your time as spent in a worldly, fleshly life, which you preferred before your God and your salvation? Christ would not have forsaken you in the time of your extremity, as the world doth, if you had cleaved faithfully to him. You little know what peace and comfort you might have found, even on earth, in a holy life: how sweet would the word of God have been to you! how sweet would prayer, and meditation, and holy conference have been! Do you think it is not more pleasant to a true believer, to read the promises of eternal life, and to think and talk of that blessed state, when they shall dwell with God in joy for ever, than it was to you to think and talk of worldly trash and vanity? If you had used the world as a traveller doth the necessities of his journey, the thought of heaven would have afforded you solid, rational comfort all the way. O little do you know the sweetness of the love of God in Christ, and how good a christian findeth it, when he can but exercise and increase his knowledge, and faith, and love to God, and thankfulness for mercy, and hopes of heaven, and walk with God in a heavenly conversation! Do you not wish now that this had been your course? But that which is done cannot be undone, and time that is past can never be called back: but yet there is a sure remedy for your soul, if you have but a heart to entertain and use it. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."^a Jesus Christ being God and man, is the Mediator between God and man; his death is a sufficient sacrifice for our sins; it is his office to save all those that come to God by him: do but unfeignedly repent of your sinful life, and yet set your heart upon the life to come, and love God and holiness better than the world and fleshly pleasure, and trust your soul on Christ as your Redeemer, and he will certainly forgive you, and reconcile you unto God, and present you justified and spotless in his sight. Think of your sin till you abhor yourself; and think of your sin and misery till you feel that you are undone if you have not a Saviour; and then think what love God hath showed you in Christ, in giving him to be incarnate and die for sinners, and offering you freely to pardon all that ever you have done, and to justify and save you, and bring you to endless glory with himself, if yet at last you will but give up yourself to Christ, and accept his mercy and return to God. What joyful tidings is here now for a sinful, miserable soul! Yet this is the certain truth of God. This is his very covenant of grace, which is founded in the blood of Christ, and which he is now ready to make with you, and seal to you by his

^a John iii. 16, 18.

Spirit within, and his sacrament without, if you do but heartily and unfeignedly consent: believe in Christ, and turn to God, from the world and the flesh, and resolve upon a holy life if you should recover, and then I can assure you from the word of God, that he will freely pardon you, and take you for his child, and save your soul in endless glory. As late as it is, he will certainly receive you, if you return to him by Christ with all your heart. And doth not your heart now rejoice in this unspeakable mercy, which is willing to save you after all the sin that you have committed, and after all the time that you have lost? Do you yet love that God that is so abundant in goodness and in love? and that Saviour who hath purchased you this pardon and salvation? Is it not better, think you, to love, and praise, and serve him, than to live in fleshly lusts and pleasures? and is it not better to dwell in heaven with him, in endless joys, than to live awhile in the vain delights of sinners, and thence to pass to endless misery? O beg of God now to give you a new heart to believe in Christ, and repent of sin, and love him that is most holy, good, and gracious: and take heed that you slight not his grace any longer; and that you do not now take on you in a fear, to be that which you are not, or to do that which you would not hold to, if you should recover. And to make all sure, will you now sincerely enter into a covenant with Christ; I mean but the same covenant which you made in baptism and the sacrament of the Lord's supper; and which would have saved you, if you had sincerely made and kept it? Let me therefore help you both to understand it, and to do it, by these questions, which I entreat you to answer sincerely as one, that is going to the presence of God.

Quest. I. Do you truly believe that you are a rational creature, differing from brutes, being made to love and serve your Maker, and have an immortal soul, which must live in heaven or hell for ever? and that there is indeed a heaven of joys, and a hell of punishments, when this life is ended?

Quest. II. Do you believe that in heaven, the souls of the justified at death, and the body also at the resurrection, shall be joined with the angels, and shall dwell with Christ, and see the glory of God, and be perfected in holiness, and filled with the sense of the love of God, and with the greatest joys that our nature can receive, and shall live in the most delightful love and praise of God for ever?

Quest. III. Seeing you are certain that all the pleasures of this life are short, and will end in death, and leave the flesh which desired them in corruption, do you not firmly believe that the joys of heaven are infinitely better, and more to be desired and sought, than all the pleasures and profits of this life? and that it is most reasonable that we should love God above all creatures, even with all our heart, and soul, and might?

Quest. IV. Seeing then that the love of God is both our duty and happiness, is it not reason that we should be kept from the love of any thing in the world, which would steal away our hearts from God, and hinder us from loving him, and desiring, and seeking him? and that we should mortify the love of worldly riches, honours, and delights, so far as they are against the love of God?

Quest. V. Seeing God is the absolute Lord and Ruler of the world, is it not reason that we obey him, whatsoever he commandeth us, though we did not see the reason why he doth command it? And yet is it not plainly reasonable, that he command us to love, and honour, and worship him; and to love one another, and to deal justly with all, and do as we would be done by, and to be careful of our souls,

and temperate for our bodies; and not to neglect or dishonour our Maker, nor to neglect our own salvation, nor abuse our bodies by beastly filthiness or excess; nor to wrong our neighbours, nor deny to do them any good that is in our power? This is the sum of all God's laws: and this is the nature of holiness and obedience. And do you not from your heart believe, that all this is very reasonable and good?

Quest. VI. When the sinful world was fallen from happiness into misery, by turning away from God and holiness to sensuality, and God sent his Son to be their Redeemer and Saviour; to be a sacrifice for sin, and a teacher and pattern of a holy and obedient life, and to make a new covenant with them, in which he giveth them the pardon of all sin, and everlasting happiness, if they will but give up themselves to him as their Saviour, and Sanctifier, and by true repentance turn to God; do you not verily believe that miserable sinners should gladly and thankfully accept of such an offer? and abundantly love that God and Saviour, that hath so tenderly loved them, and so freely redeemed them from the flames of hell, and so freely offered them everlasting life? And do you not believe that he, who, after all this, shall slight all this mercy, and refuse to be renewed by sanctifying grace, and shall neglect his God, and soul, and this salvation, and rather choose to keep his sins; doth not deserve to be utterly forsaken, and to be punished more than if a Saviour and salvation had never been offered to him?

Quest. VII. Hath not this been your own case? Have you not lived a fleshly, worldly life; neglecting God and your salvation; and minding more these lower things? And have you not refused the word and Spirit of Christ, which would have brought you to repentance and a holy life? and consequently rejected Christ as a Saviour, and the Holy Ghost as a Sanctifier, and all the mercy which he offered you on these terms?

Quest. VIII. If this hath been your case, are you now unfeignedly grieved for it? not only because it hath brought you so near to hell, but also because it hath displeased God, and deprived you of that holy and comfortable life, which you might all this while have lived, and endangered all your hopes of heaven? Do you so far repent, as that your very heart and love is changed; so that now you had rather have a holy life on earth, and the sight and enjoyment of God in the heavenly joys for ever, than to have all the pleasure and prosperity of this world? Do you hate your sins, and loathe yourself for them, and truly desire to be made holy? Are you firmly resolved, that if God do recover you to health, you will live a new and holy life? that you will forsake your fleshly, worldly life, and all your wilful sins; and will set yourself to learn the will of God, and call upon him, and live in the holy communion of saints, and make it your chief care to please God, and to be saved?

Quest. IX. Are you willing, to these ends, to give up yourselves absolutely now to God the Father, Son, and Holy Ghost, as your reconciled Father, your Saviour, and your Sanctifier, to be sanctified and justified, and saved from your sins, and from the wrath of God, and live to God in love and holiness? And are you willing to bind yourself to this, by entering into this covenant with God, renouncing the flesh, the world, and the devil? Either your heart is willing and sincere in this resolution and covenant, or it is not. If it be not, there is no hope that your sin should be pardoned, and your soul be saved upon any other, or easier terms! And for all that God is merciful, and Christ died for sinners, it was never his intent to save one impenitent, unsanctified soul.

But if your heart unfeignedly consent to this, I have the commission of Christ himself to tell you, That God will be your reconciled God and Father, and Christ will be your Saviour, and the Holy Spirit will be your Sanctifier and Comforter, and your sins are pardoned, and your soul shall be saved, and you shall dwell in heaven with God for ever.* God did consent before you consented; he showed his consent in purchasing, and making, and offering you this covenant. Shew your unfeigned consent now by accepting it, and giving up yourself unreservedly to him, and you have Christ's blood, and Spirit, and sacrament, to seal it to you. The flesh and the world have deceived you; but trust in Christ upon his covenant terms, and he will never deceive you.

And now, alas, what pity it is, that a soul that is in so miserable a case, and is lost for ever, if it have not help, and speedy help, should be deprived of all this grace and glory, and only for want of repenting and consenting! What pity is it that a soul, that is ready to go into another world, where mercy shall never more be offered it, should rather go stupidly on to hell, than return to God, and accept his mercy! Do but truly repent and consent to this covenant, and all the mercies of it are certainly yours. God will be your God, and Christ, and the Spirit, and pardon, and heaven, and all are yours. The Lord open and persuade your heart, that you may not be undone and lost for ever, for want of accepting the mercy that is offered you!

And now I know it would be comfortable to you, if you could be fully assured that you are forgiven, and shall be saved. In a matter of such unspeakable moment, how joyful would a well-grounded certainty be, to any man that hath the right use of his understanding? I tell you therefore from God, that there is no cause of your doubting on his part, but only on your own. There is no doubt to be made, whether God be merciful, nor whether Christ be a sufficient Saviour and sacrifice for your sins; nor whether the covenant be sure, and promise of pardon and salvation to all true penitent believers be true. All the doubt is, whether your faith and repentance be sincere, or not: and for that, I can but tell you how you may know it; and I shall open the truth to you, that I may neither deceive you, nor causelessly discomfort you.

If this repentance and change which you now profess, and this covenant which you have made with God, 1. Do come only from a present fear, and not from a changed, renewed heart; 2. And if your resolutions be such as would not hold you to a holy life, if you should recover; but would die and fade away, and leave you as you were before, when the fear is past; then it is but a forced, hypocritical repentance, and will not save you, if you so die.† Though a minister of Christ should absolve you of all your sins, and seal it by giving you the sacrament of the body and blood of Christ; for all this you are lost for ever, if you have no more: for absolution and the sacrament are given you but on supposition that your faith and repentance be sincere; and if this condition fail in you, the action of the holiest minister in the world will never save you.

But, 1. If your repentance and covenant come not only from a present fear but from a renewed heart, which now loveth God, and Christ, and heaven, and holiness, better than all the honours, and riches, and pleasures of the flesh and world, and had rather have them, even on God's terms; 2. And if this change be such, as if you should recover, would hold

you to a holy life, and not die, or dwindle into hypocritical formality, when the fright is over; then I can assure you from the word of God, that if you die in this repentance, you shall certainly be saved. And though late repentance have so many difficulties that it too seldom proveth true and sound, and it is an unspeakable madness to cast our salvation on so great a hazard; and to defer that till such a day as this, which should be the principal work of all our lives; and for which, the greatest care and diligence is not too much: yet for all that, when conversion is indeed sincere, it is always acceptable, how late so ever; and a returning prodigal shall find better entertainment with God, than he could possibly expect; and never will Christ cast out one soul that cometh to him, in sincerity of heart.‡ The Lord give you such a heart, and all is yours. Amen. Jer. xxxi. 34; Eph. i. 7; Acts v. 31; Eph. v. 26; Rev. i. 5; 2 Cor. vi. 16; Mal. iii. 17; John i. 12; iii. 16; Eph. ii. 14; Rom. viii. 1, 17; Luke iv. 18; Rom. v. 1, 5; Luke i. 74; John x. 28; Luke xxiii. 43; 1 Cor. xv. 8; Tit. iii. 3, 4; Acts iv. 4—6; 1 Tim. i. 13—16.

A Form of Exhortation to the Godly in their Sickness.

Dear friend: Though nature teacheth us to have compassion on your flesh, which lieth in pain; yet faith teacheth us to see the nearness of your happiness, and to rejoice with you in hope of your endless joys, which seem to be at hand. We must rejoice with you as your friends that love you, and therefore are partakers of your welfare: and we must rejoice with you as your fellow-travellers and fellow-soldiers, that are going along with you to the same felicity; and if we are left behind for a little while, yet hope ere long to overtake you, and never to be separated from you more. This is the day for which Christ hath been so long preparing you; and which you have so long foreseen, and have been so long preparing for yourself. This is the day which you thought on in all your prayers and patience, in all your labours and sufferings, your self-denial and mortification, since God did bring you to yourself and him. Now you are going to see the things which you have believed; and to possess the things which you have sought and hoped for; to see the final difference between the righteous and the wicked; between a holy and a worldly life, between the vessels of mercy and of wrath. Your time is hasting to an end, and endless blessedness must succeed it. O now, what a mercy is it to have a Christ! that you are not to encounter an unconquered death; nor to go to God without a Mediator: but that death is by Christ disarmed of its sting; and that you may boldly resign your soul into the hands of your Redeemer, and commend it to him as a member of himself! Now, what a case had your soul been in, if you had no intercessor! if you had been to answer for your sins, yourself only; and had not a Saviour to be your advocate, and answer for you! Now you may better perceive than ever you have done, what God did for you when he opened your eyes, and humbled, and changed, and renewed your heart; and how great a mercy it is to be a penitent believer. You may now see more fully than ever heretofore, what God intended for you, when he converted you; when he forgave all your sins, and justified you by his grace, and adopted you for his child, and an heir of life, and sealed you with his Spirit, and sanctified and separated you to himself. Now what a case were you in, if you were yet in your sins,

* Matt. xxviii. 19, 20; 2 Cor. vi. 16—18.

† Matt. xiii. 19—23; Rom. viii. 7—9; Heb. xii. 14; John

iii. 3, 5, 6; Matt. xviii. 3; 2 Cor. v. 17; Eph. vi. 24; 1 Cor. xvi. 22; Luke xiv. 26, 27.

‡ Luke xv. 19—22; John vi. 37.

and in the bondage of Satan, and had not this evidence of your title to eternal life! if you had your heart to soften, and to humble, and to convert, and your faith and justification all to seek, and all your preparations for heaven to make; if you had all this to do, with a pained body, and a distracted mind, in so short a time, with God, and eternity, and death before you, ready with terror to overwhelm your souls! if now you were to seek for an interest in Christ, and for the pardon of all your sins, and your peace with God were yet to make! if you had all your life past to look back upon, as consumed in sin; and when time is at an end, must cry out of all that is past, as lost! This is the case that God in justice might have left you to. But what an unspeakable mercy is it, that you have already been reconciled to that God that you are going to! and that the sins which now would have been your terror, are all forgiven through the blood of Christ! that you can look back upon your time, since the day of your conversion, as spent in faithful devotedness to God, and in a believing preparation for your endless life; and in godly sincerity, notwithstanding your manifold sinful imperfections, which Christ hath undertaken to answer for himself! Though you have nothing of your own to boast of; and no works that will justify you according to the law, at the bar of God; but you need a Saviour, and a pardon, for the failings, even of the best that ever you did; yet must you with thankfulness remember that grace which hath begun eternal life within you, and prepared and sealed you to the full possession of it. For all the mercy that is in God, and for all the glory that is in heaven, and for all the merits and satisfaction of Christ, and for all the fulness and freeness of the promise;^b if God had not given you a believing, penitent heart, and sanctified and sealed you by the Spirit of his Son, all this could have afforded you little comfort, but would have aggravated your misery, as it did your sin. Seeing then that many of the wicked would be glad to die the death of the righteous; and when it is too late, they would all be glad if their latter end might be like his; how glad should you be, that God, by such a life, hath prepared you for such an end! And though a humble soul hath still an eye upon its own unworthiness, and Satan is ready to aggravate our sins, in order to our discouragement and fear; yet must you remember what an honourable victory grace hath had over them; and look on them as Christ did, as the advantage of his grace; that "where sin abounded, there grace hath superabounded."^c You have had something to humble you, and to show you that you were a child of Adam; and you have had something for grace to contend with, and to conquer; and for Christ to pardon: bless him through whom you have had the victory. Had you not deserved hell, Christ would not have saved you from a deserved hell; and the song of the Lamb would not have been so sweet to you, in the everlasting remembrance and experience of his grace. You have sinned as a man, and he hath pardoned as God; you have been weak and nothing, but his grace hath been sufficient for you, and by his strength you can do all things. He hath as dear a love to you now in his exaltation, as he had upon the cross, when he was bleeding for your sins. And will he suffer a chosen soul to perish, for whom he hath paid so dear a price? A Christ in heaven that had never been on earth, would have seemed a stranger to us, and one that never was acquainted

with our miseries, nor had testified his love at so dear a rate, as might have convinced, and encouraged, and won our hearts. And a Christ on earth, that had not passed for us into heaven, would have seemed to us but an insufficient, conquered friend; and were unfit to provide us a mansion with the Father, and to receive our souls, when they are separated from the flesh. But "now we have a great High Priest that is passed into the heavens, and was in all points tempted like as we are, yet without sin;" and therefore "can be touched with the feeling of our infirmities; and therefore we may come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 14-16. This is your time of need, and here is a supply for all your needs. As we may come boldly through our High Priest to the throne of grace, so may we boldly pass by his conduct into the presence of God in glory. For he is purposely gone before "to prepare a place for us, that where he is there we may be also," John xiv. 1-3. Oh what a joy is it to our departing souls, that we have our Head and Saviour already in possession of the kingdom which we are passing to! What a support and joy is it, to receive this message from our ascending Head, "Say to my brethren, I ascend to my Father, and your Father; to my God, and your God," John xx. 17. What a joy is it to read his promise, John xii. 26, "If any man serve me, let him follow me; and where I am, there shall also my servant be." You have served him, and are following him, and now are going to be with him where he is.

There you shall be delivered from the darkness of this world. How dimly did we see through the lantern of the flesh! how little did we know! and how much were we ignorant of! and what pains did our little knowledge cost us! But there, one sight of the face of God will put an end to this longsome night; and will show you that, which all the reading and study of a thousand years could never satisfactorily have shown you. There you shall understand the works of God; the frame of the creation; the place, and office, and reason of all things, which here you knew not. The mysteries of the gospel, which angels pry into, will be there much more unfolded to you, than the clearest divines were able to explain them.^d All sciences there shall be one pansophy; and all things knowable shall appear to you in their wondrous, perfect harmony. What welcome will those blessed angels give you that here disdained not to minister for you, and bear you up in all your ways, and interested themselves in your concerns, rejoicing before God at your conversion! How glad then will they be of your safe arrival at the promised harbour of felicity with themselves! What joy will it be to you to be presently entertained, and welcomed into the acquaintance of those blessed spirits, and of all the holy souls that are delivered from this flesh and world; and to see their order, and be numbered with their society, and to be employed in their joyful work. Oh how much better company is that than the best below! There is no ignorance, and therefore no error; no want of love, and no contention; nor narrow, private interests to contend for, but all made happy in perfect love in him that is their universal end and happiness. There is no dissension, nor perverse disputes; no ignorant zeal, nor blinding passions; no proud or covetous designs, and therefore no hurtful means to prosecute them; no seeming necessity to hurt our brethren, to

^b Gal. iv. 4, 6; Rom. viii. 16, 17; viii. 9; 1 Pet. iii. 7.

^c Rom. viii. 25, 36; Eph. i. 6, 7; ii. 5, 7, 8; Tit. iii. 3, 5, 6, 7; Rom. iii. 24; 2 Cor. xii. 9; Luke xv. 4, 6, 24; Matt.

xviii. 11; 2 Pet. iii. 9; John iii. 15, 16; Matt. xviii. 14; Luke xxi. 18; John xvii. 9; vi. 39.

^d Heb. xii. 22; i. 14; Psal. xxxiv. 7; Luke xv. 10; xvi. 22; xx. 36; Phil. iii. 10, 20, 21.

advance, or enrich, or save ourselves; no slanderers there condemn the souls whom Christ doth justify, nor take away the righteousness of the righteous from him; no cruel mockings, imprisonments, or banishments; no wandering, destitute, afflicted, or tormented; nor more suffering for the sake of righteousness; but having suffered with Christ they are now reigning with him; and those, of whom the world was not worthy, are taken to God from an unworthy world. There are no troublesome mutations or confusions; no wars, nor rumours of wars, because no lusts to war in their members; but united souls in the harmony of love, do without any discord praise the Lord.¹ The church is not there divided into sects and factions, either through the pride or peevishness of its members; none scrupled communion with the rest; none silence others from speaking the praises of their Redeemer; nor drive away others from their brotherhood and communion. There is neither unrighteous law, nor disobedient subject, nor unpeaceable neighbour, nor unfaithful friend, nor hurtful or malicious enemy! There is no afflicted friend to mourn for, nor any disconsolate soul to grieve with; no ignorant person to instruct, nor obstinate heart to persuade or pray for; no fearful, doubting christian to be comforted, nor weak and wavering soul to be confirmed; no imprudent, scandalous actions of the godly to be lamented; no remnants of pride, self-conceit, or any delusion to keep out the light; no blemishes in them for the enemies to reproach, nor any malignant enemies to reproach them; no misrepresentations of things or persons; no raising or receiving false reports; no sin of our own to grieve for, or to strive against; and no sin of others to trouble the society, or be lamented. There we shall have no suffering friend to suffer with; none labouring of want, while you have plenty; nor any groaning in pain and sickness, while you are well. As no want or pain of your own will afflict you, so no suffering of your friends will interrupt your joy. Your comforts shall not be turned into lamentations, for the madness and obstinate wickedness of a sodomitical generation about you; nor your righteous soul be vexed with their filthy and sottish conversation.² You shall not dwell in a world where the most part is drowned in heathenism and infidelity, nor in a church defiled with papal tyranny, cruelty, covetousness, or profaneness. The whole society will shine in light, and flame in love, and none through any weakness or corruption will be a clog or hinderance to another.

You shall above all this behold the person of your glorified Redeemer! You shall see that body, in its glorious change, which once was humbled to the virgin's womb, and to a life of poverty, and to the scorns of sinners; to be spit upon, and buffeted, and crowned with thorns, and first made a laughing-stock, and then hanged up to die upon a cross, at the will of proud, malicious persecutors. You shall there see that Person whom God hath chosen to advance above the whole creation; and in whom he will be more glorified than in all the saints.³ The wonderful condescension of his incarnation, and the wonderful mystery of the hypostatical union, will there be better understood.

And, which is all in all, you shall see the most blessed God himself;⁴ whether in his essence, or not, yet undoubtedly in his glory, in that state or place, which he hath prepared to reveal his glory in, for the glorifying of holy spirits. You shall see

him whose sight will perfect your understandings, and love him, and feel the fulness of his love, which is the highest felicity that any created being can attain. Though this will be in different measures, as souls are more or less amiable and capacious, (or else the human nature of Christ would be no happier than we,) yet none shall have any sinful or troublesome imperfection, and all their capacities shall be filled with God.

O dear friend, I am even confounded and ashamed to think, that I mention to you such high and glorious things, with no more sense and admiration! And that my soul is not drawn up in the flames of a more fervent love; nor lifted up in higher joys, nor yet drawn out into more longing desires, when I speak of such transcendent happiness and joy! O had you and I but a glimpse with blessed Stephen or Paul of these unutterable pleasures, how deeply would it affect us! And how should we abhor this life of sin; and be weary of this dark and distant state; and be glad to be gone from this prison of flesh; and to be delivered from this present evil world!⁵

This is the life that you are going to live; though a painful death must open the womb of time, and let you into eternity, how quickly will the pain be over! And though nature make death dismal to you, and sin have made it penal, and you look at it now with backwardness and fear; yet this will all be quickly past, and your souls will be born into a world of joy, which will make you forget all your fears and sorrows. It is meet that as the birth of nature had its pains, and the birth of grace had its penitent sorrows; so the birth of glory should have the greatest difficulties, as it entereth us into the happiest state.⁶ Oh what a change will it be to a humbled, fearful soul, to find itself in a moment dislodged from a sinful, painful flesh, and entered into a world of light, and life, and holy love, unspeakably above all the expressions and conceptions of this present life. Alas! that our present ignorance and fear should make us draw back from such a change! that whilst all our brethren that died in faith, are triumphing in these joys with Christ, our trembling souls should be so loth to leave this flesh, and be afraid to be called to the same felicity! Oh what an enemy is the remnant of unbelief, to our imprisoned and imperfect souls! that it can hide such a desirable glory from our eyes, that it should no more affect us, and we should no more desire it, but are willing to stay so long from God! How wonderful is that love and mercy, that brings such backward souls to happiness! and will drive us away from this beloved world, by its afflicting miseries! and from this beloved flesh, by pain and weariness! and will draw us to our joyful blessedness, as it were, whether we will or not! and will not leave us out of heaven so long, till we are willing ourselves to come away!

You seem to be almost at your journey's end. But how many a foul step have those yet to go, whom you leave behind you in this dirty world. You have fought a good fight, and kept the faith; and shall never be troubled with an enemy or temptation when this one concluding brunt is over. You shall never be so much as tempted to unbelief, or pride, or worldly-mindedness, or fleshly lusts, or to any defects in the service of your Lord. But how many temptations do you leave us encompassed with! and how many dangers and enemies to overcome! And alas! how many falls and wounds may

¹ Heb. xi. 35—38; Matt. xxiv. 6; Psal. xli. 9; James iv.

² Zeph. iii. 17, 18; Ezek. ix. 4; 2 Pet. ii. 7, 8.

³ John xvii. 2, 4; Phil. ii. 7—10.

⁴ Matt. v. 8; Heb. xii. 14.

⁵ Acts vii. 56; 2 Cor. xii. 3—5; Gal. i. 4.

⁶ John xvi. 21; iii. 3, 5, 7, 8.

we receive! You seem to be near the end of your race, when those behind you have far to run. You are entering into the harbour, and leave us tossed by tempests on the waves. Flesh will no more entice or clog your soul! You will no more have unruly senses to command, nor an unreasonable appetite to govern, nor a straggling fantasy, or wandering thoughts, or headstrong lusts, or boisterous passions, to restrain. You will no longer carry about a root of corruption, nor a principle of enmity to God. It will no more be difficult or wearisome to you to do good. Your service of God will no more be mixed and blemished with imperfections. You shall never more have a cold, or hard, or backward heart, or a careless, customary duty to lament. That primitive holiness which consisteth in the love of God, and the exercise and delights thereof, will be perfected; and those subservient duties of holiness, which consist in the use of recovering means, will cease as needless. Preaching, and studying, and books, will be necessary no more. Sacraments, and church discipline, and all such means have done their work. Repentance and faith have attained their end. As your bodies, after the resurrection, will have no need of food, or raiment, or care, or labour; so your souls will be above the use of such creatures and ordinances, as now we cannot be without. For the glass will be unnecessary, when you must see the Creator face to face.* Will it not be a joyful day to you, when you shall know God as much as you desire to know him? and love him as much as you desire to love him? and be loved by him as much as you can reasonably desire to be beloved? and rejoice in him as much as you desire to rejoice; yea, more than you can now desire? I open to you but a casement into the everlasting mansions, and show you but a dark and distant prospect of the promised land, the heavenly Jerusalem. The satisfying sight is reserved for the time, when thereby we shall have that satisfying fruition.

And is there any such thing to be hoped for on earth? Will health or wealth, will the highest places or the greatest pleasures, make men happy? You know it will not. Or if it would, the happiness would be so short, as maketh it little worthy of our regard. Have you not seen an end of all perfection? Have you not observed and tried what a deluding dream, and shadow of felicity, the world puts off its followers with? How they act their parts as players on a stage; and they that in a dream, or mask, did yesterday seem princes, lords, or conquerors, to-day are buried in a darksome grave! And they that yesterday seemed great and rich, to-day have no more of their furniture, or possessions, than a coffin and a winding-sheet, and a place to hide their loathsome flesh! And they that yesterday were merry, and jovial, and in health, and honour, to-day lie groaning in painful misery, are leaving their dear-bought, beloved riches, never to be delightful to them any more. How little doth it concern them, that must dwell in heaven or hell for ever, whether they live in wealth or poverty, in honour or shame, in a palace or a cottage, in pain or pleasure, for so short a time as this transitory life, which is almost at an end as soon as it is begun! How many millions of dying parents have cried out of the world as vanity and vexation! and yet their besotted posterity admire it, and through the love of it lose their souls

and everlasting hopes! They boast or rejoice in the multitude of their riches, as if their houses would continue for ever; though in their honour they abide not, but are like the beasts that perish, and death feedeth on them, when like sheep they are laid in the grave; and though this their way is their folly, yet their posterity approve their sayings, and follow them by the same sin to the same perdition, Psal. xlix. 6, 7, 10—14, 17, 19, 20. And is this a world for a holy soul to be in love with? Hath it merited our affections? Doth it love us so much, or use us so well, that we should be loth to leave it? John xv. 18—20. As it loved our Lord, it will love his followers: as it used him, it will use us, if he restrain it not. Is a blinded, bedlam world, a malicious, cruel, and ungodly world, a false, perfidious, deceitful world, a place for a saint to be loth to leave? O blessed be that love, that blood, that grace, which hath provided better for us! And shall we be unwilling to go to so sweet a feast? and to partake of a happiness which cost so dear?†

Come on then, dear friend, and faint not at the last; and fear not to encounter with the king of fears! It is the last enemy, and it is a conquered enemy! Conquer this, and you have no more to conquer. Lift up your head, and look to your victorious, reigning Lord; gird up the loins of your mind, and let faith and patience hold out yet a little while, and play well this last part, and all is your own.‡

If the tempter now assault your faith, and sinking flesh do give him any advantage, abhor his blasphemies, and cry for help to him that conquered him. Do you think yonder high and spacious mansions are uninhabited; when every part of sea and land hath its inhabitants? Why have those blessed angels been so long employed in ministering for you, but to let you know, that your souls are not so distant from them, but that they are glad of familiarity with you, and you may be like them, or equal with them in felicity? Nature hath put you out of doubt, that there is a God of infinite, eternal being, power, wisdom, and goodness, who is the efficient, dirigent, and final cause of all; the Creator and Governor of the world. And the same nature hath put you out of doubt, that all that his creatures have, or can do, is due to him from whom they have it; and that so far as you are capable to know, and love, and serve him, that you should employ your faculties herein: and nothing is more undeniable to you, than that it is our duty to love and serve our God, with all our heart, and soul, and might. And it is as clear to you, that neither are these powers given us in vain, nor this duty required of us in vain, nor yet that man's natural, highest duty is made to be the way of his misery and undoing. And sure that way, which turneth the mind from sensual pleasures, and casteth a man on the malice and cruelty of the world, and engageth him in so much duty, which both the flesh and the world are utter enemies to, would be his misery and torment, if there were no rewards and punishments hereafter, and no future judgment to set all straight, that seemed crooked in the judgments of men. If all the intrinsic evidences of credibility, in the sacred word, were not sufficient; if all the antecedent evidences of prophecy were too little; if the concomitant evidence of all the miracles of Christ, and his apostles, and other of his servants,

* 2 Cor. iii. 18; iv. 6; 1 Cor. xiii. 12.

† 1 John ii. 15: John xv. 17—20.

‡ Post illam pugnam triumphabimus victores cum nostro signifero in vita æterna: diu in Christum credidi: desidero jam finem fidei, ut non amplius credam in eum, sed videam eum in quem credidi: ut gustem quam suavis fit Dominus,

palpem manibus Dominum meum, et Deum meum. Ibi vocabor Abraham, qui lætatur videns diem Christi: expertus sum quod in hac vita peccatum sit omnia in omnibus: experier etiam aliam vitam, ubi est Dominus omnia in omnibus. Abr. Bucholtzer, referente Abr. Sculteto in Curric. vitæ suæ, pag. 15.

with his own resurrection and ascension, did seem too distant from you; yet mark what subsequent continued evidences it hath pleased God to bring even to your very sense, to assure you of the truth of this gospel, and of the life to come. Whence cometh that universal, unreasonable enmity, which in all generations and nations of the world, from Cain and Abel till this day, is found in the carnal against the spiritual, holy seed? Even a Seneca telleth us of it among heathens, against that remnant of virtue, and temperance, and sobriety that was found in the better sort of men. Could all mankind be thus infected, and hate a saint that never hurt them, much more than those that themselves confess to be most vicious, if the fall of Adam were not true? Have we a whole world before our eyes, that are visibly polluted with that irrational leprosy, and yet shall we doubt whether our common father was sick of that disease? And do you not see that the gospel, wherever it is heartily entertained, doth renew the soul, and change the life, and make the man to be another man; not only amending some little things that were amiss, but making us new creatures, and turning the bent of heart and life another way? Though the carnal, nominal christian, that never heartily received the gospel, do differ from a heathen but in opinion and formality; yet serious christians are other men, and so transformed, as that their holy desires and endeavours do contain the seed of life eternal, and are such a preparation for it as cannot be in vain. Would God concur thus with any word, which is not true, and holy, and good, to make it effectual for the renovation of so many millions of souls? Have you not found that his work of grace is carried on by heavenly wisdom, love, and power? and is a witness of his special providence? and containeth his own image upon the soul? And shall we then question the author of the seal, when we see that the image and superscription which it imprinteth is divine? And have you not had such experiences yourself of the fulfilling of this word, in the answer of prayers, manifest both on men's souls and bodies, which are enough to confute the tempter, that would shake your faith, when he seeth you in your weakness, unfit to call up all those evidences, which at another time you have discerned? For my own part, I must bear this witness to the truth, that I have known, and felt, and seen, and heard such wonders wrought upon fervent prayer, as have many a time convinced me of the truth of the promises, and the special providence of God to his poor petitioners. I have oft known the acute and chronic diseases of afflicted ones relieved by prayer without any natural means. Some of the most violent cured in an hour; and some by more slow degrees. Besides the effects upon men's souls, and estates, and public affairs, which plainly demonstrated the means and cause. And shall a promise thus sealed to us, be ever questioned again? Nay, have you not the witness in yourself, 1 John v. 10—12; even the Spirit of Christ, which is the pledge and earnest of your inheritance, and the seal and mark of God upon you? In a word, it is an unquestionable truth, that the rational world neither is, nor ever was, nor can be governed agreeably to its nature, without an end to move and rule them, which is beyond this life; and without the hopes and fears of a reward and punishment hereafter. Were this but taken out of the world, man would no longer live like man, but as the most odious, noxious creature upon earth. And it is as sure that it agreeth not with the omnipotence, wisdom, and goodness of God, to govern so noble a creature by a lie, and to make a nature that must be so governed. And it is as certain that all other re-

velation is defective, and that life and immortality, the end and the way, were never so brought to light, as they are in the gospel, by Christ, and by his Spirit.*

Say then to the malicious tempter, "The Lord rebuke thee, O Satan! even the Lord that hath chosen Jerusalem, rebuke thee," Zech. iii. 2. "O full of all subtlety and mischief! thou enemy of God and righteousness! wilt thou not cease to be a lying spirit, and to pervert the truth and right ways of the Lord?" Acts xiii. 10. Lift up your soul to God, and say, I believe, Lord, help mine unbelief! Though Satan stand to resist me at my right hand, am I not a brand plucked out of the fire? Am I not thine? and have I not resigned this soul to thee? and didst thou not accept it in thy holy covenant? O then defend it as thy own! Plead thou my cause, and confirm thy work, and justify both thy truth and me, against the malicious enemy of both. O let the intercession of my Saviour prevail, that my faith fail not. And take away the filthy garments from me, and cause mine iniquities to pass away. And though my soul be troubled, what shall I say? Father, save me from this hour? But then what passage shall I have into thy presence? I was born a mortal wight, and go but the way as all generations have gone before me; and follow my Lord and all his saints: Father, receive and glorify thy servant, that thy servant may glorify thy name for ever! Receive, O Father, the soul which thou hast made! Receive, O Saviour, the soul which thou hast so dearly bought, and loved to the death, and washed in thy blood! Receive the soul which thou hast regenerated by thy Spirit, and in some measure quickened by the immortal seed! Behold, thou hast made my days as an handbreadth; my age before thee is as nothing; and every man at his best estate is vanity. When thy rebukes correct us for iniquity, thou makest our beauty to consume as a moth. And now, O Lord, what wait I for? is not my hope alone in thee? Deliver me from my transgressions, and impute not to me the sins which I have done. Remember not against me the sins of my youth; and forgive the iniquities of my riper years. Charge not upon me my grieving of thy Spirit, and neglects and resistances of thy grace. Forgive my sins of ignorance and of knowledge, my sins of slothfulness, rashness, and presumption, especially those which I have wilfully committed, against thy warnings and the warnings of my conscience. Who can understand his errors? Cleanse thou me from secret sins. O pardon my unprofitableness, and abuse of thy mercies, and my sluggish loss of precious time! that I have served thee no better, and loved thee no more, and improved no better the day of grace! Though folly and sin have darkened my light, and blemished my most holy services, and my transgressions have been multiplied in thy sight, yet is the sacrifice sufficient which thou hast accepted from our great High Priest, who made his soul an offering for sin. In him thou art well pleased: he is our peace: in him I trust: he was holy, harmless, undefiled, and separate from sinners: he did no iniquity: he fulfilled all righteousness; and by once offering of himself, he hath perfected for ever them that are sanctified: he is able to save to the utmost them that come to God by him, seeing he ever liveth to make intercession for them. Accept me, O Father, in him thy Well-beloved: let my sinful soul be healed by his stripes, who bare our sins in his body on the cross. Let me be found in him, not having any legal righteousness of my own, but that which is through the faith of Christ; that being made conformable unto

* 2 Tim. i. 10.

his death, I may attain to the resurrection of the dead; and may by him be presented without spot or blemish. My God, thou hast encouraged my fearful soul, by the multitude of thy mercies, as well as by thy promises, to trust thee, and yield itself to thee. Thou hast filled up all my days with mercy: every place that I have lived in, and every relation, and all that I have had to do with in the world, are the witnesses of thy love and mercy to me. Thy eyes beheld my substance being yet imperfect, and all my members were written in thy book. My parents were instructed by thee to educate me, and all things commanded by thee to serve for my preservation, comfort, and salvation. Thou hast brought me forth in a land and age of mercies, and caused me to hear and see the things which others have not seen or heard. The lines have fallen to me in pleasant places; my life hath not been spent in a howling wilderness, nor in banishment from thy sanctuary, or the communion of thy saints; nor hath it been wholly consumed in darkness, and sorrow, and unserviceable barrenness. But often have I heard the joyful sound, and I have gone with the multitude to the house of God, and there have seen the light of thy countenance, and drank of the rivers of thy pleasure, even of the waters of life, and have been solaced with the voice of joy and praise. How oft have I cried unto thee in my trouble, and thou hast delivered me out of my distresses! When for my folly and transgression I was afflicted, thou broughtest me out of darkness and the shadow of death.* Thou renewedst my age as Hezekiah's, and causedst the shadow of my dial to go back! and hast set me at liberty to praise thee for thy goodness, and declare thy works to the children of men. In the day of trouble I called upon thee, and thou didst deliver me that I might glorify thee. Thou causedst me to receive the sentence of death, that I might trust in God that raised the dead. My Shepherd hath led me in his pleasant pastures, by the silent streams; he restored my soul, and conducted me in the paths of righteousness. How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand. And wilt that mercy now forsake me, which hath abounded to me, and supported me so long? Thou hast said, I will never fail thee nor forsake thee. Having loved thy own, that are in the world, thou wilt love them to the end; for thy mercy is great and reacheth to the heavens, and it endureth for ever. O therefore when I awake, let me be with thee! And as thy loving-kindness is better than life; and to depart and be with Christ, is far better than the best condition upon earth; so let thy servant depart in peace, his eye of faith beholding thy salvation: and when my earthly house of this tabernacle is dissolved, let me have that building of God, the house not made with hands, eternal in the heavens. Let my present burden of sin and suffering make me more earnestly to groan, not to be unclothed, but to be clothed upon, that mortality may be swallowed up of life; that being absent from the body, I may be present with the Lord.† And seeing this cup may not pass from me, and I must not look for the chariot of Elias, to carry me unto heaven; let thy will be done, and let me

rest therein, and let death be the gain and advantage of my soul; and while this outward man is perishing, let the inner man be renewed from day to day: for what am I better than my fathers, and all thy saints, and the generations of mankind, that I should think of another passage, than this of death, to the world of immortality?‡ O let this fainting heart be glad, and let my glory rejoice, and in love and joy, in thankfulness and praise, let me pass into the world of love and joy, where thanksgiving and praise shall be my work for ever. And though my flesh and heart will fail, be thou the strength of my heart, O God, and my portion for ever.¶ Though I must walk through the valley of the shadow of death, let me fear no evil; but be thou still with me, and let me be comforted by thy rod and staff: let the goodness and mercy which hath followed me thus far all my days, receive me at the last, that I may dwell with thee for ever. For it is the will of my Redeemer, that those which thou hast given him, be with him where he is, to behold the glory which thou hast given him. And that his servants should follow him, that where he is, there also may his servants be. Amen, Lord Jesus! good is thy will and the word which thou hast spoken! Into thy hands I commend my spirit which thou hast redeemed. Receive it, and let me be with thee in paradise. O thou that hast called us thy brethren, when thou didst ascend to thy Father and our Father, and to thy God and our God, take up this poor unworthy soul to the mansions which thou hast prepared for us, that I may be with thee where thou art.‡ And though this flesh must perish, let it rest in hope, and be sowed as a grain of wheat; till thy powerful call shall raise it from the dust, and this corruptible shall put on incorruption, and this mortal shall put on immortality, and this natural body shall be raised a spiritual body, and death shall be swallowed up in victory.¶ For though I be dead, my life is hid with Christ in God; and when thou appearest who art my life, then let me appear with thee in glory. O hasten that appearance, and come with thy holy, glorious angels, to be glorified in thy saints, and admired in and by believers! When thou wilt change our vile bodies, and make them like to thy glorious body, by the mighty working, by which thou canst subdue even all things to thyself. Hast thou not said, "Behold, I come quickly?" Even so come, Lord! and let the great marriage day of the Lamb make haste, when thy spouse shall be presented spotless, unblamable, and glorious; and the glory of God in the New Jerusalem, shall be revealed to all his holy ones, to delight and glorify them for ever. In the mean time, remember, Lord, thy promise, "Because I live, therefore shall ye live also:" and let the dead that die in thee be blessed: and thou that art made a quickening Spirit, and art the Lord and Prince of life, and hast said that not a hair of our heads shall perish; gather our departing souls unto thyself, into the heavenly Jerusalem and mount Sion, the city of the living God, and to the myriads of holy angels, and to the general assembly and church of the first-born, and to the perfected spirits of the just; where thou wilt make us kings and priests to God, whom we shall see, and love, and praise for ever. For of him, and through

* Zech. iii. 3, 4; John xii. 23, 27, 28; xvii. 1; Acts vii. 59; Psal. xxxix. 5, 7, 8, 11; xxxii. 1—3; Rom. iv. 7, 8, 24; Psal. xxv. 7; xix. 12, 13; 1 Pet. ii. 27; Matt. iii. 15; Heb. ix. 26; Isa. liii. 10, 3, 4, 6—9; Matt. iii. 17; xvii. 5; xii. 18; Rom. v. 1—3, 5, 10; Eph. ii. 14; Heb. x. 10, 12, 14, 18; vii. 25, 26; Eph. i. 6, 7, 11, 13; 1 Pet. ii. 24; Phil. ix. 3, 10, 11; Eph. v. 26, 27; Psal. cxxxix. 16—18; xvi. 6, 7; lxxv. 9; xlii. 3, 4; lxxxix. 15; xxxvi. 8; John iv. 10, 13, 14; Psal. xlii. 4; cvii. 6, 13, 14.

† Psal. cvii. 8, 15; 1. 15; 2 Cor. i. 9, 10; Psal. xxiii.; cxxxix. 17, 18; Heb. xiii. 5; John xiii. 1; Psal. lvii. 10; cviii. 4; xxxvi. 5; ciii. 17; cxxxvi.; lxiii. 3; Phil. i. 23; Luke ii. 29, 30; 2 Cor. v. 1—8.

‡ Phil. i. 21; 2 Cor. iv. 16, 18; 1 Kings xix. 4.

¶ Psal. lxxiii. 26.

§ Psal. xxiii. 4—6; John xvii. 24; xii. 26; Acts vii. 59; Luke xxiii. 43; John xx. 17; xiv. 1—3; Psal. xvi. 11.

¶ 1 Cor. xv. 53—55.

him, and to him are all things; and for his pleasure they are, and were created. And O thou the blessed God of love, the Father of spirits and King of saints, receive this unworthy member of thy Son, into the heavenly choir which sing thy praise! who rest not

saying, night and day, Holy, holy, holy, Lord God Almighty, who is, and was, and is to come! For thine is the kingdom, the power, and the glory, for ever and ever. Amen.^d

PART III.

CHRISTIAN ECCLESIASTICS.

OR,

DIRECTIONS TO PASTORS AND PEOPLE ABOUT SACRED DOCTRINE, WORSHIP, AND DISCIPLINE, AND THEIR MUTUAL DUTIES. WITH THE SOLUTION OF A MULTITUDE OF CHURCH CONTROVERSIES AND CASES OF CONSCIENCE.

READER,

THAT this part and the next are imperfect, and so much only is written as I might, and not as I would, I need not excuse to thee if thou know me, and where and when I live. But some of that which is wanting, if thou desire, thou mayst find, 1. In my "Universal Concord." 2. In my "Christian Concord." 3. In our "Agreement for Catechising," and my "Reformed Pastor." 4. In the "Reformed Liturgy," offered to the commissioned bishops at the Savoy. Farewell.

CHAPTER I.

OF THE WORSHIP OF GOD IN GENERAL.

THAT God is to be worshipped solemnly by man, is confessed by all that acknowledge that there is a God.* But about the matter and manner of his worship, there are no small dissensions and contentions in the world. I am not now attempting a reconciliation of these contenders; the sickness of men's minds and wills doth make that impossible to any but God, which else were not only possible, but easy, the terms of reconciliation being in themselves so plain and obvious as they are. But it is directions to those that are willing to worship God aright, which I am now to give.

Direct. I. Understand what it is to worship God aright, lest you offer him vanity and sin for worship. The worshipping of God is the direct acknowledging of his being and perfections to his honour. Indirectly or consequentially he is acknowledged in every obediencial act by those that truly obey and serve him; and this is indirectly and participatively to worship him; and therefore all things are holy

to the holy, because they are holy in the use of all, and Holiness to the Lord is, as it were, written upon all that they possess or do (as they are holy): but this is not the worship which we are here to speak of; but that which is primarily and directly done to glorify him by the acknowledgment of his excellencies. Thus God is worshipped either inwardly by the soul alone, or also outwardly by the body expressing the worship of the soul. For that which is done by the body alone, without the concurrence of the heart, is not true worship, but a hypocritical image or show of it, equivocally called worship. The inward worship of the heart alone, I have spoken of in the former part. The outward or expressive worship, is simple or mixed: simple when we only intend God's worship immediately in the action; and this is found chiefly in praises and thanksgiving, which therefore are the most pure and simple sort of expressive worship. Mixed worship is that in which we join some other intention, for our own

^d Col. iii. 3-5; 2 Thess. i. 10, 11; Phil. iii. 21; Rev. xxii. 20, 27; Eph. v. 26, 27; 1 Cor. xv. 45; Acts iii. 5; John xiv. 19; Rev. xiv. 13; Matt. x. 30; Luke xxi. 18; Heb. xii. 22, 23; Rev. i. 6; Rom. xi. 36; Rev. v. 9, 10; iv. 11, 8; xv. 3; Heb. xii. 9; Matt. vi. 13.

* Qui totos dies precabantur et immolabant, ut sui liberi sibi superstites essent, superstitiosi sunt appellati, quod nomen patuit postea latius. Qui autem omnia, quæ ad cultum Deorum pertinerent, diligenter retractarent, et tanquam relegerent, sunt dicti religiosi, ex relegendo; ut elegantes ex

eligendo, a diligendo diligentes, ex intelligendo intelligentes. Superstitiosi et religiosi, alterum vitii nomen, alterum laudis. Cicer. Nat. Deor. lib. ii. pag. 73, 74.

^b If they that serve their God with mere words, and ceremony, and mimical actions, were so served themselves, they might be silenced by Aristippus's defence of his gallantry and sumptuous fare, Si vituperandum, ait, hoc esset, in celebratibus deorum profecto non fieret. Laert. in Aristip. So Plato allowed drunkenness only in the feasts of Bacchus.

benefit in the action; as in prayer, where we worship God by seeking to him for mercy; and in reverent hearing or reading of his word, where we worship him by a holy attendance upon his instructions and commands; and in his sacraments, where we worship him by receiving and acknowledging his benefits to our souls; and in oblations, where we have respect also to the use of the thing offered; and in holy vows and oaths, in which we acknowledge him our Lord and Judge. All these are acts of divine worship, though mixed with other uses.

It is not only worshipping God, when our acknowledgments (by word or deed) are directed immediately to himself; but also when we direct our speech to others, if his praises be the subject of them, and they are intended directly to his honour: such are many of David's psalms of praise. But where God's honour is not the thing directly intended, it is no direct worshipping of God, though all the same words be spoken as by others.

Direct. II. Understand the true ends and reasons of our worshipping God; lest you be deceived by the impious who take it to be all in vain. When they have imagined some false reasons to themselves, they judge it vain to worship God, because those reasons of it are vain. And he that understandeth not the true reasons why he should worship God, will not truly worship him, but be profane in neglecting it, or hypocritical in dissembling, and heartless in performing it. The reasons then are such as these.

1. The first ariseth from the use of all the world, and the nature of the rational creature in special. The whole world is made and upheld to be expressive and participative of the image and benefits of God. God is most perfect and blessed in himself, and needeth not the world to add to his felicity. But he made it to please his blessed will, as a communicative good, by communication and appearance; that he might have creatures to know him, and to be happy in his light; and those creatures might have a fit representation or revelation of him that they might know him. And man is specially endowed with reason and utterance, that he might know his Creator appearing in his works, and might communicate this knowledge, and express that glory of his Maker with his tongue, which the inferior creatures express to him in their being.^c So that if God were not to be worshipped, the end of man's faculties, and of all the creation, must be much frustrated. Man's reason is given him that he may know his Maker; his will, and affections, and executive powers are given him, that he may freely love him and obey him; and his tongue is given him principally to acknowledge him and praise him: whom should God's work be serviceable to, but to him that made it?

2. As it is the natural use, so it is the highest honour of the creature to worship and honour his Creator: is there a nobler or more excellent object for our thoughts, affections, or expressions? And nature, which desireth its own perfection, forbiddeth us to choose a sordid, vile, dishonourable work, and to neglect the highest and most honourable.

3. The right worshipping of God doth powerfully tend to make us in our measure like him, and so to sanctify and raise the soul, and to heal it of its sinful distempers and imperfections. What can make us good so effectually as our knowledge, and love, and communion with him that is the chiefest good? Nay, what is goodness itself in the creature if this be not? As nearness to the sun giveth light and

heat, so nearness to God is the way to make us wise and good; for the contemplation of his perfections is the means to make us like him. The worshippers of God do not exercise their bare understandings upon him in barren speculations; but they exercise all their affections towards him, and all the faculties of their souls, in the most practical and serious manner, and therefore are likeliest to have the liveliest impressions of God upon their hearts; and hence it is that the true worshippers of God are really the wisest and the best of men, when many that at a distance are employed in mere speculations about his works and him, remain almost as vain and wicked as before, and professing themselves wise, are (practically) fools, Rom. i. 21, 22.

4. The right worshipping of God, by bringing the heart into a cleansed, holy, and obedient frame, doth prepare it to command the body, and make us upright and regular in all the actions of our lives; for the fruit will be like the tree; and as men are, so will they do. He that honoureth not his God, is not like well to honour his parents or his king: he that is not moved to it by his regard to God, is never like to be universally and constantly just and faithful unto men. Experience telleth us that it is the truest worshippers of God that are truest and most conscionable in their dealings with their neighbours: this windeth up the spring, and ordereth and strengtheneth all the causes of a good conversation.

5. The right worshipping of God is the highest and most rational delight of man. Though to a sick, corrupted soul it be unpleasant, as food to a sick stomach, yet to a wise and holy soul there is nothing so solidly and durably contentful. As it is God's damning sentence on the wicked, to say, "Depart from me," Matt. xxv. 41; vii. 23, so holy souls would lose their joys, and take themselves to be undone, if God should bid them, "Depart from me; worship me, and love me, and praise me no more." They would be weary of the world, were it not for God in the world; and weary of their lives, if God were not their life.

6. The right worshipping of God prepareth us for heaven, where we are to behold him, and love and worship him for ever. God bringeth not unprepared souls to heaven: this life is the time that is purposely given us for our preparation; as the apprenticeship is the time to learn your trades. Heaven is a place of action and fruition, of perfect knowledge, love, and praise: and the souls that will enjoy and praise God there, must be disposed to it here; and therefore they must be much employed in his worship.

7. And as it is in all these respects necessary as a means, so God hath made it necessary by his command.^d He hath made it our duty to worship him constantly; and he knoweth the reason of his own commands. "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv. 10. If God should command us nothing, how is he our Governor and our God? and if he command us any thing, what should he command us more fitly than to worship him? and he that will not obey him in this, is not like to obey him well in any thing; for there is nothing that he can with less show of reason except against; seeing all the reason in the world must confess, that worship is most due to God from his own creatures.

These reasons for the worship of God being undeniable, the objections of the infidels and ungodly are unreasonable: as, *Object.* 1. That our worship doth no good to God; for he hath no need of it. *Ans.*

^c Read Mr. Herbert's Poem called "Providence."

^d Psal. xlv. 11; lxxvi. 4; lxxxvi. 9; xcv. 6; xcix. 5

It pleaseth and honoureth him, as the making of the world, and the happiness of man doth : doth it follow that there must be no world, nor any man happy, because God hath no need of it, or no addition of felicity by it? It is sufficient that it is necessary and good for us, and pleasing unto God.

Object. 2. Proud men are unlikest unto God; and it is the proud that love to be honoured and praised. *Ans.* Pride is the affecting of an undue honour, or the undue affecting of that honour which is due. Therefore it is that this affectation of honour in the creature is a sin, because all honour is due to God, and none to the creature but derivatively and subserviently. For a subject to affect any of the honour of his king, is disloyalty; and to affect any of the honour of his fellow-subjects is injustice: but God requireth nothing but what is absolutely his due; and he hath commanded us, even towards men, to give "fear and honour to whom they are due," Rom. xiii. 7.

Direct. III. Labour for the truest knowledge of the God whom you worship. Let it not be said of you, as Christ said to the Samaritan woman, John iv. 22, "Ye worship ye know not what;" nor as it is said of the Athenians, whose altar was inscribed, "To the unknown God," Acts xvii. 23. You must know whom you worship; or else you cannot worship him with the heart, nor worship him sincerely and acceptably, though you were at never so great labour and cost: God hath no "pleasure in the sacrifice of fools," Eccles. v. 1, 4. Though no man know him perfectly, you must know him truly. And though God taketh not every man for a blasphemer, and denier of his attributes, whom contentious, peevish wranglers call so, because they consequentially cross some espoused opinions of theirs; yet real misunderstanding of God's nature and attributes is dangerous, and tendeth to corrupt his worship by the corrupting of the worshippers. For such as you take God to be, such worship you will offer him; for your worship is but the honourable acknowledgment of his perfections; and mistakingly to praise him for supposed imperfections, is to dishonour him and dispraise him. If to know God be your eternal life, it must needs be the life of all your worship. Take heed therefore of ignorance and error about God.

Direct. IV. Understand the office of Jesus Christ as our great High Priest, by whose mediation alone we must have access to God.* Whether there should have been any priesthood for sacrifice or intercession if there had been no sin, the Scripture telleth us not expressly; but we have great reason to conjecture there would have been none, because there would not have been any reasons for the exercise of such an office. But since the fall, not only the Scriptures, but the practice of the whole world, doth tell us that the sinful people are unmeet immediately thus to come to God, but that they must come by the mediation of the priest, as a sacrificer and intercessor. So that either nature teacheth sinners the necessity of some mediator, or the tradition of the church hath dispersed the knowledge of it through the world: and certainly no other priest but Christ can procure the acceptance of a sinful people upon his own account; nor be an effectual mediator for them to God, unless in subserviency to an effectual mediator who can procure us access and acceptance for his own sake. For all other priests are sinners as well as the people, and have as much need of a mediator for themselves. I. See therefore that you never appear before God, but as sinners, that have offended him, and have de-

served to be cast out of his favour for ever, and such as are in absolute necessity of a mediator to procure their access and acceptance with God: come not to God without the sense of sin and misery. 2. See also that you come as those that have a mediator in the presence of God; even Jesus our High Priest who appeareth before God continually to make intercession for us: come therefore with holy boldness, and confidence, and joy, having so sure and powerful a Friend with God, the Beloved of the Father, whom he heareth always.†

Direct. V. Look carefully to the state of thy soul, that thou bring not an unholy heart to worship the most holy God. Come not in the love of sin, nor in the hatred of holiness; for otherwise thou hatest God, and art hated of him, as bringing that before him which he cannot but hate. And it is easy to judge how unfit they are to worship God, that hate him; and how unlike they are to be accepted by him whom he hateth. Psal. v. 3-7, "My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up: for thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all the workers of iniquity.—Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy temple." Psal. lxxvi. 18, "If I regard iniquity in my heart, the Lord will not hear me." Psal. xv. 1, 2, "Who shall abide in God's tabernacle, but he that walketh uprightly and worketh righteousness?" God will be sanctified in them that come nigh him, Lev. x. 3; and are unsanctified persons fit for this? And can the unholy offer him holy worship? "The carnal mind is enmity against God;" is it fit then to serve and honour him? Rom. i. 7, 8. See 2 Cor. vi. 15-18. "Let him that nameth the name of Christ depart from iniquity," 2 Tim. ii. 19. It is a purified, peculiar, holy people that Christ hath redeemed to be the worshippers of God, and as priests to "offer him acceptable sacrifice," Tit. ii. 14; 1 Pet. ii. 5, 9. If you will "receive the kingdom that cannot be moved, you must have grace in your hearts to serve God acceptably with reverence and godly fear; for our God is a consuming fire," Heb. xii. 28, 29. I know an ungodly person, as soon as he hath any repenting thoughts, must express them in confession and prayer to God. But as no prayers of an ungodly man are profitable to him, but those which are acts of his penitent return towards God; so no worship of God hath a promise of divine acceptance, but that which is performed by such as sincerely return to God (and such are not ungodly). "The sacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight," Prov. xv. 8. I know the wicked must "seek the Lord while he may be found, and call upon him while he is near;" but it must be in "forsaking his way and thoughts, and turning to the Lord," Isa. lv. 6, 7. Simon Magus must first "repent of his wickedness," and then pray that the thoughts of his heart may be forgiven him, Acts viii. 22. O come not in thy unholy, carnal state to worship God, unless it be as a penitent returner to him, to lament first thy sin and misery, that thou mayst be sanctified and reconciled, and fit to worship him.

Direct. VI. Yet take it not as sufficient that thou art in a state of sanctification, but also particularly sanctify thyself to every particular address to God vii. 25, 26; Matt. xvii. 5; John xi. 42.

* Heb. viii. 3.

† Heb. vii. 27, 28; ix. 26, 28; x. 19-22, 13, 24; vi. 20;

in holy worship. Even the child of a king will not go rudely in dirt and filthiness into his father's presence. Who would not search his heart and life, and cleanse his soul from his particular pollution, by renewed repentance and purposes of reformation, before he venture to speak to God? Particular sins have made sad breaches between God and his children, and made foul work in souls that the blood of Christ had cleansed. Search therefore with fear, lest there should be any reviving sin, or any hidden root of bitterness, or any transgression which thou winkest at or wilfully cherishest in thyself; that, if there be such, thou mayest bewail and hate it, and not come to God as if he had laid by his hatred of sin.

Direct. VII. Whenever thou comest to worship God, labour to awaken thy soul to a reverent apprehension of the presence, and greatness, and holiness of his majesty, and to a serious apprehension of the greatness and excellency of the holy work which thou takest in hand. Remember with whom thou hast to do, Heb. iv. 13. To speak to God, is another kind of work than to speak to the greatest prince on earth, yea, or the greatest angel in heaven. Be holy, for the Lord your God is holy. To sanctify the name of God, and come in holiness before him, is to apprehend him as infinitely advanced above the whole creation, and to come with hearts that are separated from common things to him, and elevated above a common frame. A common frame in worship (such as we have about our common business) is mere profaneness. If it be common it is unclean. Look to your feet when you go to the house of God, Eccl. v. 1. Put off the shoes of earthly, common, unhallowed affections, whenever you tread on holy ground, that is, when you are about holy work, and when you draw near the holy God. In reverent adoration say as Jacob, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven," Gen. xxviii. 17. See Isa. vi. 1, 3, 5.

Direct. VIII. In the worship of God, remember your communion with the holy angels, and with all the hosts of heaven.^a You are the servants of the same God, and though you are yet far below them, you are doing that which tendeth towards their dignity; for you must be equal with them. Your work is partly of the same kind with theirs: it is the same holy Majesty that you admire and praise, though you see him yet but as in a glass. And the angels are some of them present with you, and see you, though you see not them: 1 Cor. xi. 10, you are commanded to respect them in your behaviour in God's worship. If the eye of faith were so far opened, as that in all your worshipping of God, you saw the blessed companies of angels, though not in the same place and manner with you, yet in the same worship and in communion with you, admiring, magnifying, extolling, and praising the most glorious God, and the glorified Redeemer, with flaming, fervent, holy minds, it would sure do much to elevate your souls, and raise you up to some imitation or resemblance of them.^b You find that in God's public worship, it is a great help to the soul, in holy cheerfulness and fervour, to join with a full assembly of holy, fervent, cheerful worshippers: and that it is very difficult to the best, to keep up life and fervent cheerfulness in so small, or ignorant, or profane a company, as where there is no considerable number to concur with us. Oh then, what a raising help would it be, to praise God as within the sight and hearing of the heavenly praises

of the angelical choir! You see how apt men are to be conformed to the company that they are in. They that are among dancers, or gamblers, or tipplers, or filthy talkers, or scorners, or railers, are apt to do as the company doth, or at least to be the more disposed to it. And they that are among saints, in holy worship or discourse, are apt to imitate them much more than they would do in other company. And what likelier way is there, to make you like angels in the worshipping of God, than to do it as in the communion of the angels? and by faith to see and hear them in the concert? The angels disdain not to study our studies, and to learn "by the church the manifold wisdom of God," Eph. iii. 10; 1 Pet. i. 12. They are not so far from us, nor so strange to us and our affairs, as that we should imagine ourselves to be out of their communion. Though we may not worship them, Col. ii. 18, we must worship as with them.

Direct. IX. Take special care to the matter of your worship, that it be such as is agreeable to the will of God, to the holiness of his nature, and the directions of his word; and such as hath a promise of his acceptance. Offer him not the sacrifice of fools, who know not that they do evil, and are adding to their sins, while they think they are pleasing him. Bring no false fire unto his altars: let your zeal of God be according to knowledge. For no zeal will make a corrupt, unlawful kind of worship, to be acceptable unto God.^c

Direct. X. See that you perform every part of worship to the proper end to which it is appointed; both as to the ultimate, remote, and nearest end. The end is essential to these relative duties. If you intend not the right end, you make another thing of it: as the preaching of a sermon to edify the church, or putting up a prayer to procure God's blessings, is not the same thing as a stage-player's profane repeating the same words in scorn of godliness, or an hypocrite's using them for commodity or applause. The ultimate end of all worship and all moral actions is the same, even the pleasing and glorifying God, 1 Cor. x. 31; 2 Tim. ii. 4.^d Besides which every part of worship hath its proper, nearest end. These must not only be distinctly known, but actually intended. It is God in Christ that a holy worshipper thirsteth after and seeketh for in every part of worship, either to know more of God, and of his will, and blessings; or to have some more communion with him, or some further grace communicated from him, to receive his pardoning, or cleansing, or quickening, or confirming, or comforting, or exalting grace; to be honoured or delighted in his holy service, or to make known his grace and glory for the good of others, and the honour of his name.^e Here it is that God proclaimeth his name, as Exod. xxxiv. 6. The ordinances of God's worship are like the tree in which Zaccheus climbed up (being of himself too low) to have a sight of Christ. Here we come to learn the will of God for our salvation; and must enter the assembly with such resolutions as Cornelius and his company met, Acts x. 33, "We are all here met to hear all things commanded thee of God;" and as Acts ii. 37, and Acts xvi. 30, to learn what we must do to be saved. Hither we come for that holy light, which may show us our sin, and show us the grace which we have received, and show us the unspeakable love of God, till we are humbled for sin, and lifted up by faith in Christ, and can with Thomas, as it were, put our fingers in-

^a Luke xx. 36; see Eccl. v. 5; Psal. cxxxviii. 1; Isa. vi. 2.

^b See Mr. Ambrose's book of Communion with Angels; and Zauchy on the same subject: and Mr. Lawrence's and Dr. Hammond's Annotat. on 1 Cor. xii.

^c Adulterium est, impium est, sacrilegium est, quodcumque

humano furore instituitur, ut dispositio Divina voleat. Cyprian. Eccl. v. 1, 2; Lev. x. 1-3; Rom. x. 2, 3.

^d 1 Thess. ii. 4; Col. i. 10; John viii. 29; 1 Cor. vii. 32; Heb. xi. 6; 1 John iii. 22.

^e Psal. xlii.; lxxxiv.

to his wounds, and say in assurance, "My Lord and my God:" and as Psal. xlviii. 14, "This God is our God for ever and ever: he will be our guide even unto death." Here we do as it were with Mary sit at the feet of Jesus, to hear his word, Luke x. 39, that fire from heaven may come down upon our hearts, and we may say, "Did not our hearts burn within us while he spake to us, and while he opened to us the Scriptures?" Luke xxiv. 32. Here we cry to him as the blind man, Mark x. 51, "Lord, that I may receive my sight." We cry here to the watchmen, Cant. iii. 3, "Saw ye him whom my soul loveth." Here we are in his "banqueting house," under the "banner of his love," Cant. ii. 4. We have here the sealing and quickenings of his Spirit, the mortification of our sin, the increase of grace, and a prospect into eternal life, and a foresight of the endless happiness there. See then that you come to the worship of God with these intentions and expectations; that if God or conscience call to you, (as God did sometime to Elias,) "What dost thou here?" you may truly answer, I came to seek the Lord my God, and to learn his will that I might do it. And that your sweet delights may make you say, Psal. lxxxiv. 4, "Blessed are they that dwell in thy house, they will be still praising thee." If thou come to the worship of God in mere custom, or to make thy carnal heart believe that God will forgive thee because thou so far servest him, or to quiet thy conscience with the doing of a formal task of duty, or to be seen of men, or that thou mayest not be thought ungodly, if these be thy ends, thou wilt speed accordingly. A holy soul cannot live upon the air of man's applause, nor upon the shell of ordinances, without God who is the kernel and the life of all: it is the love of God that brings them thither, and it is love that they are exercising there, and the end of love, even the nearer approach of the soul to God, which they desire and intend. Be sure then that these be the true and real intentions of thy heart.

How to know that we have right ends in worship. **Quest.** But how shall I know whether indeed it be God himself that I am seeking, and that I perform his worship to the appointed ends?

Ans. In so great a business it is a shame to be unacquainted with your intentions. If you take heed what you do, and look after your hearts, you may know what you come for, and what is your business there. But more particularly, you may discern it by these marks: 1. He that hath right ends, and seeketh God, will labour to suit all his duties to those ends, and will like that best which is best suited to them; he will strive so to preach, and hear, and pray, not as tends most to preferment or applause, but as tendeth most to please and honour God, and to attain his grace; and he will love that sermon or that prayer best, that is best fitted to bring up his soul to God, and not that which tickleth a carnal ear. Mark what you fit the means to, and you may perceive what is your end. 2. If it be God himself that you seek after in his worship, you will not be satisfied without God: it is not the doing of the task that will satisfy you, nor yet the greatest praise of men, nor not of the most godly men; but so far as you have attained your end, in the cleansing, or quickening, or strengthening of the soul, or getting somewhat nearer God, or pleasing or honouring him, so far only you will be contented. 3. If God be your end, you will be faithful in the use of that more private and spiritual worship, where God is to be found, though no human applause be there to be

2 Tim. iii. 5; 1 Tim. iv. 7.

attained. 4. And you will love still the same substantial, necessary truth and duty, which is to your souls as bread and drink is to your bodies; when those that have carnal ends will be looking after variety and change, and will be weary of the necessary bread of life. By observing these things you may discern what are your ends in worship.

And here I must not let go this necessary direction, till I have driven on the reader with some more importunity to the serious practice of it. It is lamentable to see, how many turn the worship of God into vile hypocrisy, and dead formality; and offer God a carrion for a sacrifice; and yet their consciences are so far from checking them for this heinous sin, that they are much pleased and quieted by it, as if they had deserved well of God, and proved themselves very godly people, and by this sin had made him amends for the common sins of their lives. Is it God himself, and his sanctifying grace, that those men seek after in his worship, who hate his grace and scorn sanctification, and can leave God to be enjoyed by others, if they may but enjoy their fleshly pleasures, and riches, and honours in the world? Even the haters of God and holiness are so blinded, as to persuade themselves that in his worship they are truly seeking that God and holiness which they hate. And oh what a deal of pains is many a formal hypocrite at to little purpose; in spending many hours in outside, heartless, lifeless worship, while they never thirsted after God, nor after a holy conformity to him, communion with him, or fruition of him, in all their lives! "Oh what a deal of labour do these Pharisees lose in bodily exercise which profiteth nothing, for want of a right end in all that they do! because it is not God that they seek: when "godliness is profitable to all things," 1 Tim. iv. 8. And what is godliness but the soul's devotedness to God, and seeking after him? We have much ado to bring some men from their diversions to God's outward worship; but oh how much harder is it to bring the soul unfeignedly to seek God in that worship where the body is present! When David in the wilderness was driven from the sanctuary, he crieth out in the bitterness of his soul, "As the hart panteth after the water brooks, so panteth my soul after thee, O God: my soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" You see here that it was God himself that David thirsted after in his worship. Alas! what is all the outward pomp of worship, if God be not the end and life of all? Without him how vain a thing would the words of prayer, and preaching, and the administration of the sacraments be! It is not the dead letter, but the quickening Spirit that maketh the dead in sin to live; that convinceth or comforteth the soul; or maketh the worshipper holy or happy. Nay, it is some aggravation of your misery, to be destitute of true communion with God, while you seem to worship him; and to be far from him in the heart, while you draw so near him with the lips; to boast of the temple of the Lord, and be forsaken by the Lord of the temple! That Capernaum shall be cast down to hell, that is but thus lifted up to heaven; and it will be easier for Sodom in the day of judgment, than for such as had the public ordinances without God. David left the ark with Absalom at Jerusalem; but God was not with Absalom but with David." No marvel if such hypocrites grudge at all that is costly in God's service; even the necessary maintenance of the ministers; for if

Isa. xxix. 13; Matt. xv. 8; xi. 23, 24; 2 Sam. xv. 25, 28, 29.

they have only the shell of ordinances without God, it will scarce requite them for their cost. No marvel if they think all their pains too much, when they take up with the chaff which is scarcely worth their pains. No wonder if they find small pleasure in God's service; for what pleasure is there in the husks or chaff, or in a deaf nut? No wonder if they grow no better, no holier or stronger by it; for what strength will chaff and shadows breed? No marvel if they are quickly weary, and if a little of such religion seem enough, when the life, and spirits, and strength, and sweetness is neglected. O sinners, remember, that God desireth not yours but you, and all your wealth and service is as nothing to him, if he have not yourselves (when yet you are so little worth the having). Nay, how earnestly doth he sue to have you! how dearly hath he bought you! he may challenge you as his own. Answer this kindness of God aright; let no ordinance nor any common mercy satisfy you, if you have not God himself. And to encourage you let me further tell you,

1. If it be God himself that thou seekest in his worship (sincerely) thou shalt find him: because thou hast chosen the better part, it shall not be taken from thee.* Because thou hungerest and thirstest after him thou shalt be satisfied. What joyful news is this to the thirsty soul! 2. Thou art more welcome to God with these high desires; this holy ambition and aspiring of love is only acceptable to him. If all ordinances be nothing to thee without God, he will see that thou understandest the true use of ordinances, and put down thy name among his lovers, whom he cannot despise. He loveth not to see men debase their souls, to feed on husks and chaff with hypocrites, any more than to feed on filth and dirt, with sensualists and worldlings. As he accepted Solomon's prayer because he asked not for little things, but for great,* so he is very much pleased with the soul, that is unsatisfied with all the world, and can be content with nothing lower or worse than God himself. 3. Nay, because thou seekest God himself, thou shalt have all things with him that are worth the having, Matt. vi. 33; Rom. viii. 28. When hypocrites have but the carcass and shadow, it is thou that shalt have the substantial food and joy. As they that were with Paul when he was converted, did hear the voice but saw no man, Acts ix. 7; so others shall hear the sound of the word, and the name of God, but it is thou that shalt see him by faith that is invisible, and feel the power and efficacy of all. Thou shalt hear God speak to thee, when he that sitteth in the same seat with thee, shall hear no more than the voice of man. It is he that seeketh after God in his ordinances, that is religious in good sadness, and is employed in a work, that is worthy of an immortal, rational soul. The delights of ordinances as they are performed by man, will savour of his imperfections, and taste of the instrument, and have a bitterness often mixed with the sweet; when the delight that cometh from God himself will be more pure. Ordinances are uncertain: you may have them to-day, and lose them to-morrow! when God is everlasting, and everlastingly to be enjoyed. O therefore take not up short of God, in any of his worship, but before you set upon it, call up your souls to mind the end, and tell them what you are going to do, that you miss not of the end for want of seeking it. The devil will give hypocritical worldlings leave to play them with the most excellent ordinances, if he can but keep God out of sight, even as you will let your children play

them with a box of gold, as long as it is shut, and they see not what is within.

Direct. XI. Be laborious with your hearts in all God's worship to keep them employed on their duty; and be watchful over them, lest they slug or wander.* Remember that it is heart work that you are principally about. And therefore see that your hearts be all the while at work. Take yourselves as idle when your hearts are idle. And if you take not pains with them, how little pains will they take in duty! If you watch them not, how quickly will they lie down, and forget what they are doing, and fall asleep when you are in treaty with God! How easily will they turn aside, and be thinking of impertinent vanities! Watch therefore unto prayer and every duty, 1 Pet. iv. 7; 2 Tim. iv. 5.

Direct. XII. Look up to heaven as that which all your duties tend to, that from thence you may fetch your encouraging motives. Do all as a means to life eternal; separate no duty from its reward and end. As the traveller remembereth whither he is going all the way, and a desired end doth make the foulest steps seem tolerable; so think in every prayer you put up, and in every duty, that it is all for heaven.

Direct. XIII. Depend upon the Spirit of God for help. You cannot seek God spiritually and acceptably without him. Think not that you are sufficient to worship God aright without his help. Where this is despised or neglected, you see what lamentable work is made by blind, corrupted nature in God's service. Sensual wretches that have not the Spirit, are fitter for any thing than to worship God.* "If he that hath not the Spirit of Christ be none of his," Rom. viii. 9, then he that pretends to worship God without the Spirit of Christ, can ill think to be heard for the sake of Christ.

Direct. XIV. Look also to your tongues and the deportment of your bodies, that the whole man may worship God in holiness as he requireth. Pretend not your good meanings, nor the spirituality of your worship, to excuse you from worshipping also with your bodies. Your hearts must be first looked to; but your words and bodies must be next looked to; and if you regard not these, it is hardly credible that you regard your hearts. 1. Your words and gestures are the due expression of your hearts; and the heart will desire to express itself as it is. Many would express their hearts to be better than they are; and therefore good expressions are oft to be suspected. But few would express their hearts as worse than they are; and therefore bad appearances do seldom lie. 2. Your words and actions are needful to the due honouring of God. As evil words and actions do dishonour him, and the unseemly, disorderly performance of his service, is very injurious to such holy things; so your meet and comely words and gestures are the external beauty of the worship which you perform; and God should be served with the best. 3. Your words and gestures reflect much on your own hearts. As acts tend to the increase of the habits; so the external expressions tend to increase the internal affections, whether they be good or evil. 4. Your words and gestures must be regarded for the good of others, who see not your hearts, but by these expressions. And where many have communion in worshipping God, such acts of communion are of great regard.

* Luke x. 42.
* 2 Chron. i. 10—12.

* Eph. vi. 18; Luke xxi. 36; Rev. iii. 3; Col. iv. 2; Matt. xiii. 33—37.

* Jude 19.

CHAPTER II.

DIRECTIONS ABOUT THE MANNER OF WORSHIP, TO AVOID ALL CORRUPTIONS, AND FALSE, UNACCEPTABLE WORSHIPPING OF GOD.

THE lamentable contentions that have arisen about the manner of God's worship, and the cruelty, and blood, and divisions, and uncharitable revilings which have thence followed, and also the necessary regard that every christian must have to worship God according to his will, do make it needful that I give you some directions in this case.

Direct. I. Be sure that you seriously and faithfully practise that inward worship of God, in which the life of religion doth consist: as to love him above all, to fear him, believe him, trust him, delight in him, be zealous for him; and that your hearts be sanctified unto God, and set upon heaven and holiness: for this will be an unspeakable help to set you right in most controversies about the worshipping of God.* Nothing hath so much filled the church with contentions, and divisions, and cruelties about God's worship, as the agitating of these controversies by unholy, unexperienced persons: when men that hate a holy life, and holy persons, and the holiness of God himself, must be they that dispute what manner of worship must be offered to God by themselves and others, and when the controversies about God's service are fallen into the hands of those that hate all serious serving of him, you may easily know what work they will make of it. As if sick men were to determine or dispute what meat and drink themselves and all other men must live upon, and none must eat but by their prescripts, most healthful men would think it hard to live in such a country. As men are within, so will they incline to worship God without. Outward worship is but the expression of inward worship; he that hath a heart replenished with the love and fear of God, will be apt to express it by such manner of worship, as doth most lively and seriously express the love and fear of God. If the heart be a stranger or an enemy to God, no marvel if such worship him accordingly. O could we but help all contenders about worship to the inward light, and life, and love, and experience of holy, serious christians, they would find enough in themselves, and their experiences, to decide abundance of controversies of this kind (though still there will be some, that require also other helps to decide them.) It is very observable in all times of the church, how in controversies about God's worship, the generality of the godly, serious people, and the generality of the ungodly and ludicrous worshippers, are ordinarily of differing judgments! and what a stroke the temper of the soul hath in the determination of such cases!

Direct. II. Be serious and diligent also in all those parts of the outward worship of God that all sober christians are agreed in. For if you be negligent and false in so much as you confess, your judgment about the controverted part is not much to be regarded. God is not so likely to direct profane ones and false-hearted hypocrites, and bless them with a sound judgment in holy things, (where their lives show that their practical judgments are corrupt,) as the sincere that obey him in that which he revealeth to them. We are all agreed that God's word must be your daily meditation and delight, Psal. i. 2; and that you should "speak of it lying down and

rising up, at home and abroad," Deut. vi. 6-8; and that we must be constant, fervent, and importunate in prayer, both in public and private, 1 Thess. v. 17; Luke xviii. 1; James v. 16. Do you perform this much faithfully or not? If you do, you may the more confidently expect that God should further reveal his will to you, and resolve your doubts, and guide you in the way that is pleasing to him. But if you omit the duty that all are agreed on, and be unfaithful and negligent in what you know, how unmeet are you to dispute about the controverted circumstances of duty! To what purpose is it that you meddle in such controversies? Do you do it wilfully to condemn yourselves before God, and shame yourselves before men, by declaring the hypocrisy which aggravateth your ungodliness? What a loathsome and pitiful thing is it, to hear a man bitterly reproach those who differ from him in some circumstances of worship, when he himself never seriously worshipped God at all! when he meditateth not on the word of God, and instead of delighting in it, maketh light of it, as if it little concerned him; and is acquainted with no other prayer than a little customary lip-service! Is such an ungodly neglecter of all the serious worship of God, a fit person to fill the world with quarrels about the manner of his worship?

Direct. III. Differ not in God's worship from the common sense of the most faithful, godly christians, without great suspicion of your own understandings, and a most diligent trial of the case. For if in such practical cases the common sense of the faithful be against you, it is to be suspected that the teaching of God's Spirit is against you; for the Spirit of God doth principally teach his servants in the matter of worship and obedience.

There are several errors that I am here warning you to avoid: 1. The error of them that rather incline to the judgment of the ungodly multitude, who never knew what it was to worship God in spirit and truth. Consider the great The disadvantages of ungodly men in judging of holy worship. disadvantages of these men to judge aright in such a case. (1.) They must judge them without that teaching of the Spirit, by which things spiritual are to be discerned, 1 Cor. ii. 13, 15. He that is blind in sin must judge of the mysteries of godliness. (2.) They must judge quite contrary to their natures and inclinations, or against the diseased habits of their wills: and if you call a drunkard to judge of the evil of drunkenness, or a whoremonger to judge of the evil of fornication, or a covetous, or a proud, or a passionate man to judge of their several sins, how partial will they be! And so will an ungodly man be in judging of the duties of godliness. You set him to judge of that which he hateth. 3. You set him to judge of that which he is unacquainted with: it is like he never thoroughly studied it; but it is certain he never seriously tried it, nor hath the experience of those, that have long made it a great part of the business of their lives. And would you not sooner take a man's judgment in physic, that hath made it the study and practice of his life, than a sick man's that speaketh against that which he never studied or practised, merely because his own stomach is against it? Or will you not sooner take the judgment of an ancient pilot about navigation, than one's that was never at sea? The difference is as great in this present case.

2. And I speak this also to warn you of another error, that you prefer not the judgment of a sect or party, or some few godly people, against the common sense of the generality of the faithful; for the Spirit of God is likelier to have forsaken a small part of godly people, than the generality, in such particu-

* Read on this subject a small book which I have written, called "Catholic Unity."

lar opinions, which even good men may be forsaken in : or if it be in greater things, it is more unreasonable and more uncharitable for me to suspect that most that seem godly are hypocrites and forsaken of God, than that a party or some few are so.

Direct. IV. Yet do not absolutely give up yourselves to the judgment of any in the worshipping of God, but only use the advice of men in a due subordination to the will of God, and the teaching of Jesus Christ. Otherwise you will set man in the place of God, and will reject Christ in his prophetic office, as much as using co-ordinate mediators is a rejecting him in his priestly office. None must be called master, but in subordination to Christ, because he is our Master, Matt. xxiii. 8—10.

Direct. V. Condemn not all that in others, which you dare not do yourselves; and practise not all that yourselves, which you dare not condemn in others.^b For you are more capable of judging in your own cases, and bound to do it with more exactness and diligent inquiry, than in the case of others. Oftentimes a rational doubt may necessitate you to suspend your practice, as your belief or judgment is suspended; when yet it will not allow you to condemn another whose judgment and practice hath no such suspension. Only you may doubt whether he be in the right, as you doubt as to yourself. And yet you may not therefore venture to do all that you dare not condemn in him; for then you must wilfully commit all the sins in the world, which your weakness shall make a doubt or controversy of.

Direct. VI. Offer God no worship that is clearly contrary to his nature and perfections, but such as is suited to him as he is revealed to you in his word. Thus Christ teacheth us, to worship God as he is : and thus God often calleth for holy worship, because he is holy.^c 1. "God is a Spirit: therefore they that worship him, must worship him in spirit and in truth;" (which Christ opposeth to mere external ceremony or shadows;) "for the Father seeketh such to worship him," John iv. 23, 24. 2. God is incomprehensible, and infinitely distant from us: therefore worship him with admiration, and make not either visible or mental images of him, nor debase him by undue resemblance of him to any of his creatures.^d 3. God is omnipresent, and therefore you may every where lift up holy hands to him, 1 Tim. ii. 8. And you must always worship him as in his sight. 4. God is omniscient, and knoweth your hearts, and therefore let your hearts be employed and watched in his worship. 5. God is most wise, and therefore not to be worshipped ludicrously with toys, as children are pleased with to quiet them, but with wise and rational worship. 6. God is most great, and therefore to be worshipped with the greatest reverence and seriousness; and not presumptuously, with a careless mind, or wandering thoughts, or rude expressions. 7. God is most good and gracious, and therefore not to be worshipped with backwardness, unwillingness, and weariness, but with great delight. 8. God is most merciful in Christ, and therefore not to be worshipped despairingly, but in joyful hope. 9. God is true and faithful, and therefore to be worshipped believingly and confidently, and not in distrust and unbelief. 10.

God is most holy, and therefore to be worshipped by holy persons, in a holy manner, and not by unholy hearts or lips, nor in a common manner, as if we had to do but with a man. 11. He is the Maker of your souls and bodies, and therefore to be worshipped both with soul and body. 12. He is your Redeemer and Saviour, and therefore to be worshipped by you as sinners in the humble sense of your sin and misery, and as redeemed ones in the thankful sense of his mercy, and all in order to your further cleansing, healing, and recovery. 13. He is your Regenerator and Sanctifier, and therefore to be worshipped not in the confidence of your natural sufficiency, but by the light, and love, and life of the Holy Ghost. 14. He is your absolute Lord, and the Owner of you and all you have, and therefore to be worshipped with the absolute resignation of yourself and all, and honoured with your substance, and not hypocritically, with exceptions and reserves. 15. He is your sovereign King, and therefore to be worshipped according to his laws, with an obedient kind of worship, and not after the traditions of men, nor the will or wisdom of the flesh.^e 16. He is your heavenly Father, and therefore all these holy dispositions should be summed up into the strongest love, and you should run to him with the greatest readiness, and rest in him with the greatest joy, and thirst after the full fruition of him with the greatest of your desires, and press towards him for himself with the most fervent and importunate suits. All these the very being and perfections of God will teach you in his worship : and therefore if any controverted worship be certainly contrary to any of these, it is certainly unwarranted and unacceptable unto God.

Direct. VII. Pretend not to worship God by that which is destructive, or contrary to the ends of worship. For the aptitude of it as a means to its proper end, is essential to it. Now the ends of worship are, 1. The honouring of God. 2. The edifying of ourselves in holiness, and delighting our souls in the contemplation and praises of his perfections. 3. The communicating this knowledge, holiness, and delight to others, and the increase of his actual kingdom in the world. (1.) Avoid then all that pretended worship which dishonoureth God (not in the opinion of carnal men, that judge of him by their own misguided imaginations, but according to the discovery of himself to us in his works and word). Many travellers that have conversed with the soberer heathen and Mahometan nations, tell us, that it is not the least hinderance of their conversion, and cause of their contempt of christianity, to see the christians that live about them, to worship God so ignorantly, irrationally, and childishly, as many of them do.^f (2.) Affect most that manner of worship (*ceteris paribus*) which tendeth most to your own right information, and holy resolutions and affections, and to bring up your souls into nearer communion and delight in God : and not that which tendeth to deceive, or flatter, or divert you from him, nor to be in your ears as sounding brass, or a tinkling cymbal, or as one that is playing you a lesson of music ; and tendeth not to make you better. (3.) Affect not that manner of worship which is an enemy to knowledge,

^b See Rom. xiv. xv. ; 1 Cor. viii. 13.

^c Lev. xix. 2; xx. 7; 1 Pet. i. 16.

^d The second commandment. Cicero de Nat. Deor. lib. i. p. 46, saith, that Possidonius believed that Epicurus thought there was no God, but put a scorn upon him by describing him like a man, idle, careless, &c. which he would not have done if he had thought there was a God.

^e Matt. xv. 2, 3, 6; Mark vii. 3—14; Col. ii. 8, 18, 22.

^f But with the barbarous it is otherwise, saith Acosta the

Jesuit, p. 249. l. 2. Proderit quam plurimum ritus et signa et omnem externum cultum diligenter curare. His quippe et delectantur et detinentur homines animales (N. B.) donec paulatim aboleatur memoria et gustus præteritorum. So Gr. Nyssen saith in vita Gr. Neocæs. that they turned the pagans' festivals into festivals for the martyrs, to please them the better. Which Beda and many others relate of the practice of those times.

and tendeth to keep up ignorance in the world: such as is a great part of the popish worship, especially their reading the Scriptures to the people in an unknown tongue, and celebrating their public prayers, and praises, and sacraments in an unknown tongue, and their seldom preaching, and then teaching the people to take up with a multitude of toyish ceremonies, instead of knowledge and rational worship. Certainly that which is an enemy to knowledge, is an enemy to all holiness and true obedience, and to the ends of worship, and therefore is no acceptable worshipping of God. (4.) Affect not that pretended worship which is of itself destructive of true holiness: such as is the preaching of false doctrine, not according to godliness, and the opposition and reproaching of a holy life and worship, in the misapplication of true doctrine; and then teaching poor souls to satisfy themselves with their mass, and mass ceremonies, and an image of worship, instead of serious holiness, which is opposed: Prov. xxiv. 24, "He that saith to the wicked, Thou art righteous, him shall the people curse, nations shall abhor him." And if this be done as a worship of God, you may hence judge how acceptable it will be: Isa. v. 20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" To make people believe that holiness is but hypocrisy, or a needless thing, or that the image of holiness is holiness itself, or that there is no great difference between the godly and ungodly, doth all tend to men's perdition, and to damn men by deceiving them, and to root out holiness from the earth. See Ezek. xxii. 26; xlv. 23; Jer. xv. 19. "If thou take forth the precious from the vile, thou shalt be as my mouth," Mal. iii. 18; Psal. i.; xv. (5.) Affect not a dead and heartless way of worship, which tendeth not to convince and waken the ungodly, nor to make men serious as those that have to do with God.

Direct. VIII. Let the manner of your worshipping God be suited to the matter that you have in hand. Remember that you are speaking either to or of the eternal God; that you are employed about the everlasting salvation of your own or others' souls; that all is high and holy that you have to do: see then that the manner be answerable hereunto.

Direct. IX. Offer God nothing as a part of worship which is a lie; much less so gross a lie as to be disproved by the common senses and reason of all the world. God needeth not our lie unto his glory.^a What worship then do papists offer him in their mass, who take it for an article of their faith, that there is no bread or wine left after the consecration, it being all transubstantiate into the very body and blood of Christ? And when the certainty of all men's senses is renounced, then all certainty of faith and all religion is renounced; for all presuppose the certainty of sense.

Direct. X. Worship not God in a manner that is contrary to the true nature, and order, and operations of a rational soul. I mean not to the corrupted nature of man, but to nature as rational in itself considered. As, 1. Let not your mere will and inclination overrule your understandings; and say not as blind lovers do, I love this, but I know not why; or children that eat unwholesome meat, because they love it.^b 2. Let not passion overtop your reason: worship God with such a zeal as is according to knowledge. 3. Let not your tongues lead your hearts, much less overgo them: words may indeed

reflect upon the heart, and warm it more; but that is but the secondary use: the first is to be the expressions of the heart: you must not speak without or against your hearts, (that is, falsely,) that by so speaking you may better your hearts (and make the words true, that at first were not true); unless it be when your words are but reading recitations or narratives, and not spoken of yourselves. The heart was made to lead the tongue, and the tongue to express it, and not to lead it. Therefore speak not to God either the words of a parrot, which you do not understand, or the words of a liar or hypocrite, which express not the meaning, or desires, or feeling of your hearts: but first understand and feel what you should speak, and then speak that which you understand and feel.

Quest. How then can a prayer be lawful that is read or heard from a book?

Ans. There is in reading the eye, and in hearing the ear, that is first to affect the heart, and then the tongue is to perform its office. And though it be sudden, yet the passage to the heart is first, and the passage from the heart is last: and the soul is quick, and can quickly thus both receive and be affected and express itself. And the case is the same in this, whether it be from a book, or from the words of another without book: for the soul must do the same, as quickly, in joining with another that speaketh before us, without a book as with it.

Direct. XI. Understand well how far Christ hath given a law and a rule for worship to his church in the holy Scriptures, and so far see that you take it as a perfect rule, and swerve not from it by adding or diminishing. This is a matter of great importance by reason of the danger of erring on either side. 1. If you think that the Scripture containeth not any law or rule of worship at all, or not so much as indeed it doth, you will deny a principal part of the office of Christ, as the King and Teacher of the church, and will accuse his laws of insufficiency, and be tempted to worship him with a human kind of worship, and to think yourselves at liberty to worship him according to your own imaginations, or change his worship according to the fashion of the age or the country where you are. And on the other side, if you think that the Scripture is a law and rule of worship, more particular than Christ intended it, you will involve yourselves and others in endless scruples and controversies, and find fault with that which is lawful and a duty, because you find it not particularly in the Scripture: and therefore it is exceeding needful to understand how far it is intended to be herein our law and rule, and how far not: to handle this fully would be a digression, but I shall briefly answer it.

1. No doubt but Christ is the only universal Head and Law-giver to his church.¹ And that legislation is the first and principal part of government: and therefore if he had made no laws for his church, he were not the full governor of it. And therefore he that arrogateth this power to himself to be law-giver to the church universal (as such) doth usurp the kingly office of Christ, and committeth treason against his government; (unless he can prove that Christ hath delegated to him this chief part of his government, which none can do;) there being no universal law-giver to the church but Christ, (whether pope or council,) no law that is made by any mere man can be universally obligatory. Therefore 5; x. 28; Acts vii. 37, 38; iii. 23; Psal. xix. 7; Isa. v. 24.

How far the Scripture is the law or rule of worship and discipline, and how far not.

^a Rom. iii. 7.

^b Read Plutarch of Superstition.

¹ Isa. ii. 3; i. 10; xlii. 4; Mic. iv. 2; Heb. iii. 2, 3,

seeing the making of all universal laws doth belong only to Christ, we may be sure that he hath perfectly done it; and hath left nothing out of his laws that was fit to be there, nor nothing at liberty that was fit to be determined and commanded. Therefore whatsoever is of equal use or consideration to the universal church, as it is to any one part of it, and to all times as it is to any time of the church, should not be made a law by man to any part of the church, if Christ have not made it a law to the whole: because else they accuse him of being defective in his laws, and because all his subjects are equally dependent on him as their King and Judge. And no man must step into his throne pretending to amend his work which he hath done amiss, or to make up any wants which the chief Law-giver should have made up.

2. These laws of Christ for the government of his church, are fully contained in the holy Scriptures; for so much as is in nature, is there also more plainly expressed than nature hath expressed it. All is not Christ's law that is any way expressed in Scripture; but all Christ's laws are expressed in the Scriptures; not written by himself, but by his Spirit in his apostles, whom he appointed and sent to teach all nations to observe whatever he commanded them, Matt. xxviii. 20: who being thus commissioned and enabled fully by the Spirit to perform it, are to be supposed to have perfectly executed their commission; and to have taught whatsoever Christ commanded them, and no more as from Christ: and therefore as they taught that present age by voice, who could hear them, so they taught all ages after to the end of the world by writing, because their voice was not by them to be heard.

3. So far then as the Scripture is a law and rule, it is a perfect rule; but how far it is a law or rule, its own contents and expressions must determine. As, (1.) It is certain that all the internal worship of God (by love, fear, trust, desire, &c.) is perfectly commanded in the Scriptures. (2.) The doctrine of Christ which his ministers must read and preach is perfectly contained in the Scriptures. (3.) The grand and constantly necessary points of order in preaching, are there also expressed: as that the opening of men's eyes, and the converting of them from the power of Satan to God, be first endeavoured, and then their confirmation and further edification, &c. (4.) Also that we humble ourselves before God in the confession of our sins. (5.) And that we pray to God in the name of Christ for mercy for ourselves and others. (6.) That we give God thanks for his mercies to the church, ourselves, and others. (7.) That we praise God in his excellencies manifested in his word and works of creation and providence. (8.) That we do this by singing psalms with holy joyfulness of heart. (9.) The matter and order of the ordinary prayers and praises of Christians is expressed in the Scripture (as which parts are to have precedency in our estimation and desire, and ordinarily in our expressions). (10.) Christ himself hath determined that by baptizing them into the name of the Father, the Son, and the Holy Ghost, men be solemnly entered into his covenant, and church, and state of christianity. (11.) And he hath himself appointed that his churches hold communion with him and among themselves, in the eucharistical administration of the sacrament of his body and blood, represented in the breaking, delivering, receiving, and eating the conse-

crated bread, and in the pouring out, delivering, receiving, and drinking the consecrated wine. (12.) And as for the mutable, subservient circumstances, and external expressions, and actions, and orders, which were not fit to be, in particular, the matter of a universal law, but are fit in one place, or at one time, and not another, for these he hath left both in nature and Scripture such general laws, by which upon emergent occasions they may be determined; and by particular providences he fitteth things, and persons, and times, and places, so as that we may discern their agreeableness to the descriptions in his general laws: as that all things be done decently, in order, and to edification, and in charity, unity, and peace. And he hath forbidden generally doing any thing undecently, disorderly, to the hurt or destruction of our brethren, even the weak, or to the division of the church.* (13.) And many things he hath particularly forbidden in worship: as making to ourselves any graven image, &c. and worshipping angels, &c.¹

And as to the order and government of the church, (for I am willing to despatch all here together,) this much is plainly determined in Scripture: 1. That there be officers or ministers under Christ to be the stated teachers of his people, and to baptize, and administer the sacrament of his body and blood, and be the mouth and guide of the people in public prayers, thanksgiving, and praises, and to bind the impenitent and loose the penitent, and to be the directors of the flocks according to the law of God, to life eternal; and their office is described and determined by Christ. 2. It is required that Christians do ordinarily assemble together for God's public worship; and be guided therein by these their pastors. 3. It is required that besides the unfixed ministers, who employ themselves in converting infidels, and in an itinerant service of the churches, there be also stated, fixed ministers, having a special charge of each particular church; and that they may know their own flocks, and from house to house, and the people may know their own pastors that are over them in the Lord, and honour them and obey them in all that they teach them from the word of God for their salvation. 4. The ministers that baptize are to judge of the capacity and fitness of those whom they baptize; whether the adult that are admitted upon their personal profession and covenanting, or infants that are admitted upon their parents' profession and entering them into covenant. 5. The pastors that administer the Lord's supper to their particular flocks, are to discern or judge of the fitness of those persons whom they receive newly into their charge, or whom they admit to communion in that sacrament as members of their flock. 6. Every such pastor is also personally to watch over all the members of his flock as far as he is able; lest false teachers seduce them, or Satan get advantage of them, or any corruption or root of bitterness spring up among them and defile them. 7. It is the duty of the several members of the flock, if a brother trespass against them, to tell him his faults between them and him; and if he hear not, to take two or three, and if he hear not them, to tell the church. 8. It is the pastor's duty to admonish the unruly, and call them to repentance, and pray for their conversion. 9. And it is the pastor's duty to declare the obstinately impenitent incapable of communion with the church, and to charge him to forbear it, and the

* Rom. xiii. 9; Matt. xxii. 37; Isa. viii. 16, 20; Acts viii. 25; xv. 35, 36; xxvi. 17, 18; 1 John i. 9; Neh. i. 6; Lev. xvi. 21; Phil. iv. 6; Psal. i. 14; lxix. 30; c. 1, 2, 4; Eph. v. 19; Psal. ix. 11; xcv. 1; Luke xi. 2, 3, &c.; Matt. xxviii. 19; 1 Cor. xi. 23-26, 28; xiv. 5, 12, 26; 2 Cor. x. 8;

xiii. 10; Rom. xv. 2; 1 Cor. xiv. 40; Rom. xiv. 15, 20; 1 Cor. ix. 20-22; viii. 10; x. 19, 28; 2 Cor. vi. 16.

¹ Second commandment, Col. ii. 18, &c.; 1 John v. 21; Rev. ii. 14.

church to avoid him. 10. It is the people's duty to avoid such accordingly, and have no familiarity with them, that they may be ashamed; and with such, no, not to eat. 11. It is the pastor's duty to absolve the penitent, declaring the remission of their sin, and re-admitting to the communion of the saints. 12. It is the people's duty to re-admit the absolved to their communion with joy, and to take them as brethren in the Lord.^a 13. Though every pastor hath a general power to exercise his office in any part of the church, where he shall be truly called to it; yet every pastor hath a special obligation (and consequently a special power) to do it over the flock, of which he hath received the special charge and oversight. 14. The Lord's day is separated by God's appointment for the churches' ordinary holy communion in God's worship under the conduct of these their guides.^b 15. And it is requisite that the several particular churches do maintain as much agreement among themselves as their capacity will allow them; and keep due synods and correspondences to that end. Thus much of God's worship, and church order and government, at least, is of divine institution, and determined by Scripture, and not left to the will or liberty of man. Thus far the form of government (at least) is of divine right.

But on the contrary, 1. About doctrine and worship; the Scripture is no law in any of these following cases, but hath left them undetermined. (1.) There are many natural truths which the Scripture meddleth not with: as physics, metaphysics, logic, &c. (2.) Scripture telleth not a minister what particular text or subject he shall preach on this day or that. (3.) Nor what method his text or subject shall be opened and handled in. (4.) Nor what day of the week besides the Lord's day he shall preach, nor what hour on the Lord's day he shall begin. (5.) Nor in what particular place the church shall meet. (6.) Nor what particular sins we shall most confess; nor what personal mercies we shall at this present time first ask; nor for what we shall now most copiously give thanks: for special occasions must determine all these. (7.) Nor what particular chapter we shall now read; nor what particular psalm we shall now sing. (8.) Nor what particular translation of the Scripture, or version of the Psalms, we shall now use. Nor into what sections to distribute the Scripture, as we do by chapters and verses. Nor whether the Bible shall be printed or written, or in what characters, or how bound. (9.) Nor just by what sign I shall express my consent to the truths or duties which I am called to express consent to (besides the sacraments and ordinary words). (10.) Nor whether I shall use written notes to help my memory in preaching, or preach without. (11.) Nor whether I shall use a writing or book in prayer, or pray without. (12.) Nor whether I shall use the same words in preaching and prayer, or various new expressions. (13.) Nor what utensils in holy administration I shall use; as a temple or an ordinary house, a pulpit, a font, a table, cups, cushions, and many such, which belong to the several parts of worship. (14.) Nor in what particular gesture we shall preach, or read, or hear. (15.) Nor what particular garments ministers or people shall wear in time of worship. (16.) Nor what natural or artificial helps to our natural facul-

ties we shall use; as medicaments for the voice, tunes, musical instruments, spectacles, hour-glasses: these and such like are undetermined in Scripture, and are left to be determined by human prudence, not as men please; but as means in order to the proper end, according to the general laws of Christ.* For Scripture is a general law for all such circumstances, but not a particular law.

So also for order and government, Scripture hath not particularly determined, 1. What individual persons shall be the pastors of the church. 2. Or of just how many persons the congregation shall consist. 3. Or how the pastors shall divide their work where there are many. 4. Nor how many every church shall have. 5. Nor what particular people shall be a pastor's special charge. 6. Nor what individual persons he shall baptize, receive to communion, admonish, or absolve. 7. Nor in what words most of these shall be expressed. 8. Nor what number of pastors shall meet in synods, for the communion and agreement of several churches, nor how oft, nor at what time or place, nor what particular order shall be among them in their consultations; with many such like.

When you thus understand how far Scripture is a law to you in the worship of God, it will be the greatest direction to you, to keep you both from disobeying God and your superiors; that you may neither pretend obedience to man for your disobedience to God, nor pretend obedience to God against your due obedience to your governors, as those will do that think Scripture is a more particular rule than ever Christ intended it: and it will prevent abundance of unnecessary scruples, contentions, and divisions.

Direct. XII. Observe well in Scripture the difference between Christ's universal laws, (which bind all his subjects in all times and places,) and those that are but local, personal, or alterable laws; lest you think that you are bound to all that ever God bound any others to. The universal laws and unalterable are those which result from the foundation of the universal and unalterable nature of persons and things, and those which God hath supernaturally revealed as suitable constantly to all. The particular, local, or temporary laws are those, which either resulted from a particular or alterable nature of persons and things as mutually related, (as the law of nature bound Adam's sons to marry their sisters, which bindeth others against it,) or those which God supernaturally enacted only for some particular people or person, or for the time. If you should mistake all the Jewish laws for universal laws, (as to persons or duration,) into how many errors would it lead you! So also if you mistake every personal mandate sent by a prophet or apostle to a particular man, as obliging all, you would make a snare of it. Every man is not to abstain from vineyards and wine as the Rechabites were; nor every man to go forth to preach in the garb as Christ sent the twelve and seventy disciples; nor every man to administer or receive the Lord's supper in an upper room of a house, in the evening, with eleven or twelve only, &c.; nor every one to carry Paul's cloak and parchments, nor go up and down on the messages which some were sent on. And here (in precepts about

What commands of God are not universal nor perpetual.

^a Matt. xxviii. 19; Rom. x. 7, 8; Acts xiv. 23; ii. 42; xx. 7, 28; Eph. iv. 11, 14; Mal. ii. 7; Ezek. iii. 17, 21; 1 Cor. xii. 17, 28; Col. i. 28; Acts xxvi. 18; 1 Thess. v. 12; Heb. xiii. 7, 17; Acts viii. 37; ii. 37, 38; viii. 20, 23; 1 Cor. x. 16; ix. 13, 14; Acts xx.; 2 Cor. ii. 11; Heb. xii. 15; Deut. x. 8; 2 Tim. iv. 1-3; Matt. xviii. 15-17; 2 Thess. iii.; 1 Cor. v. 11; 2 John 10, 11; Tit. iii. 10;

1 Cor. v. 3-8; Rom. xvi. 17; 1 Tim. v. 17; Luke x. 16; xii. 42; Acts xiii. 23.

^b Tit. i. 5, 9; 1 Tim. iii. 5; 1 Pet. v. 1-4; Rev. i. 10; Acts xx. 7; 1 Cor. xvi. 2.

^c Of which I have spoken more fully in my Disput. 5. of Church Government, p. 400, &c.

worship) you must know what is the thing primarily intended in the command, and what it is that is but a subservient means; for many laws are universal and immutable as to the matter primarily intended, which are but local and temporary as to the matter subservient and secondarily intended. As the command of saluting one another with a holy kiss, and using love-feasts in their sacred communion, primarily intended the exercising and expressing holy love by such convenient signs as were then in use, and suitable to those times; but that it be done by those particular signs, was subservient, and a local, alterable law; as appeareth, 1. In that it is actually laid down by God's allowance. 2. In that in other places and times the same signs have not the same signification and aptitude to that use at all, and therefore would be no such expression of love; or else have also some ill signification. So it was the first way of baptizing to dip them over-head; which was fit in that hot country, which in colder countries it would not be, as being destructive to health, and more against modesty; therefore it is plain that it was but a local, alterable law. The same is to be said of not eating things strangled, and blood, which was occasioned by the offence of the Jews; and other the like. This is the case in almost all precepts about the external worshipping gestures: the thing that God commandeth universally is a humble, reverent adoration of him by the mind and body. Now the adoration of the mind is still the same; but the bodily expression altereth according to the custom of countries: in most countries kneeling or prostration are the expressions of greatest veneration and submission: in some few countries it is more signified by sitting with the face covered with their hands: in some it is signified best by standing: kneeling is ordinarily most fit, because it is the most common sign of humble reverence; but where it is not so, it is not fit. The same we must say of other gestures, and of habits: the women among the Corinthians were not to go uncovered because of the angels, 1 Cor. xi. 10, and yet in some places, where long hair or covering may have a contrary signification, the case may be contrary. The very fourth commandment, however it was a perpetual law as to the proportion of time, yet was alterable as to the seventh day. Those which I call universal laws, some call moral; but that is no term of distinction, but signifieth the common nature of all laws, which are for the governing of our manners. Some call them natural laws, and the other positive: but the truth is, there are some laws of nature which are universal, and some that are particular, as they are the result of universal or particular nature: and there are some laws of nature that are perpetual, which are the result of an unaltered foundation: and there are some that are temporary, when it is some temporary, alterable thing in nature from whence the duty doth result: so there are some positive laws that are universal or unalterable, (during this world,) and some that are local, particular, or temporary only.^p

Direct. XIII. Remember that whatever duty you seem obliged to perform, the obligation still supposeth that it is not naturally impossible to you, and therefore you are bound to do it as well as you can: and when other men's force, or your natural disability, hindereth you from doing it as you would, you are not therefore disobliged from doing it at all; but the total omission is worse than the defective performance of it, as the defective performance is worse than the doing of it more perfectly.^q And in such a case the defects which are utterly involuntary are

^p See the advertisement before my book against Infringement.

none of yours imputatively at all, but his that hindereth you (unless as some other sin might cause that). As if I were in a country where I could have liberty to read and pray, but not to preach, or to preach only once a month and no more; it is my duty to do so much as I can do, as being much better than nothing, and not to forbear all, because I cannot do all.

Object. But you must forbear no part of your duty? *Ans.* True: but nothing is my duty which is naturally impossible for me to do. Either I can do it, or I cannot: if I can, I must (supposing it a duty in all other respects); but if I cannot, I am not bound to it.

Object. But it is not suffering that must deter you, for that is a carnal reason: and your suffering may do more good than your preaching. *Ans.* Suffering is considerable either as a pain to the flesh, or as an irresistible hindrance of the work of the gospel: as it is merely a pain to the flesh, I ought not to be deterred by it from the work of God; but as it forcibly hindereth me from that work, (as by imprisonment, death, cutting out the tongue, &c.) I may lawfully foresee it, and by lawful means avoid it, when it is sincerely for the work of Christ, and not for the saving of the flesh. If Paul foresaw that the preaching of one more sermon at Damascus was like to hinder his preaching any more, because the Jews watched the gates day and night to kill him, it was Paul's duty to be let down by the wall in a basket, and to escape, and preach elsewhere, Acts ix. 25. And when the christians could not safely meet publicly, they met in secret, as John xix. 38; Acts xii. 12, &c. Whether Paul's suffering at Damascus for preaching one more sermon, or his preaching more elsewhere, was to be chosen, the interest of Christ and the gospel must direct him to resolve: that which is best for the church, is to be chosen.

Direct. XIV. Remember that no material duty is formally a duty at all times: that which is a duty in its season, is no duty out of season. Affirmative precepts bind not to all times (except only to habits, or the secret intention of our ultimate end, so far as is sufficient to animate and actuate the means, while we are waking and have the use of reason). Praying and preaching, that are very great duties, may be so unseasonably performed, as to be sins: if forbearing a prayer, or sermon, or sacrament one day or month, be rationally like to procure your help or liberty to do it afterward, when that once or few times doing it were like to hinder you from doing it any more, it would be your duty then to forbear it for that time (unless in some extraordinary case): for even for the life of an ox or an ass, and for mercy to men's bodies, the rest and holy work of a sabbath might be interrupted; much more for the souls of many. Again I warn you, as you must not pretend the interest of the end against a peremptory, absolute command of God, so must you not easily conclude a command to be absolute and peremptory to that which certainly contradicts the end; nor easily take that for a duty, which certainly is no means to that good which is the end of duty, or which is against it. Though yet no seeming aptitude as a means, must make that seem a duty, which the prohibition of God hath made a sin.

Direct. XV. It is ever unseasonable to perform a lesser duty of worship, when a greater should be done; therefore it much concerneth you to be able to discern, when two duties are inconsistent, which is then the greater and to be preferred: in which the interest of the end must much direct you; that being

^q See Mr. Truman's book of Natural and Moral Impotency.

usually the greatest which hath the greatest tendency to the greatest good.

Direct. XVI. Pretend not one part of God's worship against another, when all, in their place and order, may be done. Set not preaching and praying against each other; nor public and private worship against each other; nor internal worship against external; but do all.

Direct. XVII. Let not an inordinate respect to man, or common custom, be too strong a bias to pervert your judgments from the rule of worship; nor yet any groundless prejudice make you distaste that which is not to be disliked. The error on these two extremes doth fill the world with corruption and contentions about the worship of God. Among the papists, and Russians, and other ignorant sorts of christians, abundance of corruptions are continued in God's worship by the mere power of custom, tradition, and education; and all seemeth right to which they have been long used: and hence the churches in south, east, and west continue so long overspread with ignorance, and refuse reformation. And on the other side, mere prejudice makes some so much distaste a prescribed form of prayer, or the way of worship which they have not been used to, and which they have heard some good men speak against, whose judgments they highest esteemed, that they have not room for sober, impartial reason to deliberate, try, and judge. Factions have engaged most christians in the world into several parties, whereby Satan hath got this great advantage, that instead of worshipping God in love and concord, they lay out their zeal in an envious, bitter, censorious, uncharitable reproaching the manner of each other's worship. And because the interest of their parties requireth this, they think the interest of the church and cause of God requireth it; and that they do God service when they make the religion of other men seem odious: whenas among most christians in the world, the errors of their modes of worship are not so great as the adverse parties represent them (except only the two great crimes of the popish worship: 1. That it is not understood, and so is soulless. 2. They worship bread as God himself, which I am not so able as willing to excuse from being idolatry). Judge not in such cases by passion, partiality, and prejudice.

Direct. XVIII. Yet judge in all such controversies with that reverence and charity which is due to the universal and the primitive church. If you find any thing in God's worship which the primitive or universal church agreed in, you may be sure that it is nothing but what is consistent with acceptable worship; for God never rejected the worship of the primitive or universal church. And it is not so much as to be judged erroneous without great deliberation and very good proof. We must be much more suspicious of our own understandings.

Direct. XIX. In circumstances and modes of worship not forbidden in the word of God, affect not singularity, and do not easily differ from the practice of the church in which you hold communion, nor from the commands or directions of your lawful governors. It is true, if we are forbidden with Daniel to pray, or with the apostles to speak any more in the name of Christ, or are commanded as the three witnesses, Dan. iii. to worship images, we must rather obey God than man; and so in case of any sin that is commanded us: but in case of mere different modes, and circumstances, and order of wor-

ship, see that you give authority and the consent of the church where you are their due.

Direct. XX. Look more to your own hearts than to the abilities of the ministers, or the ceremonies or manner of the churches' worship in such lesser things. It is heart-work and heaven-work that the sincere believer comes about; and it is the corruption of his heart that is the heaviest burden, which he groaneth under with the most passionate complaints: a hungry soul, inflamed with love to God and man, and tenderly sensible of the excellency of common truths and duties, would make up many defects in the manner of public administration, and would get nearer God in a defective, imperfect mode of worship, than others can do with the greatest helps; when hypocrites find so little work with their hearts and heaven, that they are taken up about words, and forms, and ceremonies, and external things, applauding their own way, and condemning other men's, and serving Satan under pretence of worshipping God.

CHAPTER III.

DIRECTIONS ABOUT THE CHRISTIAN COVENANT WITH GOD, AND BAPTISM.

THOUGH the first part of this book is little more than an explication of the christian covenant with God, yet being here to speak of baptism as a part of God's worship, it is needful that I briefly speak also of the covenant itself.

Direct. I. It is a matter of great importance that you well understand the nature of the christian covenant, what it is. I shall therefore here briefly open the nature of it, and then speak of the reasons of it; and then of the solemnizing it by baptism, and next of our renewing it, and lastly of our keeping it.

The christian covenant is a contract between God and man, through the mediation of Jesus Christ, for the return and reconciliation of sinners unto God, and their justification, adoption, sanctification, and glorification by him, to his glory.

Here we must first consider, who are the parties in the covenant. 2. What is the matter of the covenant on God's part. 3. What is the matter on man's part. 4. What are the terms of it propounded on God's part. 5. Where and how he doth express it. 6. What are the necessary qualifications on man's part. 7. And what are the ends and benefits of it.

1. The parties are God and man: God the Father, Son, and Holy Ghost on the one part, and repenting, believing sinners on the other part. Man is the party that needeth it; but God is the party that first offereth it. Here note, 1. That God's part of the covenant is made universally and conditionally with all mankind, (as to the tenor exacted,) and so is in being before we were born. 2. That it is not the Father, Son, and Holy Ghost, considered simply as persons in the Godhead; but as related to man for the ends of the covenant. 3. That it is only sinners that this covenant is made with, because the use of it is for the restoration of those that broke a former covenant in Adam. It is a covenant of reconciliation, and therefore supposeth an enmity antecedent. 4. When

motio eo diuturnior ac vehementior, quo magis est ad unum determinata. Jos. Acosta de Ind. l. 2. p. 249.

¹ See Bishop Jer. Taylor's late book against Popery.

² Acts iv. 17, 18; v. 26.

³ Jam. iii. 15-17.

¹ Majus fidei impedimentum ex inveterata consuetudine proficietur: ubique consuetudo magnas vires habet; sed in barbaris longe maximas: quippe ubi rationis est minimum, ibi consuetudo radices profundissimas agit. In omni natura

I say that it is repenting and believing sinners that are the party, I mean, (1.) That taking the covenant in its first act, it is repentance and faith themselves that are the act, and are our very covenanting. (2.) But taking the covenant in its external expression, so it is a repenting, believing sinner that must take it, it being but the expression of his repentance and faith, by an explicit contract with God. 5. Note, that though God's covenant be by one universal act, (of which more anon,) yet man's is to be made by the several acts of the individual persons each one for himself, and not by the acts of societies only.

II. The matter of the covenant on God's part is in general, that he will be our God: more particularly, that God the Father will be our reconciled God and Father in Jesus Christ; that God the Son will be our Saviour; and God the Holy Ghost will be our Sanctifier. And the relation of a God to us essentially containeth these three parts: 1. That as on the title of creation and redemption he is our Owner, so he doth take us as his own peculiar people. 2. That as he hath title to be our absolute King or Governor, so he doth take us as his subjects. 3. That he will be our grand Benefactor and felicity, or our most loving Father (which compriseth all the rest). And as he will be thus related to us, so he will do for us all that these relations do import. As, 1. He will do all that belongeth to a Creator for his creature, in our preservation and supplies. 2. He will save us from our sins, and from his wrath and hell. 3. And he will sanctify us to a perfect conformity to our Head. Also, 1. He will use and defend us as his own peculiar ones. 2. He will govern us by a law of grace and righteousness. 3. He will make us fully happy in his love for ever.

III. The matter on man's part of the covenant is, 1. In respect of the *terminus a quo*, that we will forsake the flesh, the world, and the devil, as they are adverse to our relations and duties to God. 2. In regard of the *terminus ad quem*, that we will take the Lord for our God: and more particularly, 1. That we do take God the Father for our reconciled Father in Jesus Christ, and do give up ourselves to him as creatures to their Maker. 2. That we do take Jesus Christ for our Redeemer, Saviour, and Mediator, as our High Priest, and Prophet, and King, and do give up ourselves to him as his redeemed ones to be reconciled to God, and saved by him. 3. That we do take the Holy Ghost for our Regenerator and Sanctifier, and do give up ourselves to be perfectly renewed and sanctified by him, and by his operations carried on to God in his holy service. Also, 1. That we do take God for our absolute Lord or Owner, and do give up ourselves to him as his own. 2. That we take him for our universal, sovereign Governor, and do give up ourselves unto him as his subjects. 3. That we do take him for our most bountiful Benefactor, and loving Father, and felicity, and do give up ourselves to him as his children, to seek him, and please him, and perfectly to love him, delight in him, and enjoy him for ever in heaven as our ultimate end. And in consenting to these relations, we covenant to do the duties of them in sincerity.

IV. The terms or conditions which God requireth of man in his covenant are, consent, and fidelity or performance: he first consenteth conditionally, if we will consent; and he consenteth to be actually our God, when we consent to be his people: so that as bare consent, without any performance, doth found the relation between husband and wife, master and

servant, prince and people; but the sincere performance of the duties of the relation which we consent to, are needful afterward to continue the relation, and attain the benefits and ends; so is it also between God and man. We are his children in covenant as soon as we consent; but we shall not be glorified but on condition of sincere performance and obedience.

V. God's covenant with man is nothing else but the universal promise in the gospel; and (to the solemnization) the declaration, and application, and solemn investiture or delivery by his authorized ministers. 1. The gospel, as it relateth the matters of fact in and about the work of our redemption, is a sacred history. 2. As it containeth the terms on which God will be served, and commandeth us to obey them for our salvation, it is called the law of Christ or grace. 3. As it containeth the promise of life and salvation conditionally offered, it is called God's promise, and covenant (*viz.* on his part, as it is proposed only). 4. When by our consent the condition is so far performed, or the covenant accepted, then God's conditional, universal promise or covenant, becometh actual and particular as to the effect; and so the covenant becometh mutual between God and man: as if a king make an act or law of pardon and oblivion to a nation of rebels, saying, Whoever cometh in by such a day, and confesseth his fault, and sueth out his pardon, and promiseth fidelity for the future, shall be pardoned. This act is a law in one respect, and it is a universal, conditional pardon of all those rebels; or a promise of pardon; and an offer of pardon to all that it is revealed to: but it is an actual pardon to those that come in, and conferreth on them the benefits of the act as if they were named in it, and is their very title to their pardon, of which their consent is the condition; and the condition being performed, the pardon or collation of the benefit becometh particular and actual, without any new act; it being the sense of the law itself, or conditional grant, that so it should do. So as to the reality of the internal covenant interest and benefits, justification and adoption, it is ours by virtue of this universal conditional covenant, when we perform the condition. But as to our title *in foro ecclesiæ*, and the due solemnization and investiture, it is made ours when God's minister applieth it to us in baptism by his commission; as the rebel that was fundamentally pardoned by the act of oblivion, must yet have his personal pardon delivered him by the lord chancellor under the great seal. In this sense ministers are the instruments of God, not only in declaring us to be pardoned, but in delivering to us the pardon of our sins, and solemnly investing us therein: as an attorney delivereth possession to one that before had his fundamental title. Thus God entereth into covenant with man.

VI. The qualifications of absolute necessity to the validity of our covenant with God *in foro interiori*, are these: 1. That we understand what we do as to all the essentials of the covenant; for *ignorantia non est consensus*. 2. That it be our own act, performed by our natural or legal selves, that is, some one that hath power so far to dispose of us (as parents have of their children). 3. That it be deliberate, sober, and rational, done by one that is *compos mentis*, in his wits, and not in drunkenness, madness, or incogitancy.* 4. That it be seriously done with a real intention of doing the thing, and not histrionically, ludicrously, or in jest. 5. That it be done entirely

* Quis vero non doleat baptismum plerosque adultos initio passim et nostro tempore non raro ante perfundi quam christianam catechesin vel mediocriter teneant, neque an flagitiosæ et superstiosæ vitæ pœnitentia tangantur, neque vero id

ipsum quod accipiunt, an velint accipere, satis constat. Acosta, l. vi. c. 2. p. 520. Nisi petant et instant, christianæ vitæ professione donandi non sunt. Idem. p. 521. And again, While ignorant or wicked men do hasten any how, by

as to all essential parts; for if we leave out any essential part of the covenant, it is no sufficient consent (as to consent that Christ shall be our Justifier, but not the Holy Ghost our Sanctifier). 6. That it be a present consent to be presently in covenant with God: for to consent that you will be his servants tomorrow or hereafter, but not yet, is but to purpose to be in covenant with him hereafter, and is no present covenanting with him. 7. Lastly, it must be a resolved and absolute consent, without any open or secret exceptions or reserves.

VII. The fruits of the covenant which God reapeth, (though he need nothing,) is the pleasing of his good and gracious will, in the exercise of his love and mercy, and the praise and glory of his grace, in his people's love and happiness for ever. The fruits or benefits which accrue to man are unspeakable, and would require a volume competently to open them: especially that God is our God, and Christ our Saviour, Head, Intercessor, and Teacher, and the Holy Ghost is our Sanctifier; and that God will regard us as his own, and will protect us, preserve us, and provide for us, and will govern us, and be our God and joy for ever; that he will pardon us, justify, and adopt us, and glorify us with his Son in heaven.

Direct. II. When you thus understand well the nature of the covenant, labour to understand the special reasons of it. The reasons of the matter of the covenant you may see in the fruits and benefits now mentioned. But I now speak of the reason of it as a covenant in *genere*, and such a covenant in *specie*. 1. In general, God will have man to receive life or death as an acceptor and keeper, or a refuser or breaker, of his covenant, because he will do it not only as a Benefactor, or absolute Lord, but also as a Governor, and will make his covenant to be also his law, and his promise and benefits to promote obedience; and because he will deal with man as with a free agent, and not as with a brute that hath no choosing and refusing power, conducted by reason: man's life and death shall be in his own hands, and still depend upon his own will; though God will secure his own dominion, interest, and ends, and put nothing out of his own power by putting it into man's; nor have ever the less his own will, by leaving man to his own will. God will at last, as a righteous Judge, determine all the world to their final joy or punishment, according to their own choice while they were in the flesh, and according to what they have done in the body, whether it be good or evil, Matt. xxv. Therefore he will deal with us on covenant terms.

2. And he hath chosen to rule and judge men according to a covenant of grace, by a Redeemer, and not according to a rigorous law of works, that his goodness and mercy may be the fullier manifested to the sons of men; and that it may be easier for men to love him, when they have so wonderful demonstrations of his love; and so that their service here, and their work and happiness hereafter, may consist of love, to the glory of his goodness, and the pleasure of his love for ever.

Direct. III. Next understand rightly the nature, use, and end of baptism. Baptism is to the mutual covenant between God and man, what the solemnization of marriage is to them that do before consent; or what the listing a soldier by giving him colours, and writing his name, is to one that consented before to be a soldier.^b In my "Universal Concord," p. 29, 30, I have thus described

right or wrong, by guile or force, to make the barbarous people christians, they do nothing else but make the gospel a scorn, and certainly destroy the deserts of a rashly undertaken faith. Id. *ibid.* p. 522.

it: Baptism is a holy sacrament instituted by Christ, in which a person professing the christian faith (or the infant of such) is baptized in water into the name of the Father, the Son, and Holy Ghost, in signification and solemnization of the holy covenant, in which as a penitent believer (or the seed of such) he giveth up himself (or is by the parent given up) to God the Father, Son, and Holy Ghost, forsaking the devil, the world, and the flesh, and is solemnly entered a visible member of Christ and his church, a pardoned, regenerate child of God, and an heir of heaven.

External baptism, what.

As the word baptism is taken for the mere administration or external ordinance, so the internal covenanting or faith and repentance of the (adult) person to be baptized, is no essential part of it, nor requisite to the being of it; but only the profession of such a faith and repentance, and the external entering of the covenant; but as baptism is taken for the ordinance as performed in all its essential parts, according to the true intent of Christ in his institution (that is, in the first and proper meaning of the word); so the internal covenanting of a penitent, sincere believer, is necessary to the being of it. And indeed the word baptism is taken but equivocally or analogically at most, when it is taken for the mere external administration and action: for God doth not institute worship ordinances for bodily motion only; when he speaketh to man, and requireth worship of man, he speaketh to him as to a man, and requireth human actions from him, even the work of the soul, and not the words of a parrot, or the motion of a puppet. Therefore the word baptism in the first and proper signification, doth take in the inward actions of the heart, as well as the outward professions and actions. And in this proper sense baptism is the mutual covenant between God the Father, Son, and Holy Ghost, and a penitent believing sinner, solemnized by the washing of water, in which as a sacrament of his own appointment God doth engage himself to be the God and reconciled Father, the Saviour and the Sanctifier, of the believer, and taketh him for his reconciled child in Christ, and delivereth to him, by solemn investiture, the pardon of all his sins, and title to the mercies of this life and of that which is to come. What I say in this description of a penitent believer, is also to be understood of the children of such that are dedicated by them in baptism to God, who thereupon have their portion in the same covenant of grace.

Complete baptism, what it is.

The word baptism is taken in the first sense when Simon Magus is said to be baptized, Acts xxviii. And when we speak of it only in the ecclesiastic sense, as it is true baptism in *foro ecclesie*; but it is taken in the latter sense when it is spoken of as the complete ordinance of God, in the sense of the institution, and as respecting the proper ends of baptism, as pardon of sin and life eternal; and in *foro cœli*.

In this full and proper sense it is taken by Christ when he saith, Mark xvi. 16, "He that believeth and is baptized shall be saved;" that is, he that believeth, and is by baptism entered into the covenant of God: and in this sense the ancients took it, when they affirmed that all that were baptized were regenerated, pardoned, and made the children of God. And in this sense it is most true, that he that is baptized (that is, a sincere covenanter) shall be saved if he die in that condition that he is then in.^c All that the minister warrantably baptizeth, are sacra-

^b See the "Reformed Liturgy," p. 68.

^c Read the Propositions of the Synod in New England, and the Defence of them against Mr. Davenport, about the subject of Baptism.

mentally regenerate, and are *in foro ecclesiæ* members of Christ, and children of God, and heirs of heaven : but it is only those that are sincerely delivered up in covenant to God in Christ, that are spiritually and really regenerate, and are such as shall be owned for members of Christ and children of God *in foro cæli*. Therefore it is not unfit that the minister call the baptized, regenerate and pardoned members of Christ, and children of God, and heirs of heaven, supposing that *in foro ecclesiæ* they were the due subjects of baptism. But if the persons be such as ought not to be baptized, the sin then is not in calling baptized persons regenerate, but in baptizing those that ought not to have been baptized, and to whom the seal of the covenant was not due.

None ought to be baptized but those that either personally deliver up themselves in covenant to God the Father, Son, and Holy Ghost, professing a true repentance, and faith, and consent to the covenant ; or else are thus delivered up, and dedicated, and entered into covenant in their infancy, by those that, being christians themselves, have so much interest in them and power of them, that their act may be esteemed as the infants' act, and legally imputed to them as if themselves had done it. If any others are unduly baptized, they have hereby no title to the pardon of sin or life eternal, nor are they taken by God to be in covenant, as having no way consented to it.

Direct. IV. When you enter a child into the christian covenant with God, address yourselves to it as to one of the greatest works in the world ; as those that know the greatness of the benefit, of the duty, and of the danger. The benefit to them that are sincere in the covenant, is no less than to have the pardon of all our sins, and to have God himself to be our God and Father, and Christ our Saviour, and the Holy Ghost our Sanctifier, and to have title to the blessings of this life and of that to come. And for the duty, how great a work it is for a sinner to enter into so solemn a covenant with the God of heaven, for reconciliation and newness of life, and for salvation ! And therefore if any should abuse God by hypocrisy, and take on them to consent to the terms of the covenant, (for themselves, or their children,) when indeed they do not, the danger of such profaneness and abuse of God must needs be great. Do it therefore with that due preparation, reverence, and seriousness, as beseemeth those that are transacting a business of such unspeakable importance with God Almighty.

Direct. V. Having been entered in your infancy into the covenant of God by your parents, you must, at years of discretion, review the covenant which by them you made, and renew it personally yourselves ; and this with as great seriousness and resolution as if you were now first to enter and subscribe it, and as if your everlasting life or death were to depend on the sincerity of your consent and performance. For your infant baptismal covenanting will save none of you that live to years of discretion, and do not as heartily own it in their own persons, as if they had been now to be baptized. But this I pass by, having said so much of it in my "Book of Confirmation."

Of renewing the covenant oft.

Direct. VI. Your covenant thus, 1. Made ; 2. Solemnized by baptism ; 3. And owned at age ; must, 4. Be frequently renewed through the whole course of your lives. As, (1.) Your first consent must be habitually continued all your days ; for if that ceas-

* *Nemo jam infamiam incutiat ; nemo aliud existimet : quin necas est ulli de sua religione mentiri. Ex eo enim quod aliud a se colit dicit quam colit, et culturam et honorem*

eth, your grace and title to the benefits of God's covenant ceaseth. (2.) This covenant is virtually renewed in every act of worship to God ; for you speak to him as your God in covenant, and offer yourselves to him as his covenanted people. (3.) This covenant should be actually renewed frequently in prayer and meditation, and other such acts of communion with God. (4.) Especially when after a fall we beg the pardon of our sins, and the mercies of the covenant, and on days of humiliation and thanksgiving, and in great distresses, or exhilarating mercies. (5.) And the Lord's supper is an ordinance instituted to this very end. It is no small part of our christian diligence and watchfulness, to keep up and renew our covenant consent.

Direct. VII. And as careful must you be to keep or perform your covenant, as to enter it, and renew it ; which is done, 1. By continuing our consent ; 2. By sincere obedience ; 3. And by perseverance. We do not (nor dare not) promise to obey perfectly, nor promise to be as obedient as the higher and better sort of christians, though we desire both ; but to obey sincerely we must needs promise, because we must needs perform it.

Obedience is sincere, 1. When the radical consent or subjection of the heart to God in Christ is habitually and heartily continued. 2. When God's interest in us is most predominant, and his authority and law can do more with us, than any fleshly lust or worldly interest, or than the authority, word, or persuasions of any man whosoever. 3. When we unfeignedly desire to be perfect, and habitually and ordinarily have a predominant love to all that is good, and a hatred to that which is evil ; and had rather do our duty than be excused from it, and rather be saved from our sin than keep it.

Direct. VIII. While you sincerely consent unto the covenant, live by faith upon the promised benefits of it, believing that God will make good on his part all that he hath promised. Take it for your title to pardon, sonship, and eternal life. O think what a mercy it is to have God in covenant with you to be your God, your Father, Saviour, Sanctifier, and felicity ! And in this continually rejoice.

CHAPTER IV.

DIRECTIONS ABOUT THE PROFESSION OF OUR RELIGION TO OTHERS.

Direct. I. Understand first how great a duty the profession of true religion is, that you may not think as some foolish people, that every man should conceal his religion, or keep it to himself.* Observe therefore these reasons following which require it.

1. Our tongues and bodies are made to exercise and show forth that acknowledgment and adoration of God which is in our hearts. And as he denieth God with the heart who doth not believe in him and worship him in his heart, so he denieth God imputatively with his tongue and life, who doth not profess and honour him with his tongue and life ; and so he is a practical atheist. Isa. xlv. 23—25, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I in alterum transferendo, jam non colit quod negavit : dicimus, et palam dicimus et vobis torquentibus lacerati et cruenti vociferamur, Deum colimus per Christum. Tertul. Apolog. c. 11.

righteousness and strength—In the Lord shall all the seed of Israel be justified, and shall glory.” So Phil. ii. 9—11, “Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow—and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Isa. xlv. 5, “One shall say, I am the Lord’s; and another shall call him by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.”

2. The public assemblies, and worship of God, are purposely appointed by him, that in them we might make open profession of our religion. He that denieth profession, denieth the public faith and worship of the church, and denieth baptism and the Lord’s supper, which are sacraments appointed for the solemn profession of our faith.

3. Our profession is needful to our glorifying God. Men see not our hearts, nor know whether we believe in God or not, nor what we believe of him, till they hear or see it in our profession and actions. Paul’s life and death was a profession of Christ, that in his “boldness Christ might be magnified in his body,” Phil. i. 20. Matt. v. 14—16, “Ye are the light of the world: a city that is set on a hill cannot be hid. Neither do men light a candle to put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

4. Our profession is the means of saving others: that which is secret, is no means to profit them. They must see our good works that they may glorify God, Phil. i. 12—14.

5. God hath required our open and bold profession of him, with the strictest commands, and upon the greatest penalties. 1 Pet. v. 3, “Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” Rom. x. 9, 10, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” Mark viii. 38, “Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”

Direct. II. Next, understand what it is in religion that you must principally profess. It is not every lesser truth, much less every opinion of your own, in which you are confident that you are wiser than your brethren. This is the meaning of Rom. xiv. 22, “Hast thou faith? have it to thyself before God.” By “faith” here is not meant the substance of the christian belief, or any one necessary article of it. But a belief of the indifferency of such things as Paul spake of, in meats and drinks. If thou know these things to be lawful when thy weak brother doth not, and so thou be wiser than he, thank God for thy knowledge, and use it to thy own salvation; but do not proudly and uncharitably contend for it, and use it uncharitably to the danger of another’s soul, much less to the wrong of the church and gospel, and the hindrance of greater truths. 2 Tim. ii. 14, “Of these things put them in remembrance,” (that is, of the saints’ hope in God’s faithfulness,) “charging them before the Lord that they strive not

about words to no profit, but the subverting of the hearers.” Yet “for the faith we must earnestly contend,” Jude 2, 3. 2 Tim. ii. 23, 24, “But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive, but be gentle to all men.”

But that which is the chiefest matter of our profession is, The being and perfections of God himself; his love to man, and power over him, and man’s subjection and obligations unto God; the person, and office, and works, and benefits of our Redeemer, with all the duty that we owe to him in perfect holiness, and all the hopes that we have in him; the happiness of the saints, the odiousness of sin, and the misery of the wicked. These, and such as these, are things that we are called to profess; yet so as not to deny or renounce the smallest truth.

Direct. III. Understand also the manner how we must make profession of religion. 1. There is a professing by words, and a professing by actions. 2. There is a solemn profession by God’s public ordinances, and an occasional or privater profession by conference, or by our conversations. And all these ways must religion be professed.

Direct. IV. Understand also the season of each sort of profession, that you omit not the season, nor do it unseasonably. 1. Profession by baptism, Lord’s supper, and church assemblies, must be done in their season, which the church guides are the conductors of. 2. Profession by an innocent, blameless, obedient life is never out of season. 3. Profession by private conference, and by occasional acts of piety, must be when opportunity inviteth us, and they are likely to attain their ends. 4. The whole frame of a believer’s life should be so holy, and heavenly, and mortified, and above the world, as may amount to a serious profession that he liveth in confident hope of the life to come, and may show the world the difference between a worldling and an heir of heaven; between corrupted nature and true grace. The professors of godliness must be a peculiar people, zealous of good works, and adorned with them.⁴

Direct. V. Take special care that your profession be sincere, and that you be yourselves as good as you profess to be. Otherwise, 1. Your profession will condemn yourselves. 2. And it will dishonour the truth which you deceitfully profess. There can scarce a greater injury befall a good cause, than to have a bad and shameful patron to defend it. Rom. ii. 3, “And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God.” Verse 23—25, “Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the gentiles through you—”

Direct. VI. Let not your profession be so much of your own sincerity as of God and his excellencies: boast not of yourselves, but of God and Christ, and the promise, and the hope of true believers; and do it to God’s praise, and not for your own. Be sure that in all your profession of religion, you be seeking honour to God, and not unto yourselves. And then in this manner he that doubteth of his own sincerity, yet may and must make profession of Christ and true religion; when you cannot proclaim the uprightness of your own hearts, you may boldly proclaim the excellencies of religion, and the happiness of saints.

Direct. VII. Live upon God alone, and trust his

⁴ Tit. ii. 14; 1 Tim. ii. 10.

^b 2 Tim. ii. 12; Matt. x. 32, 33; Luke ix. 26.

^c 1 Cor. viii. 1; 2 Cor. x. 8; Rom. xv. 2; 1 Tim. i. 4; Tit. iii. 9.

all-sufficiency, and abhor that pusillanimity and baseness of spirit which maketh men afraid or ashamed openly to own the truth. Remember the example of your Lord, who before Pontius Pilate "witnessed a good confession," 1 Tim. vi. 13; who came "for this end into the world, to bear witness to the truth," John xviii. 37. Fear not the face of man, whose breath is in his nostrils, and is perishing even while he is threatening.* If thou believe not that Christ can secure thee from the rage of man, thou believest not indeed in Christ. If thou believe not that heaven will satisfy for all that by scorn or cruelties thou sufferest from sinners, thou hast not indeed the hope of a believer. And no wonder if thou profess not that which thou believest not. But if thou believe that God is God, and Christ is Christ, and heaven is heaven, and the gospel is true, thou hast enough in thy belief to secure thee against all the scorn and cruelties of man, and to tell thee that Christ will bear thy charges, in all that thou sufferest for his sake. Oh what abundance are secretly convinced of the truth, and their consciences bear witness to the wisdom of the saints, and a holy life; and yet they dare not openly own and stand to the truth which they are convinced of for fear of being mocked by the tongues of the profane, or for fear of losing their places and preferments! O wretch, dost thou not tremble when thou art ashamed of Christ, to think of the day when he will be ashamed of thee? Then when he comes in glory none will be ashamed of him! Then where is the tongue that mocked him and his servants? Who then will deride his holy ways? Then that will be the greatest glory, which thou art now ashamed of. Canst thou believe that day, and yet hide thy profession, through cowardly fear or shame of man? Is man so great, and is Christ no greater in thine eyes than so? If he be not more regardable than man, believe not in him: if he be, regard him more; and let not a worm be preferred before thy Saviour.

Direct. VIII. If any doubt arise, whether thou shouldst now make particular profession of the truth, (as in the presence of scornors, or when required by magistrates or others, &c.) let not the advice or interest of the flesh have any hand at all in the resolving of the case; but let it be wholly determined as the interest of Christ requireth. Spare thyself when the interest of Christ requireth it; not for thyself, but for him. But when his interest is most promoted by thy suffering, rejoice that thou art any way capable of serving him.^f

Direct. IX. Though sometimes a particular profession of the faith may be unseasonable, yet you must never make any profession of the contrary, either by words or actions. Truth may be sometimes silenced, but a lie may never be professed or approved.

Direct. X. If any that profess christianity reproach you for the profession of holiness and diligence, convince them that they hypocritically profess the same, and that holiness is essential to christianity: open their baptismal covenant to them, and the Lord's prayer, in which they daily pray that God's will may be done on earth even as it is in heaven, which is more strictly than the best of us can reach. The difference between them and you is but this, whether we should be christians hypocritically in jest, or in good earnest.

* The Arians under Valens, and the Vandals, still silenced the orthodox preachers and forbade their meetings, and yet the people adhered to their pastors and kept their meetings, while they could. Sæpius prohibitum est ut sacerdotes vestri conventus minime celebrarent, nec sua seditioe animas subverterent christianas. Præcept. Hunner. in Victor. Utic. p. 414.

^f Matt. x. 18, 23, 32, 33, 38, 39; xii. 14, 15; xiv. 13; John x. 39; Heb. xi. 27; Acts ix. 25.

CHAPTER V.

DIRECTIONS ABOUT VOWS AND PARTICULAR COVENANTS WITH GOD.

Tit. 1. Directions for the Right Making such Vows and Covenants.

Direct. I. Understand the nature of a vow, and the use to which it is appointed. What a vow is.

A vow is a promise made to God. 1. It is not a bare assertion or negation. 2. It is not a mere solicitation, or expression of the purpose or resolution of the mind: for he that saith or meaneth no more than, I am purposed or resolved to do this, may upon sufficient reason do the contrary; for he may change his mind and resolution, without any untruth or injury to any. 3. It is not a mere devoting of a thing to God for the present by actual resignation. For the present actual delivery of a thing to sacred uses is no promise for the future: though we usually join them both together, yet *devovere* may be separated from *vovere*. 4. It must be therefore a promise, which is, a voluntary obliging ones self to another *de futuro* for some good. 5. It is therefore implied that it be the act of a rational creature, and of one that in that act hath some competent use of reason, and not of a fool, or idiot, or mad-man, or a child that hath not reason for such an act, no nor of a brain-sick or melancholy person, who (though he be *cætera sanus*) is either delirant in that business, or is irresistibly borne down and necessitated by his disease to vow against the sober, deliberate conclusion of his reason at other times, having at the time of vowing, reason enough to strive against the act, but not self-government enough to restrain a passionate, melancholy vow. 6. Whereas some casuists make deliberation necessary, it must be understood that to the being of a vow so much deliberation is requisite as may make it a rational human act, it must be an act of reason; but for any further deliberation, it is necessary only to the well-being, and not to the being of a vow, and without it it is a rash vow, but not no vow.^a 7. When we say, it must be a voluntary act, the meaning is not that it must be totally and absolutely voluntary, without any fear or threatening to induce us to it; but only that it be really voluntary, that is, an act of choice, by a free agent, that considering all things doth choose so to do. He that hath a sword set to his breast, and doth swear or vow to save his life, doth do it voluntarily, as choosing rather to do it than to die. Man having free-will, may choose rather to die, than vow, if he think best: his will may be moved by fear, but cannot be forced by any one, or any means whatsoever. 8. When I say that a vow is a promise, I imply that the matter of it is necessarily some real or supposed good; to be good, or to do good, or not to do evil. Evil may be the matter of an oath, but it is not properly a vow, if the matter be not supposed good. 9. It is a promise made to God, that we are now speaking of; whether the name of a vow belong to a promise made only to man, is a question *de nomine*, which we need not stop at.

^a Viris gravibus vehementer displicere animadverti, quod ab inditis testimonium jurejurando exigitur, cum constet eos facillime pejorare, utpote qui neque juramenti vim sentiant neque veritatis studio tangerant, sed testimonium eo modo dicant, quo credunt. Judici gratissimum fore, aut a primo suæ factionis homine edocti sunt. Hos igitur jurare compellere et ipsis exitiosum propter perjuriam, &c. Acosta, p. 345.

The sorts of vows. A vow is either a simple promise to God, or a promise bound with an oath or imprecation. Some would appropriate the name of a vow to this last sort only, (when men swear they will do this or that,) which indeed is the most formidable sort of vowing; but the true nature of a vow is found also in a simple self-obliging promise.

The use of vows. The true reason and use of vows is but for the more certain and effectual performance of our duties: not to make new laws, and duties, and religions for us, but to drive on the backward, lingering soul to do its duty, and to break over difficulties and delays: that by strengthening our bonds, and setting the danger before our eyes, we may be excited to escape it.

The obligation of vows. It is a great question, whether our own vows can add any new obligation to that which before lay upon us from the command of God. Amesius saith, (Cas. Consc. lib. iv. c. 16.) *Non additur proprie in istis nova obligatio, neque augetur in se prior: sed magis agnoscitur et recipitur a nobis: passivè in istis æque fuimus antea obligati: sed activè recognitione arctius nobis applicatur a nobismetipsis.* Others commonly speak of an additional obligation; and indeed there is a double obligation added by a vow, to that which God before had laid on us, to the matter of that vow. Premising this distinction between *obligatio imponentis*, a governing obligation, (which is the effect of governing right or authority,) and *obligatio consentientis*, a self-obliging by voluntary consent, (which is the effect of that dominion which a rational free agent hath over his own actions,) I say, 1. He that voweth doth oblige himself, who before was obliged by God only; and that a man hath a power to oblige himself, is discerned by the light of nature, and is the ground of the law of nations, and of human converse: and though this is no divine obligation, yet it is not therefore none at all. 2. But moreover he that voweth doth induce upon himself a new divine obligation, by making himself the subject of it. For example; God hath said, "Honour the Lord with thy substance:" this command obligeth me to obey it whether I vow it or not. The same God hath said, "Pay thy vows to the Most High," Psal. l. 14; and, "When thou vowest a vow to God, defer not to pay it," Eccles. v. 4. This layeth no obligation on me till I vow; but when I have vowed it doth: so that now I am under a double divine obligation, (one to the matter of the duty, and another to keep my vow,) and under a self-obligation of my own vow: whence also a greater penalty will be due if I now offend, than else would have been.

Hence you may see what to think of the common determination of casuists concerning vows materially sinful, when they say, a man is not obliged to keep them. It is only thus far true, that God obligeth him not to do that particular thing which he voweth, for God had before forbidden it, and he changeth not his laws upon man's rash vowings; but yet there is a self-obligation which he laid upon himself to do it: and this self-obligation to a sinful act, was itself a sin, and to be repented of, and not performed; but it bringeth the person under a double obligation to penalty, as a perjured person, even God's obligation who bindeth the perjured to penalty, and the obligation of his own consent to the punishment, if there was any oath or imprecation in the vow. If it were true that such a person had brought himself under no obligation at all, then he could not

be properly called perjured, nor punished as perjured; but he that sweareth and voweth to do evil, (as the Jews to kill Paul,) though he ought not to do the thing, (because God forbiddeth it,) yet he is a perjured person for breaking his vow, and deserveth the penalty, not only of a rash vower, but of one perjured. Thus error may make a man sinful and miserable, though it cannot warrant him to sin.

Direct. II. Try well the matter of your vows, and venture not on them till you are sure that they are not things forbidden: things sinful or doubtful are not fit matter for a vow: in asserting, subscribing, and witnessing, you should take care, that you know assuredly that the matter be true, and venture not upon that which may prove false; much more should you take care that you venture not doubtingly in vows and oaths. They are matters to be handled with dread and tenderness, and not to be played with, and rashly ventured on, as if it were but the speaking of a common word: "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God," Eccles. v. 2. It is a grievous snare that men are oft brought into by ignorant and rash vows; as the case of Jephthah, and Herod, and many another tell us for our warning: an error in such cases is much more safely and cheaply discerned before, than afterwards. To have a rash vow or perjury to repent of, is to set a bone in joint, or pull a thorn out of your very eye; and who would choose such pain and smart? "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands," Eccles. v. 6. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry," Prov. xx. 25. Be careful and deliberate to prevent such snares.

Direct. III. Vow not in a passion: stay till the storm be over: whether it be anger or desire, or whatever the passion be, delay and deliberate before you vow; for when passion is up, the judgment is upon great disadvantage. In your passion you are apt to be most peremptory and confident when you are most deceived: if it be your duty to vow, it will be your duty to-morrow when you are calm. If you say, that duty must not be delayed, and that you must do it while the Spirit moveth you: I answer, Was it not as much a duty before your passion was kindled as now? It is no sinful delaying of so great a duty, to stay till you have well proved whether it be of God. If it be the Spirit of Christ that moveth you to it, he will be willing that you deliberate and try it by that word which the same Spirit hath indited to be your rule. God's Spirit worketh principally upon the judgment and the will, by settled convictions, which will endure a rational trial: it is liker to be your own spirit which worketh principally on the passion, and will not endure the trial, nor come into the light, John iii. 18, 19; Isa. viii. 20.

Direct. IV. Make not a vow of things indifferent and unnecessary: if they be not good, in a true, comparing, practical judgment, which considereth all accidents and circumstances, they are no fit matter for a vow. Some say, things indifferent are the fittest matter both for vows and human laws; but either they speak improperly or untruly, and therefore dangerously at the best. If an idle word be a sin, then an idle action is not a thing to be vowed, because it is not a thing to be done, being as truly a sin as an idle word: and that which is wholly in-

^b Vid. Sanderson de Juram. Prælect. vii. Sect. 14. Juramentum oblatum reluctantæ vel dubitante conscientia non est suscipiendum: 1. Quia quod non est ex fide peccatum

est. 2. Quia jurandum est in judicio: quod certe si non facit qui contra conscientie suæ judicium facit, &c. ad finem.

different is idle; for if it be good for any thing, it is not wholly indifferent; and because it is antecedently useless, it is consequently sinful to be done.

Object. I. But those that say things indifferent may be vowed, mean not, things useless or unprofitable to any good end; but only those things that are good and useful, but not commanded: such as are the matter of God's counsels, and tend to man's perfection, as to vow chastity, poverty, and absolute obedience.

Ans. There are no such things as are morally good, and not commanded: this is the fiction of men that have a mind to accuse God's laws and government of imperfection, and think sinful man can do better than he is commanded, when none but Christ ever did so well.*

Quest. I. What is moral goodness in any creature and subject, but a conformity to his ruler's will expressed in his law? And if this conformity be its very form and being, it cannot be that any thing should be morally good that is not commanded.

Quest. II. Doth not the law of God command us to love him with all our heart, and soul, and strength, and accordingly to serve him? And is it possible to give him more than all; or can God come after and counsel us to give him more than is possible?

Quest. III. Doth not the law of nature oblige us to serve God to the utmost of our power? He that denieth it, is become unnatural, and must deny God to be God, or deny himself to be his rational creature: for nothing is more clear in nature, than that the creature who is nothing, and hath nothing but from God, and is absolutely his own, doth owe him all that he is able to do.

Quest. IV. Doth not Christ determine the case to his disciples, Luke xvii. 10?

A middle between good and evil in morality is a contradiction: there is no such thing; for good and evil are the whole of morality: without these species there is no morality.

Object. II. It seems then you hold that there is nothing indifferent, which is a paradox.

Ans. No such matter: there are thousands and millions of things that are indifferent; but they are things natural only, and not things moral. They are indifferent as to moral good and evil, because they are neither; but they are not *indifferentia moralia*: the indifference is a negation of any morality in them *in genere*, as well as of both the species of morality.^c Whatsoever participateth not of virtue or vice, and is not eligible or refusable by a moral agent as such, hath no morality in it. There may be two words so equal as it may be indifferent which you speak; and two eggs so equal, as that it may be indifferent which you eat; but that is no more than to say, the choosing of one before the other is not *actus moralis*: there is no matter of morality in the choice.

Object. III. But if there may be things natural that are indifferent, why not things moral?

Ans. As goodness is convertible with entity, there is no natural being but is good: as goodness signifieth commodity, there is nothing but is profitable or hurtful, and that is good to one that is hurtful to another: but if it were not so, yet such goodness or badness is but accidental to natural being; but moral goodness and badness is the whole essence of morality.

Object. IV. But doth not the apostle say, "He that marieth doth well, and he that marieth not

doth better?" Therefore all is not sin which is not best.

Ans. The question put to the apostle to decide, was about marrying ^{Whether marrying be indifferent?} or not marrying, as it belonged to all christians in general, and not as it belonged to this or that individual person by some special reason differently from others. And so in respect to the church in general, the apostle determineth that there is no law binding them to marry, or not to marry: for a law that is made for many must be suited to what is common to those many. Now marriage being good for one and not for another, is not made the matter of a common law, nor is it fit to be so, and so far is left indifferent: but because that to most it was rather a hindrance to good in those times of the church, than a help, therefore for the present necessity, the apostle calleth marrying "doing well," because it was not against any universal law, and it was a state that was suitable to some; but he calls not marrying "doing better," because it was then more ordinarily suited to the ends of christianity. Now God maketh not a distinct law for every individual person in the church; but one universal law for all: and this being a thing variable according to the various cases of individual persons, was unfit to be particularly determined by a universal law. But if the question had been only of any one individual person, then the decision would have been thus: though marrying is a thing not directly commanded or forbidden, yet to some it is helpful as to moral ends, to some it is hurtful, and to some it is so equal or indifferent, that it is neither discernibly helpful nor hurtful; now by the general laws or rules of Scripture to them that *consideratis considerandis* it is discernibly helpful, it is not indifferent, but a duty; to them that it is discernibly hurtful, it is not indifferent, but a sin; to them that it is neither discernibly helpful or hurtful as to moral ends, it is indifferent, as being neither duty nor sin; for it is not a thing of moral choice or nature at all. But the light of nature telleth us that God hath not left it indifferent to men to hinder themselves or to help themselves as to moral ends; else why pray we, "Lead us not into temptation?" And marriage is so great a help to some, and so great a hurt to others, that no man can say that it is morally indifferent to all men in the world: and therefore that being none of the apostle's meaning, it followeth that his meaning is as aforesaid.

Object. V. But there are many things indifferent in themselves, though not as clothed with all their accidents and circumstances: and these actions being good in their accidents, may be the matter of a vow.

Ans. True, but those actions are commanded duties, and not things indifferent as so circumstantiated. It is very few actions in the world that are made simply duties or sins, in their simple nature without their circumstances and accidents: the commonest matter of all God's laws, is actions or dispositions which are good or evil in their circumstances and accidents. Therefore I conclude, things wholly indifferent are not to be vowed.

Direct. V. It is not every duty that is the matter of a lawful vow. Else you might have as many vows as duties: every good thought, and word, and deed might have a vow. And then every sin which you commit would be accompanied and aggravated with the guilt of perjury. And no wise man would

* See the fourteenth Article of the church of England, against voluntary works, over and above God's commandments, as impious.

^c Stoici *indifferentia* distinguunt: 1. Ea quæ neque ad felicitatem neque ad infelicitatem conferunt, ut sunt divi-

tiæ, sanitas, vires, gloria, &c. Nam et sine his contingit fœlicem esse; cum earum usus vel rectus fœlicitatis, vel pravus infelicitatis, author sit. 2. Quæ neque appetitum neque occasionem movent, ut pares vel impares habere capillos, &c. Laert. in Zenone.

run his soul into such a snare. *Object.* But do we not in baptism vow obedience to God? And doth not obedience contain every particular duty? *Answer.* We vow sincere obedience, but not perfect obedience. We do not vow that we will never sin, nor neglect a duty (nor ought we to do so). So that as sincere obedience respecteth every known duty as that which we shall practise in the bent of our lives, but not in perfect constancy or degree, so far our vow in baptism hath respect to all known duties, but no further.

Direct. VI. To make a vow lawful, besides the goodness of the thing which we vow, there must be a rational, discernible probability, that the act of vowing it will do more good than hurt; and this to a wise, foreseeing judgment. For this vowing is not an ordinary worship to be offered to God (except the baptismal vow, renewed in the Lord's supper and at other seasons); but it is left as an extraordinary means, for certain ends, which cannot by ordinary means be attained: and therefore we must discern the season, by discerning the necessity or usefulness of it. Swearing is a part of the service of God, but not of his daily worship, nor frequently and rashly to be used, by any that would not be held guilty of taking the name of God in vain: and so it is in the case of vowing. Therefore he that will make a lawful vow, must see beforehand, what is the probable benefit of it, and what is the probable hurt or danger: and without this foresight it must be rash, and cannot be lawful. And therefore no one can make a lawful vow, but wise, foreseeing persons, and those that advise with such, and are guided by them, if they be not such themselves; unless in a case where God hath prescribed by his own determining commands (as in the covenant of christianity). Therefore to one man the same vow may be a sin, that to another may be a duty; because one may have more reason for it, or necessity of it, and less danger by it, than another. One man may foresee that vowing (in case where there is no necessity) may insnare him either in perplexing doubts, or terrors, which will make all his life after more irregular or uncomfortable. Another man may discern that he is liable to no such danger.*

Direct. VII. No man should pretend danger or scruple against his renewing the vow of christianity, or any one essential part of it; viz. To take God the Father, Son, and Holy Ghost for my God, and Saviour, and Sanctifier, my Owner, Governor, and Father; renouncing the devil, the world, and the flesh. Because there is an absolute necessity, *præcepti et medii*, of performing this, and he that doth it not shall certainly be damned; and therefore no worse matter can stand up against it: he that denieth it, giveth up himself despairingly to damnation. Yet I have heard many say, I dare not promise to turn to God, and live a holy life, lest I break this promise, and be worse than before. But dost thou not know, that it must be both made and kept, if thou wilt be saved? Wilt thou choose to be damned, for fear of worse? There is but one remedy for thy soul, and all the hope of thy salvation lieth upon that alone. And wilt thou refuse that one, for fear lest thou cast it up and die? when thou shalt certainly die unless thou both take it, and keep it, and digest it.

Direct. VIII. About particular sins and duties, deliberate resolutions are the ordinary means of governing our lives; and vows must not be used where

these will do the work without them. For extraordinary means must not be used, when ordinary will serve the turn. Nor must you needlessly draw a double guilt upon yourselves in case of sinning. And in mutable or doubtful cases, a resolution may be changed, when a vow cannot. Try therefore what deliberate resolutions will do, with the help of other ordinary means, before you go any further.

Direct. IX. When ordinary resolutions and other helps will not serve the turn, to engage the will to the forbearance of a known sin, or the performance of a known duty, but temptations are so strong as to bear down all, then it is seasonable to bind ourselves by a solemn vow, so it be cautiously and deliberately done, and no greater danger like to follow. In such a case of necessity, 1. You must deliberate on the benefits and need. 2. You must foresee all the assaults that you are like to have to tempt you to perjury, that they come not unexpected. 3. You must join the use of all other means for the keeping of your vows.

Direct. X. Make not a law and religion to yourselves by your voluntary vows, which God never made you by his authority; nor bind yourselves for futurity to all that is a duty at present, where it is possible that the change of things may change your duty. God is our King and Governor, and not we ourselves: it is not we, but he, that must give laws to us. We have work enough to do of his appointing; we need not make more to ourselves, as if he had not given us enough. Vows are not to make us new duties or religions, but to further us in the obedience of that which our Lord hath imposed on us. It is a self-condemning sin of foolish will-worshippers, to be busy in laying more burdens on themselves, when they know they cannot do so much as God requireth of them. Yea, some of them murmur at God's laws as too strict, and at the observers of them as too precise, (though they come far short of what is their duty,) and yet will be cutting out more work for themselves.

And it is not enough that what you vow be your duty at the present, but you must bind yourselves to it by vows no longer than it shall remain your duty. It may be your duty at the present to live a single life; but if you will vow therefore that you will never marry, you may bind yourselves to that which may prove your sin: you know not what alterations may befall you in your body or estate, that may invite you to it. Are you sure that no change shall make it necessary to you? Or will you presume to bind God himself by your vows, that he shall make no such alteration? Or if you were never so confident of your own unchangeableness, you know not what fond and violent affections another may be possessed with, which may make an alteration in your duty. At the present it may be your duty to live retiredly, and avoid magistracy and public employments: but you may not vow it therefore for continuance; for you know not but God may make such alterations, as may make it so great and plain a duty, as without flat impiety or cruelty, you cannot refuse. Perhaps at the present it may be your duty to give half your yearly revenues to charitable and pious uses: but you must not therefore vow it for continuance (without some special cause to warrant it); for perhaps the next year it may be your duty to give but a fourth or a tenth part, or none at all, according as the providence of God shall dispose of

* Plutarch. *Quest. Roman.* 44. Why may not priests swear? Resp. Is it because an oath put to free-born men, is as it were the rack and torture offered them? For certain it is that the soul as well as the body of the priest, ought to continue free, and not to be forced by any torture. Or that we must not distrust them in small matters, who are to be

believed in great and divine things? Or because the peril of perjury would reach in common to the whole commonwealth, if a wicked, and ungodly, and forsworn person should have the charge and superintendency of the prayers, vows, and sacrifices made in behalf of the city? Page 866.

your estate and you. Perhaps God may impose a clear necessity on you, of using your estate some other way.

Direct. XI. If you be under government, you may not lawfully vow without your governors' consent, to do any thing which you may not lawfully do without their consent, in case you had not vowed it. For that were, 1. Actually to disobey them at the present, by making a vow without the direction and consent of your governors. 2. And thereby to bind yourselves to disobey them for the future, by doing that without them, which you should not do without them. But if it be a thing that you may do, or must do, though your governors forbid you, then you may vow it though they forbid you (if you have a call from the necessity of the vow).

Direct. XII. If oaths be commanded us by usurpers that have no authority to impose them, we must not take them in formal obedience to their commands. For that were to own their usurpation and encourage them in their sin. If we owe them no obedience in any thing, we must not obey them in so great a thing: or if they have some authority over us in other matters, but none in this, (as a constable hath no power to give an oath,) we must not obey them in the point where they have no authority. But yet it is possible that there may be other reasons that may make it our duty to do it, though not as an act of formal obedience: as I may take an oath when a thief or murderer requireth it, not to obey him, but to save my life. And if any man command me to do that which God commandeth me, I must do it, because God commandeth it.

Direct. XIII. If a lawful magistrate impose an oath or vow upon you, before you take it you must consult with God, and know that it is not against his will. God must be first obeyed in all things; but especially in matters of so great moment, as vows and promises.

Quest. I. What if I be in doubt whether the oath or promise imposed be lawful? must I take it, or not? If I take an oath which I judge unlawful or false, I am a perjured or profane despiser of God: and if a man must refuse all oaths or promises, which the magistrate commandeth, if he do but doubt whether they be lawful, then government and justice will be injured, while every man that hath ignorance enough to make him dubious, shall refuse all oaths and promises of allegiance, or for witness to the truth.

Ans. 1. I shall tell you what others say first in the case of doubting. Dr. Sanderson saith, *Prælect. iii. sect. 10, p. 74, 75, Tertius casus est cum quis juramento pollicetur se facturum aliquid in se fortassis licitum, quod tamen ipse putat esse illicitum. Ut si quis ante hæc tempora admittendus ad beneficium (ut vocant) ecclesiasticum, promississet in publicis sacris observare omnes ritus legibus ecclesiasticis imperatos; vestem scilicet lineam, crucis signum ad sacrum fontem, ingestionem in percipiendis symbolis in sacra cæna, et id genus alios; quos ipse tamen ex aliquo levi prejudicio putaret esse superstitiosos et papisticos: queritur in hoc casu quæ sit obligatio? Pro Resp. dico tria: Dico 1. Non posse tale juramentum durante tali errore sine gravi peccato suscipi. Peccat enim graviter qui contra conscientiam peccat, etsi erroneam. Judicium enim intellectus cum sit unicuique proxima agendi regula; voluntas, si judicium illud non sequatur, deficiens a regula sua, necesse est ut in obliquum feratur. Tritum est illud, Qui facit contra conscientiam ædificat ad gehennam. Sane qui jurat in id quod putat esse illicitum, nihilominus juraturus esset, si esset revera illicitum: atque ita res illa, ut ut alii licita, est tamen ipsi illicita; sententiam ferente apostolo, Rom. xiv. 14, &c. Dico 2. Tale juramentum non obligare, &c.— That*

is, The third case is, when a man promiseth by oath that he will do a thing which in itself perhaps is lawful, but he thinketh to be unlawful: as if one before these times being to be admitted to an ecclesiastical benefice, (as they call it,) had promised, that in public worship he would observe all the rites commanded in the ecclesiastical laws, to wit, the surplice, the sign of the cross at the sacred font, kneeling in the receiving of the symbols in the holy supper, and others the like; which yet out of some light prejudice, he thought to be superstitious and papistical. The question is, what obligation there is in this case? For answer I say three things: 1. I say that an oath, while such an error lasteth, cannot be taken without grievous sin; for he grievously sinneth, who sinneth against his conscience, although it be erroneous. For when the judgment of the intellect is to every man the nearest rule of action, it must be that the will is carried into obliquity, if it follow not that judgment, as swerving from its rule. It is a common saying, He that doth against his conscience, buildeth unto hell: verily he that sweareth to that which he thinketh to be unlawful, would nevertheless swear if it were indeed unlawful. And so the thing, though lawful to another, is to him unlawful, the apostle passing the sentence, Rom. xiv. 14, &c. 2. I say, that such an oath bindeth not, &c.— Of the obligation I shall speak anon; but of the oath or promise, I think the truth lieth here as followeth.

1. The question *de esse* must first be resolved, before the question of knowing or opinion. Either the thing is really lawful which is doubted of, or denied, or it is not. If it be not, then it is a sin to swear or promise to it; and here there is no case of error. But if it be really lawful, and the vow of it lawful, then the obligations that lie upon this man are these, and in this order: (1.) To have a humble suspicion of his own understanding. (2.) To search, and learn, and use all means to discern it to be what it is. (3.) In the use of these means to acknowledge the truth. (4.) And then to promise and obey accordingly. Now this being his duty, and the order of his duty, you cannot say that he is not obliged to any one part of it, though he be obliged to do it all in this order, and therefore not to do the last first, without the former: for though you question an hundred times, What shall he do as long as he cannot see the truth? the law of God is still the same; and his error doth not disoblige him: *Nemini debetur commodum ex sua culpa*. So many of these acts as he omitteth, so much he sinneth. It is his sin if he obey not the magistrate; and it is his sin that he misjudgeth of the thing; and his sin that he doth not follow the use of the means till he be informed. So that his erring conscience entangleth him in a necessity of sinning; but disoblige him not at all from his obedience. 2. But yet this is certain, that in such a case, he that will swear because man biddeth him, when he taketh it to be false, is a perjured, profane despiser of God; but he that forbearth to swear for fear of sinning against God, is guilty only of a pardonable, involuntary weakness.

Direct. XIV. Take heed lest the secret prevalency of carnal ends or interest, and of fleshly wisdom, do bias your judgment, and make you stretch your consciences to take those vows or promises, which otherwise you would judge unlawful, and refuse. Never good cometh by following the reasonings and interest of the flesh, even in smaller matters; much less in cases of such great importance. Men think it fitteth them at the present, and doth the business which they feel most urgent; but it payeth them home with

¹ See before, chap. iii. gr. direct. 10.

troubles and perplexities at the last : it is but like a draught of cold water in a fever. You have some present char to do, or some strait to pass through, in which you think that such an oath, or promise, or profession would much accommodate you ; and therefore you venture on it, perhaps to your perdition. It is a foolish course to cure the parts (yea, the more ignoble parts) with the neglect and detriment of the whole : it is but like those that cure the itch by anointing themselves with quicksilver ; which doth the char for them, and sendeth them after to their graves, or casteth them into some far worse disease. Remember how deceitful a thing the heart is, and how subtly such poison of carnal ends will insinuate itself. Oh how many thousands hath this undone ! that before they are aware, have their wills first charmed and inclined to the forbidden thing, and fain would have it to be lawful ; and then have brought themselves to believe it lawful, and so to commit the sin ; and next to defend it, and next to become the champions of Satan, to fight his battles, and vilify and abuse them, that by holy wisdom and tenderness have kept themselves from the deceit.

Tit. 2. Directions against Perjury and Perfidiousness : and for Keeping Vows and Oaths.

Direct. I. Be sure that you have just apprehension of the greatness of the sin of perjury.^s Were it seen of men in its proper shape, it would more affright them from it than a sight of the devil himself would do. I shall show it you in part in these particulars.

The heinousness of perjury. 1. It containeth a lie, and hath all the malignity in it which I before showed to be in lying, with much more. 2. Perjury is a denial or contempt of God. He that appealeth to his judgment by an oath, and doth this in falsehood,^a doth show that either he believeth not that there is a God,¹ or that he believeth not that he is the righteous Governor of the world, who will justly determine all the causes that belong to his tribunal. The perjured person doth as it were bid defiance to God, and setteth him at nought, as one that is not able to be avenged on him. 3. Perjury is a calling for the vengeance of God against yourselves. You invite God to plague you, as if you bid him do his worst : you appeal to him for judgment in your guilt, and you shall find that he will not hold you guiltless. Imprecations against yourselves are implied in your oaths : he that sweareth doth say in effect, Let God judge and punish me as a perjured wretch, if I speak not the truth. And it is a dreadful thing to fall into the hands of the living God, for vengeance is his and he will recompence, Heb. x. 30, 31 : and when he judgeth the wicked, " he is a consuming fire," Heb. xii. 29. 4. Perjury and perfidiousness are sins that leave the conscience no ease of an extenuation or excuse ; but it is so heinous a villany, that it is the seed of self-tormenting desperation. Some sins conscience can make shift a while to hide, by saying, It is a controversy ; and, Many wise men are of another mind ; but perjury is a sin which heathens and infidels bear as free a testimony against (in their way) as

christians do. Some sins are shifted off by saying, They are little ones. But * christians and heathens are agreed that perjury is a sin almost as great as the devil can teach his servants to commit. Saith Plutarch,¹ He that deceiveth his enemy by an oath, doth confess thereby, that he feareth his enemy, and despiseth God. Saith Cicero, The penalty of perjury is destruction from God, and shame from man. Saith Q. Curtius, Perfidiousness is a crime which no merits can mitigate. Read Cicero de Offic. lib. iii. Saith Aristotle, He that will extenuate an oath, must say, that those villanous wretches that think God seeth not, do think also to go away with their perjury unpunished. In a word, the heathens commonly take the revenge of perjury to belong in so special a manner to the gods, that they conclude that man, and usually his posterity, to be destined to ruin, that is perjured and perfidious : insomuch that it is written ² of Agesilaus and many others, that when their enemies were perjured, and broke their covenants, they took it for a sign of victory, and the best prognostic of their success against them. Plutarch recordeth this story of Clemens, that having made a truce for seven days with the Argives, he set upon them, and killed and took many of them in the night ; and when he was charged with perfidiousness, answered, I made not a truce with them for seven nights, but for seven days. But the women fetched arms out of the temples of the gods, and repulsed him with shame, and he ran mad, and with his sword did mangle his own body, and died in a most hideous manner. When conscience is awakened to see such a sin as perjury, no wonder if such run mad, or hang themselves ; as perfidious Ahithophel and Judas did. No doubt but everlasting horror and desperation will be the end of such, if true conversion do not prevent it. 5. It is a sin that ruineth families and societies,³ like fire that being kindled in the thatch, never stoppeth till it have consumed all the house. Though " the curse of the Lord is in the house of the wicked, but he blesteth the habitation of the just," Prov. iii. 33 ; yet among all the wicked, there are few so commonly marked out with their families to shame and ruin, as the perjured. Whatever nation is stigmatized with a *fides Punica vel Græca*, with the brand of perjury, it is not only their greatest infamy, but, like " Lord, have mercy on us " written on your doors, a sign of a destroying plague within.^o Saith Silius,

Non illi domus aut conjux aut vita manebit
Unquam expers luctus, lachrymæque : aget æquore semper
Ac tellure premens ; aget ægrum nocte dieque ;
Despecta ac violata fides—

Saith Claudian,

In prolem dilatarunt perjuria patris,
Et pœnam merito filius ore luit.—

So Tibullus,

Ah miser : et siquis primo perjuria celat,
Sera tamen tacitus pœna venit pedibus.

Saith Pausanias, The fraud that is committed by perjury, falleth upon posterity. 6. Perjury and perfidiousness are virtually treason, rebellion, and mur-

^s See part i. chap. ix. tit. 2, 3.

¹ See Casaubon's Exercit. 202.

² Cotta in Cic. de Nat. Deor. l. i. to prove that some hold there is no God, saith, Quid de sacrilegiis, de impiis, de perjuris dicemus, si carbo, &c. putasset esse Deos, tam perjurus aut impius non fuisset, p. 25, 26.

³ One of Canutus's laws (26.) was, that perjured persons, with sorcerers, idolaters, strumpets, breakers of wedlock, be banished the realm : cited by Bilson of Subject. p. 202. How few would be left in some lands if this were done !

¹ Plut. in Lysand. Cicer. de Leg. lib. iii. Curt. lib. vii. Arist. Rhet. c. 17.

² Ælian. Vari. Hist. lib. xiv.

³ Though as Moder. Polic. saith, Princ. 7. It is a huge advantage that man hath in a credulous world, that can easily say and swear to anything : and yet so palliate his perjuries as to hide them from the cognizance of the most. Gabionitarum irritum fœdus, calliditate licet extortum, nonnullis intulisse exitium, &c. Gildas in Prolog.

^o Haud amentum justitiæ est fides, i. e. dictorum conventorumque constantia et veritas. Cicero.

der against kings and magistrates, and no more to be favoured in a kingdom, by a king that loveth his life and safety, than the plague in a city, or poison to the body. *Tristissimum et domesticum regibus omnibus pharmacum, liberorum, amicorum et exercitus perfidia*, saith Appian. What security have princes of their crowns, or lives, where oaths and covenants seem not obligatory? There is then nothing left but fear of punishment to restrain the violence of any one that would do them mischief; and craft or strength will easily break the bonds of fear. He that would dissolve the bond of oaths, and teach men to make light of perjury, is no more to be endured in a kingdom, than he that openly inviteth the subjects to kill their king, or rise up in rebellion against him. If he that breaketh the least of God's commands, and teacheth men so to do, shall be called least in the kingdom of God, Matt. v. 19, then surely he that breaketh the great commands by the most odious sin of perjury, and teacheth men so to do, should neither be great, nor any thing, in the kingdoms of men. 7. Perjury is the poison of all societies, and of friendship, and of human converse, and turneth all into a state of enmity, or hostility, and teacheth all men to live together like foes. He that is not to be believed when he sweareth, is never to be believed: and when oaths and covenants signify nothing, and no man can believe another, what are they but as so many foes to one another? How can there be any relations of governors and subjects? of husband and wife? of master and servants? or how can there be any trading or commerce, when there is no trust? Perjury dissolveth all societies by loosening all the bonds of association. Well might Dionys. Halic. lib. iii. say, The perfidious are far worse than open enemies, and worthy of far greater punishment. For a man may more easily avoid the ambushments of foes, and repel their assaults, than escape the perfidiousness of seeming friends. Saith Val. Max. lib. ix. c. 6, Perfidiousness is a hidden and insnaring mischief; whose effectual force is in lying and deceiving: its fruit consisteth in some horrid villany; which is ripe and sure when it hath compassed cruelty with wicked hands; bringing as great mischief to mankind, as fidelity bringeth good and safety. He that teacheth the doctrine of perjury and perfidiousness, doth bid every man shift for himself, and trust no more his friend or neighbour, but all take heed of one another, as so many serpents or wild beasts. Lions and bears may better be suffered to live loose among men, than those that teach men to make light of oaths. 8. Thus also it destroyeth personal love, and teacheth all men to be haters of each other: for it can be no better when men become such hateful creatures to each other, as not at all to be credited or sociably conversed with. 9. Perjury and perfidiousness do proclaim men deplorate; and stigmatize them with this character, that they are persons that will stick at the committing of no kind of villany in the world, further than their fleshly interest hindereth them. No charity bindeth a man to think that he will make conscience of murder, rebellion, deceit, adultery, or any imaginable wickedness, who maketh no conscience of perjury and perfidiousness. Such a person alloweth you to judge that if the temptation serve, he will do any thing that the devil bids him:

and that he is virtually a compound of all iniquity, and prepared for every evil work. 10. Lastly, as perjury doth thus dissolve societies, and turn mankind into enmity with each other, so it would make the misery incurable, by making even penitents incredible. Who will believe him, even while he professeth to repent, that hath showed that when he sweareth he is not to be believed? He that dare forswear himself, dare lie when he pretendeth repentance for his perjury. It must be some deeds that are more credible than words and oaths, that must recover the credit of such a man's professions. If perjury have violated any relations, it leaveth the breach almost incurable, because no professions of repentance or future fidelity can be trusted. Thus I have partly showed you the malignity of perjury and covenant-breaking.

Direct. II. Be sure that you make no vow or covenant which God hath forbidden you to keep. It is rash vowing and swearing which is the common cause of perjury. You should, at the making of your vow, have seen into the bottom of it, and foreseen all the evils that might follow it, and the temptations which were like to draw you into perjury. He is virtually perjured as soon as he hath sworn, who sweareth to do that which he must not do; the preventive means are here the best.

Direct. III. Be sure you take no oath or vow which you are not sincerely resolved to perform. They that swear or vow with a secret reserve, that rather than they will be ruined by keeping it, they will break it, are habitually and reputatively perjured persons, even before they break it; besides that, they show a base, hypocritical, profligate conscience, that can deliberately commit so great a sin.

Direct. IV. See that all fleshly, worldly interest be fully subdued to the interest of your souls, and to the will of God. He that at the heart sets more by his body than his soul, and loveth his worldly prosperity above God, will lie, or swear, or forswear, or do any thing to save that carnal interest which he most valueth. He that is carnal and worldly at the heart, is false at the heart; the religion of such a hypocrite will give place to his temporal safety or commodity, and will carry him no further than the way is fair. It is no wonder that a proud man, or a worldling, will renounce both God and his true felicity for the world, seeing indeed he taketh it for his god and his felicity; even as a believer will renounce the world for God.¹

Direct. V. Beware of inordinate fear of man, and of a distrustful withdrawing of your heart from God. Else you will be carried to comply with the will of man before the will of God, and to avoid the wrath of man before the wrath of God. Read and fear that heavy curse, Jer. xvii. 5, 6. God is unchangeable, and hath commanded you so far to imitate him, as "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth," Numb. xxx. 2. But man is mutable, and so is his interest and his affairs; and therefore if you are the servants of men, you must swear one year, and forswear it, or swear the contrary, the next: when their interest requireth it, you must not be thought worthy to live among men, if you will not promise or swear as they command you;

¹ Lege distinctionem Grotii inter *επιτορκῆν* et *ψευδορκῆν*, Annot. in Matt. v. 33. Modern Policy, (supposed Dr. Sandercock's,) Princ. 7. 1. We are ready to interpret the words too kindly, especially if they be ambiguous; and it is hard to find terms so positive, but they may be eluded indeed, or seem to us to be so, if we be disposed. 2. Some are invited to illicit promises, *qua illicitæ*, because they know them

to be invalid. 3. Some are frightened into these bonds by threats and losses, and temporal concerns, and then they please themselves that they swear by duress, and so are disengaged. 4. Some are oath-proof, &c.

² It is one of Solon's sayings in Laertius, p. 51, *Probitarem jure-jurando certiorum habere*. What will not an atheistical impious person say or swear, for advantage?

and when their interest altereth and requireth the contrary, you must hold all those bonds to be but straws, and break them for their ends.

Direct. VI. Be sure that you lose not the fear of God, and the tenderness of your consciences. When these are lost, your understanding, and sense, and life are lost; and you will not stick at the greatest wickedness; nor know when you have done it, what you did. If faith see not God continually present, and foresee not the great approaching day, perjury or any villany will seem tolerable, for worldly ends: for when you look but to men's present case, you will see that "the righteous and the wise, and their works, are in the hands of God; no man knoweth love or hatred by all that is before them. All things come alike to all; there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath," Eccles. ix. 1, 2. But in the end, men "shall discern between the righteous and the wicked," Mal. iii. 18. Therefore it is the believing foresight of the end, that by preserving the fear of God and tenderness of conscience, must save you from this, and all other heinous sin.

Direct. VII. Be not bold and rash about such dreadful things as vows. Run not as fearlessly upon them as if you were but going to your dinner; the wrath of God is not to be jested with. *Usque ad aras*, was the bounds even of a heathen's kindness to his friend. Meddle with oaths with the greatest fear, and caution, and circumspection. It is terrible here to find that you were mistaken, through any temerity, or negligence, or secret seduction of a carnal interest.

Direct. VIII. Especially be very fearful of owning any public doctrine, or doing any public act, which tendeth to harden others in their perjury, or to encourage multitudes to commit the sin.' To be sworn yourselves is a dreadful case; but to teach whole nations or churches to forswear themselves, or to plead for it, or justify it as a lawful thing, is much more dreadful. And though you teach not or own not perjury under the name of perjury, yet if first you will make plain perjury to seem no perjury, that so you may justify it, it is still a most inhuman, horrid act. God knoweth I insult not over the papists, with a delight to make any christians odious! but with grief I remember how lamentably they have abused our holy profession, while not only their great doctors, but their approved general council at the Lateran under Pope Innocent the Third, in the third canon hath decreed that the pope may depose temporal lords from their dominions, and give them unto others, and discharge their vassals from their allegiance and fidelity, if they be heretics, or will not exterminate heretics (even such as the holy men there condemned were, in the pope's account). To declare to many christian nations, that it is lawful to break their oaths and promises to their lawful lords and rulers, or their vows to God, and to undertake, by defending or owning this, to justify all those nations that shall be guilty of this perjury and perfiduousness, oh what a horrid crime is this! what a shame even unto human nature! and how great a wrong to the christian name!

Direct. IX. Understand and remember these following rules, to acquaint you how far a vow is obligatory: which I shall give you for the most part out of

Dr. Sanderson, because his decisions of these cases are now of best esteem.

Rule I. The general rule laid down Numb. xxx. 2, 3, doth make a vow, as such, to be obligatory, though the party should have a secret equivocation or intent, that though he speak the words to deceive another, yet he will not oblige himself. Such a reserve not to oblige himself hindereth not the obligation, but proveth him a perfidious hypocrite. Dr. Sanderson, p. 23, *Juramentum omne ex sua natura est obligatorium: ita ut si quis juret non intendens se obligare, nihilominus tamen suscipiendo juramentum ipso facto obligetur*: that is, If he so far understand what he doth, as that his words may bear the definition of an oath or vow; otherwise if he speak the words of an oath in a strange language, thinking they signify something else, or if he speak in his sleep, or deliration, or distraction, it is no oath, and so not obligatory.

Rule II. Those conditions are to be taken as intended in all oaths, (whether expressed or no,) which the very nature of the thing doth necessarily imply* (unless any be so brutish as to express the contrary). And these are all reducible to two heads: 1. A natural, and 2. A moral impossibility. 1. Whoever sweareth to do any thing, or give any thing, is supposed to mean, If I live; and if I be not disabled in my body, faculties, estate; if God make it not impossible to be, &c. For no man can be supposed to mean, I will do it whether God will or not, and whether I live or not, and whether I be able or not. 2. Whoever voweth or sweareth to do any thing, must be understood to mean it, If no change of providence make it a sin; or if I find not contrary to my present supposition, that God forbid it. For no man that is a christian is to be supposed to mean when he voweth, I will do this, though God forbid it, or though it prove to be a sin; especially when men therefore vow it, because they take it to be a duty. Now as that which is sinful is morally impossible, so there are divers ways by which a thing may appear or become sinful to us. (1.) When we find it forbidden directly in the word of God, which at first we understood not. (2.) When the change of things doth make that a sin, which before was a duty; of which may be given an hundred instances; as when the change of a man's estate, of his opportunities, of his liberty, of his parts and abilities, of objects, of customs, of the laws of civil governors, doth change the very matter of his duty.

Quest. But will every change disoblige us? If not, what change must it be? seeing casuists use to put it as a condition in general, *rebus sic stantibus*.

Ans. No: it is not every change of things that disoblige us from the bonds of a vow. For then vows were of no considerable signification. But, 1. If the very matter that was vowed, or about which the vow was, do cease, *cessante materia, cessat obligatio*:* as if I promise to teach a pupil, I am disoblige when he is dead. If I promise to pay so much money in gold, and the king should forbid gold and change his coin, I am not obliged to it. 2. *Cessante termino vel correlato, cessat obligatio*: If the party die to whom I am bound, my personal obligation ceaseth. And so the conjugal bond ceaseth at death, and civil bonds by civil death. 3. *Cessante fine, cessat obligatio*: If the use and end wholly cease, my obligation, which was only to that use and end, ceaseth. As if a physician promise to give

the law of nature, more than in man's laws; else, saith he, men may make evil good, and good evil, and make adultery, perjury, &c. just by making a law for them.

* Nunc nunc qui fœdera rumpit, Ditur: Qui servat eget. Claudian.

* See Dr. Sanders. p. 47, and 197.

* Cicero de Leg. lib. 1. proveth that right is founded in

physic for nothing for the cure of the plague, to all the poor of the city; when the the plague ceaseth, his end, and so his obligation, ceaseth. 4. *Cessante persona naturali relata, cessat obligatio personalis*: When the natural person dieth, the obligation ceaseth. I cannot be obliged to do that when I am dead, which is proper to the living. The subject of the obligation ceasing, the accidents must cease. 5. *Cessante relatione vel persona civili, cessat obligatio talis, qua talis*: The obligation which lay on a person in any relation merely as such, doth cease when that relation ceaseth. A king is not bound to govern or protect his subjects if they traitorously depose him, or if he cast them off, and take another kingdom (as when Henry III. of France left the kingdom of Poland): nor are subjects bound to allegiance and obedience to him that is not indeed their king. A judge, or justice, or constable, or tutor, is no longer bound by his oath to do the offices of these relations, than he continueth in the relation. A divorced wife is not bound by her conjugal vow to her husband as before, nor masters and servants, when their relations cease; nor a soldier to his general by his military sacrament, when the army is disbanded, or he is cashiered or dismissed.

Rule III. No vows or promises of our own can dissolve the obligation laid upon us by the law of God. For we have no co-ordinate, much less superior authority over ourselves; our self-obligations are but for the furthering of our obedience.

Rule IV. Therefore no vows can disoblige a man from any present duty, nor justify him in the committing of any sin. Vows are to engage us to God, and not against him: if the matter which we vow be evil, it is a sin to vow it, and a sin to do it upon pretence of a vow. Sin is no acceptable sacrifice to God.

Rule V. If I vow that I will do some duty better, I am not thereby disoblige from doing it at all, when I am disabled from doing it better.* Suppose a magistrate, seeing much amiss in church and commonwealth, doth vow a reformation, and vow against the abuses which he findeth; if now the people's obstinacy and rebellion disable him to perform that vow, it doth not follow that he must lay down his sceptre, and cease to govern them at all, because he cannot do it as he ought, if he were free. So if the pastors of any church do vow the reformation of church abuses, in their places, if they be hindered by their rulers, or by the people, it doth not follow that they must lay down their callings, and not worship God publicly at all, because they cannot do it as they would, and ought if they were free; as long as they may worship him without committing any sin. God's first obligation on me is to worship him, and the second for the manner, to do it as near his order as I can: now if I cannot avoid the imperfections of worship, though I vowed it, I must not therefore avoid the worship itself (as long as corruptions destroy not the very nature of it, and I am put myself upon no actual sin). For I was bound to worship God before my vows, and in order of nature before my obligation *de modo*: and my vow was made with an implied condition, that the thing were possible and lawful: and when that ceaseth to be possible or lawful which I vowed, I must, neverthe-

less, do that which still remaineth possible and lawful. To give over God's solemn worship with the church, is no reformation. To prefer no worship before imperfect worship, is a greater deformation and corruption, than to prefer imperfect worship before that which is more perfect. And to prefer a worship imperfect in the manner, before no church worship at all, is a greater reformation than to prefer a more perfect manner of worship before a more imperfect and defective. To worship God decently and in order, supposeth that he must be worshipped; and he that doth not worship at all, doth not worship him decently. If a physician vow that he will administer a certain effectual antidote to all his patients that have the plague, and that he will not administer a certain less effectual preparation, which some apothecaries, through covetousness or carelessness, had brought into common use, to the injury of the sick; his vow is to be interpreted with these exceptions: I will do it if I can, without dishonesty or a greater mischief: I will not administer the sophisticated antidote when I can have better: I vow this for my patients' benefit, and not for their destruction. Therefore if the sophisticated antidote is much better than none, and may save men's lives, and the patients grow wilful and will take no other, or authority forbid the use of any other, the physician is neither bound to forsake his calling rather than use it, nor to neglect the life of his patients (if their lives indeed lie upon his care, and they may not be in some good hopes without him, and the good of many require him not to neglect a few). But he must do what he can, when he cannot do what he would, and only show that he consenteth not to the sophistication.

Rule VI. Though he that voweth a lawful thing, must be understood to mean, if it continue possible and lawful; yet if he himself be the culpable cause that afterwards it becometh impossible or unlawful, he violateth his vow. He that voweth to give so much to the poor, and after prodigally wasteth it, and hath it not to give, doth break his vow; which he doth not if fire or thieves deprive him of it against his will. He that voweth to preach the gospel, if he cut out his own tongue, or culpably procure another to imprison, silence, or hinder him, doth break his vow; which he did not if the hindrance were involuntary and insuperable: consent doth make the impediment his own act.

Rule VII. In the taking and keeping of oaths and vows we must deal simply and openly without equivocation and deceit.* *Psal. xxiv. 3-5*, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Rule VIII. He that juggleth or stretcheth his conscience by fraudulent shifts and interpretations afterwards, is as bad as he that dissembleth in the taking of the oath. To break it by deceit, is as bad as to take it in deceit. *Psal. xv. 1, 4*, "Lord, who shall abide in thy tabernacle—he that sweareth to his own hurt and changeth not." Saith Dr. Sander-son,† *Ista mihi aut non cogitare*, &c. "It seemeth to

* How often perjury hath ruined christian princes and states all history doth testify. The ruin of the Roman empire by the Goths, was by this means. Alaricus having leave to live quietly in France, Stilico comes in pernicious Reipub. Goths perterritans, dum eos insidiis aggredi cuperet, belli summam Saulo pagano duci commisit: qui ipso sacratissimo die Paschæ, Gothis nil tale suspicantibus, super eos irruit, magnamque eorum partem prostravit. Nam primum

perturbati Gothi, ac propter religionem cedentes, demum arma corripuiunt, victoremque virtute potiori prostrantur exercitum: hinc in rabiem furoris excitantur. Coeptum iter deferentes, Romam contendunt petere, cuncta igne ferroque vastantes: nec mora; venientes urbem capiunt, devastant, incendunt, &c. *Paul. Diaconus, lib. 3.*

* Sanders. p. 30, 31.

† Sanders. p. 32-41.

me that the greater part of the men of these times either think not of these things, or at least not seriously; who fear not, at large and in express words, without going about, to swear to all that, whatever it be, which is proposed to them by those that have power to hurt them: yea, and they take themselves for the only wise men, and not without some disdain deride the simplicity and needless fear of those, that lest they hurt their consciences forsooth, do seek a knot in a rush, and oppose the forms prescribed by those that have power to prescribe them. And in the mean time they securely free themselves from all crime and fear of perjury, and think they have looked well to themselves and their consciences, if either when they swear, like Jesuits, they can defend themselves by the help of some tacit equivocation, or mental reservation, or subtle interpretation which is strained and utterly alien from the words; or else after they have sworn can find some thing to slip through, some cunning evasion, as a wise remedy, by which they may so elude their oath, as that keeping the words, the sense may by some sophism be eluded, and all the force of it utterly enervated. The ancient christians knew not this divinity, nor the sounder heathens this moral philosophy. For otherwise saith Augustine, They are perjured, who keeping the words, deceive the expectation of those they swear to: and otherwise saith Cicero," &c. He goeth on to confirm it at large by argument.

Rule IX. An oath is to be taken and interpreted strictly. Sanderson saith, "*Juramenti obligatio est stricti juris*"; that is, *non ut excludat juris interpretationem æquitate temperatam; sed ut excludat juris interpretationem gratia corruptam*: "not as excluding an equitable interpretation, but as excluding an interpretation corrupted by partiality:" that it be a just interpretation, between the extremes of rigid, and favourable or partial; and in doubtful cases it is safer to follow the strict, than the benign or favourable sense. It is dangerous stretching and venturing too far in matters of so sacred a nature, and of such great importance as vows and oaths.

Rules X. In the exposition of such doubtful oaths and vows, 1. We must specially watch against self-interest or commodity, that it corrupt not our understandings. 2. And we must not take our oaths or any part of them in such a sense, as a pious, prudent stander-by that is impartial, and no whit interested in the business, cannot easily find in the words themselves.*

Rule XI. In doubtful cases the greatest danger must be most carefully avoided, and the safer side preferred: but the danger of the soul by perjury is the greatest, and therefore no bodily danger should so carefully be avoided: and therefore an oath that in the common and obvious sense seemeth unlawful should not be taken, unless there be very full evidence that it hath another sense. Sand. p. 46, *Nititur autem*, &c. This reason leaneth on that general and most useful rule, that in doubtful cases we must follow the safer side: but it is safer not to swear, where the words of the oath proposed, do seem according to the common and obvious sense of the words to contain in them something unlawful; than by a loose interpretation so to lenify them for our own ends, that we may the more securely swear them. For it is plain that such an oath may be refused without the peril of perjury; but not that it

can be taken without some danger or fear. The same rule must guide us also in keeping vows.

Rule XII. It is ordinarily resolved that imposed oaths must be kept according to the sense of the imposer. See Sanders. p. 191, 192. But I conceive that assertion must be more exactly opened and bounded. 1. Where justice requireth that we have respect to the will or right of the imposer, there the oath imposed must be taken in his sense; but whether it must be kept in his sense is further to be considered. 2. When I have done my best to understand the sense of the imposer in taking the oath, and yet mistake it, and so take it (without fraud) in another sense, the question then is somewhat hard, whether I must keep it in the sense I took it in, or in his sense, which then I understood not. If I must not keep it in my own sense, which I took it in, then it would follow that I must keep another oath, and not that which I took: for it is the sense that is the oath. And I never obliged myself to any thing, but according to my own sense: and yet on the other side, if every man may take oaths in their private sense, then oaths will not attain their ends, nor be any security to the imposers.

In this case you must carefully distinguish between the formal obligation of the oath or vow as such, and the obligation of justice to my neighbour which is a consequent of my vow. And for the former I conceive (with submission) that an oath or vow cannot bind me, formally as such, in any sense but my own in which *bona fide* I took it. Because formally an oath cannot bind me which I never took: but I never took that which I never meant, nor thought of; if you so define an oath as to take in the sense, which is the soul of it.

But then in regard of the consequential obligation in point of justice unto man, the question I think must be thus resolved: 1. We must distinguish between a lawful imposer or contractor, and a violent usurper or robber that injuriously compelleth us to swear. 2. Between the obvious, usual sense of the words, and an unusual, forced sense. 3. Between a sincere, involuntary misunderstanding the imposer, and a voluntary, fraudulent reservation or private sense. 4. Between one that I owe something to antecedently, and one that I owe nothing to but by the mere self-obligation of my vow. 5. Between an imposer that is himself the culpable cause of my misunderstanding him, and one that is not the cause, but my own weakness or negligence is the cause. 6. Between a case where both senses may be kept, and a case where they cannot, being inconsistent. Upon these distinctions, I thus resolve the question.

Prop. I. If I fraudulently and wilfully take an oath in a sense of my own, contrary to the sense of the imposer, and the common and just sense of the words themselves, I am guilty of perfidiousness and profaneness in the very taking of it.^b

Prop. II. If it be long of my own culpable ignorance or negligence that I misunderstood the imposer, I am not thereby disobliged from the public sense.

Prop. III. When the imposer openly putteth a sense on the words imposed contrary to the usual, obvious sense, I am to understand him according to his own expression, and not to take the oath, as imposed in any other sense.

Prop. IV. If the imposer refuse or neglect to tell me his sense any otherwise than in the imposed

* Sanders. p. 41—44. Ubi de justo sensu ambigitur, longe satius est et naturæ rei accommodatus, strictiore quam benigniore uti interpretatione. ibid. p. 44.

^b Sanders. p. 45.

^c They were ill times that Abbas Uspergensis describeth Chron. p. 320. Ut omnis homo jam sit perjurus, et prædictis

facinoribus implicatus, ut vix excusari possit, quin sit in his, sicut populus, sic et sacerdos: Oh that this calamity had ended with that age! Et p. 321. Principes terrarum et barones, arte diabolica edocti, nec curabant juramenta infringere, nec fidem violare, et jus omne confundere.

words, I am to take and keep them according to the obvious sense of the words, as they are commonly used in the time and place which I live in.

Prop. V. If it be long of the imposer's obscurity, or refusing to explain himself, or other culpable cause, that I mistook him, I am not bound to keep my oath in his sense, as different from my own (unless there be some other reason for it).

Prop. VI. If the imposer be a robber or usurper, or one that I owe nothing to in justice, but what I oblige myself to by my oath, I am not then bound at all to keep my oath in his sense, if my own sense was according to the common use of the words.

Prop. VII. Though I may not lie to a robber or tyrant that unjustly imposeth promises or oaths upon me, yet if he put an oath or promise on me which is good and lawful in the proper, usual sense of the words, though bad in his sense, (which is contrary to the plain words,) whether I may take this to save my liberty or life, I leave to the consideration of the judicious: that which may be said against it is, that oaths must not be used indirectly and dissemblingly: that which may be said for it is, 1. That I have no obligation to fit my words to his personal, private sense. 2. That I deceive him not, but only permit him to deceive himself, as long as it is he and not I that misuseth the words. 3. That I am to have chief respect to the public sense; and it is not his sense, but mine, that is the public sense. 4. That the saving of a man's life or liberty is cause enough for the taking a lawful oath.

Prop. VIII. In case I misunderstood the imposed oath through my own default, I am bound to keep it in both senses, (my own and the imposer's,) if both be consistent and lawful to be done. For I am bound to it in my own sense, because it was formally my oath or vow which I intended. And I am bound to it in his sense, because I have in justice made the thing his due. As if the king command me to vow that I will serve him in wars against the Turk; and I misunderstand him as if he meant only to serve him with my purse; and so I make a vow with this intent, to expend part of my estate to maintain that war; whereas the true sense was that I should serve him with my person: in this case, I see not but I am bound to both.

Indeed if it were a promise that obliged me only to the king, then I am obliged no further and no longer than he will; for he can remit his own right: but if by a vow I become obliged directly to God himself as a party, then no man can remit his right, and I must perform my vow as made to him.

Rule XIII. If any impose an ambiguous oath, and refuse to explain it, and require you only to swear in these words, and leave you to your own sense, Dr. Sanderson thinketh that an honest man should suspect some fraud in such an oath, and not take it at all till all parties are agreed of the sense. And I think he should not take it at all, unless there be some other cause that maketh it his duty. But if a lawful magistrate command it, or the interest of the church or state require it, I see not but he may take it, on condition that in the plain and proper sense of the words the oath be lawful, and that he openly profess to take it only in that sense.

Rule XIV. If any power should impose an oath, or vow, or promise, which in the proper, usual sense were downright impious, or blasphemous, or sinful, and yet bid me take it in what sense I pleased, though I could take it in such a sense as might make it no real consent to the impiety, yet it would be impious in the sense of the world, and of such

heinous consequence as will make it to be unlawful. As if I must subscribe, or say, or swear these words, There is no God; or, Scripture is untrue; though it is easy to use these or any words in a good sense, if I may put what sense I will upon them, yet the public sense of them is blasphemy; and I may not publicly blaspheme, on pretence of a private right sense and intention.

Rule XV. If the oath imposed be true in the strict and proper sense, yet if that sense be not vulgarly known, nor sufficiently manifest to be the imposer's sense, and if the words are false or blasphemous in the vulgar sense of those that I have to do with, and that must observe and make use of my example, I must not take such an oath, without leave to make my sense as public as my oath. As if I were commanded to swear, That God hath no foreknowledge, no knowledge, no will, &c.; it were easy to prove that these terms are spoken primarily of man, and that they are attributed to God but analogically or metaphorically, and that God hath no such human acts *formaliter*, but *eminentiter*, and that *forma dat nomen*, and so that strictly it is not knowledge and will in the primary, proper notion, that God hath at all, but something infinitely higher, for which man hath no other name. But though thus the words are true and justifiable in the strictest, proper sense, yet are they unlawful, because they are blasphemy in the vulgar sense: and he that speaks to the vulgar is supposed to speak with the vulgar; unless he as publicly explain them.

Rule XVI. If the supreme power should impose an oath or promise, which in the ordinary, obvious sense were sinful, and an inferior officer would bid me take it in what sense I pleased, I might not therefore take it: because that such an officer hath no power to interpret it himself; much less to allow me to take it in a private sense. But if the lawgiver that imposeth it bid me take it in what sense I will, and give me leave to make my sense as public as my oath, I may take it, if the words be but dubious, and not apparently false or sinful: (so there be no reason against it, *aliunde*, as from ill consequents, &c.)

Rule XVII. If any man will say in such a case, (when he thinketh that the imposer's sense is bad,) I take not the same oath or engagement which is imposed, but another in the same words, and I suppose not inferior officers authorized to admit any interpretation, but I look at them only as men that can actually execute or not execute the laws upon me; and so I take a vow of my own according to my own sense, though in their words, as a means of my avoiding their severities: as this is a collusion in a very high and tender business, so that person (if the public sense of the oath be sinful) must make his professed sense as public as his oath or promise; it being no small thing to do that which in the public sense is impious, and so to be an example of perfidiousness to many.

Rule XVIII. Though an oath imposed by a usurper or by violence is not to be taken in formal obedience, nor at all, unless the greatness of the benefit require it, yet being taken it is nevertheless obligatory^d (supposing nothing else do make it void). Man is a free agent, and cannot be forced, though he may be frightened: if he swear to a thief for the saving of his life, he voluntarily doth choose the inconveniences of the oath, as a means to save his life. Therefore being a voluntary act it is obligatory; else there should be no obligation on us to suffer for Christ, but any thing might be sworn or done to escape suffering: see of this Dr. Sanderson largely,

^c Sand. p. 193. Cas. 48.

^d Sanders. p. 122—133.

Prælect. iv. sect. 14—16. The imposition and the oath are different things: in the imposition, a thief or tyrant is the party commanding, and I am the party commanded; and his having no authority to command me, doth nullify only his command, and maketh me not obliged to obey him, nor to take it in any obedience to him; but yet if I do take it without any authority obliging me, (as private oaths are taken,) it is still an oath or vow, in which the parties are God and man; man vowing and making himself a debtor to God; and God hath authority to require me to keep my vows, when men have no authority to require me to make them. All men confess that private vows bind; and the nullity of the imposer's authority, maketh them but private vows. This case is easy, and commonly agreed on.

Rule XIX. If in a complex vow or promise there be many things which prove materially unlawful, and one or more that are lawful, the conjunction of the things unlawful doth not disoblige me from the vow of doing the lawful part. Otherwise a man might make void all his vows to God, and oaths and covenants with men, by putting in something that is evil with the good; and so God, and the king, and our neighbours would have their debts paid by our sin and injury done them on the bye.

Rule XX. If some part of that which you vowed become impossible, that doth not disoblige you from so much as remaineth possible. As if you vow allegiance to the king, and tyrants or disability hinder you from serving him as subjects in some one particular way, you remain still obliged to serve him by those other ways in which you are yet capable to serve him. So if you had taken an oath against popery, to preach against it, and reject the practice of it, and for ever renounce it; this would not bind you from the common truths and duties of christianity, which papists hold in common with all other christians: nor could you preach against popery, if you were hindered by imprisonment, banishment, or restraint; but you have still power to forbear approving, consenting, subscribing, or practising their errors; and this you are still bound to do.

Rule XXI. Though you are not bound to do that of your vow which changes have made impossible or unlawful, yet if another change make them possible and lawful again, your obligation doth return afresh (unless you made it with such limitation). It is not a temporary cessation of the matter, or end, or correlate, that will perpetually discharge you from your vow. If your wife be taken captive many years, when she returneth, you are bound to the duties of a husband. If the king be expelled by usurpers, you are bound at present to so much duty as is possible, and to obey him as your actual governor when he returneth. But in the case of servants and soldiers, and other temporary relations, it is otherwise; for a removal may end the relation itself. If you promise to preach the gospel, to medicate the sick, to relieve the poor, to reform your families, &c. you are not hereby obliged to do it while any irresistible impediment maketh it impossible; but when the hindrance ceaseth, you are obliged to do it again; the matter and your capacity being restored.

Rule XXII. Therefore many a vow and promise may be lawfully unperformed, which may not be renounced or disclaimed. When you are taken captives you must forbear your duty to your king, your father, your husband or wife, but you may not therefore renounce them; and say, I have no obligation to

them: no, not to the death; because they are relations for life; and how improbable soever it may seem that you should be returned to them, yet God can do it, and you must wait on him.

Rule XXIII. A former vow or promise is not nullified by a latter that contradicteth it.* Otherwise a man might disoblige himself at his pleasure. Yet he that maketh contrary vows, obligeth himself to contraries and impossibles; and bringeth a necessity of perjury on himself, for not doing the things impossible which he vowed. And in some cases a later promise to men may null a former, when we made the former with the reserve of such a power or liberty, or are justly supposed to have power, to recall a former promise: or when it is the duty of a mutable relation which we vow, (as of a physician, a school-master, &c.) and by a later vow we change the relation itself (which we may still lawfully change).

Rule XXIV. The *actus jurandi* must still be distinguished from the *materia juramenti*; and it very often cometh to pass that the act of swearing (or the oath as our act) is unlawfully done, and was a sin from the beginning, and yet it is nevertheless obligatory as long as the *res jurata*, the matter sworn, is lawful or necessary.[†] Dr. Sanderson instanceth in Joshua's oath to the Gibeonites. The nature of the thing is proof enough; for many a thing is sinfully done, for want of a due call, or manner, or end, that yet is done, and is no nullity. A man may sinfully enter upon the ministry, that yet is bound to do the duty of a minister; and many marriages are sinful that are no nullities.

Rule XXV. The nullity of an oath *ab initio*, is *quando realiter vel reputative non juravimus*; when really or reputatively we did not swear. The sinfulness of an oath is when we did swear really but unlawfully as to the ground, or end, or matter, or manner, or circumstances. Really that man did not swear, 1. Who spake not (mentally nor orally) the words of an oath. 2. Who thought those words had signified no such thing, and so had no intent to swear either mentally or verbally. As if an Englishman be taught to use the words of an oath in French, and made believe that they have a contrary sense. 3. Who only narratively recited the words of an oath, as a reporter or historian, without a real or professed intent of swearing. Reputatively he did not swear, 1. Who spake the words of an oath in his sleep, or in a delirium, distraction, madness, or such prevalent melancholy as mastereth reason; when a man is not *compos mentis*, his act is not *actus humanus*. (2.) When a man's hand is forcibly moved by another against his will to subscribe the words of an oath or covenant; for if it be totally involuntary it is not a moral act. But words cannot be forced; for he that sweareth to save his life, doth do it voluntarily to save his life. The will may be moved by fear, but not forced. Yet the person that wrongfully frighteneth another into consent, or to swear, hath no right to any benefit which he thought to get by force or fraud; and so in *foro civili* such promises, or covenants, or oaths may *quoad effectum* be reputatively null; and he that by putting his sword to another man's breast doth compel him to swear or subscribe and seal a deed of gift, may be judged to have no right to it, but to be punishable for the force; but though this covenant or promise be null in *foro humano*, because the person cannot acquire a right by violence, yet the oath is not a

What is the nullity of an oath.

* Sanders. p. 50.

† Sanders. p. 55, 56. In quo casu locum habet quod vulgo dicitur, Fieri non debet, factum valet: possumus ergo distinguere, juramentum dici illicitum duobus modis. Vel re-

spectu rei juratæ, vel respectu actus jurandi: Juramentum illicitum respectu rei juratæ nullatenus obligat: Juramentum illicitum respectu actus jurandi obligat, nisi aliunde impediatur.

nullity before God; for when God is made a party, he hath a right which is inviolable; and when he is appealed to or made a witness, his name must not be taken in vain. 3. It is a nullity reputatively when the person is naturally incapable of self-obligation, as in infancy, when reason is not come to so much maturity as to be naturally capable of such a work; I say naturally incapable, for the reasons following.

Rule XXVI. We must distinguish between a natural incapacity of vowing or swearing at all, and an incapacity of doing it lawfully; and between a true nullity, and when the oath is only *quasi nullum*, or as null *quoad effectum*, or such as I must not keep. There are many real oaths and vows which must not be kept, and so far are *quasi nulla* as to the effecting of the thing vowed; but they are not simply null; for they have the effect of making the man a sinner and perjured. They are sinful vows, and therefore vows. A natural incapacity proveth it no vow at all; but if I am naturally capable, and only forbidden, (by God or man,) this maketh it not no vow, but a sinful vow, of which some must be kept and some must not.

In these following cases a real vow is *quasi nullum*, or must not be kept.

I. In case the thing vowed (all things considered) be a thing which God hath forbidden to be done; that is, in case it be a thing in itself evil; but if the thing in itself be a duty, though there be some inseparable sins which we shall be guilty of in the performance, we must not therefore leave the duty itself undone which we have vowed: as if I vow to praise God, and yet am sure that I cannot praise him without a sinful defect of that love and delight in him which is due, I must not therefore forbear to praise him; else we must cast off all other duty, because we cannot do it without some sin. But yet, though in case of unwilling infirmity, we must thus do the duty though we are sure to sin in it, yet in case of any chosen, voluntary sin, which we have an immediate power to avoid, we must rather forbear the duty itself (vowed or not vowed) than commit such a sin; as if I vow to preach the gospel, and am forcibly hindered unless I would voluntarily tell one lie, or commit one sin wilfully for this liberty; I ought rather never to preach the gospel; nor is it then a duty, but become morally impossible to me; as if in France or Spain I may not preach unless I would take Pope Pius's Trent confession or oath. Nay, if those very defects of love, and wandering thoughts, which now inseparably cleave to my best performances, were morally and immediately in my power, and I could avoid them, I ought not electively and by consent to commit them, for any liberty of duty, but rather to forbear the duty itself as no duty to me when it cometh upon such conditions; for then it is supposed that I could serve God better without that duty, because I could love him more, &c.

Yet here is observable a great deal of difference between omissions and commissions. A man may never commit a sin that good may come by it, though he vowed the good; but a man may oftentimes omit that which else would have been his duty, to do some good which he hath vowed; for negative commands bind *semper et ad semper*; but the affirmative do not (at least as to outward duty); therefore in case of necessity a man may himself consent to the

present omission of some good, for the escaping of greater, unavoidable omissions another time, or for the performing of a vow or greater duty which is to be preferred.

2. A vow is not to be kept, when the matter of it is unjust and injurious to another (unless you have his consent): as if you vow to give away another man's lands or goods, or to do him wrong by word or deed; or if you vow to forbear to pay him his due, or to do that which you owe him: as if a servant vow to forbear his master's work (unless it be so small an injury as he can otherwise repair); or a husband, or wife, or parents, or children, or prince, or subjects should vow to deny their necessary duties to each other. Here man's right together with God's law doth make it unjust to perform such vows.

3. A vow is as null or not to be kept, when the matter is something that is morally or civilly out of our power to do: as if a servant, or a child, or subject vow to do a thing, which he cannot do lawfully without the consent of his superior: this vow is not simply null, for it is a sinful vow (unless it was conditional). Every rational creature is so far *sui juris*, as that his soul being immediately subject to God, he is capable of obliging himself to God; and so his vow is a real sinful vow, when he is not so far *sui juris* as to be capable of a lawful vowing, or doing the thing which he voweth. Such a one is bound to endeavour to get his superior's consent, but not without it to perform his vow; no, though the thing in itself be lawful. For God having antecedently bound me to obey my superiors in all lawful things, I cannot disoblige myself by my own vows.

Yet here are very great difficulties in this case, which causeth difference among the learnedest, pious casuists. 1. If a governor have beforehand made a law for that which I vow against, it is supposed by many that my vow is not to be kept, (the thing being not against the law of God,) because the first obligation holdeth. 2. Yet some think that magistrates' penal laws binding but *aut ad obedientiam aut ad poenam*, to obedience or punishment, I am therefore obliged in indifferent things to bear his penalty, and to keep my vow.* 3. But if I first make an absolute vow in a thing indifferent, (as to drink no wine, or to wear no silks, &c.) and the magistrate afterwards command it me, some think I am bound to keep my vow; because though I must obey the magistrate in all things lawful, yet my vow hath made this particular thing to be to me unlawful, before the magistrate made it a duty. 4. Though others think that even in this case the general obligation to obey my superiors preventeth my obliging myself to any particular which they may forbid in case I had not vowed it, or against any particular which they may command. 5. Others distinguish of things lawful or indifferent, and say that some of them are such as become accidentally so useful or needful to the common good, the end of government, that it is fit the magistrate make a law for it, and the breaking of that law will be so hurtful, that my vow cannot bind me to it, as being now no indifferent thing; but other indifferent things they say belong not to the magistrate to determine of (as what I shall eat or drink, whether I shall marry or not, what trade I shall be of, how each artificer, tradesman, or professor of arts and sciences shall do the business of his profession, &c.) And here the magistrate they think cannot bind them against their

* Sanderson, p. 72, 73. Dico ordinariè: quia fortassis possunt dari casus in quibus iuramentum quod videtur alicui legi communitalis aut vocationis adversari, etsi non debuerit suscipi, susceptum tamen potest obligare: ut e. g. in lege pœnali disjunctiva. See the instances which he addeth.

Joseph took an oath of the Israelites, to carry his bones out of Egypt, Gen. l. 25. What if Pharaoh forbid them? Are they acquit? The spies swore to Rahab, Josh. ii. 12, 18. Had they been quit if the rulers had acquit them?

vows, because their power of themselves in such private cases is greater than his power over them in those cases. All these I leave as so many questions unfit for me to resolve in the midst of the contentions of the learned. The great reasons that move on both sides you may easily discern. 1. Those that think an oath in lawful things, obligeth not contrary to the magistrate's antecedent or subsequent command, are moved by this reason, That else subjects and children might by their vows exempt themselves from obedience, and null God's command of obeying our superiors. 2. Those that think a vow is obligatory against a magistrate's command, are moved by this reason, Because else, say they, a magistrate may at his pleasure dispense with all vows, except in things commanded before by God: for he may come after and cross our vows by his commands, which, against the pope's pretensions, protestants have denied to be in the power of any mortal man. And God, say they, hath the first right, which none can take away. I must not be forward in determining where rulers are concerned; only to those that may and must determine it, I add these further materials to be considered of.

1. It is most necessary to the decision of this case, to understand how far the inferior that voweth was *sui juris*, and had the power of himself when he made the vow, as to the making of it, and how far he is *sui juris* as to the act which he hath vowed; and to that end to know, in a case where there is some power over his act, both in his superior and in himself, whether his own power, or his superior's, as to that act, be the greater.

2. It is therefore needful to distinguish much between those acts that are of private use and signification only, and those that (antecedently to the ruler's command) are of public use and nature, or such as the ruler is as much concerned in as the inferior.

3. It is needful to understand the true intent and sense of the command of our superior; whether it be really his intent to bind inferiors to break their vows, or whether they intend only to bind those that are not so entangled and pre-engaged by a vow, with a tacit exception of those that are.^a And what is most just must be presumed, unless the contrary be plain.

4. It must be discerned whether the commands of superiors intend any further penalty than that which is affixed in their laws: as in our penal laws about using bows and arrows, and about fishing, hunting, &c.; whether it be intended that the offender be guilty of damnation, or only that the threatened temporal penalty do satisfy the law; and whether God bind us to any further penalty than the superior intendeth.

5. The end of the laws of men must be distinguished from the words; and a great difference must be put between those forbidden acts that do no further harm than barely to cross the letter of the law, or will of a superior, and those that cross the just end of the command or law; and that either more or less, as it is more or less hurtful to others, or against the common good: for then the matter will become sinful in itself.

6. Whether perjury, or the unwilling violation of human laws, be the greater sin, and which in a doubtful case should be most feared and avoided, it is easy to discern.

Rule XXVII. A vow may be consequently made null or void, 1. By cessation of the matter, or any thing essential to it, (of which before,) or by a dispensation or dissolution of it by God to whom we are obliged. No doubt it is in God's power to dis-

oblige a man from his vow; but how he ever doth such a thing is all the doubt: extraordinary revelations being ceased, there is this way yet ordinary, viz. by bringing the matter which I vowed to do, under some prohibition of a general law, by the changes of his providence.*

Rule XXVIII. As to the power of man to dispense with oaths and vows, there is a great and most remarkable difference between those oaths and vows where man is the only party that we are primarily bound to, and God is only appealed to as witness or judge, as to the keeping of my word to man; and those oaths or vows where God is also made (either only or conjunct with man) the party to whom I primarily oblige myself. For in the first case man can dispense with my oath or vow, by remitting his own right, and releasing me from my promise; but in the second case no created power can do it. As e. g. if I promise to pay a man a sum of money, or to do him service, and swear that I will perform it faithfully; if upon some after bargain or consideration he release me of that promise, God releaseth me also, as the witnesses and judge have nothing against a man, whom the creditor hath discharged. But if I swear or vow that I will amend my life, or reform my family of some great abuse, or that I will give so much to the poor, or that I will give up myself to the work of the gospel, or that I will never marry, or never drink wine, or never consent to popery or error, &c.; no man can dispense with my vow, nor directly disoblige me in any such case; because no man can give away God's right: all that man can do in any such case is, to become an occasion of God's disobliging me: if he can so change the case, or my condition, as to bring me under some law of God, which commandeth me the contrary to my vow, then God disobligeth me, or maketh it unlawful to keep that vow. And here because a vow is commonly taken for such a promise to God, in which we directly bind ourselves to him, therefore we say, that a vow (thus strictly taken) cannot be dispensed with by man; though in the sense aforesaid, an oath sometimes may.

The papists deal most perversely in this point of dispensing with oaths and vows; for they give that power to the pope over all the christian world, who is a usurper, and none of our governor, which they deny to princes and parents that are our undoubted governors: the pope may disoblige vassals from their oaths of allegiance to their princes, (as the council of Lateran before cited,) but no king or parent may disoblige a man from his oath to the pope: nay, if a child vow a monastical life, and depart from his parents, they allow not the parents to disoblige him.

Rule XXIX. In the determining of controversies about the obligation of oaths and vows, it is safest to mark what Scripture saith, and not to presume, upon uncertain pretence of reason, to release ourselves, where we are not sure that God releaseth us.

Rule XXX. That observable chapter, Numb. xxx. about dispensations, hath many things in it that are plain for the decision of divers great and usual doubts; but many things which some do collect and conclude as consequential or implied, are doubtful and controverted among the most judicious expositors and casuists.

1. It is certain that this chapter speaketh not of a total nullity of vows *ab initio*, but of a relaxation, or disannulling of them by superiors. For, 1. Bare silence (which is no efficient cause) doth prove them to be in force. 2. It is not said, She is bound, or not bound; but, Her vow and bond shall stand, ver. 4, 7, 9, 11: or, shall not stand, ver. 5, 12: and, He

^a Read of this at large, Amesii Cas. Cons. l. v. c. 5. qu. 4. VOL. I. 2 P

shall make it of none effect, ver. 8. The Hebrew, ver. 5, signifieth, *Quia annihilavit pater ejus illud*. And ver. 8, *Et si in die audire virum ejus, annihilaverit illud, et infregerit vitam ejus*.—3. It is expressly said, that she had bound her soul before the dissolution. 4. It is said, The Lord shall forgive her, ver. 5, 8, 12, which signifieth a relaxation of a former bond. Or at the most, the parent's silence is a confirmation, and his disowning it hindereth only the confirmation. So the Chaldee paraphrase; the Samaritan and Arabic, *Non erunt confirmata*; the Syriac, *Rata vel irrita erunt*.

2. It is certain that a father hath the power of relaxation here mentioned as to an unmarried daughter, in her youth living in his house, and a husband over his wife; for it is the express words of the text.

3. It is certain that this power extendeth to vows about all things in which the inferior is not *sui juris*, but is under the superior's care and oversight, and cannot perform it (in case there had been no vow) without the superior's consent.

4. It is certain that it extendeth not only to matters concerning the governors themselves, but concerning vows to God, as they are good or hurtful to the inferiors.

5. It is certain that there are some vows so necessary and clearly for the inferior's good, that in them he is *sui juris*, and no superior can suspend his vows: as to have the Lord for his God; and not to commit idolatry, murder, theft, &c. No superior can disoblige us here; for the power of superiors is only for the inferior's indemnity and good.

6. It is certain that the superior's recall must be speedy or in time, before silence can signify consent, and make a confirmation of the vow.

7. It is certain that if the superior have once ratified it by silence or consent, he cannot afterwards disannul it.

8. It is agreed, that if he awhile dissent and disannul it, and afterwards both inferior and superior consent again, that it remaineth ratified.

9. It is agreed that the superior that can discharge the vow of the inferior, cannot release himself from his own vows: If the pope could release all men, who shall release him?

But in these points following there is no such certainty or agreement of judgments, because the text seemeth silent about them, and men conjecture variously as they are prepared. 1. It is uncertain whether any but women may be released by virtue of this text: 1. Because the text expressly distinguishing between a man and a woman doth first say, *Si vir*—If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth. And 2. Because women are only instanced in, when Scripture usually speaketh of them in the masculine gender, when it includeth both sexes, or extendeth it to both. 3. And in the recapitulation in the end, it is said by way of recital of the contents, ver. 16, "These are the statutes which the Lord commanded Moses between a man and his wife; between the father and his daughter—in her youth in her father's house:" as if he would caution us against extending it any further. And though many good expositors think

that it extendeth equally to sons as to daughters, in their minority, because there is a parity of reason, yet this is an uncertain conjecture: 1. Because God seemeth by the expression to bound the sense. 2. Because God acquainteth not man with all the reasons of his laws. 3. Because there may be special reasons for an indulgence to the weaker sex in such a weighty case. And though still there is a probability it may extend to sons, it is good keeping to certainties in matters of such dreadful importance as oaths and vows to God.

2. It is uncertain whether this power of disannulling vows do belong also to other superiors,⁴ to princes, to inferior magistrates, to pastors, masters, to commanders, as to their soldiers, as well as to parents and husbands. Some think it doth, because there is, say they, a parity of reason. Others think it is dangerous disannulling oaths and vows upon pretences of parity of reason, when it is uncertain whether we know all God's reasons: and they think there is not a parity, and that it extendeth not to others. 1. Because parents and husbands are so emphatically named in the contents in the end, ver. 16. 2. Because it had been as easy to God to name the rest. 3. Because there is no instance in Scripture of the exercise of such a power, when there was much occasion for it. 4. Because else vows signify no more in a kingdom than the king please, and in an army than the general and officers please, and among servants than the master please; which is thought a dangerous doctrine. 5. Because there will be an utter uncertainty when a vow bindeth and when it doth not to almost all the people in the world; for one superior may contradict it, and another or a hundred may be silent: the king and most of the magistrates through distance will be silent, when a master, or a justice, or a captain that is at hand may disannul it: one officer may be for it, and another against it; a master or a pastor may be for it, and the magistrate against it: and so perjury will become the most controverted sin, and a matter of jest. 6. Because public magistrates, and commanders, and pastors, have not the near and natural interest in their inferiors as parents and husbands have in their children and wives; and therefore parents have not only a restraining power, (as husbands here also have,) but also a disposing power of the relation of their infant children, and may enter them in baptism into the vow and covenant of christianity, the will and act of the parents standing for the child's till he come to age; but if you say that, upon a parity of reason, all princes, and rulers, and pastors may do so with all that are their inferiors, it will seem incredible to most christians. 7. Because public magistrates are justly supposed to be so distant from almost all their individual subjects, as not to be capable of so speedy a disowning their personal vows. Whatever this text doth, it is certain that other texts enough forbid covenants and combinations against the persons, or power, or rights of our governors, and not only against them, but without them, in cases where our place and calling alloweth us not to act without them. But it is certain that God, who commanded all Israel to be entered successively into the covenant of circumcision with him, would not have held them guiltless for refusing that

⁴ And si infringendo infregerit ea vir ejus, v. 12. Vir ejus infreget ea, v. 13.

⁵ Dr. Sanderson, *Prælect.* 4. sect. 5. p. 104, 105, limiteth it to *De his rebus in quibus subest*: in those same things in which one is under another's government; adding, sect. 6, a double exception: Of which one respecteth the person of the swearer, the other the consent of the superior: the first is that As to the person of the swearer, there is scarce any one

that hath the use of reason that is so fully under another's power, but that in some things he is *sui juris*, at his own power: and there every one may do as pleases himself, without consulting his superior, so as that by his own act, without his superior's license, he may bind himself. 2. As to the consent of a superior, A tacit consent, antecedent or consequent, sufficeth. Quasi diceret, si dissensum suum vel uno die dissimulet, votum in perpetuum stabilivit.

covenant, if the prince had been against it. And few divines think that a subject, or soldier, or servant, that hath vowed to forbear wine, or feasting, or marriage, is discharged, if his prince, or captain, or masters be against it. Jonathan and David were under an oath of friendship, (called the Lord's oath, 2 Sam. xxi. 7). Saul as a parent could not discharge Jonathan, as being a man at full age. Quære whether Saul as a king being against it, did null the oath to David and Jonathan? No; the Scripture sheweth the contrary. 8. Because else that benefit which God extendeth only to a weaker sort, would extend to any, the wisest and most learned persons through the world, whose vows to God, even for the afflicting of their own souls, may be nulled by the king or other superiors. Many such reasons are urged in this case.

3. It is uncertain whether this chapter extend to assertory or testimonial oaths (if not certain that it doth not): it speaketh but of binding their souls to God, which is to offer or do something which by error may prove prejudicial to them. But if a parent or husband (much more a king or general) might nullify all the testimonial oaths of their inferiors that are given in judgment, or discharge all their subjects from the guilt of all the lies or false oaths which they shall take, it would make a great change in the morality of the world.

4. It is not past all controversy how far this law is yet in force: seeing the Mosaical law as such is abrogated; this can be now no further in force than as it is the law of nature, or some way confirmed or revived by Christ. The equity seemeth to be natural.

Rule XXXI. It is certain that whoever this power of disannulling vows belongeth to, and to whomsoever it may be given, that it extendeth not to discharge us from the promise or vow of that which is antecedently our necessary duty, by the law of God. Else they should dispense with the law of God, when none but the lawgiver can relax or dispense with his laws (unless it be one superior to the lawgiver): therefore none can dispense with the laws of God. But I speak this but of a duty necessary also as a means to our salvation, or the good of others, or the honouring of God: for otherwise as to some smaller things, the duty may be such as man cannot dispense with, and yet a vow to do that duty may be unnecessary and sinful: as if I swear to keep all the law of God, and never to sin, or never to think a sinful thought; to do this is good, but to vow it is bad, because I may foreknow that I shall break it.

Rule XXXII. In some cases a vow may oblige you against that which would have been your duty if you had not vowed, and to do that which would else have been your sin: viz. if it be such a thing as is sin or duty but by some lesser accident, which the accident of a vow may preponderate or prevail against. As if you swear to give a penny to a wandering beggar, or to one that needeth it not, which by all circumstances would have been an unlawful misemploying of that which should have been better used; yet it seemeth to me your duty to do it when you have moved it. To cast away a cup of drink is a sin, if it be causelessly; but if you vow to do it, it is hard to say that a man should rather be perjured than cast away a cup of drink, or a penny, or a pin. The Jesuits think it lawful to exercise the obedience of their novices by bidding them sometimes cast a cup of wine into the sink, or do some such action which causelessly done were sin: and shall not a vow require it more strongly? Suppose it would be your duty to pray or read at such or such an hour of

the day (as being fittest to your body and occasions); yet if you have (foolishly) vowed against it, it seemeth to me to be your duty to put it off till another time. For perjury is too great a thing to be yielded to on every such small occasion. Dr. Sanderson¹ *ubi supra* giveth this instance: If there be a law that no citizen elected to it shall refuse the office of a prætor; and he that doth refuse it shall be fined: Caius sweareth that he will not bear the office: his oath is unlawful, (and disobedience would have been his sin if he were free,) yet it seems he is bound to pay his fine, and disobey the precept of the law, rather than break his vow.

Rule XXXIII. There are so great a number of sins and duties that are such by accidents and circumstantial alterations, and some of these greater and some less, that it is a matter of exceeding great difficulty in morality to discern when they are indeed sins and duties and when not, which must be by discerning the preponderancy of accidents; and therefore it must be exceeding difficult to discern when a vow shall weigh down any of these accidents, and when not.

Rule XXXIV. The exceeding difficulty and frequency of such cases maketh it necessary to those that have such entanglements of vows, to have a very wise and faithful counsellor to help them better to resolve their particular cases, upon the knowledge of every circumstance, than any book or general rules can do, or any that are not so perfectly acquainted with the case. And oh what great ability is necessary in divines that are employed in such works!

Rule XXXV. Thus also the case must be resolved whether an oath bind that hindereth a greater good which I might do if I had not taken it. In some cases it may bind: as if I swear to acquaint none with some excellent medicine which I could not have known myself unless I had so sworn; or in case that the breaking of the oath will do more hurt to me or others than the good comes to which I omit:^m or in case, all things considered, the doing of that good *hic et nunc* is not my duty: see Dr. Sanderson of the difficulties here also, p. 78, 79.

Rule XXXVI. No personal hurt or temporal loss is any sufficient cause for the violation of an oath.^a He that taketh a false oath, or breaketh a promissory oath, for the saving of his life, or a thousand men's lives, or for lands or riches, or crowns and kingdoms, hath no considerable excuse for his perfidiousness and perjury, all temporal things being such inconsiderable trifles in comparison of the will and pleasure of God, and life everlasting: that which will not justify a lie, will much less justify perjury.^c

Rule XXXVII. If the matter of an oath prove only a temptation to sin, and not sin itself, it must be kept: but with the greater vigilancy and resolution. As if a man have married a froward wife that will be a temptation to him all his life, he is not disobliged from her.

Rule XXXVIII. If the matter of an oath be such as maketh me directly the tempter of myself or others, it is a sin, and not to be kept, unless some greater good preponderate that evil. For though it be no sin to be tempted, yet it is a sin to tempt: though it be no sin to tempt by a necessary trial, (as a master may lay money before a suspected servant to try whether he be a thief,) nor any sin to tempt accidentally by the performance of a duty (as a holy life doth accidentally tempt a malignant person to hatred and persecution); yet it is a sin to be directly and needlessly a tempter of ourselves or others unto sin; and therefore he that voweth it must not

¹ Sanderson, p. 73.^m Sanders. Præf. iii. sect. 12.^a Psal. xv. 4.^c Sanders. p. 80, 81.

perform it. As if you had vowed to persuade any to unchastity, intemperance, error, rebellion, &c.

Of accidental evil
or temptation
vowed.

Rule XXXIX. If the matter of an oath be such as accidentally layeth so strong a temptation before men, (especially before a multitude,) as that we may foresee it is exceeding likely to draw them into sin, when there is no greater good to preponderate the evil of such a temptation, it is a sin to do that thing, though in performance of a vow. When actions are good or evil only by accident, then accidents must be put in the balance against each other, and the weightiest must preponderate. As in matter of temporal commodity or discommodity, it is lawful to do that action which accidentally bringeth a smaller hurt to one man, if it bring a greater good to many; or which hurteth a private person to the great good of the commonwealth; but it is not lawful to do that which clearly tendeth (though but by accident) to do more hurt than good: as to sell powder and arms, when we foresee it will be used against the king and kingdom; or to sell ratsbane, when you foresee it is like to be used to poison men. Much more should the salvation of many or one be preferred before our temporal commodity; and therefore for a lesser good, we may not tempt men to evil, though but accidentally: as he that liveth where there is but little need of taverns or ale-houses, and the common use of them is for drunkenness, it is unlawful for him there to sell ale or wine, unless he can keep men from being drunk with it (as if they take it home with them, or be unruly, he cannot). For thus to be a foreknowing tempter and occasion, unnecessarily, is to be a moral cause. Two things will warrant a man to do that which by accident tempteth or occasioneth other men to sin: one is a command of God, when it is a duty which we do: the other is a greater good to be attained by the action, which cannot be attained in a less dangerous way. As in a country where there is so great a necessity of ale-houses and taverns that the good that is done by them is greater than the hurt is like to be, though some will be drunk; it is lawful to use these trades, though some be hurt by it. It is lawful to sell flesh, though some will be gluttonous; it is lawful to use moderate, decent ornaments, though some vain minds will be tempted by the sight to lust; as it is lawful to go to sea though some be drowned. To act a comedy, or play at a lawful game, with all those cautions, which may secure you that the good of it is like to be greater than the hurt, is not unlawful: but to set up a common play-house, or gaming-house, where we may foresee that the mischief will be far greater than the good, (though the acts were lawful in themselves,) this is but to play the devil's part, in laying snares for souls: men are not thus to be tied to hell and damned in sport, though but accidentally, and though you vowed the act.

Rule XL. Thus also must the case of scandal be resolved: as scandal signifieth an action that occasioneth another to sin, or a stumblingblock at which we foresee he is like to fall to the hurt of his soul, (which is the sense that Christ and his apostles usually take it in,) so it is the same case with this last handled, and needs no other resolution: but as scandal signifieth (in the late abusive sense) the mere displeasing of another, or occasioning him to censure you for a sinner, so you must not break a vow to escape the censure or displeasure of all the world. Otherwise pride would

† Sanders. p. 82.

¶ Ibid. p. 122.

† Sanders. p. 120, 121. This seemeth the case of Isaac in blessing Jacob: the *error personæ* caused by Jacob's own

be still producing perjury, and so two of the greatest sins would be maintained.

Rule XLI. Though in the question about the obligation of an oath that is taken ignorantly, or by deceit, there be great difficulties, yet this much seemeth clear: 1. That he that is culpably ignorant is more obliged by his vow or contract while he useth all the outward form, than he that is inculpably ignorant. 2. That though the deceit (as the force) of him that I swear to, do forfeit his right to what I promise him, yet my oath or vow obligeth me to do or to give the thing, having interested God himself in the cause. 3. That all such errors of the essentials of an oath or vow as nullify it, (of which I spake before,) or make the matter sinful, do infer a nullity in the obligation (or that it must not be kept). But no smaller error (though caused by deceit) doth disoblige.

The commonest doubt is, Whether an error about the very person that I swear to, and this caused by his own deceit, do disoblige me? All grant that I am obliged notwithstanding any circumstantial error (as if I think a woman rich whom I marry, and she prove poor; or wise and godly, and she prove foolish or ungodly: yea, if the error be about any integral part; as if I think she had two eyes or legs, and she have but one): and all grant that an error about an essential part, that is, which is essential to the relation or thing vowed, (if inculpable at least,) disoblige: as if I took a man in marriage thinking he had been a woman; or if I took a person for a pastor, a physician, a counsellor, a pilot, that hath no tolerable ability or skill in the essentials of any of those professions. But whether I am bound if I swear to Thomas thinking it was John, or if I marry Leah thinking she is Rachel, is the great doubt. And most casuists say I am not: and therefore I dare not be bold to contradict them.⁴ But I much suspect that they fetched their decision from the lawyers; who truly say, that in *foro civili* it inferreth no obligation: but whether it do not oblige me ethically, and in *foro conscientiæ et cæli*, I much doubt.⁵ 1. Because it seemeth the very case of Joshua and the Israelites, who by the guile of the Gibeonites were deceived into an *error personarum*, taking them to be other persons than they were: and yet that this oath was obligatory, saith Dr. Sanderson, is apparent, (1.) In the text itself, Josh. ix. 19. (2.) In the miracle wrought for that victory which Joshua obtained in defending the Gibeonites when the sun stood still, Josh. x. 8, 13. (3.) In the severe revenge that was taken on the lives of Saul's posterity for offering to violate it, 2 Sam. xxi. 2. 2. And this seemeth to be the very case of Jacob, who took not himself disoblige from Leah notwithstanding the mistake of the person through deceit. And though the *concupitus* was added to the contract, that obliged most as it was the perfecting of the contract, which an oath doth as strongly. 3. And the nature of the thing doth confirm my doubt; because when I see the person before me there is the *individuum determinatum*, in the *hæc homo*, and so all that is essential to my vow is included in it: if I mistake the name, or the quality, or birth, or relations of the person, yet my covenant is with this determinate person that is present, though I be induced to it by a false supposition that she is another. But this I leave to the discussion of the judicious.

Rule XLII. The question also is weighty and of frequent use, if a man vow a thing as a duty in obedience to God and conscience, which he would deceit did not nullify the blessing, because it was fixed on the determinate person that it was spoken to.

not have done if he had taken it to be no duty, and if he afterwards find that it was no duty, is he obliged to keep this vow? And the true answer is, that the discovery of his error doth only discover the nullity of his obligation to make that vow, and to do the thing antecedently to the vow; but if the thing be lawful, he is bound to it by his vow notwithstanding the mistake which induced him to make it.

Rule XLIII. Vows about trifles (not unlawful) must be kept though they are sinfully made.* As if you vow to take up a straw, or to forbear such a bit or sort of meat, or garment, &c. But to make such is a great profanation of God's name, and a taking it in vain as common swearers do.

Rule XLIV. A general oath, though taken upon a particular occasion, must be generally or strictly interpreted (unless there be special reasons for a restraint, from the matter, end, or other evidence). As if you are afraid that your son should marry such a woman, and therefore swear him not to marry without your consent; he is bound thereby neither to marry that woman nor any other. Or if your servant haunt one particular ale-house, and you make him forswear all houses in general, he must avoid all other. So Dr. Sanderson instanteth in the oath of supremacy, p. 195.

Rule XLV. He that voweth absolutely or implicitly to obey another in all things, is bound to obey him in all lawful things, where neither God, nor other superior or other person is injured; unless the nature of the relation, or the ends or reasons of the oath, or something else, infer a limitation as implied.

Rule XLVI. Still distinguish between the falsehood in the words as disagreeing to the thing sworn, and the falsehood of them as disagreeing from the swearer's mind. The former is sometimes excusable, but the latter never.

There are many other questions about oaths that belong more to the chapter of contracts and justice between man and man; and thither I refer them.

CHAPTER VI.

DIRECTIONS TO THE PEOPLE CONCERNING THEIR INTERNAL AND PRIVATE DUTY TO THEIR PASTORS, AND THE IMPROVEMENT OF THEIR MINISTERIAL OFFICE AND GIFTS.

THE people's internal and private duty to their pastors (which I may treat of without an appearance of encroachment upon the work of the canons, rubrics, and diocessans) I shall open to you in these directions following.

Direct. I. Understand first the true ground, and nature, and reasons of the ministerial office, or else you will not understand the grounds, and nature, and reasons of your duty to them. The nature and works of the ministerial office I have so plainly opened already that I shall refer you to it to avoid repetition.^a Here are two sorts of reasons to be given you: 1. The reasons of the necessity of the ministerial work. 2. Why certain persons must be separated to this work, and it must not be left to all in common.

^a Sanders, p. 84.

^b Disput. ii. of Church Government, chap. i. and Universal Concord.

^c Of the difference between fixed and unfixed ministers, see my Disput. ii. iii. of Church Government, and Jos. Acosta lib. v. c. 21, 22, de Missionibus.

The necessity of the work itself appeareth in the very nature of it, and enumeration of the parts of it.^b Two sorts of ministers Christ hath made use of for his church: the first sort was for the revelation of some new law or doctrine, to be the church's rule of faith or life; and these were to prove their authority and credibility by some divine attestation, which was especially by miracles; and so Moses revealed the law to the Jews, and (Christ and) the apostles revealed the gospel. The second sort of ministers are appointed to guide the church to salvation by opening and applying the rule thus already sealed and delivered: and these, as they are to bring no new revelations or doctrines of faith, or rule of life, so they need not bring any miracle to prove their call or authority to the church; for they have no power to deliver any new doctrine or gospel to the church, but only that which is confirmed by miracles already. And it is impudence to demand that the same gospel be proved by new miracles by every minister that shall expound or preach it: that would make miracles to be no miracles.

The work of the ordinary ministry (such as the priests and teachers The work of the ministry.) were under the law, and ordinary pastors and teachers are under the gospel) being only to gather and govern the churches, their work lay in explaining and applying the word of God, and delivering his sacraments, and now containeth these particulars following: 1. To preach the gospel for the conversion of the unbelieving and ungodly world. And that is done, partly by expounding the words by a translation into a tongue which the hearers or readers understand; and partly by opening the sense and matter.^c 2. In this they are not only teachers, but messengers sent from God the Father, Son, and Holy Ghost, to charge, and command, and entreat men in his name to repent and believe, and be reconciled to God; and in his name to offer them a sealed pardon of all their sins, and title to eternal life.^d 3. Those that become the disciples of Christ, they are (as his stewards) to receive into his house, as fellow-citizens of the saints, and of the household of God; and as his commissioned officers, to solemnize by baptism their entrance into the holy covenant, and to receive their engagement to God, and to be the messengers of God's engagement unto them, and by investiture to deliver them by that sacrament the pardon of all their sin, and their title by adoption to eternal life; as a house is delivered by the delivery of a key; or land, by a twig and turf; or knighthood, by a sword or garter, &c. 4. These ministers are to gather these converts into solemn assemblies and ordered churches, for their solemn worshipping of God, and mutual edification, communion, and safe proceeding in their christian course.^e 5. They are to be the stated teachers of the assemblies, by expounding and applying that word which is fit to build them up. 6. They are to be the guides of the congregation in public worship, and to stand between them and Christ in things pertaining to God, as subservient to Christ in his priestly office; and so both for the people, and also in their names, to put up the public prayers and praises of the church to God. 7. It is their duty to administer to them, as in the name and stead of Christ, his body and blood as broken and shed for them, and so in the frequent renewals of the holy covenants, to subserve Christ

^c Rom. x. 7, 14; Mark xvi. 15; Matt. xxviii. 19, 20.

^d 2 Cor. v. 19—21; Acts xxvi. 17, 18; Eph. ii. 19; Acts ii. 37—40.

^e Tit. i. 7; 1 Cor. iv. 1, 2; Matt. xxviii. 19, 20; Acts xx. 32; 1 Cor. iii. 11, 12.

especially in his priestly office, to offer and deliver Christ and his benefits to them, and to be their agent in offering themselves to God. 8. They are appointed to oversee and govern the church, in the public ordering of the solemn worship of God, and in rebuking any that are there disorderly, and seeing that all things be done to edification.^f 9. They are appointed as teachers for every particular member of the church to have private and personal recourse to, (as far as may be,) for the resolving of their weighty doubts, and instruction in cases of difficulty and necessity, and for the settling of their peace and comfort. 10. They are appointed as physicians under Christ, to watch over all the individual members of their charge, and take care that they be not infected with heresy, or corrupted by vice; and to admonish the offenders, and reduce them into the way of truth and holiness, and if they continue impenitent after public admonition, to reject them from the communion of the church, and command the church to avoid them. 11. They are as to bind over the impenitent to answer their contumacy at the bar of Christ, so to absolve the penitent, and comfort them, and require the church to re-admit them to their communion. 12. They are appointed as stewards in the household of Christ, to have a tender care of the very bodily welfare of their flocks, so as to endeavour the supplying of their wants, and stirring up the rich to relieve the poor, and faithfully (by themselves or the deacons) to distribute what is intrusted with them for that use. 13. They are especially to visit the sick, and when they are sent for, to pray for them and with them, and to instruct them in their special preparations for death, and confirm them against those last assaults. 14. They are appointed to be the public champions of the truth, to defend it against all heretical and profane opposers, and thereby to preserve the flock from being seduced. 15. They are appointed to be (under Christ the Head) the nerves and ligaments of the several churches, by which they are kept not only in vigour by communication of nutriment, but also in concord, and such communion as they are capable of, by the correspondencies, and consultations, and councils of their pastors.^g All these are the distinct and special uses to which Christ hath appointed the office of the sacred ministry; which having but named to you, I need to say no more to show you the excellency, and necessity, and benefits of it.

Herein also the reasons are apparent, why Christ did institute this sacred office. 1. Because it was meet his kingdom should have officers, suited to his work in the administration of it. 2. It was meet that they be men like ourselves, that we can familiarly converse with. 3. The great necessity of his church required it, where the most are weak, and insufficient to perform all these offices for themselves; and cannot well subsist without the support of others. It was meet therefore that the pastors were selected

persons, wiser, and holier, and stronger than the people, and fit for so great and necessary a work. 4. It was requisite also to the order of the church; for if it were like an army without officers, there would be nothing but confusion, and neither order nor edification.

By this you may also see the nature and reasons of your obedience to your pastors: as they are not appointed to govern you by force,^h but willingly, "not for filthy lucre, but of a ready mind, not as being lords over God's heritage, but as ensamples to the flock," 1 Pet. v. 1—3, so you must willingly and cheerfully obey them in their work. As their governmentⁱ is not by any bodily penalties or mulets, (for that is the magistrate's work and not theirs,) but a government by the force of truth and love; so your obedience of them consisteth in the loving and thankful reception of the truth which they teach you, and the mercies which they offer you from Christ.

You see then that the reasons of your obedience are manifold. 1. Some of them from God: he hath sent his messengers to you, and set his officers over you; and Christ hath told you that he that heareth them heareth him, and he that despiseth them despiseth him, and him that sent him, Luke x. 16: he commandeth you to hear and obey them as his officers. 2. From themselves: they have authority by their commission, and they have ability in their qualifications, which require your obedience and improvement. 3. From yourselves. Have you reason to obey your natural parents on whom your livelihood in the world dependeth? Have you reason to obey him that tendereth you a pardon from the king when you are condemned? or that offereth you gold or riches in your want? or that inviteth you to a feast in a time of famine? or that offereth to defend and save you from your enemies? Much more have you reason to obey Christ's ministers when they call you to repentance, and offer you pardon of sin, and peace, and salvation, and eternal life. Did you ever hear a man so mad or churlish, as to say to one that offered him riches, or liberty, or life, I am not bound to obey you; offer them to those that you have authority over? When the office of the ministry is as well subservient to Christ as a Saviour and Benefactor, as to Christ as your Teacher and your King, the very nature of their work engageth you to obey them as you love yourselves. If you were in hell, and Christ should send for you out, you would not refuse to go, till the messenger had proved his authority. And when you are the heirs of hell, condemned by the law, and going thither, will you refuse to turn back, and yield to the offers and commands of grace, till you have skill enough to read the minister's commission?

By this also you see, that the power of your pastors is not absolute, nor coercive and lordly, but ministerial.^k And though the papists make a scorn

^f Acts xiv. 23; 2 Tim. ii. 2; Acts xiii. 3; ii. 41, 42; vi. 2; xx. 7, 28; 1 Tim. v. 17; Titus i. 5; Acts xx. 30, 31; Col. i. 28; Eph. iv. 11, 42; Mal. ii. 7; 1 Tim. v. 17.

^g 1 Cor. xiv. 16, 26; Acts xx. 7, 36; James v. 14; Acts vi. 4; ii. 42; Phil. i. 4; Neh. xi. 24; xi. 17; 1 Cor. xi. 24; x. 16; Heb. vii. 7; Tit. ii. 15; 1. 9, 11; 1 Tim. v. 19; iii. 5; Tit. iii. 10; Matt. xviii. 17, 18; 1 Cor. v. 4, 11, 13; Eph. iv. 13, 14; Acts xv.

^h Princes may force their subjects by the temporal sword which they bear: bishops may not force their flock with any corporal or external violence. Bilson, Christ. Subjection, p. 525.

ⁱ Dr. Hammond Annot. q. d. The bishops of your several churches, I exhort—Take care of your several churches, and govern them, not as secular rulers, by force, but as pastors do their sheep, by calling and going before them, that so they may follow of their own accord. If you would know the true

nature and extent of the bishop's work and office, read carefully the said Dr. Hammond's Paraphrase on Acts xx. 20, 28; Heb. xiii. 7, 17; 1 Tim. v. 17; 1 Thess. v. 12; Heb. xiii.; Annot. a. Tit. iii. 10; 1 Cor. xii. 28; Annot. e. Jam. v. 14; Annot. Acts xi. 30; Annot. b. Acts xiv. 23.

^k Chrysost. cited by Bilson. p. 525. But if any man wander from the right path of the christian faith, the pastor must use great pains, care, and patience. For he may not be forced, nor constrained with terror, but only persuaded to return entirely to the truth.—A bishop cannot cure men with such authority as a shepherd doth his sheep.—For of all men christian bishops may least correct the faults of men by force, p. 526. Matt. xx. 26; Mark x. 43. See Psal. ciii. 21; civ. 4; Isa. xvi. 6; Jer. xxxiii. 21; Joel i. 9, 13; ii. 17; 2 Cor. xi. 23; Acts xxvi. 26; Rom. xv. 16; Eph. iii. 7; Col. i. 23, 25; 1 Tim. iv. 6; 1 Thess. iii. 2; Col. i. 7.

of the word "minister," it is but in that pride, and passion, and malice which maketh them speak against their knowledge: for their pope himself calleth himself the servant of God's servants; and Paul saith, 1 Cor. iv. 1, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. iii. 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" 2 Cor. iii. 6, "Who made us able ministers of the new testament." 2 Cor. vi. 4, "In all things approving ourselves as the ministers of God." Even magistrates, yea, and angels, are not too good to be called (and used as) the ministers of God for the good of his servants, Rom. xiii. 3, 6; "and to minister for them who shall be heirs of salvation," Heb. i. 7, 14. Yea, Christ himself is so called, Rom. xv. 8. And therefore you have no more excuse for your disobedience, than for refusing his help that would pull you out of fire or water when you are perishing. You see here that your pastors cannot command you what they list, nor how they list. They have nothing to do with the magistrate's work; nor can they usurp the power of a master over his servants, nor command you how to do your work and worldly business (except in the morality of it). In the fifteen particulars before mentioned their work and office doth consist, and in those it is that you owe them a rational obedience.

Direct. II. Know your own pastors in particular: and know both what you owe to a minister as a minister of Christ in common, and what you owe him moreover as your pastor by special relation and charge.¹ When any minister of Christ delivereth his word to you, he must be heard as a minister of Christ, and not as a private man; but to your own pastor you are bound in a particular relation, to an ordinary and regular attendance upon his ministry in all the particulars beforementioned that concern you. Your own bishop must in a special manner be obeyed:

1. As one that laboureth among you, and is over you in the Lord, and admonisheth you, and preacheth to you the word of God,² watching for your souls as one that must give account, 1 Thess. v. 12; Heb. xiii. 7, 17; and as one that ruleth well, and especially that laboureth in the word and doctrine, 1 Tim. v. 17; "teaching you publicly and from house to house, taking heed to himself, and to all the flock over which the Holy Ghost hath made him an overseer, not ceasing to warn every one night and day with tears," Acts xx. 19, 20, 24, 28, 31, 33. "Preaching Christ, and warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ," Col. i. 28.

2. He is to be obeyed as the guide of the congregation in the management of God's public worship. You must seriously and reverently join with him every Lord's day at least in the public prayers and praises of the church, and not ordinarily go from him to another.

3. You must receive from him or with him, the sacrament of the body and blood of Christ: which of old was administered every Lord's day, and that only in the church where the bishop was, that is, in every church of the faithful: for, as Ignatius most observably saith,³ *Ἐν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ,*

καὶ εἰς ἐπίσκοπος ἅμα τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνου—
UNUM ALTARE OMNI ECCLESIAE, ET UNUS
EPISCOPUS CUM PRESBYTERIO ET DIACONIS.—IN EVERY CHURCH there is ONE ALTAR, and ONE BISHOP, WITH THE PRESBYTERY and DEACONS.—So in his Epist. ad Magnes. Come all as one, to the temple of God, as to one altar, as to one Jesus Christ. And saith Tertullian,⁴ *Eucharistæ Sacramentum—nec de aliorum manu quam præidentium sumimus*: We take not the sacrament of the eucharist from the hand of any but the president.

4. You must have recourse to him especially for the resolution of your weighty doubts, in private.⁵

5. You must hear your bishops and repent, when in meekness and love they convince and admonish you against your sins, and not resist the word of God which they powerfully and patiently lay home to your consciences, nor put them with grief to cut you off, as impenitent in scandalous sins, from the communion of the church.

6. You must, after any scandalous sin which hath brought you under the censure of the church, go humble yourselves by penitent confession, and crave absolution and restoration to the communion of the church.

7. Your public church alms should ordinarily be deposited into the bishop's hands, who relieveth the orphans and widows, and is the curator or guardian to all absolutely that are in want, saith Ignatius to Polycarp, cited by Dr. Hammond on 1 Cor. xii. 28.⁶

8. You must send for him in your sickness to pray with you and advise you. See Dr. Hammond on James v. 14. And on 1 Cor. xii. 28, he saith, Polycarp himself speaking of the elders or bishops saith, They visit and take care of all that are sick, not neglecting the widows, the orphans, or the poor. And Dr. Hammond on James v. 14, sheweth out of antiquity,⁷ that One part of the bishop's office is set down, that they are those that visit all the sick. Not but that a stranger may be made use of also; but ordinarily and especially your own bishop must be sent for; because as you are his special charge, and he "watcheth for your souls as one that must give account," Heb. xiii. 17, so it is supposed that he is better acquainted with your spiritual state and life than others are, and therefore in less danger of wronging you by mistake and misapplications; for it is supposed that you have acquainted him with your personal condition in your health, having taken him as your ordinary counsellor for your souls, and that he hath acquainted himself with your condition, and confirmed you, and watched over you by name, as Ignatius to Polycarp bishop of Smyrna saith,⁸ *Sæpe congregationes flant: ex nomine omnes querit: servos et ancillas ne despicias*, as bishop Usher's old Latin translation hath it: Let congregations be often held; inquire after all by name: despise not servants and maids. The bishop took notice of every servant and maid by name; and he had opportunity to see whether they were in the congregation.

9. You must use him as your leader or champion against all heretics, infidels, and subtle adversaries of the truth, with whom you are unable to contend yourselves, that your bishops may clear up and defend the cause of Christ and righteousness, and by

¹ Tertull. de Coron. Milit. c. 3.

² It is very observable that Acosta saith, l. vi. c. 12, that they found it an old custom among the Indians to confess their sins to the priests before the gospel came thither.

³ See more in Dr. Hammond, *ibid.*

⁴ Vid. Canon. Apost. 5. 32. Et Concil. Antioch. c. 5. Et Concil. Carthag. 4. Can. 35.

⁵ Vid. Just. Mart. Apol. 2. Vid. Tertul. Apol. c. 39.

¹ Functiones in ecclesia perpetuæ sunt duæ, Presbyterorum et Diaconorum: Presbyteros voco cum omni ecclesia veteri eos, qui ecclesias pascunt verbi prædicatione, sacramentis et clavibus; quæ jure divino sunt individua. Grotius de Imperio, p. 267. c. 10.

² Bishop Jer. Taylor of Repentance, Pref. "I am sure we cannot give account of souls of which we have no notice."

³ Ignat. Epis. ad Philad. Vid. Mead's Disc. of Churches, p. 48—50.

irresistible evidence, stop the mouths of all gain-sayers.* It is for your own benefit, and not for theirs, that you are required in all these works of their office to use them and readily obey them. And what hurt can it do you to obey them in any of these?

Direct. III. Understand how it is that Christ doth authorize and send forth his ministers, lest wolves and deceivers should either obtrude themselves upon you as your lawful pastors, or should alienate you from those that God hath set over you, by puzzling you in subtle questioning or disputing against their call. Not only Paul's warnings, Acts xx. 30, and 2 Tim. iii. 6, but lamentable experience, telleth us what an eager desire there is in proud and self-conceited men, to obtrude themselves as teachers and pastors on the churches, to creep into houses and lead people captive, and draw away disciples after them, and say (and perhaps think) that others are deceivers, and none are the true teachers indeed but they. And the first part of the art and work of wolves, is to separate you from your pastors, and catch up the stragglers that are thus separated. The malice, and slanders, and lies, and railing of hirelings and deceivers, and all the powers of hell, are principally poured out on the faithful pastors and leaders of the flocks. The principal work of the Jesuits against you, is to make you believe that your pastors are no true pastors, but uncalled private persons, and mere usurpers: and the reason must be, because they have not an ordination of bishops successively from the apostles without interruption.† I confess if our interruptions had been half as lamentable as theirs, (by their schisms, and variety of popes at once; and popes accused, or condemned by general councils, for heretics; and their variety of ways of electing popes, and their incapacities by simony, usurpation, &c.) I should think at least that our ancestors had cause to have questioned the calling of some that were then over them. But I will help you in a few words to discern the juggling of these deceivers, by showing you the truth concerning the way of Christ's giving his commission to the ministers that are truly called, and the needlessness of the proof of an uninterrupted succession of regular ordination, to your reception of your pastors and their ministrations.

The ministerial commission is contained in, and conveyed by, the law of Christ, which is the charter of the church, and every true bishop or pastor hath his power from Christ, and not at all from the efficient conveyance of any mortal man: even as kings have their power not from man, but from God himself; but with this difference, that in the church Christ hath immediately determined of the species of church offices, but in the civil government, only of the genus (absolutely and immediately).‡ You cannot have a plainer illustration, than by considering how mayors, and bailiffs, and constables are annually made in corporations: the king by his charter saith, that every year at a certain time the free-men or burgesses shall meet, and choose one to be their mayor, and the steward or town-clerk shall give him his oath, and thus or thus he shall be invested in his place, and this shall be his power and work, and no other. So the king by his law appointeth that constables and churchwardens shall be chosen in

every parish. Now let our two questions be here decided: 1. Who is it that giveth these officers their power? 2. Whether an uninterrupted succession of such officers through all generations since the enacting of that law, be necessary to the validity of the present officer's authority? To the first, It is certain that it is the king by his law or charter that giveth the officers their power; and that the corporations and parishes do not give it them by electing or investing them; yea, though the king hath made such election and investiture to be in a sort his instrument in the conveying it, it is but as the opening of the door to let them in, *sine quo non*; but it doth not make the instruments to be at all the givers of the power, nor were they the receiving or containing mediate causes of it. The king never gave them the power which the officers receive, either to use, or to give; but only makes the electors his instruments to determine of the person that shall receive the power immediately from the law or charter; and the investors he maketh his instruments of solemnizing the tradition and admission: which if the law or charter make absolutely necessary *ad esse officii*, it will be so; but if it make it necessary only *ad melius esse*, or but for order and regular admittance when no necessity hindereth it, the necessity will be no more. And to the second question, It is plain that the law, which is the *fundamentum juris*, remaining still the same, if a parish omit for divers years to choose any constable or churchwarden, yet the next time they do choose one according to law, the law doth authorize him, nevertheless, though there was an interruption or vacancy so long; and so in corporations (unless the law or charter say the contrary): so is it in the present case. 1. It is the established law of Christ, which describeth the office, determineth of the degree and kind of power, and granteth or conveyeth it, when the person is determined of by the electors and ordainers, though by ordination the delivery and admission is regularly to be solemnized; which actions are of just so much necessity as that law hath made them, and no more. 2. And if there were never so long an interruption or vacancy, he that afterward entereth lawfully, so as to want nothing which the law of Christ hath made necessary to the being of the office, doth receive his power nevertheless immediately from the law of Christ. And Bellarmine himself saith, that it is not necessary to the people, and to the validity of sacraments and offices to them, to know that their pastors be truly called or ordained: and if it be not necessary to the validity of sacraments, it is not necessary to the validity of ordination. And W. Johnson's confesseth to me that consecration is not absolutely necessary *ad esse officii* to the pope himself: no, nor any one sort of electors in his election, p. 133. And in his Repl. Term. Expl. p. 45, he saith, Neither papal nor episcopal jurisdiction (as all the learned know) depends of episcopal or papal ordination: nor was there ever interruptions of successions in episcopal jurisdiction in any see, for want of that alone, that is necessary for consecrating others validly, and not for jurisdiction over them. You see then how little sincerity is in these men's disputations, when they would persuade you to reject your lawful pastors as no true

* I hope all this will tell you what a bishop indeed is.

† Grot. de Imp. p. 273. *Pastorum est ordinare pastores. Neque id officium eis competit, quia hujus aut illius ecclesiæ pastores sunt, sed quia ministri ecclesiæ catholicæ.*

‡ See in Grotius de Imper. sum. potest. p. 269. The necessary distinction of, 1. Ipsa facultas prædicandi sacramenta et claves administrandi, quod Mandatum vocat. 2. Applicatio hujus facultatis ad certam personam, viz. Ordinatio. 3. Applicatio hujus personæ ad certum cætum et locum, viz.

Electio. 4. Illud quo certa persona in certo loco ministerium suum exercet publico presidio ac publica autoritate, viz. Confirmatio, p. 273. Constat muneris institutionem a Deo esse; ordinationem a pastoribus, confirmationem publicam a summa potestate. So that the doubt is only about election. Which yet must be differed from consent.

See my Disput. with him of the Successive Visibility of the Church, p. 336.

ministers of Christ, for want of their ordination or succession.

Direct. IV. Though the sacraments and other ministerial offices are valid, when a minister is qualified (in his abilities and call) but with so much as is essential to the office, though he be defective in degree of parts and faithfulness, and have personal faults which prove his own destruction; yet so great is the difference between a holy, heavenly, learned, judicious, experienced, skilful, zealous, laborious, faithful minister, and an ignorant, ungodly, idle, unskilful one, and so highly should every wise man value the best means and advantages to his eternal happiness, that he should use all lawful means in his power to enjoy and live under such an able, godly, powerful ministry, though he part with his worldly wealth and pleasure to attain it.* I know no evil must be done for the attainment of the greatest helps; (for we cannot expect that God should bless a sinful course, or that our sin should tend to the saving of our souls;) and I know God can bless the weakest means, when they are such as he appointeth us to use; and can teach us by angels when he denieth us the help of men: but Scripture, reason, and experience tell us, that ordinarily he worketh morally by means, and fitteth the means to the work which he will do by them: and as he doth not use to light men by a clod or stone, but by a candle, nor by a rotten post or glow-worm so much as by a torch or luminary; so he doth not use to work as much by an ignorant, drunken, idle person, who despiseth the God, the heaven, the Christ, the Spirit, the grace, the sacred word which he preacheth, and vilifieth both his own and other men's souls, as he doth by an able and compassionate minister. And the soul is of so much more worth than the body, and eternal things than temporal, that a little commodity to the soul in order to the securing of our salvation, must be preferred before a great deal of worldly riches: he that knoweth what his soul, his Saviour, and heaven is worth, will not easily sit down contented, under such a dark, and dull, and starving minister, as he feeleth he can but little profit by, if better may be had on lawful terms. He that feeleth no difference between the ministry of these two sorts of men, it is because he is a stranger to the work of the gospel on the soul: and "if the gospel (in its truth, or worth, or use) be hid, it is hid to them that are lost, the god of this world having blinded their minds."† It must be no small matter that must satisfy a serious christian to cast his soul upon any hurtful or danger-

ous disadvantage. Though Daniel and his companions may live well on pulse, yea, and Ezekiel upon bread baked with dung, when God will have it so, yet no wise man will choose such a diet: especially if his diseases require the exactest diet, or his weakness the most restorative, and all too little; which, alas, is the common case. Yet this caution you must here take with you, 1. That you pretend not your own benefit, to the common loss or hurt of others. 2. And that you consider as well where you may do most good, as where you may get most; for the way of greatest service, is the way of greatest gain.

Direct. V. Understand what sort and measure of belief it is that you owe to your teachers, that so your incredulity hinder not your faith in Christ, nor your over-much credulity betray you to heresy, nor make you the servants of men, contrary to Matt. xxiii. 8—10; Eph. iv. 13; 2 Cor. i. 24; Acts xx. 30. We see on one side how many poor souls are cheated into schism and dangerous errors, by forsaking their teachers and refusing their necessary help, and all upon this pretence, that they must not make men the lords of their faith, nor pin their faith on the minister's sleeve, nor take their religion upon trust. And on the other side we see among the papists, and in every sect, what lamentable work is made by an over-much credulity and implicit belief of ambitious, worldly, factious, proud, and erroneous guides. That you may escape both these extremes, you must observe the truth of these conclusions following, which show you what it is that your teachers have to reveal unto you, and in what order, and how far the several particulars are, or are not to be taken upon their words.

The order and credit of ministerial teaching the doctrine of salvation.

And first, as a preparative, it is presupposed, (1.) That you find yourself ignorant, and one that needeth a teacher; for if you think you know all that you need to know already, you are like a full bottle that will hold no more. (2.) It is presupposed that you take the man that you learn of to be wiser than yourself, and fit to teach you; either because fame or other men's reports have told you so, (as the woman, John iv. drew the Samaritans to Christ,) or because his own profession of skill doth make you think so (as you will hearken to him that professeth to be able to teach you any art or science); or else because your present hearing his discourse doth convince you of his wisdom; by one of these means you are brought to think that he is one that you may learn of, and is fit for you to hear

* Cyprian. Epis. 68. Plebs obsequent præceptis dominicis a peccatore præposito separare se debet. Which Grotius de Imper. p. 230, citing saith, Jubentur enim singuli, multo magis universi, cavere prophetas falsos, alienum pastorem fugere, ab iis declinare qui dissidia faciunt et offensas contra doctrinam. 2. Imperator fidelibus familiarem eorum consuetudinem declinare, qui fratres, &c. 2 Cor. v.; Rom. xvi. 17; John x.; 2 Tim. iii. 6; 2 Thess. iii. 6, 14; 2 Cor. iv. 3, 4.

† Satan or their own worldly advantages, saith Dr. Hammond. Dan. i. 12, 13; Ezek. iv. 12, 15. Read c. iii. Acosta excellently rebuking the negligence of their priests that taught the Indians the catechism idly, and without explication, or calling them to account about the sense, and then laid all the fault on the blockishness of the people, when Tota catechizandi ratio erat umbratilis, et ludicra similis: ego vero (inquit) si homines ingenio acerrimo, et discendi percupidi tales præceptores nacti essent, nihil aliud quam ut duplo igniores evaderent, doceri isto modo arbitrarer. Olim in symbolo addiscendo et intelligendo, mysterisque fidei agnoscendis viri ingenio præstantes et literatura celebres, diu in catechumenorum ordine tenebantur, cum ecclesiastica disciplina vigeret; neque ante ad fidei sacramentum admittebantur, quam multas ab episcopo de symbolo conciones audissent, diu et multum cum catechista contulissent; post quas omnes curas et meditationes, magnum erat si recta sentirent, consentanea responderent, &c. And he addeth,

p. 360, Equidem sic opinor, neque ab ea opinione avelli unquam potero, quin pessimo præceptorum omnes esse auditores hebetes credam. A bad teacher hath always bad scholars. Even in the Roman church how little their authority can do against profaneness and negligence, the same Acosta sheweth, l. 6. c. 2. p. 519. Cum in provinciali concilio Limensi ab omnibus Peruensibus episcopis cæterisque gravibus viris ad ea vitia emendanda multum operæ et studii collatum sit, atque edita extent egregia decreta de reformatione permulta, nihil tamen amplius perfectum est, quam si ab otiosis nautis de republica moderanda consultatum esset. Bonific. Mogunt. Ep. iii. mentioneth it as the error of a new-sprung sect, that heinous sinners even so continuing may be priests. And Ep. lxxiii. it is said, No man may be made a priest that hath sinned mortally after baptism, and, Si iis qui tam in episcopatu vel presbyterio positus mortale peccatum aliquod admisit, non debet offerre panes Domino, quanto magis patienter retrahat se ab hoc non tam honore quam onere, et aliorum locum qui digni sunt non ambiat occupare. Qui enim in erudiendis et instituendis ad virtutem populus præstat, necesse est, ut in omnibus sanctus sit, et in nullo reprehensibilis habeatur. Qui enim aliquem de peccato arguit, ipse a peccato debet esse immunis. Auct. Bib. Pat. Tom. ii. p. 81. If there were somewhat too much strictness in the ancient exclusion of them that heinously sinned after baptism from the priesthood, let us not be as much too loose.

(so that here is no need that first you take him to be infallible, or that you know which is the true church, as the papists say). These are supposed.

The doctrines which he is to teach you are these, and in this method to be taught. 1. He will teach you the natural knowledge of yourself; that being a man, you are a rational, free agent, made by another for his will and use, and by him to be ruled in order to your ultimate end, being wholly his, and at his disposal.

To know God and holiness.

2. He will next teach you that there is a God that made you, and what he is, and what relation he standeth in to you, and you to him, as your Creator, your Owner, your Ruler, and your Benefactor, and your End: and what duty you owe him in these relations, to submit to him, and resign yourselves to him as his own, to be obedient to all his laws, and to love him and delight in him; and this with all your heart, and soul, and might; even to serve him with all the powers of your soul and body, and with your estates and all his blessings.

To know the life to come.

3. He will next teach you that this God hath made your souls immortal, and that there is a life after this where everlasting happiness or misery will be your part, and where the great rewards and punishments are executed by the Judge of all the world as men have behaved themselves in this present life. That your end and happiness is not here, but in the life to come, and that this life is the way and time of preparation, in which everlasting happiness is won or lost.

Thus far he needeth no supernatural proof of what he saith; but can prove it all to you from the light of nature: and these things you are not primarily to receive of him as a testifier by mere believing him; but as a teacher, by learning of him the evidences by which you may by degrees come to know these things yourselves.

Yet it is supposed that all along you give him so much credit as the difference between his knowledge and yours doth require, so far as it appeareth to you; as you will hear a physician, a lawyer, a philosopher, or any man, with reverence, while he discourseth of the matters of his own profession; as confessing his judgment to be better than yours, and therefore more suspecting your own apprehensions than his. Not but that the truth may compel you to discern it, though you should come with no such reverence or respect to him; but then you cast yourself upon much disadvantage irrationally; and this human belief of him is but a medium to your learning, and so to the knowledge of the matter; so that you do not stop and rest in his authority or credibility, but only use it in order to your discovery of that evidence which you rest in, which as a teacher he acquaints you with.

These things being thus far revealed by natural light, are (usually) at first apprehended by natural reason, not so as presently to put or prove the soul in a state of saving grace; but so as to awaken it to make further inquiry; and so when the soul is come so far as to see the same truths by supernatural grace in the supernatural revelation of the holy Scriptures, then they become more effectual and saving, which before were known preparatorily; and so the same truths are then both the objects of knowledge and of faith.

To know that Christ, faith, repentance, and obedience, is the way to it.

4. Having acquainted you with man's ultimate end and happiness in the life to come, the next thing to be taught you by the ministers of Christ, is, that Christ as our Saviour, and faith, and repent-

ance, and sincere obedience to be performed by us through his grace, is the way to heaven, or the means by which we must attain this end. Though the knowledge of the preacher's wisdom, piety, and credibility remove some impediments which would make the receiving of this the more difficult to you, yet you are not to take it barely on his word, as a point of human faith; but you are to call for his proof of it, that you may see better reasons than his affirmations for the entertainment of it.

5. The proof that he will give

you is in these two propositions: 1. God's revelations are all true. 2. This is one of God's revelations: this is an argument, Whatsoever God saith is true: but this God saith, therefore this is true. The first proposition you are not to take upon the trust of his word, but to learn of him as a teacher to know it in its proper evidence; for it is the formal object of your faith: the veracity of God is first known to you, by the same evidence and means as you know that there is a God; and then it is by the force of this that you believe the particular truths which are the material object of faith. And the second proposition, that God hath revealed this, is orderly to be first proved, and so received upon its proper evidence; and not taken merely upon your teacher's word: yet if you do believe him by a human faith as a man that is likely to know what he saith, and this in order to a divine faith, it will not hinder, but help your divine faith and salvation; and is indeed no more than is your duty.

Here note, 1. That primarily these two great principles of faith, God is true, and this is God's revelation, are not themselves *credenda*, the material objects of divine faith, but of knowledge. 2. That yet the result of both is *de fide*, matter of faith. 3. And the same principles are secondarily *de fide*, as it is that there is a God. For though they are first to be known by natural evidence, yet when the Scripture is opened to us, we shall find them there revealed; and so the same thing may be the object both of knowledge and of faith. 4. And faith itself is a sort of knowledge; for though human faith have that uncertainty in its premises, (for the most part,) as forbiddeth us to say, (properly,) I know this to be true, because such a man said it; yet divine faith hath that certainty which may make it an excellent sort of knowledge; as I have proved copiously elsewhere. In believing man we argue thus, Whatsoever so wise and honest a man saith, is credible, that is, most likely to be true: but this he saith; therefore, &c. But in believing God we argue thus, Whatever God saith is credible, that is, as infallible truth: but this God saith; therefore, &c. So that the word credible, signifieth not the same thing in the two arguments; nor are divine faith and human faith the same.

6. The next thing that the preacher hath to teach you, is the proof of the aforesaid minor proposition (for the major was proved in the proof of a Deity); and that is thus: The gospel which Christ and his apostles first preached, and is now delivered in the sacred Scriptures, is the word, or infallible revelation, of God: but this doctrine, that Christ, with faith, and repentance, and obedience on our parts, are the way to life eternal, is the gospel which Christ and his apostles first preached, &c.; therefore it is the word of God. For the minor you need not take your teacher's word, if you can read; for you may see it in the Bible (of which more anon): but the major is that which all men desire to be assured of, That the gospel is God's word. And for that,

To know that this is true because God hath revealed it; or it is his word.

To know that the gospel is his word.

though a belief of your teacher is a help and good preparatory, yet you are not there to stop, but to use him as a teacher to show you the truth of it in the proofs : or else you must take any thing for God's word, which your teacher affirmeth to be such. And the proof which he will give you, must be some divine attestation which may be showed to those whom we would convince.

The Divine attestation of the gospel. 7. The divine attestation, which he is next to show you, hath many parts, that it may be complete and satisfactory.

1. God's antecedent testimony. 2. His inherent or impressed testimony. 3. His adherent, concomitant testimony. 4. His subsequent testimony. 1. God's antecedent testimony by which he attested the gospel, is the train of promises, prophecies, types, and the preparing ministry of John, which all foretold Christ, and were fulfilled in him. 2. God's impressed testimony is that image and superscription of God, (in his governing wisdom, holiness, and love,) which is inimitably engraven on the gospel; as an image upon a seal, which is thereby made the instrument to imprint the same on other things. Thus as the sun, the gospel shineth, and proveth itself by its proper light. 3. The concomitant attestation of God, is that of multitudes of certain, uncontrolled miracles, done by Christ and his apostles, which proved the approving hand of God, and oblige all rational creatures to believe a testimony so confirmed to them. Among these, Christ's own resurrection and ascension, and the gifts of his apostles, are the chief. 4. The subsequent attestation of God is, the power and efficacy of the gospel, in calling and sanctifying unto Christ a peculiar people, zealous of good works, and directing and confirming them against all temptations and torments to the end; producing that same image of God on the souls of his elect, which is (more perfectly) engraven on the world itself; making such changes, and gathering such a people unto God, as no other doctrine ever did. And all these four attestations are but one, even the Holy Spirit, who is become the great witness of Christ and his gospel in the world: viz. 1. The Spirit of prophecy is the antecedent attestation. 2. The holy image which the Spirit hath printed on the gospel itself, is the inherent evidence. 3. The miracles of the Spirit, is the concomitant attestation or evidence. 4. And the sanctifying work of the Spirit is the subsequent attestation, renewed and accompanying it to the end of the world. So that the argument runs thus, That doctrine which hath this witness of the Holy Ghost, antecedently in such prophecies, inherently bearing his image so inimitably, accompanied by so many certain, uncontrolled miracles, and followed and attended with such matchless success in the sanctification of the body of Christ, is fully attested by God to be his own: but such is the doctrine of the gospel; therefore, &c. The major you are not to take upon trust from your teachers, though your esteem of their judgment may the better dispose you to learn; but you are to discern the evidences of truth which is apparent in it. For he that denieth this, must by force of argument be driven to deny, 1. Either that God is the Governor of the world; or that he is the supreme, but say he is controlled by another. 2. Or that he is good and true; and must affirm that he either governeth the world by mere deceits, and undiscernible lies, or that he hath given up the power to some one that so governeth it: all which is but to affirm that there is no God (which is supposed to be proved before).

† Est enim mirabilis quedam continuatio seriesque rerum, ut alia ex alia nexa, et omnes inter se apte colligatæque

8. There now remaineth nothing to be taught you, as to prove the truth of the gospel, but only those matters of fact which are contained

To know the matters of fact subservient to our faith.

and supposed in the minor of the two last arguments: and they are these particulars. 1. That there were such persons as Christ and his apostles, and such a gospel preached by them. 2. That such miracles were done by them, as are supposed. 3. That both doctrine and miracles were committed to writing by them, in the Scriptures, for the certainer preserving them to the church's use. 4. That churches were planted, and souls converted and confirmed by them in the first ages, many of whom did seal them with their blood. 5. That there have been a succession of such churches as have adhered to this Christ and gospel. 6. That this which we call the Bible is that very book containing those sacred writings afore-mentioned. 7. That it hath been still copied out and preserved without any such depravation or corruption as might frustrate its ends. 8. That the copies are such out of which we have them translated, and which we show. 9. That they are so truly translated as to have no such corruptions or mistakes, as to frustrate their ends, or make them unapt for the work they were appointed to. 10. That these particular words are indeed here written which we read; and these particular doctrines containing the essentials of christianity, together with the rest of the material objects of faith.

All these ten particulars are matters of fact that are merely subservient to the constituting principles of our faith, but yet very needful to be known. Now the question is, How these must be known and received by us so as not to invalidate our faith? and how far our teachers must be here believed? And first it is very useful to us to inquire, How so many of these matters of fact as were then existent were known to the first christians? As how knew they in those days that there were such persons as Christ and his apostles? that they preached such doctrines, and spake such languages, and did such works, and that they wrote such books, and sent such epistles to the churches, and that churches were hereby converted and confirmed, and martyrs sealed this with their blood, &c.? It is easy to tell how they were certain of all these; even by their own eyes, and ears, and sensible observation, as we know that there are Englishmen live in England; and those that were remoter from some of the matters of fact, knew them by such report of those that did see them, as those among us that never saw the king, or court, or his restoration, do know that such a thing there was, and such a person there is. Thus they knew it then.

From whence I note, 1. That in those days it was not necessary to the being of true faith, that any supernatural testimony of the Spirit, or any other sort of proof, than their very senses and reason, should acquaint them with those matters of fact which they were eye-witnesses of. 2. That credible report or history was then the means for any one that saw not a matter of fact, to know as much as they that saw it. 3. That therefore this is now the way also of producing faith. Some things we have yet sight and sense for; as that such Bibles and such churches are existent; that such holy effects this doctrine hath upon the soul (which we see in others by the fruits, and after feel in ourselves): the rest we must know by history, tradition, or report.

And in the reception of these historical passages note further, 1. That human belief is here a naive-
videantur. Cic. De Natur. Deor. pag. 6.

turally necessary means to acquaint us with the matter of our divine belief. 2. That there are various degrees of this belief, and some need more of it by far than others, according to the various degrees of their ignorance: "as he that cannot read himself, must know by human belief (in great part) that the preacher readeth truly, or that such words indeed are in the gospel as he saith are there; but a literate person may know this by his eye-sight, and not take it upon trust. So he that understandeth not Hebrew and Greek, must take it upon trust that the Scripture is truly translated; but another that understandeth those tongues, may see it with his eyes. 3. History being the proper means to know matters of fact that are done in times past, and out of our sight, the same industry that is necessary to a thorough acquaintance with other history, is necessary to the same acquaintance with this. 4. That the common beginning of receiving all such historical truths is first by believing our teachers so far as becometh learners, and in the mean time going on to learn till we come to know as much as they, and upon the same historical evidence as they. 5. That if any man be here necessitated to take more than others upon the trust or belief of their teachers, it is long of their ignorance: and therefore if such cry out against their taking things on trust, it is like a madman's raving against them that would order him; or as if one should reproach a nurse for feeding infants, and not letting them feed themselves. *Oportet discentem credere.* He that will not believe his teacher will never learn. If a child will not believe his master that tells him which are the letters, the vowels, and consonants, and what is their power, and what they spell, and what every word signifieth in the language which he is teaching him, will he be ever the better for his teaching? 6. That he that knoweth these historical matters no otherwise than by the belief of his particular teacher, may nevertheless have a divine and saving faith; for though he believe by a human faith that these things were done, that this is the same book, &c., yet he believeth the gospel itself (thus brought to his knowledge) because God is true that hath attested it. Even as it was a saving faith in Mary and Martha, that knew by their eyes and ears, and not only by belief, that Lazarus was raised, and that Christ preached thus and thus to them; but believed his doctrine to be true, because of God's veracity who attested it. 7. That it is the great wisdom and mercy of God to his weak and ignorant people, to provide them teachers to acquaint them with these things, and to vouchsafe them such a help to their salvation, as to make it a standing office in his church to the end of the world, that the infants and ignorant might not be cast off, but have fathers, and nurses, and teachers to take care of them. 8. But especially mark, that yet these infants have much disadvantage in comparison of others, that know all these matters of fact by the same convincing evidence as their teachers; and that he that followeth on to learn it as he ought, may come to prove these subservient matters of fact, by such a concurrence of evidences, as amounteth to an infallibility or moral certainty, beyond mere human faith as such: as e. g. an illiterate person that hath it but from others, may be certain that it is indeed a Bible which is ordinarily read and

preached to him; and that it is so truly translated as to be a sufficient rule of faith and life, having no mistake which must hazard a man's salvation; because the Bible in the original tongues is so commonly to be had, and so many among us understand it, and there is among them so great a contrariety of judgments and interests, that it is not possible but many would detect such a public lie, if any should deal falsely in so weighty and evident a case. There is a moral certainty (equal to a natural) that some actions will not be done by whole countries, which every individual person hath power and natural liberty to do: as e. g. there is no man in the kingdom but may possibly kill himself, or may fast tomorrow, or may lie in bed many days together; and yet it is certain, that all the people in England will do none of these: so it is possible that any single person may lie even in a palpable public case, as to pretend that this is a Bible when it is some other book, or that this is the same book that was received from the apostles by the churches of that age, when it is not it, &c.; but for all the country, and all the world that are competent witnesses, to agree to do this, is a mere impossibility, I mean such a thing as cannot be done without a miracle, yea, a universal miracle. And more than so, it is impossible that God should do a miracle to accomplish such a universal wickedness and deceit; whereas it is possible that natural causes by a miracle may be turned out of course, where there is nothing in the nature of God against it (as that the sun should stand still, &c.). We have a certainty that there was a Julius Cæsar, a William the Conqueror, an Aristotle, a Cicero, an Augustine, a Chrysostom, and that the laws and statutes of the land were really enacted by the kings and parliaments whose names they bear; because the natural and civil interests of so many thousands that are able to detect it, could never be reconciled here to a deceit. When judges and counsellors, kings and nobles, and plaintiffs and defendants, utter enemies, are all agreed in it, it is more certain to a single person than if he had seen the passing of them with his eyes. So in our case, when an office was established in the church, to read and preach this gospel in the assemblies; and when all the congregations took it as the charter of their salvation, and the rule of their faith and life; and when these pastors and churches were dispersed over all the christian world, who thus worshipped God from day to day; and all sects and enemies were ready to have detected a falsification or deceit; it is here as impossible for such a kind of history, or tradition, or testimony to be false, in such material points of fact, as for one man's senses to deceive him, and much more.

Thus I have at once showed you the true order of the preaching, and proofs, and receiving of the several matters of religion, and how and into what our faith must be resolved; and how far your teachers are to be believed. And here you must especially observe two things: 1. That there can be no danger in this resolution of faith, of derogating either from the work of the Holy Ghost, or the Scriptures' self-evidence, or any other cause whatever; because we ascribe nothing to history or tradition which was ascribed to any of these causes by the first christians; but only put our reception by tradition, in-

^c By all this it is easy to gather whether a pastor may do his work *per alium*. Saith Grotius de Imp. p. 290, 291, *Nam illud quod quis per alium facit per se facere videtur ad eas duntaxat pertinet actiones quarum causa efficiens proxima a jure indefinita est.* Yet people should labour after such maturity and steadfastness, that they might be able to stand if their pastors be dead or taken from them by perse-

cution, yea, or forsake the truth themselves. Vic or. Utic. saith of the people in Africa when their pastors were banished, and others might not be ordained in their steads: *Inter hæc tamen Dei populus in fide consistens, ut examina apum cereas edificantia mansiones, crescendo melleis fidei clavibus firmabatur. Quanto magis affligebantur, tanto magis multiplicabantur.* Victor. p. 382.

stead of their reception immediately by sense : our receiving by infallible history, is but in the place of their receiving by sight; and not in the place of self-evidence of Scripture, or any testimony or teaching of the Spirit. The method is exactly laid down, Heb. ii. 3, 4, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will?" Here is the sum of what I have been saying.

2. Observe also the great difference between us and the papists in this controversy of using tradition in the resolution of our faith. 1. They decide the main question in gross by tradition, viz. Whether the Scripture be the word of God? But we only decide the questions about history or matters of fact by it, which are subservient to the other. 2. The tradition which most of them plead, is nothing but the authoritative judgment of the successive pastors of the church in a general council confirmed by the pope; and as another faction among them saith, The reception of the whole church, both laity and clergy; and this church must be only the Roman faction. But the tradition which we plead is the concurrent testimony of friends and foes, orthodox and heretics; and of all the churches throughout the world, both Greek and Latin, Ethiopian, Armenian, protestants, &c. And this testimony we plead, not merely as a human testimony, much less as such as is credible chiefly for the mere power (real or pretended) of the testifiers; but as such as by a concurrence of testimonies and circumstances hath (besides the teachers' authority) the evidences of infallible moral certainty, in the very history; as we have of the statutes of the realm.

Direct. VI. Understand what kind and measure of obedience it is that you owe your lawful pastors, that you neither prove schismatical and unruly, nor yet have a hand in setting up idols and usurpations in the church. This you may learn from the foregoing description of the pastor's work. The kind of your obedience is commensurate to the kind of his office and work. You are not to obey your pastors, as civil magistrates that bear the sword; nor as physicians, to tell you what you must do for your health; nor as artificers, to command you how to plough, and sow, and trade, &c. (except in the morality of these); but it is as your teachers and guides in matters of salvation that you must obey them.⁴ And that not as prophets or lawgivers to the church; but as the stated officers of Christ, to open and apply the laws that he hath given, and determine of such circumstances as are subservient thereunto. Not as those that have dominion of your faith, or may preach another gospel, or contradict any truth of God, which by Scripture or nature he hath revealed, or can dispense with any duty which he hath commanded; but as those that have all their power from God, and for God and your salvation, and the good of other men's souls; to edification only, and not to destruction: particular cases I here purposely forbear.

Direct. VII. Be sure that you look on them as the officers of Christ in all that they do as such; and

see not only their natural, but their ecclesiastical persons, that through them you may have to do with God. Especially in preaching, and administering the sacraments, and binding the impenitent, and absolving the penitent, and comforting the sad and humbled souls. All the holiness, and life, and power of your spiritual converse with them consisteth in your seeing and conversing with God in them, and using them as his messengers or officers, that deliver his message and do his work, and not their own. If you disobey them in his work, it is God that you disobey; and if they teach you his word, or deliver you Christ and his benefits in the sacraments, it is Christ himself that doth it by them as his instruments, so far as they do it according to his commission and his will. This observing Christ in their teaching will possess you with due reverence and care, and cause you to do it as a holy work; and to see Christ in them, delivering and sealing his covenant to you, will very much increase your joy; when man as man is but a shadow.

Direct. VIII. Make use of their help in private, and not in public only: as the use of a physician is not only to read a lecture of physic to his patients, but to be ready to direct every person according to their particular case (there being such variety of temperatures, diseases, and accidents, that in dangerous cases the direction of the judicious is needful in the application); so here, it is not the least of the pastoral work, to oversee the individuals, and to give them personally such particular advice as their case requireth. Never expect that all thy books, or sermons, or prayers, or meditations should serve thy turn without the counsel of thy pastors, in greater cases; for that were but to devise how to prove God's officers needless to his church. If thou be an ignorant or unconverted sinner, go to the minister, and ask him, what thou must do to be saved? and resolve to follow his sound advice. If thou be in doubt of any weighty point of faith or godliness, or assaulted perilously by any adversary, or need his advice for thy settled peace, thy assurance of pardon and salvation, and thy preparation for death; go ask counsel of thy pastors, and receive their help with readiness and thankfulness: or if thou live where there is none that is able and willing thus to help thee, remove to them that are such, if lawfully thou canst.

Direct. IX. Assist you pastors in the work of God, by the duties of your places which tend thereto: labour by your holy, serious conference, to instruct the ignorant, and convince the unbelieving, and convert the ungodly, and strengthen the weak, with whom you have fit opportunity for such work. Labour by your holy examples, by love, and concord, and meekness, and sobriety, and contempt of the world, and a heavenly life, to "shine as lights in the midst of a dark and crooked generation." Preach all of you, by the examples of your blameless, humble, holy lives. Oh how abundantly would this course promote the success of the public preaching of the gospel! If you would cause those men to see the glory and power of the gospel in your holy and heavenly lives, who cannot see it in itself: then many that would not be won by the word, might be won without it (to seek after it at least) by your conversations.*

⁴ We may not offer any violence, but only persuade: we have not so great authority given us by the laws, as to repress offenders; and if it were lawful for us so to do, we have no use of any such violent power: for that Christ crowneth them which abstain from sin, not of a forced, but of a willing mind and purpose. Chrys. citante Bilson of Subjection, p. 526. Et ibid. ex Hilar. If this violence were used for the true faith, the doctrine of bishops was against it: God need-

eth no forced service. He requireth no constrained confession. I cannot receive any man but him that is willing: I cannot give ear, but to him that entreatheth, &c. Ita et Origen. ibid. citat. 2 Cor. i. 24; Gal. i. 7, 8; 2 Cor. x. 8; xiii. 10. * Acts xviii. 24, 26, 27; Rom. xvi. 3; John iii. 8; Eph. iv. 29; 1 Pet. iv. 11; Phil. ii. 15; Matt. v. 16; 1 Pet. iii. 1, 2; 2 Pet. iii. 11; 1 Pet. i. 15, 16; ii. 12; Heb. iii. 13; Heb. x. 24.

Thus all must preach and be helpers of the ministers of Christ.

Direct. X. Forsake not your faithful pastors to follow deceivers; but adhere to them who spend and are spent for you; defend their innocency against false accusers; and refuse them not such maintenance as is needful to their entire giving up themselves to that holy work to which they are devoted.^c Read and study well Eph. iv. 13—15; Acts xx. 30. It is for your sakes that your faithful pastors are singled out in the world to bear the slanders and contradictions of the wicked; and to lead the way in the fiery trial. If they would forsake you, and that sacred truth and duty that is needful to your salvation, and sell you up into the hands of cruel and deceitful men, it were as easy for them to have the applause of men, and the prosperity of the world, as others: it is perfidious ingratitude to forsake them in trial, that must lose their lives and all the world, rather than forsake you or betray your souls; or to grudge them food and raiment that lay by the gainful employments of the world, that they may attend continually on the service of your souls.

CHAPTER VII.

DIRECTIONS FOR THE DISCOVERY OF THE TRUTH AMONG CONTENTENDERS, AND THE ESCAPE OF HERESY AND DECEIT.

THOUGH truth be naturally the object of man's understanding, to which it hath a certain inclination, and though it be a delightful thing to know the truth;^a yet that which is saving meeteth with so much opposition in the flesh, and in the world, that while it is applauded in the general, it is resisted and rejected in particulars; and yet while the use of holy truth is hated and obstinately cast away, the name and the barren profession of it is made the matter of the glorying of hypocrites, and the occasion of reproaching dissenters as heretics, and the world is filled with bloody persecutions, and inhuman, implacable enmities and divisions, by a wonderful zeal for the name of truth, even by those men that will rather venture on damnation, than they will obey the truth which they so contend for. Multitudes of men have tormented or murdered others as heretics, who themselves must be tormented in hell for not being christians. It concerneth us therefore to deal very wisely and cautiously in this business.

Direct. I. Take heed lest there be any carnal interest or lust which maketh you unwilling to receive the truth, or inclineth you to error, that it may serve that interest or lust. It is no small number of men that are strangers or enemies to the truth, not because they cannot attain the knowledge of it, but because they would not have it to be truth. And men of great learning and natural parts are frequently thus deceived and led into error by a naughty, carnal, biassed heart; either because that error is the vulgar opinion, and necessary to maintain their popular reputation, and avoid reproach; or because it is the way of men in power, and necessary to their pre-ferment and greatness in the world; or because the

truth is contrary to their fleshly lusts and pleasures, or contrary to their honour and worldly interest, and would hazard their reputations or their lives. How loth is a sensual, ungodly man to believe that "without holiness none shall see God," and that he "that is in Christ is a new creature, and that if any man have not the Spirit of Christ, the same is none of his, and that if they live after the flesh they shall die!"^b How loth is the ambitious minister to believe that the way of Christ's service lieth not in worldly pomp, or ease, or pleasures; but in taking up the cross and following Christ in self-denial, and in being as the servant of all, in the unwearied performance of careful oversight and compassionate exhortations unto all the flock! Let a controversy be raised about any of these points, and the mind of lazy, ambitious men doth presently fall in with that part which gratifieth their fleshly lusts, and excuseth them from that toilsome way of duty which they already hate. The secret lusts and vices of a false, hypocritical heart, are the commonest and the powerfulest arguments for error; and such men are glad, that great men or learned men will give so much ease to their consciences, and shelter to their reputations, as to countenance, or make a controversy at least of that which their lusts desire to be true. Above all therefore see that you come not to inquire after truth with an unsanctified heart, and unmortified lusts, which are a bias to your minds, and make you warp from the truth which you inquire after; for if the carnal mind neither is nor can be subject to the law of God, you may easily perceive that it will be loth to believe it; when in so doing they believe their own condemnation. An honest, sanctified heart is fittest to entertain the truth.

Direct. II. Seek after the truth for the love of truth, and love it especially for its special use, as it formeth the heart and life to the image and will of God; and not for the fanciful delight of knowing; much less for carnal, worldly ends.^c No means are used at all as means, where the end is not first determined of. And to do the same thing materially to another end, is not indeed to do the same; for thereby it is made another thing. Your physician will come to you if you seek to him as a physician; but not if you send to him to mend your shoes. So if you seek knowledge for the true ends of knowledge, to fill your hearts with the love of God, and guide your lives in holiness and righteousness, God is engaged to help you in the search. But if you seek it only for to please your pride or fancy, no wonder if you miss of it; and it is no great matter whether you find it or not, for any good it is like to do you. Every truth of God is appointed to be his instrument, to do some holy work upon your heart: let the love of holiness be it that maketh you search after truth, and then you may expect that God should be your teacher.

Direct. III. Seek after truth without too great or too small regard to the judgment of others; neither condemn them, nor be captivated to them. Use the help of the wise; but give not up your reason absolutely to any. Engage not yourselves in a party, so as to espouse their errors, or implicitly to believe whatever they say; for this breedeth in you a secret desire to please your party, and interesteth you in their dividing interest, and maketh you betray the truth to be accounted orthodox by those you value.^d

^a 1 Thess. v. 12, 13; 2 Tim. ii. 10; 2 Cor. iv. 15; 1 Thess. iii. 9; 1. 5; Matt. xxvi. 56; 2 Tim. iv. 16; Gal. vi. 6, 10; 1 Cor. ix.; Col. i. 24.

^b Nitebatur Socrates summi ingenii acumine, non tam illos ex sententia refellere, quam ipse quid verum esset invenire. Laert. in Socrat.

^c Heb. xii. 14. 2 Cor. v. 17; Rom. viii. 9, 13.

^d Socrates de ethice, et in officinis, et in publico quotidie philosophans, ea potius inquirenda hortabatur, quæ mores instruerent, et quorum usus nobis domi esset necessarius. Laert. in Socrat.

^e Non tam auctoritatis in disputando, quam rationis mo-

Direct. IV. Take heed of pride, which will make you dote upon your own conceits, and cause you to slight the weightiest reasons that are brought by others, for your conviction. And if once you have espoused an error, it will engage all your wit, and zeal, and diligence to maintain it; it will make you uncharitable and furious against all that cross you in your way; and so make you either persecutors, (if you stand on the higher ground,) or sect leaders, or church dividers, and turbulent and censorious, if you are on the lower ground. There is very great reason in Paul's advice for the choice of a bishop, 1 Tim. iii. 6, "Not a novice; lest being lifted up with pride he fall into the condemnation of the devil." It is no more wonder to see a proud man erroneous, and in the confidence of his own understanding, to rage against all that tell him he is mistaken, than to hear a drunken man boasting of his wit, to the increase of his shame.

Direct. V. Take heed of slothfulness, and impatience in searching after truth, and think not to find it in difficult cases, without both hard and patient studies, and ripeness of understanding to enable you therein; and suspect all opinions which are the offspring of idleness and ease, whatever divine illumination they may pretend (except as you take them from others upon trust (in a slothful way) who attained them by diligent studies). For God that hath called men to labour, doth use to give his blessing to the laborious. And he that hath said by his Spirit, 1 Tim. iv. 15, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all," doth accordingly cause those men to profit, who seek it in this laborious way of his appointment; and he that hath said, "The desire of the slothful killeth him," doth not use to bless the slothful with his teachings. He that will say to him in judgment, "Thou wicked and slothful servant," will not encourage the slothfulness which he condemneth. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom," Prov. ii. 1-6. Mark here to whom God giveth wisdom: all the godly are taught of God; but mark here how it is that he teacheth them. Not while they scorn at studies and universities, and look that their knowledge should cost them nothing, or that the Spirit should be instead of serious studies, or that their understandings should discern what is true or false at the first appearance; but while they think no pains or patience too great to learn the truth in the school of Christ.

Direct. VI. Keep out passion from your disputes, and in the management of all your controversies in religion. For though passion be useful both antecedently to the resolution of the will, and consequently to the effectual execution of its resolutions, yet it is commonly a very great seducer of the understanding, and strangely blindeth and perverteth the judgment; so that a passionate man is seldom so far from the truth, as when he is most confident he is defending it. When passion hath done boiling, and the heart

is cooled, and leaveth the judgment to do its work without any clamour or disturbance, it is strange to see how things will appear to you to be quite of another tendency and reason, than in your passion you esteemed them.

Direct. VII. Keep up a sense of the evil and danger of both extremes; and be not so wholly intent upon the avoiding of one extreme, as to be fearless of the other. The narrow minds of unexperienced men are hardly brought to look on both sides them, and to be duly sensible of the danger of both extremes; but while they are taken up only with the hating and opposing one sort of errors, they forget those on the other side. And usually the sin or error which we observe not, is more dangerous to us than that which we do observe (if the wind of temptation set that way).

Direct. VIII. When you detect any ancient error or corruption, inquire into its original; and see whether reformation consist not rather in a restitution of the primitive state, than in an extirpation of the whole. Even in popery itself there are many errors and ill customs, which are but the corruption of some weighty truth, and the degenerating of some duty of God's appointment; and to reduce all, in such cases, to the primitive verity, is the way of wise and true reformation; and not to throw away that which is God's, because it is fallen into the dirt of human depravation. But in cases where all is bad, there all must be rejected.

Direct. IX. Pretend not to truth and orthodoxness against christian love and peace; and so follow truth, as that you lose not love and peace by it; "as much as in you lieth, live peaceably with all men," Rom. xii. 18. Charity is the end of truth, 1 Cor. xiii. and it is a mad use of means, to use them against the end. Make sure of the sincerity of your charity, and hold it fast; and then no error that you hold will be destructive to you; but if you know more than others, and use your knowledge to the weakening of your love, you are but (as our first parents) deceived and destroyed by a desire of fleshly, uneffectual knowledge. Such "knowledge puffeth up, but charity edifieth," 1 Cor. viii. 1. To contend for truth, to the loss of love in yourselves, and the destruction of it among others, is but to choke yourselves with excellent food, and to imitate that orthodox, catholic physician, that gloried that he killed his patients *secundem artem*, by the most accurate method and excellent rules of art that men could die by.

Direct. X. Pretend no truth against the power and practice of godliness. For this also is its proper end; if it be not truth that is according to godliness, it is no truth worthy our seeking or contending for. And if it be contrary to godliness in itself, it is no truth at all; therefore if it be used against godliness, it is used contrary to the ends of truth. Those men that suppress or hinder the means of knowledge, and holiness, and concord, and edification, under pretence of securing, defending, or propagating the orthodox belief, will find one day, that God will give them as little thanks for their blind, preposterous zeal for truth, as a tender father would do to a physician, that killed his children because they distasted or spit out his medicines. It is usually a pitiful defence of truth that is made by the enemies of godliness.

menta querenda sunt, Cic. Nat. Deo. p. 6. Obest plerumque his, qui discere volunt, auctoritas eorum, qui se docere profitentur. Desinunt enim suum judicium adhibere: id habent ratum, quod ab eo, quem probant, judicatum vident. Ibid. p. 7.

Prov. xxiv. 30; xxi. 25; Matt. xxv. 26.

Quæ dux virtutes in disputatore primæ sunt, eas ambas in Hubero deprehendi, patientiam adversarium prolixæ suæ explicantem audiendi, et lenitatem etiam asperæ dictæ perferendi, inq. Scultetus post. disp. Curric. p. 33.

1 Tim. vi. 3; Tit. i. 1; 1 Tim. iv. 7, 8; vi. 5, 6, 11; 2 Pet. i. 3; iii. 11.

More near and particular Directions against Error.

Direct. I. Begin at the greatest, most evident, certain, and necessary truths, and so proceed orderly to the knowledge of the less, by the help of these: ^a as you climb by the body of the tree unto the branches. If you begin at those truths, which spring out of greater common truths, and know not the premises, while you plead for the conclusion, you abuse your reason, and lose the truth and your labour both: for there is no way to the branches but by ascending from the stock. The principles well laid, must be your help to all your following knowledge.

Direct. II. The two first things which you are to learn are, what man is, and what God is: the nature and relation of the two parties, is the first thing to be known in order to the knowledge of the covenant itself, and all following transactions between God and man.¹ One error here will introduce abundance. A thousand other points of natural philosophy you may safely be ignorant of; but if you know not what man is, what reason is, what natural freedom is, and what the inferior sensitive faculties are, as to their uses, it will lay you open to innumerable errors. In the nature of man, you must see the foundation of his relations unto God: and if you know not those great relations, the duties of which must take up all our lives, you may easily foresee the consequences of such ignorance or error. So if you know not what God is, and what his relations to us are, so far as is necessary to our living in the duties of those relations, the consequences of your ignorance will be sad. If learned men be but perverted in their apprehensions of some one attribute of God, (as those that think his goodness is nothing but his benignity, or proneness to do good, or that he is a necessary agent, doing good *ad ultimum posse*, &c.) what abundance of horrid and impious consequences will follow!

Direct. III. Having soundly understood both these and other principles of religion, try all the subsequent truths hereby, and receive nothing as truth that is certainly inconsistent with any of these principles.² Even principles that are not of sense, may be disputed till they are well received; and with those that have not received them: but afterwards they are not to be called in question; for then you would never proceed nor build higher, if you will stand questioning all your grounds. Indeed no truth is inconsistent with any other truth: but yet when two dark or doubtful points are compared together, it is hard to know which of them to reject. But here it is easy; nothing that contradicteth the true nature of God or man, or any principle, must be held.

Direct. IV. Believe nothing which certainly contradicteth the end of all religion. If it be of a natural or necessary tendency to ungodliness, against the love of God, or against a holy and heavenly mind and conversation, it cannot be truth, whatever it pretend.

Direct. V. Be sure to distinguish well betwixt revealed and unrevealed things: and before you dispute any question, search first whether the resolution be revealed or not: and if it be not, lay it by; and take it as part of your necessary submission, to be ignorant of what God would have you ignorant,

as it is part of your obedience to labour to know what God would have you know. And when some things unrevealed are mixed in the controversy, take out those and lay them by, before you go any further, and see that the resolution of the rest be not laid upon them, nor twisted with them, to entangle the whole in uncertainty or confusion.¹ Thus God instructed Job, by convincing him of his ignorance, and showing him how many things were past his knowledge.² Thus Christ instructed Nicodemus about the work of regeneration, so as to let him know that though the necessity of it must be known, yet the manner of the Spirit's access to the soul cannot be known, John iii. 7, 8. And Paul in his discourse of election takes notice of the unsearchable depths, and the creature's unfitness to dispute with God, Rom. ix. When you find any disputes about predetermination or predestination resolved into such points as these: Whether God do by physical, premoving influx, or by concurrence, or by moral operation *ut finis*, determine or specify moral acts of man? Whether a positive decree *quoad actum* be necessary to the negation of effects (as that such a one shall not have grace given him, or be converted or saved; that all the millions of possible persons, names, and things shall not be future)? What understanding, will, or power are formally in God? How he knoweth future contingents? with a hundred such like; then remember that you make use of this rule, and say with Moses, Deut. xxix. 29, "The secret things belong to the Lord our God, but those things that are revealed unto us and to our children for ever, that we may do all the words of his law." There are many rare, profound discoveries much gloried of by the masters of several sects, of which you may know the sentence of the Holy Ghost, by that instance, Col. ii. 18, "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Reverently withdraw from things that are unrevealed, and dispute them not.

Direct. VI. Be a careful and accurate (though not a vain) distinguisher; and suffer not ambiguity and confusion to deceive you. Suspect every word in your question, and anatomize it, and agree upon the sense of all your common terms, before you dispute with any adversary. It is not only in many words, but in one word or syllable that so much ambiguity and confusion may be contained, as may make a long dispute to be but a vain and ridiculous wrangling.³ Is it not a ridiculous business to hear men dispute many hours about the *cur credis*, and into what faith is to be resolved; and in the end come to understand, that by *cur* one of them speaks of the *principium* or *causa veritatis*, and the other of the *principium patefactionis*, or the *evidentia veritatis*, or some other cause? And when one speaks of the resolution of his faith as into the formal object, and another into the subservient testimony or means, or into the proofs of divine attestation, or many other causes? Or to hear men dispute, Whether Christ died for all; when by "for" one man meaneth "for the benefit of all," and another means "in the place or stead of all, or for the sins of all as the procuring cause, &c.?" Yet here is but a syllable to contain this confusion! What a tedious thing is it to read long disputes between many papists and protestants,

^a See chap. ii. direct. 3.

¹ Ut Deum noris, etsi ignores et locum et faciem, sic animus tibi tuum notum esse oportet, etiam si ignores et locum et formam. Cicero l. Tuscul.

² Nulla erga Deos pietas est, nisi honesta de numine deorum ac mente opinio sit. Cicero pro Plancio.

³ Non ii sumus quibus nihil verum esse videatur; sed ii qui

omnibus veris falsæ quædam adjuncta esse dicamus, tanta similitudine ut, &c. Cic. de Nat. Deor. p. 7.

⁴ Job xxxviii—xli.

⁵ See my preface before the second part of the *Saints' Rest*, edit. 3, &c. A man of judgment shall bear ignorant men differ, and know that they mean one thing. And yet they themselves will never agree. L. Bacon, Ess. 3.

about justification, while by justification one meaneth one thing, and another meaneth quite another thing! He that cannot force every word to make a plain confession of its proper signification, that the thing intended may be truly discerned in the word, he will but deceive himself and others, with a wordy, insignificant dispute.

Direct. VII. Therefore be specially suspicious of metaphors; as being all but ambiguities till an explication hath fixed or determined the sense. It is a noisome thing to hear some dispute upon an unexplained metaphorical word, when neither of them have enucleated the sense, and when there are proper words enow.

Direct. VIII. Take special notice of what kind of beings your inquiry or disputation is, and let your terms be adapted and interpreted according to the kind of beings you dispute of. As if you be inquiring into the nature of my grace, as faith, repentance, obedience, &c. remember that it is *in genere moris*, a moral act; and therefore the terms are not to be understood as if you disputed about mere physical acts, which are considered but *in genere entis*. For that object which must essentiate one moral act, containeth many physical particles, which will make up many physical acts.* If you take such a man for your king, your commander, your master, your physician, &c. if you should at the bar, when you are questioned for unfaithfulness, dispute upon the word take, whether it be an act of the fantasy, or sense, or intellect, or will, &c. would you not be justly laughed at? So when you ask, What act faith or repentance is? which contain many particular physical acts. When you dispute of divinity, policy, law, war, &c. you must not use the same terms in the same sense, as when you dispute of physics, or metaphysics.

Direct. IX. Be sure in all your disputes that you still keep distinguished before your eyes, the order of being, and the order of knowing: that the questions *de esse* lying undetermined in your way, do not frustrate all your dispute about the question *de cognoscere*. As in the question, Whether a man should do such or such a thing, when he thinketh that it is God's command? How far conscience must be obeyed? It must first be determined *de esse*, whether indeed the thing be commanded or lawful, or not? before the case can be determined about the obligation that followeth my apprehension. For, whatever my conscience or opinion say of it, the thing either is lawful or it is not: if it be lawful, or a duty, the case is soon decided; but if it be not lawful, the error of my conscience altereth not God's law, nor will it make it lawful unto me. I am bound first to know and then to do what God revealeth and commandeth; and this I shall be bound to, whatever I imagine to the contrary; and to lay by the error which is against it.

Direct. X. Be sure when you first enter upon an inquiry or dispute, that you well discover how much of the controversy is verbal *de nomine*, and how much is material *de re*;† and that you suffer not your adversary to go on upon a false supposition, that the controversy is *de re*, when it is but *de nomine*. The difference between names and things is so wide, that you would think no reasonable man should confound them: and yet so heedless in this point are ordinary disputers, that it is a usual thing to make a great deal of stir about a controversy before they discern

whether it be *de nomine* or *de re*. Many a hot and long dispute I have heard, which was managed as about the very heart of some material cause, (as about man's power to do good, or about the sufficiency of grace, or about justification, &c.) when the whole contest between the disputers was only or principally *de nomine*, and neither of them seemed to take notice of it. Be sure as soon as you peruse the terms of your question, to sift this thoroughly, and dispute verbal controversies but as verbal, and not as real and material. We have real differences enow: we need not make them seem more by such a blind or heedless manner of disputing.‡

Direct. XI. Suffer not a rambling mind in study, nor a rambling talker in disputes, to interrupt your orderly procedure, and divert you from your argument before you bring it to the natural issue. But deceiving sophisters, and giddy-headed praters, will be violent to start another game, and spoil the chase of the point before you: but hold them to it, or take them to be unworthy to be disputed with, and let them go (except it be where the weakness of the auditors requireth you to follow them in their wild-goose chase). You do but lose time in such rambling studies or disputes.

Direct. XII. Be cautious of admitting false suppositions; or at least of admitting any inference that dependeth upon them. In some cases a supposition of that which is false may be made, while it no way tends to infer the truth of it; but nothing must be built upon that falsehood, as intimating it to be a truth. False suppositions cunningly and secretly worked into arguments, are very ordinary instruments of deceit.

Direct. XIII. Plead not uncertainties against certainties: but make certain points the measure to try the uncertain by. Reduce not things proved and sure to those that are doubtful and justly controverted; but reduce points disputable to those that are past doubt.

Direct. XIV. Plead not the darker texts of Scripture against those that are more plain and clear, nor a few texts against many that are as plain; for that which is interpreted against the most plain and frequent expressions of the same Scripture is certainly misinterpreted.

Direct. XV. Take not obscure prophecies for precepts. The obscurity is enough to make you cautious how you venture yourself in the practice of that which you understand not: but if there were no obscurity, yet prophecies are no warrant to you to fulfil them; no, though they be for the church's good. Predictions tell you but *de eventu* what will come to pass, but warrant not you to bring it to pass. God's prophecies are oftentimes fulfilled by the wickedest men and the wickedest means: as by the Jews in killing Christ, and Pharaoh in refusing to let Israel go, and Jehu in punishing the house of Ahab. Yet many self-conceited persons think that they can fetch that out of the revelations or the prophecies of Daniel, that will justify very horrid crimes, while they use wicked means to fulfil God's prophecies.

Direct. XVI. Be very cautious in what cases you take men's practice or example to be instead of precept, in the sacred Scriptures. In one case a practice or example is obligatory to us as a precept; and that is, when God doth give men a commission to establish the form or orders of his church and

to this purpose, stating more exactly than hath yet been done all the controversies between us and the papists: which how excellently he is like to perform I easily conjecture by the Disputes of his upon Justification, &c. which I have seen.

* As I have showed in my Dispute of Saving Faith with Dr. Barlow, and of Justification.

† Non ex verbis res, sed ex rebus verba esse inquirenda, ait Myson. in Laert. p. 70. Bas. 1 Edit.

‡ It is a noble work that Mr. Le Blanck of Sedan is about

worship, (as he did to Moses and to the apostles,) and promiseth them his Spirit to lead them into all truth, in the matters which he employeth them in: here God is engaged to keep them from miscarrying; for if they should, his work would be ill done, his church would be ill constituted and framed, and his servants unavoidably deceived. The apostles were authorized to constitute church officers and orders for continuance; and the Scripture, which is written for a great part historically, acquaints us what they did (as well as what they said and wrote) in the building of the church, in obedience to their commission (at least in declaring to the world what Christ had first appointed). And thus if their practice were not obligatory to us, their words also might be avoided by the same pretences. And on this ground (at least) the Lord's day is easily proved to be of divine appointment and obligation. Only we must see that we carefully distinguish between both the words and practice of the apostles which were upon a particular and temporary occasion (and obligation) from those that were upon a universal or permanent ground.

Direct. XVII. Be very cautelous what conclusions you raise from any mere works of Providence. For the bold and blind exposition of these, hath led abundance into most heinous sins: no providence is instead of a law to us; but sometimes and oftentimes Providence changeth the matter of our duty, and so occasioneth the change of our obligations (as when the husband dieth, the wife is disobliged, &c.) But men of worldly dispositions do so over-value worldly things, that from them they venture to take the measure of God's love and hatred, and of the causes which he approveth or disapproveth in the world. And the wisdom of God doth seem on purpose, to cause such wonderful, unexpected mutations in the affairs of men, as shall shame the principles or spirits of these men, and manifest their giddiness and mutability to their confusion. One year they say, This is sure the cause of God, or else he would never own it as he doth; another year they say, If this had been God's cause he would never have so disowned it: just as the barbarians judged of Paul when the viper seized on his hand. And thus God is judged by them to own or disown by his prospering or afflicting, more than by his word.

Direct. XVIII. In controversies which much depend on the sincerity or experience of godly men, take heed that you affect not singularity, and depart not from the common sense of the godly. For the workings of God's Spirit are better judged of by the ordinary tenor of them, than by some (real or supposed) case that is extraordinary.

Direct. XIX. In controversies which most depend on the testimony of antiquity, depart not from the judgment of the ancients. They that stood within view of the days of the apostles could better tell what they did, and what a condition they left the churches in, than we can do. To appeal to the ancients in every cause, even in those where the later christians do excel them, is but to be fools in reverence of our forefathers' wisdom. But in points of history, or any thing in which they had the advantage of their posterity, their testimony is to be preferred.

Direct. XX. In controversies which depend on the experience of particular christians or of the church, regard most the judgment of the most experienced, and prefer the judgment of the later ages of the church before the judgment of less experienced ages (except the apostolical age, that had the

greater help of the Spirit). An ancient, experienced christian or divine is more to be regarded in many points, which require experience, than many of the younger sort, that are yet more zealous and of quicker understanding and expression than the elder. So those that we call the fathers or ancients were indeed in the younger ages of the church, and we that are fallen into the later and more experienced age, have all the helps of the wisdom and experience of the ages that were before us: and therefore God will require at our hands an account of these greater talents which we have received! As it were unexcusable now in a physician that hath the help of such voluminous institutions, observations, and experiments of former ages, to know no more than those former times that had no such helps; so would it be as unexcusable for this present age of the church to be no wiser than those former ages. When Aquinas, Scotus, Ariminensis, and other schoolmen, delivered the doctrine of christianity to the church in a dress so far different from Ignatius, Irenæus, Tertullian, Cyprian, or any of those former ages, they certainly thought that they had attained to a far greater excellency and accurateness in the knowledge of divinity than those their ancestors had attained: and whatever they swear in the Trent oath, of not expounding any Scripture otherwise than the fathers do, I doubt not but Suarez, and Vasquez, and others of their modern schoolmen, thought so too, and would have been loth to be accounted wise in the measure only of those ancients. The later and elder ages of the church have had abundant experience, e. g. of the tendency of ambition and papal aspirings and usurpations; of the mischiefs of composing and imposing the popish missals and numerous ceremonies, and of their implicit faith, and their concealment of the Scriptures from the vulgar, and many such points; and if we are never the wiser for all this experience, we are the more unexcusable; and may be judged as the neglecters of our greater helps.

Direct. XXI. In controversies which depend most upon skill in the languages, philosophy, or other parts of common learning, prefer the judgment of a few that are the most learned in those matters, before the judgment of the most ancient, or the most godly, or of the greatest numbers, even whole churches, that are unlearned. In this case neither numbers, nor antiquity, nor godliness will serve turn: but as one clear eye will see further than ten thousand that are purblind, so one Jerom or Origen may judge better of a translation, or the grammatical sense of a text, than a hundred of the other fathers could. One man that understandeth a language is fitter to judge of it, than a whole nation that understand it not. One philosopher is fitter to judge of a philosophical question, than a thousand illiterate persons. Every man is most to be regarded in the matters which he is best acquainted with.

Direct. XXII. In controversies of great difficulty, where divines themselves are disagreed, and a clear and piercing wit is necessary, regard more the judgment of a few acute, judicious, well-studied divines, that are well versed in those controversies, than of a multitude of dull and common wits that think to carry it by the reputation of their number. It is too certainly attested by experience, that judicious men are very few, and that the multitude of the injudicious that have not wit enough to understand them, nor humility enough to confess it, and to learn of them, have yet pride and arrogancy enough to contradict them, and often malice enough to vilify

* Satis triumphat veritas si apud paucos bonosque accep-

ta: nec in doles ejus est placere multis. Lipsius.

them. In such differences it is not only a sign of a wise man to be content with the approbation of a few, but also to have but few approvers (except where the injudicious do implicitly believe those few that are judicious). Commonly a very few that are wiser than the multitude, are fain to stand by, and compassionate not only the world but the church, and see the disease, and the easy remedy, and all in vain; while they are but neglected or despised by the rest, that will not be made wiser by them.

Direct. XXIII. In all contentions hold close to that which all sides are agreed in; there is so much agreed on, even between the papists and the protestants, as would certainly save them all, if all of them did sincerely believe, love, and practise it; for they all confess that the whole canonical Scripture is true. Therefore be more studious sincerely to hold and improve those common truths which they all profess, than to oppose the particular opinions of any, further than that common truth requireth it. See that the articles of the common creed which all profess, be unfeignedly believed by you; and that the petitions in the Lord's prayer be sincerely and earnestly put up to God; and that the ten commandments be heartily and entirely obeyed; and then no error or difference will be damning to you.

Direct. XXIV. Take nothing as necessary to salvation in point of faith, nor as universally necessary in point of practice, which the universal church in every age since Christ did not receive. For if any thing be necessary to salvation which the church received not in every age, then the church itself of that age could not be saved; and then the church was indeed no church; for Christ is the Saviour of his body. But certainly Christ had in every age a church of saved ones, who openly professed all that was of common necessity to salvation. An opinion may be true which accuseth the generality in the church of some error or imperfection; for it is most certain that the church on earth is composed of none (that have the use of reason) but erring and imperfect members; but no opinion can be true that condemneth all the church to hell, in any one age; for the Head and Husband of the church must be her Judge.

Direct. XXV. Be not borne down by the censoriousness of any, to overrun your own understanding and the truth, and to comply with them in their errors and extremes;* but hold to the truth and keep your station: Jer. xv. 19, "Let them return unto thee, but return thou not unto them." It is too usual for the younger and more injudicious sort of christians to be most zealous about some little opinions, ceremonies, and words, and to censure all those that differ from them, with such bitter censures, (as ungodly, false-hearted, &c.) that hereupon some of the more judicious forsake the truth and simplicity of the gospel, to comply with these censurers merely to escape them (or, as some say, that they may keep an interest in them to do them good): but such carnal compliances, though with the most zealous men, will bring nothing home at last but repentance and shame: truth, which is the means of the good of souls, must not be betrayed as for the good of souls.

Direct. XXVI. Doubt not of well-proved truths, for every difficulty that appeareth against them. There is scarce any truth in the world so plain, but in your own thoughts, or in the cavils of a wrangling wit, there may such difficulties be raised as you

can hardly answer: and there is scarce any thing so evident, that some will not dispute against. You see that even the learnedest Jesuits, and all the clergy of the Roman kingdom, will not stick to dispute all the world (if they could) out of the belief of all their senses, while they maintain that bread is not bread, and wine is not wine. And yet, how many princes, lords, and rulers follow them, and many millions of the people; because they are not able to confute them. If they had said that a man is no man, but a worm, Psal. xxii. 6, they might in reason have expected as much belief.

Direct. XXVII. Abuse not your own knowledge by subjecting it to your carnal interest or sensuality. He that will sin against his conscience, and will not obey the knowledge which he hath, doth deserve to be given over to blindness and deceit, and to lose even that which he hath, and to be forsaken till he believe and defend a lie: "that all they might be damned who obeyed not the truth, but had pleasure in unrighteousness," 2 Thess. ii. 10—12. God will not hold him guiltless who debaseth his sacred truth so far, as to make it stoop to his commodity and lust; where he is a teacher he will be a king, and sendeth his truth as the instrument of his government, and not as a slave or pander to the flesh. He that will "do God's will shall know it," John vii. 17; but the carnal mind that cannot be subject to God's law, is unfit to receive it, because it is spiritually discerned, Rom. viii. 7; 1 Cor. ii. 14.

CHAPTER VIII.

DIRECTIONS FOR THE UNION AND COMMUNION OF SAINTS, AND THE AVOIDING UNPEACEABLENESS AND SCHISM.

THE peace and concord of believers is a thing that almost all those plead for, who call themselves believers; and yet a thing that almost all men hinder and resist while they commend it.^a The discord and divisions of believers, are as commonly spoken against, and by the same men, as commonly fomented. The few that are sincere (both rulers and private men) desire concord and hate divisions in love to holiness which is promoted by it, and in love to the church, and good of souls, and the honour of religion and the glory of God; and the few of those that are experienced, wise, judicious persons, do choose the means that is fittest to attain these ends, and do prudently and constantly prosecute them accordingly; but these being in the world as a spoonful of fresh water cast into the sea, or a spoonful of water cast into the flames of a house on fire, no wonder if the brinish sea be not sweetened by them, nor the consuming, raging fire quenched by them. The other rulers of the world and of the churches, are for concord and against division, because this tendeth to the quieting of the people under them, and the making of men submissive and obedient to their wills, and so to confirm their dignities, dominions, and interests.^b And all men that are not holy, being predominantly selfish, they would all be themselves the centre of that union, and bond of that concord which they desire: and they would have it accomplished upon such terms and by such means as are most

Concord." 2. My "Catholic Unity." 3. Of the "True Catholic Church." 4. My "Christian Concord."

^b Read over Sir Francis Bacon's third Essay; and Hales of Schism.

* Thus Peter and Barnabas erred, Gal. ii.

^a Matt. xxv. 29; Rom. xiv. 22.

^b Of this subject I have written already, 1. My "Universal

agreeable to their principles and ends ; in which there are almost as many minds as men : so that among all the commendments of unity and concord, there are none that take the way to attain it, but those that would centre it all in God, and seek it upon his terms, and in his way. The rest are all tearing unity and peace in pieces, while they commend it, and they fight against it while they seek it ; every man seeking it for himself, and upon his own terms, and in his own way ; which are so various and inconsistent, that east and west may sooner meet than they.

Yet must the sons of God be still the sons of peace, and continue their prayers and endeavours for unity, how small soever be the hopes of their success : " If it be possible, as much as in us lieth, we must live peaceably with all men," Rom. xii. 18. So far must they be from being guilty of any schisms or unlawful divisions of the church, that they must make it a great part of their care and work to preserve the unity and peace of christians. In this therefore I shall next direct them.

Direct. I. Understand first wherein the unity of christians and churches doth consist : or else you will neither know how to preserve it, nor when you violate it.* Christians are said to be united to Christ, when they are entered into covenant with him, and are become his disciples, his subjects, and the members of his (political) body. They are united to one another when they are united to Christ their common Head, and when they have that spirit, that faith, that love, which is communicated to every living member of the body. This union is not the making of many to be one christian, but of many christians to be one church ; which is considerable either as to its internal life, or its external order and profession. In the former respect the bonds of our union are, 1. The heart covenant (or faith). 2. And the Spirit : the consent of Christ and of ourselves concurring, doth make the match or marriage between us ; and the Spirit communicated from him to us is as the nerves or ligaments of the body, or rather as the spirits which pass through all. The union of the church considered visibly in its outward policy, is either that of the whole church, or of the particular churches within themselves, or of divers particular churches accidentally united. 1. The union of the whole is essential, integral, or accidental. The essential union is that relation of a head and members, which is between Christ and all the visible members of his church : the foundation of it is the mutual covenant between Christ and them, considered on their part as made externally, whether sincerely or not : this is usually done in baptism, and is the chiefest act of their profession of the faith. Thus the baptismal covenant doth constitute us members of the visible church. The integral and accidental union I pass by now. 2. Besides this union of the universal church with Christ the universal Head, there is in all particular organized churches, a subordinate union, (1.) Between the pastor and the flock. (2.) Between the people one towards another ;^d which consisteth in these their special relations to each other. 3. And there is an accidental union of many particular churches : as when they are united under one civil government ; or consociated by their pastors in one synod or council. These are the several sorts of church union.

Direct. II. Understand also wherein the communion of christians and churches doth consist ; that you may know what it is that you must hold to. In the universal church your internal communion with

Christ consisteth in his communication of his Spirit and grace, his word and mercies unto you ; and in your returns of love, and thanks, and obedience unto him ; and in your seeking to him, depending on him, and receivings from him : your internal communion with the church or saints, consisteth in mutual love, and other consequent affections, and in praying for and doing good to one another as yourselves, according to your abilities and opportunities. Your external communion with Christ and with most of the church in heaven and earth, is not mutually visible and local ; for it is but a small number comparatively that we ever see ; but it consisteth in Christ's visible communication of his word, his officers, and his ordinances and mercies unto you, and in your visible learning and reception of them, and obedience to him, and expressions of your love and gratitude towards him. Your external communion with the universal church, consisteth in the prayers of the church for you, and your prayers for the church ; in your holding the same faith, and professing to love and worship the same God, and Saviour, and Sanctifier, in the same holy ordinances, in order to the same eternal end.

Your external communion in the same particular congregations, consisteth in your assembling together to hear the preaching of God's word, and to receive the sacrament of the body and blood of Christ, and pray and praise God, and to help each other in knowledge and holiness, and walk together in the fear of the Lord.

Your communion with other neighbour churches, lieth in praying for and counselling each other, and keeping such correspondencies as shall be found necessary to maintain that love, and peace, and holiness which all are bound to seek, according to your abilities and opportunities.

Note here, that communion is one thing, and subjection is another. It is not your subjection to other churches that is required to your communion with them. The churches that Paul wrote to at Rome, Corinth, Galatia, Ephesus, Philippi, &c. had communion together according to their capacities in that distance ; but they were not subject one to another, any otherwise than as all are commanded to be subject to each other in humility, 1 Pet. v. 5. The church of Rome now accuseth all the christians in the world of separating from their communion, unless they will take them for their rulers, and obey them as the mistress church : but Paul speaketh not one syllable to any of the churches of any such thing, as their obedience to the church of Rome. To your own pastors you owe subjection statedly as well as communion ; and to other pastors of the churches of Christ (fixed or unfixed) you owe a temporary subjection so far as you are called to make use of them (as sick persons do to another physician, when the physician of the hospital is out of the way) : but one church is not the ruler of another, or any one of all the rest, by any appointment of the King of the church.

Direct. III. By the help of what is already said, you are next distinctly to understand how far you are bound to union or communion with any other church or person, and what distance, separation, or division is a sin, and what is not : that so you may neither causelessly trouble yourselves with scruples, nor trouble the church by sinful schism.

1. There must be a union among all churches and christians in these following particulars. 1. They have all but one God. 2. And one Head and Saviour,

What unity is among all christians.

^d 1 Thess. v. 12, 13.

* In veste Christi varietas sit ; scissura non sit. They be two things, unity and uniformity. Lord Bacon, Essay iii.

Jesus Christ. 3. And one Sanctifier, the Holy Ghost. 4. And one ultimate end and hope, even the fruition of God in heaven. 5. And one gospel to teach them the knowledge of Christ, and contain the promise of their salvation. 6. And one kind of faith that is wrought hereby. 7. And one and the same covenant (of which baptism is the seal) in which they are engaged to God. 8. And the same instrumental founders of our faith, under Jesus Christ, even the prophets and apostles. 9. And all members of the same universal body. 10. And all have the same new nature and holy disposition, and the same holy affections, in loving God and holiness, and hating sin. 11. They all own, as to the essential parts, the same law of God, as the rule of their faith and life, even the sacred canonical Scriptures. 12. Every member hath a love to the whole, and to each other, especially to the more excellent and useful members; and an inclination to holy communion with each other. 13. They have all a propensity to the same holy means and employment, as prayer, learning the word of God, and doing good to others.* All these things the true living members of the church have in sincerity, and the rest have in profession.

What diversity will be in the church. II. There will be still a diversity among the churches and particular christians in these following points, without any dissolution of the fore-described unity. 1. They will not be of the same age or standing in Christ; but some babes, some young men, and some fathers. 2. They will not have the same degrees of strength, of knowledge, and of holiness: some will have need to be fed with milk, and be unskilful in the word of righteousness. 3. They will differ in the kind and measure of their gifts: some will excel in one kind, and some in another, and some in none at all. 4. They will differ in their natural temper, which will make some to be more hot and some more mild, some more quick and some more dull, some of more regulated wits and some more scattered and confused. 5. They will differ in spiritual health and soundness: one will be more orthodox and another more erroneous; one will have a better appetite to the wholesome word than others that are inclining to novelties and vain janglings; one will walk more blamelessly than another; some are full of joy and peace, and others full of grief and trouble. 6. They differ much in usefulness and service to the body: some are pillars to support the rest, and some are burdensome and troublers of the church. 7. It is the will of Christ that they differ in office and employment: some being pastors and teachers to the rest. 8. There may be much difference in the manner of their worshipping God; some observing days and difference of meats and drinks, and forms and other ceremonies, which others observe not: and several churches may have several modes. 9. These differences may possibly, by the temptation of Satan, arise to vehement contentions; and not only to the censuring and despising of each other, but to the rejecting of each other from the communion of the several churches, and forbidding one another to preach the gospel, and the banishing or imprisoning one another, as Constantine himself did banish Athanasius, and as Chrysostom and many another have felt. 10. Hence it followeth that as in the visible church

some are the members of Christ, and some are indeed the children of the devil, some shall be saved and some be damned, even with the sorest damnation, (the greatest difference in the world to come being betwixt the visible members of the church,) so among the godly and sincere themselves they are not all alike amiable or happy, but they shall differ in glory as they do in grace.† All these differences there have been, are, and will be in the church, notwithstanding its unity in other things.

III. The word schism cometh from *σχίζω, disseco, lacero*, and signifieth Schism what, and of how many sorts. any sinful division among christians. Some papists (as Johnson) will have nothing called schism, but a dividing oneself from the catholic church: others maintain that there is nothing in Scripture called schism, but making divisions in particular churches.‡ The truth is, (obvious in the thing itself,) that there are several sorts of schism or division. 1. There is a causing divisions in a particular church, when yet no party divideth from that church, much less from the universal. Thus Paul blameth the divisions that were among the Corinthians, while one said, I am of Paul, and another, I am of Apollos, &c. 1 Cor. iii. 3. And 1 Cor. xi. 18, "I hear that there be divisions among you:" not that they separated from each other's communion, but held a disorderly communion. Such divisions he vehemently dissuadeth them from, 1 Cor. i. 10. And thus he persuadeth the Romans, (xvi. 17,) to "mark them which cause divisions and offences among them, contrary to the doctrine which they had learned, and avoid them;" which it seems therefore were not such as had avoided the church first. He that causeth differences of judgment and practice, and contentings in the church, doth cause divisions, though none separate from the church.

2. And if this be a fault, it must be a greater fault to cause divisions from, as well as in, a particular church, which a man may do that separateth not from it himself: as if he persuade others to separate, or if he sow those tares of error which cause it, or if he causelessly excommunicate or cast them out.

3. And then it must be as great a sin to make a causeless separation from the church that you are in yourself, which is another sort of schism. If you may not divide in the church, nor divide others from the church, then you may not causelessly divide the common from it yourselves.

4. And it is yet a greater schism, when you divide not only from that one church, but from many, because they concur in opinion with that one (which is the common way of dividers).

5. And it is yet a greater schism, when whole churches separate from each other, and renounce due communion with each other without just cause: as the Greeks, Latins, and protestants in their present distance, must some of them (whoever it is) be found guilty.

6. And yet it is a greater schism than this, when churches do not only separate from each other causelessly, but also unchurch each other, and endeavour to cut off each other from the church universal, by denying each other to be true churches of Christ. It is a more grievous schism to withdraw from a true church as no church, than as a corrupt church;

24; 1 Sam. ii. 30; Matt. xxiii. 11; Luke xxii. 26; Matt. xx. 23; Luke xx. 30; Matt. xix. 30; xx. 16.

* The true placing the bonds of unity importeth exceedingly. Which will be done if the points fundamental, and of substance in religion, were truly discerned and distinguished from points not merely of faith, but of opinion, order, or good intention. This is a thing that may seem to many a matter trivial, and done already; but if it were done less partially it would be embraced more generally. L. Bacon, Essay iii.

* Gal. iii. 20; iv. 5, 6; Eph. iv. 5; 1 Cor. xii. 12, 13; 1 Pet. i. 16; Eph. iv. 11-13; ii. 20, 21, 19; 1 John iii. 11, 14, 23; Psal. cxxii. 2; 1 Pet. ii. 1, 2; John iii. 6; Heb. x. 25; 1 Cor. x. 16, 17; Rom. xii. 1, Eph. ii. 10, 11.
† 1 John ii. 12-14; Heb. v. 11-13; Matt. xvii. 2; xiii. 31; Rom. xiv. 1, 2, 21; xv. 1; 1 Cor. viii. 7, 10, 12; ix. 22; Acts xx. 35; Luke i. 6; Phil. ii. 15; Gal. ii. 9, 11, 13, 14; 1 Thess. v. 4; 1 Cor. iii. 1, 4, 5; Eph. iv. 11, 12, 13; Rom. xiv. xv.; Col. ii. 18, 22; Phil. ii. 20, 21; 1 Cor. xii. 22,

that is, to cut off a church from Christ, and the church catholic, than to abstain from communion with it as a scandalous or offending church.

7. It is yet, *ceteris paribus*, a higher degree of schism to divide yourselves (a person or a church) from the universal church without just cause, though you separate from it but *secundum quid*, in some accidental respect where unity is needful (for where unity is not required, there disunion is no sin): yet such a person that is separate but *secundum quid*, from something accidental, or integral, but not essential to the catholic church, is still a catholic christian, though he sin.

8. But as for the highest degree of all, viz. to separate from the universal church *simpliciter*, or in some essential respect, this is done by nothing but by heresy or apostasy. However the papists make men believe that schismatics that are neither heretics nor apostates, do separate themselves wholly or simply from the catholic church, this is a mere figment of their brains. For he that separateth not from the church in anything essential to it, doth not truly and simply separate from the church, but *secundum quid*, from something separable from the church. But what-

A heretic and apostate what.

ever is essential to the church is necessary to salvation; and he that separateth from it upon the account of his denying any thing necessary to salvation, is a heretic or apostate: that is, if he do it, as denying some one (or more) essential point of faith or religion, while he pretendeth to hold all the rest, he is a heretic: if he deny the whole christian faith, he is a flat apostate: and these are more than to be schismatics.

The word heresy also is variously taken by ecclesiastic writers. Austin will have heresy to be an inveterate schism: Jerom maketh it to be some perverse opinion: some call every schism which gathereth a separated party from the rest, by the name of heresy; some call it a heresy if there be a perilous error though without any schism; some call it a heresy only when schism is made, and a party separated upon the account of some perilous error. Some say this error must be damnable, that is, in the essentials of religion; and some say, it is enough if it be but dangerous. Among all these, the commonest sense of a heretic is, one that obstinately erreth in some essential point, and divideth from the communion of other christians upon that account. And so Pareus and many protestants take heresy for the species, and schism for the genus. All schism is not heresy; but all heresy, say they, is schism. Remember that all this is but a controversy *de nomine*, and therefore of small moment.

Who are true schismatics.

By this that I have said you may perceive who they be that are guilty of church divisions: As, 1. The sparks of it are kindled, when proud and self-conceited persons are brain-sick in the fond estimation of their own opinions, and heart-sick by a feverish zeal for the propagating of them. Ignorant souls think that every change of their opinions is made by such an accession of heavenly light, that if they should not bestir them to make all of the same mind, they should be betrayers of the truth, and do the world unspeakable wrong. When they measure and censure men as they receive or reject their peculiar discoveries or conceits, schism is in the egg.

2. The fire is blown up, when men are desirous to have a party follow them and cry them up, and thereupon are busy in persuading others to be of their mind, and do speak "perverse things to draw away disciples after them," Acts xx. 30; and when they would be counted the masters of a party.

3. The flames break forth, when by this means the same church, or divers churches, do fall into several parties burning in zeal against each other, abating charity, censuring and condemning one another, backbiting and reviling each other, through envy and strife; when they look strangely at one another, as being on several sides, as if they were not children of the same Father, nor members of the same body; or as if Christ were divided, one being of Paul, and another of Apollos, and another of Cephas, and every one of a faction, letting out their thoughts in jealousies and evil surmises of each other; perverting the words and actions of each to an ugly sense, and snatching occasions to represent one another as fools or odious to the hearers, as if you should plainly say, I pray you hate or despise these people whom I hate and despise. This is the core of the plague-sore; it is schism in the bud.

4. When people in the same church do gather into private meetings, not under the guidance of their pastors, to edify one another in holy exercises in love and peace, but in opposition to their lawful pastors, or to one another, to propagate their singular opinions, and increase their parties, and speak against those that are not on their side; schism is then ready to bring forth and multiply, and the swarm is ready to come forth and be gone.

5. When these people actually depart, and renounce or forsake the communion of the church, and cast off their faithful pastors, and draw into a separated body by themselves, and choose them pastors and call themselves a church, and all without any just, sufficient cause: when thus churches are gathered out of churches, before the old ones are dissolved, or they have any warrant to depart; when thus pastor is set up against pastor, church against church, and altar against altar; this is schism ripe and fruitful; the swarm is gone, and hived in another place.

6. If now the neighbour churches, by their pastors in their synods, shall in compassion seek to reclaim these stragglers, and they justify their unjust separation, and condemn the counsel of the churches and ministers of Christ; this is a confirmed, obstinate schism.

7. If they shall also judge that church to be no church from which they separated, and so cut off a part of the body of Christ by an unrighteous censure, and condemn the innocent, and usurp authority over their guides; this is disobedience and uncharitableness with schism.

8. If they shall also condemn and unchurch all the other churches that are not of their mind and way, and renounce communion with them all, and so condemn unjustly a great part of the body of Christ on earth, this is to add fury and rebellion to an uncharitable schism. And if to cover their sin, they shall unjustly charge these churches which they reject, with heresy or wickedness, they do but multiply their crimes by such extenuations.

9. If the opinion that all this ado is made for, be a damning error, against some essential point of the true religion, then it is heresy as well as schism.

10. If this separation from the church be made in defence of an ungodly life, against the discipline of the church; if a wicked sort of men shall withdraw from the church to avoid the disgrace of confession or excommunication; and shall first cast off the church, lest the church should proceed to cast out them; and so they separate that they may have none to govern and trouble them but themselves; this is a profane, rebellious schism. This is the common course of schism when it groweth towards the height.

^a James iii. 13-17.

11. Besides all these, there is yet a more pernicious way of schism, which the church or court of Rome is guilty of: they make new articles of faith, and new points of religion, and a new worship—of God, shall I say, or of bread as if it were a god? And all these they put into a law, and impose them on all the other churches; yea, they put them into an oath, and require men to swear that without any doubting they believe them to be true: they pretend to have authority for all this, as Rome is the mistress of all other churches. They set up a new universal head, as an essential part of the catholic church, and so found or feign a new kind of catholic church: and he that will not obey them in all this, they renounce communion with him; and to hide this horrid, notorious schism, they call all schismatics hat are not thus subjected to them.

12. And to advance their schism to the height, as far as arrogance can aspire, they not only refuse communion with those from whom they separate, but condemn them as no pastors, no churches, no christians, that are not subject to them in this their usurpation; and they, that are but about the third or fourth part (at most) of the christian world, do condemn the body of Christ to hell (even all the rest) because they are not subjects of the pope.

Besides all this criminal, odious schism, of imposers or separators, there is a degree of schism or unjust division, which may be the infirmity of a good and peaceable person. As if a humble, tender christian should mistakingly think it unlawful to do some action, that is imposed upon all that will hold communion with that particular church (such as Paul speaketh of Rom. xiv. if they had been imposed); and if he, suspecting his own understanding, do use all means to know the truth, and yet still continueth in his mistake; if this christian do forbear all reviling of his superiors, and censuring those that differ from him, and drawing others to his opinion, but yet dare not join with the church in that which he taketh to be a sin, this is a sinful sort of withdrawing, because it is upon mistake; but yet it is but a pardonable infirmity, consistent with integrity and the favour of God.

What separation is a duty.

IV. In these cases following separation is our duty and not a sin.

1. The church's separation from the unbelieving world is a necessary duty: for what is a church, but a society dedicated or sanctified to God, by separation from the rest of the world? 2 Cor. vi. 17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The church is a holy people, and therefore a separated people.¹

2. If a church apostatize and forsake the faith, or if they turn notoriously heretical, denying openly any one essential article of the faith, and this not only by an undiscerned consequence, but directly in express terms or sense, it is our duty to deny to hold communion with such apostates or heretics; for it is their separating from Christ that is the sinful separation, and maketh it necessary to us to separate from them. But this is no excuse to any church or person, that shall falsely accuse any other church or person of heresy, (because of some forced or disowned consequences of his doctrine,) and then separate from them when they have thus injured them by their calumnies or censures.

3. We are not bound to own that as a church which maketh not a visible profession of faith and

holiness; that is, if the pastors and a sufficient number of the flock make not this profession. For as the pastor and flock are the constituent parts of the church, politically considered, so profession of faith and holiness is the essential qualification of the members. If either pastors or people want this profession, it is no political church; but if the people profess true religion, and have no pastors, it is a community of believers, or a church unorganized, and as such to be acknowledged.

4. If any shall unlawfully constitute a new political church form, by making new constitutive officers to be its visible head, which Christ never appointed, we are not to hold communion with the church in its devised form or polity; though we may hold communion with the members of it considered as christians and members of the universal church. Mark well, that I do not say that every new devised officer disoblige us from such communion, but such as I describe; which I shall fuller open.

Quest. May not men place new officers in the church; and new forms of government which God never instituted? Or is there any form and officers of divine institution?

Whether any form of church government be of divine appointment; and whether man may appoint any other?

Ans. Though I answered this before, I shall here briefly answer it again. 1. There are some sorts of officers that are essential to the polity, or church form, and some that are only needful to the well-being of it, and some that are only accidental. 2. There is a church form of God's own institution, and there is a superadded human polity, or form. There are two sorts of churches, or church forms, of God's own institution. The first is the universal church considered politically as headed by Jesus Christ: this is so of divine appointment, as that it is an article of our creed. Here if any man devise and superinduce another head of the universal church, which God never appointed, though he pretend to hold his sovereignty from Christ and under him, it is treason against the sovereignty of Christ, as setting up a universal government or sovereign in his church without his authority and consent. Thus the pope is the usurping head of a rebellion against Christ, and in that sense by protestants called antichrist; and he is guilty of the rebellion that subscribeth to or owneth his usurpation, or sweareth to him as his governor, though he promise to obey him but *in licitis et honestis*: because it is not lawful or honest to consent to a usurper's government. If a usurper should traitorously, without the king's consent, proclaim himself vice-king of Ireland or Scotland, and falsely say that he hath the king's authority, when the king disclaimeth him, he that should voluntarily swear obedience to him in things lawful and honest, doth voluntarily own his usurpation and treason. And it is not the lawfulness and honesty of the matter which will warrant us to own the usurpation of the commander.² And secondly, there is another subordinate church form of Christ's institution; that is, particular churches consisting of pastors and people conjoined for personal communion in God's worship. These are to the universal church, as particular corporations are to a kingdom, even such parts of it as have a distinct subordinate polity of their own: it is no city or corporation, if they have not their mayors, bailiffs, or other chief officers, subject to the king, as governors of the people under him: and it is no particular church, in a political sense, but only a community, if they have not their pastors to be under Christ, their spiritual conductors

¹ 1 Pet. ii. 5, 7, 9. Leg. Grotium de Imp. p. 230, 231.

² Leg. Grotium de Imp. p. 223, 226.

in the matters of salvation; as there is no school which is not constituted of teacher and scholars. That particular organized political churches are of Christ's institution, (by his Spirit in the apostles,) is undeniable. Acts xiv. 23, "They ordained them elders in every church." Tit. i. 5, "Ordain elders in every city, as I commanded thee." Acts xx. 17, "He sent to Ephesus and called the elders of the church." Ver. 28, "Take heed to yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God." So 1 Thess. v. 12, 13; Heb. xiii. 7, 17, 24, &c. 1 Cor. vii. 23, "If the whole church be come together into one place," &c. Thus far it is no question but church forms and government is of divine appointment; and man can no more alter this, or set up such other, without God's consent, than a subject can alter or make corporations without the king's consent. 2. But besides these two sorts of divine institution, there are other allowable associations which some call churches. God hath required these particular churches to hold such communion as they are capable of, for promoting the common ends of christianity; and prudence is left to determine of the times, and places, and manner of their pastors' assemblies, councils, and correspondencies according to God's general rules. If any will call these councils, or the associations engaged for special correspondencies, by the name of churches, I will not trouble any with a strife about the name. In this case, so far as men have power to make that association or combination which they call a church, so also if they make officers suited to its ends, not encroaching upon the churches or officers of Christ's own institution, I am none of those that will contend against them; nor will this allow us to deny communion with them. And in those churches which Christ himself hath instituted, there are officers that make but for the integrity, and not for the political essence of the church: as deacons, and all pastors or presbyters more than one. For it is not essential to it to have any deacons, or many pastors. As to this sort of officers, Christ hath appointed them, and it is not in man's power to alter his institution, nor to set up any such like in co-ordination with these: but yet if they should do so, as long as the true essentials of the church remain, I am not to deny communion with that church, so I own not this corruption. 4. But there are also circumstantial employments about God's worship, so officers to do those employments, which men may lawfully institute: as clerks, churchwardens, doorkeepers, ringers, &c. It is not the adding of these that is any sin. By this time you may see plainly both how far churches, officers, and church government is *jure divino*, and how far man may or may not add or alter, and what I meant in my proposition, viz. That if men introduce a new universal head to the church catholic, or a new head to particular churches, instead of that of Christ's institution, this is, *in sensu politico*, to make new species of churches, and destroy those that Christ hath instituted (for the *pars gubernans* and *pars gubernata* are the essential constituents of a church). And with such a church, as such, in specie, I must have no communion (which is our case with the papal church); though with the material parts of that church, as members of Christ, I may hold communion still.

5. If particular members are guilty of obstinate impenitency in true heresy, or ungodliness, or any scandalous crime, the church may and must remove

such from her communion; for it is the communion of saints. And the offender is the cause of this separation.

6. If a whole church be guilty of some notorious, scandalous sin, and refuse with obstinacy to repent and reform, when admonished by neighbour churches, or if that church do thus defend such a sin in any of her members, so as openly to own it; other churches may refuse communion with her, till she repent and be reformed. Or if they see cause to hold communion with her in other respects, yet in this they must have none.¹

7. If any church will admit none to her personal communion, but those that will take some false oath, or subscribe any untruth, or tell a lie, though that church do think it to be true, (as the Trent oath which their priests all swear,) it is not lawful to do any such unlawful thing to obtain communion with that church: and he that refuseth in this case to commit this sin, is no way guilty of the separation, but is commendable for being true to God.² And though the case may be sad to be deprived of the liberty of public worship, and the benefits of public communion with that church, yet sin is worse, and obedience is better than sacrifice.³ God will not be served with sin, nor accept the sacrifice of a disobedient fool, Eccles. v. 1, 2. Nor must we lie to glorify him, nor do evil that good may come by it: just is the damnation of such servers of God, Rom. i. 7, 8. All public worship is rather to be omitted, than any one sin committed to enjoy it (though neither should be done where it is possible to do better). It is not so unwise to think to feed a man with poisons, as to think to serve God acceptably by sin.

8. If any one church would ambitiously usurp a governing power over others, (as Rome doth over the world,) it is no unwarrantable separation to refuse the government of that usurping church. We may hold communion with them as christians, and yet refuse to be their subjects. And therefore it is a proud and ignorant complaint of the church of Rome, that the protestants separate from them as to communion, because they will not take them for their governors.

9. If any by violence will banish or cast out the true bishops or pastors of the church, and set up usurpers in their stead, (as in the Arians' persecution it was commonly done,) it is no culpable separation, but laudable, and a duty, for the people to own their relation to their true pastors, and deny communion with the usurpers: as the people of the eastern churches did commonly refuse communion with the intruding bishops, even to the death, telling the civil rulers, that they had bishops of their own, to whom they would adhere.

10. If a true church will obstinately deny her members the use of any one ordinance of God, as preaching or reading Scripture, or prayer, or praise, or discipline, while it retaineth all the rest, though we may not separate from this church as no church, (which yet in the case of total rejection of prayer or praise, is very questionable at least,) yet if we have opportunity, we must remove our local communion to a more edifying church, that useth all the public ordinances of God: unless the public good forbid, or some great impediment or contrary duty be our excuse.

11. If a true church will not cast out any impenitent, notorious, scandalous sinner, though I am not

¹ But not denying her to be a church, unless she cast off some essential part; but so disowning her as in 2 Thess. iii.

² Where any church retaining the purity of doctrine doth require the owning of and conforming to any unlawful or

suspected practice, men may lawfully deny conformity to and communion with that church in such things, without incurring the guilt of schism. Mr. Stillingfleet. Iren. p. 117.

³ 1 Sam. xv. 22; Prov. xv. 8.

to separate from the church, yet I am bound to avoid private familiarity with such a person, that he may be ashamed, and that I partake not of his sin.*

12. As the church hath diversity of members, some more holy, and some less, and some of whose sincerity we have small hope, some that are more honourable, and some less, some that walk blamelessly, and some that work iniquity; so ministers and private members are bound to difference between them accordingly, and to honour and love some far above others, whom yet we may not excommunicate; and this is no sinful separation.†

13. If the church that I live and communicate with, do hold any tolerable error, I may differ therein from the church, without a culpable separation. Union with the church may be continued with all the diversities before mentioned, *direct. iii.*

14. In case of persecution in one church or city, when the servants of Christ do fly to another, (having no special reason to forbid it,) this is no sinful separation, *Matt. x. 23.*

15. If the public service of the church require a minister or private christian to remove to another church, if it be done deliberately and upon good advice, it is no sinful separation.

16. If a lawful prince or magistrate command us to remove our habitation, or command a minister from one church to another, when it is not notoriously to the detriment of the common interest of religion, it is no sinful separation to obey the magistrate.

17. If a poor christian that hath a due and tender care of his salvation, do find that under one minister his soul declineth and groweth dead, and under another that is more sound, and clear, and lively, he is much edified to a holy and heavenly frame and life, and if hereupon, preferring his salvation before all things, he remove to that church and minister where he is most edified, without unchurching the other by his censures, this is no sinful separation, but a preferring the one thing needful before all.

18. If one part of the church have leisure, opportunity, cause, and earnest desires to meet oftener for the edifying of their souls, and redeeming their time, than the poorer, labouring, or careless and less zealous part will meet, in any fit place, under the oversight and conduct of their pastors, and not in opposition to the more public, full assemblies, as they did, *Acts xii. 12*, to pray for Peter at the house of Mary, "where many were gathered together praying;" and *Acts x. 1*, &c. this is no sinful separation.

19. If a man's own outward affairs require him to remove his habitation from one city or country to another, and there be no greater matter to prohibit it, he may lawfully remove his local communion from the church that he before lived with, to that which resideth in the place he goeth to. For with distant churches and christians I can have none but mental communion, or by distant means (as writing, messengers, &c.); it is only with present christians that I can have local, personal communion.

20. It is possible in some cases that a man may live long without local, personal communion with any christians or church at all, and yet not be guilty of sinful separation. As the king's ambassador or agent in a land of infidels, or some traveller, merchants, factors, or such as go to convert the infidels, or those that are banished or imprisoned. In all these twenty cases, some kind of separation may be lawful.

21. One more I may add, which is, when the temples are so small, and the congregations so great,

that there is no room to hear and join in the public worship; or when the church is so excessively great, as to be incapable of the proper ends of the society; in this case to divide or withdraw, is no sinful separation. When one hive will not hold the bees, the swarm must seek themselves another, without the injury of the rest.

By all this you may perceive, that sinful separation is first in a censorious, uncharitable mind, condemning churches, ministers, and worship causelessly, as unfit for them to have communion with. And secondly, it is in the personal separation which is made in pursuance of this censure: but not in any local removal that is made on other lawful grounds.

Direct. IV. Understand and consider well the reasons why Christ so frequently and earnestly presseth concord on his church, and why he so vehemently forbiddeth divisions. Observe how much the Scripture speaketh to this purpose, and upon what weighty reasons. Here are four things distinctly to be represented to your serious consideration. 1. How many, plain, and urgent are the texts that speak for unity, and condemn division. 2. The great benefits of concord. 3. And the mischiefs of discord and divisions in the church. 4. And the aggravations of the sin.

I. A true christian, that hateth fornication, drunkenness, lying, perjury, because they are forbidden in the word of God, will hate divisions also when he well observeth how frequently and vehemently they are forbidden, and concord highly commended and commanded. *John xvii. 21—23*, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Here you see, that the unity of the saints must be a special means to convince the infidel world of the truth of christianity, and to prove God's special love to his church, and also to accomplish their own perfection. *1 Cor. i. 10*, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (or schisms) among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared to me of you, my brethren,—that there are contentions among you." *1 Cor. iii. 3*, "For ye are yet carnal: for whereas there is among you envying, (zeal,) and strife, and divisions, (or parties, or factions,) are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" *Phil. ii. 1—4*, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, of one accord, of one mind. Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem others better than themselves." *Rom. xvi. 17, 18*, "Now I beseech you, brethren, mark them which cause divisions (or parties) and offences, (or scandals,) contrary to the doctrine which ye have learned, and avoid them." Abundance more such texts may be recited.‡

II. The great benefits of the concord of christians are these following. The benefits of concord.

1. It is necessary to the very

* *2 John x. 11*; *2 Tim. iii. 5*; *Rom. xvi. 17*; *1 Cor. v. 11*.

† *Matt. xiii. 41, 30*; *Jer. xv. 19*; *1 Cor. xii. 23, 24*.

‡ See *Rom. xiv. throughout*; *Rom. xv. 12, 5—7*; *Eph.*

life of the church and its several members, that they be all one body. As their union with Christ the head and principle of their life is principally necessary, so unity among themselves is secondarily necessary, for the conveyance and reception of that life which floweth to all from Christ. For though the head be the fountain of life, yet the nerves and other parts must convey that life unto the members; and if any member be cut off or separated from the body, it is separated also from the head, and perisheth. Mark well those words of the apostle, Eph. iv. 3—16, "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ: that—speaking the truth in love, we may grow up into him in all things, which is the Head, even Christ; from whom the whole body fitly joined together, and compacted by every joint of supply, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." See here how the church's unity is necessary to its life and increase, and to the due nutrition of all the parts.

2. The unity of the church, and the concord of believers, is necessary to its strength and safety; for Christ also strengtheneth as well as quickeneth them by suitable means. Woe to him that is alone! but in the army of the Lord of hosts we may safely march on, when stragglers are caught up or killed by the weakest enemy. A threefold cord is not easily broken. Enemies both spiritual and corporal are deterred from assaulting the church or any of its members, while they see us walk in our military unity and order. In this posture every man is a blessing and defence unto his neighbour. As every soldier hath the benefit of all the conduct, wisdom, and valour of the whole army, while he keepeth in his place; so every weak christian hath the use and benefit of all the learning, the wisdom, and gifts of the church, while he keepeth his station, and walketh orderly in the church. The hand, the eye, the ear, the foot, and every member of the body, is as ready to help or serve the whole, and every other particular member, as itself; but if it be cut off, it is neither helpful, nor to be helped. Oh what mercy is it for every christian, that is unable to help himself, to have the help of all the church of God! their directions, their exhortations, their love, their prayer, their liberality and compassion, according to their several abilities and opportunities! as infants and sick persons have the help of all the rest of the family that are in health.

3. Unity and concord, as they proceed from love, so they greatly cherish and increase love; even as the laying of the wood or coals together is necessary

to the making of the fire, which the separating of them will put out.* Holy concord cherisheth holy converse and communion; and holy communion powerfully kindleth holy love. When the servants of Christ do see in each other the lustre of his graces, and hear from each other the heavenly language which floweth from a divine and heavenly mind, this potentially kindleth their affections to each other, and maketh them close with those as the sons of God, in whom they find so much of God; yea, it causeth them to love God himself in others, with a reverent, admiring, and transcendent love, when others, at the best, can love them but as men. Concord is the womb and soil of love, although it be first its progeny. In quietness and peace the voice of peace is most regarded.

4. Unity and concord is the church's beauty: it maketh us amiable even to the eye of nature, and venerable and terrible even to the eye of malice. A concord in sin is no more honour, than it is for conquered men to go together in multitudes to prison or captivity; or for beasts to go by droves unto the slaughter. But to see the churches of Christ with one heart and soul acknowledging their Maker and Redeemer, and singing his praise as with one voice, and living together in love and concord, as those that have one principle, one rule, one nature, one work, one interest, and hope, and end, this is the truly beauteous symmetry, and delectable harmony. Psal. cxxxiii. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descendeth upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." The translators well put this as the contents of this psalm, "The benefit of the communion of saints."

5. The concord of believers doth greatly conduce to the successes of the ministry, and propagation of the gospel, and the conviction of unbelievers, and the conversion and salvation of ungodly souls. When Christ prayeth for the unity of his disciples, he redoubled this argument from the effect or end, "that the world may believe that thou hast sent me;" and "that the world may know that thou hast sent me, and hast loved them," &c. John xvii. 21, 23. Would this make the world believe that Christ was sent of God? Yes, undoubtedly if all christians were reduced to a holy concord, it would do more to win the heathen world, than all other means can do without it. It is the divisions and the wickedness of professed christians, that maketh christianity so contemned by the Mahometans, and other infidels of the world; and it is the holy concord of christians that would convince and draw them home to Christ. Love, and peace, and concord are such virtues, as all the world is forced to applaud, notwithstanding nature's enmity to good. When the first christian church "were all with one accord in one place, and continued daily with one accord in the temple, and breaking bread from house to house partook of food with gladness and singleness of heart," and when "the multitude of believers were of one heart and of one soul, Acts ii. 1; 46; iv. 32, then did God send upon

* Peace containeth infinite blessings: it strengtheneth faith: it kindleth charity. The outward peace of the church distilleth into peace of conscience: and it turneth the writing and reading of controversies into treatises of mortification and devotion. Against procuring unity by sanguinary persecutions, see Lord Bacon, Essay iii. Surely there is no better way to stop the rising of new sects and schisms, than to reform abuses, to compound the smaller differences,

to proceed mildly, and not with sanguinary persecutions, and rather to take off the principal authors by winning and advancing them, than to enrage them by violence and bitterness. Lord Bacon in his Essay lviii. *Ira hominis non implet justitiam Dei.* And it was a notable observation of a wise father, that those which held and persued pressure of consciences, were commonly interested therein themselves for their own ends. Id. Essay iii. p. 19.

them the Holy Ghost, and then were three thousand converted at a sermon, Acts ii. 41; and with "great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all," Acts iv. 33.

How our concord would promote the conversion of infidels.

Our concord in religion hath all these advantages for the converting of unbelievers and ungodly men.

1. It is a sign that there is a constraining evidence of truth in that gospel which doth convince so many; a concurrent satisfaction and yielding to the truth, is a powerful testimony for it. 2. They see then that religion is not a matter of worldly policy and design, when so many men of contrary interests do embrace it. 3. And they see it is not the fruit of melancholy constitutions, when so many men of various temperaments entertain it. 4. They may see that the gospel hath power to conquer that self-love and self-interest which is the most potent thing in vitiated nature: otherwise it could never make so many unite in God as their common interest and end. 5. They may see that the gospel and Spirit of Christ are stronger than the devil and all the allurements of the flesh and world, when they can make so many agree in the renouncing of all earthly vanities, for the hopes of everlasting life. 6. They will see that the design and doctrine of christianity are good and excellent, beseeching God, and desirable to man; when they see that they produce so good effects, as the love, and unity, and concord of mankind. 7. And it is an exceeding great and powerful help to the conversion of the world in this respect, because it is a thing so conspicuous in their sight, and so intelligible to them, and so approved by them. They are little wrought on by the doctrine of Christ alone, because it is visible or audible but to few, and understood by fewer, and containeth many things which nature doth distaste; but the holy concord of believers is a thing that they are more able to discern and judge of, and do more generally approve. The holy concord of christians must be the conversion of the unbelieving world, if God have so great a mercy for the world; which is a consideration that should not only deter us from divisions, but make us zealously study and labour with all our interest and might, for the healing of the lamentable divisions among christians, if we have the hearts of christians, and any sense of the interest of Christ.

6. The concord of christians doth greatly conduce to the ease and peace of particular believers. The very exercise of love to one another doth sweeten all our lives and duties; we sail towards heaven in a pleasant calm, with wind and tide, when we live in love and peace together. How easy doth it make the work of godliness! How light a burden doth religion seem, when we are all as of one heart and soul!

7. Lastly, consider whether this be not the likeliest state to heaven, and therefore have not in it the most of christian excellency and perfection? In heaven there is no discord, but a perfect consort of glorified spirits, harmoniously loving and praising their Creator. And if heaven be desirable, holy concord on earth is next desirable.

III. On the contrary, consider well of the mischiefs of divisions.

The mischiefs of division.

1. It is the killing of the church, (as much as lieth in the dividers,) or the wounding it at least. Christ's body is one, and it is sensible; and therefore dividing it tendeth directly to the destroy-

ing it, and at least will cause its smart and pain. To reform the church by dividing it, is no wiser than to cut out the liver, or spleen, or gall, to cleanse them from the filth that doth obstruct them, and hinder them in their office; you may indeed thus cleanse them, but it will be a mortal cure. As he that should divide the kingdom into two kingdoms dissolveth the old kingdom, or part of it at least, to erect two new ones; so he that would divide the catholic church into two, must thereby destroy it, if he could succeed; or destroy that part which divideth itself from the rest. Can a member live that is cut off from the body, or a branch that is separated from the tree?

Quest. O but, say the Romanists, why then do you cut off yourselves from us? the division is made by you, and we are the church, and you are dead till you return to us. How will you know which part is the church, when a division is once made?

Ans. Are you the church? Are you the only christians in the world? Whether papists or protestants are schismatics.

The church is, all christians united in Christ their Head. You traitorously set up a new usurping head; and proclaim yourselves to be the whole church, and condemn all that are not subjects to your new head: we keep our station, and disclaim his usurpation, and deny subjection to you, and tell you that as you are the subjects of the pope, you are none of the church of Christ at all; from this treasonable conspiracy we withdraw ourselves; but as you are the subjects of Christ we never divided from you, nor denied you our communion.* Let reason judge now who are the dividers. And is it not easy to know which is the church in the division? It is all those that are still united unto Christ: if you or we be divided from Christ and from christians that are his body, we are then none of the church; but if we are not divided from Christ, we are of the church still: if part of a tree (though the far greater part) be cut off or separated from the rest, it is that part (how small soever) that still groweth with the root that is the living tree. The Indian fig tree, and some other trees, have branches that take root when they touch the ground: if now you ask me whether the branches springing from the second root, are members of the first tree, I answer, 1. The rest that have no new root are more undoubtedly members of it. 2. If any branches are separated from the first tree, and grow upon the new root alone, the case is out of doubt. 3. But if yet they are by continuation joined to both, that root which they receive their nutriment most from, is it which they most belong to. Suppose a tyrant counterfeit a commission from the king to be viceroy in Ireland, and proclaim all them to be traitors that receive him not; the king disclaimeth him. the wisest subjects renounce him, and the rest obey him but so as to profess they do it because they believe him to be commissioned by the king. Let the question be now, who are the dividers in Ireland? and who are the king's truest subjects? and what head it is that denominateth the kingdom? and who are the traitors? This is your case.

2. Divisions are the deformities of the church. Cut off a nose, or pluck out an eye, or dismember either a man or a picture, and see whether you have not deformed it. Ask any compassionate christian, ask any insulting enemy, whether our divisions be not our deformity and shame, the lamentation of friends, and the scorn of enemies?

ing of another: and sure the conjugal bond is faster than that of a pastor and his flock: may not a man then change his pastor when his soul is in apparent hazard?

* Concil. Tolet. 4. c. 16. 28. q. 1. Ca. Judæi qui—allow separation from a Jewish husband, if after admonition he will not be a christian: and so doth Acosta and his Concil. Limens. 1. 6. c. 21, and other Jesuits, and allow the marry-

3. The church's divisions are not our own dishonour alone, but the injurious dishonour of Christ, and religion, and the gospel. The world thinketh that Christ is an impotent king, that cannot keep his kingdom at unity in itself, when he hath himself told us, that "every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand," Matt. xii. 25. They think the gospel tendeth to division, and is a doctrine of dissension, when they see divisions and dissensions procured by it; they impute all the faults of the subjects to the King, and think that Christ was confused in his legislation, and knew not what to teach or command, because men are confounded in their opinions or practices, and know not what to think or do. If men misunderstand the law of Christ, and one saith, This is the sense, and another saith, That is the sense, they are ready to think that Christ spake nonsense, or understood not himself, because the ignorant understand him not: who is there that converseth with the ungodly of the world, that heareth not by their reproach and scorns how much God and religion are dishonoured by the divisions of religious people?

4. And thus also our divisions do lamentably hinder the progress of the gospel, and the conversion and salvation of the ungodly world: they think they have small encouragement to be of your religion, while your divisions seem to tell them, that you know not what religion to be of yourselves. Whatever Satan or wicked men would say against religion to discourage the ungodly from it, the same will exasperated persons in these divisions say against each other's way; and when every one of you condemneth another, how should the consciences of the ungodly persuade them to accept salvation in any of those ways, which you thus condemn? Doubtless the divisions of the christian world have done more to hinder the conversion of infidels, and keep the heathen and Mahometan world in their damnable ignorance and delusions, than all our power is able to undo; and have produced such desolations of the church of Christ, and such a plentiful harvest and kingdom for the devil, as every tender christian heart is bound to lament with tears of bitterness. If it must be that such offences shall come, yet woe to those by whom they come!

5. Divisions lay open the churches of Christ, not only to the scorn, but to the malice, will, and fury of their enemies. A kingdom or house divided cannot stand, Matt. xii. 25. Where hath the church been destroyed, or religion rooted out, in any nation of the earth, but divisions had a principal hand in the effect? Oh what desolations have they made among the flocks of Christ! As Seneca and others opened their veins and bled to death, when Nero or such other tyrants did send them their commands to die; even so have many churches done by their divisions, to the gratifying of Satan, the enemy of souls.

6. Divisions among christians do greatly hinder the edification of the members of the church; while they are possessed with envyings and distaste of one another, they lose all the benefit of each other's gifts, and of that holy communion which they should have with one another.¹ And they are possessed with that zeal and wisdom, which James calleth earthly, sensual, and devilish, which corrupteth all their affections, and turneth their food to the nourishment of their disease, and maketh their very worshipping of God to become the increase of their sin. Where divisions and contentions are, the members that

should grow up in humility, meekness, self-denial, holiness, and love, do grow in pride, and perverse disputings, and passionate strivings, and envious wranglings; the Spirit of God departeth from them, and an evil spirit of malice and vexation taketh place; though, in their passion, they know not what spirit they are of: whereas if they be of one mind, and live in peace, the God of love and peace will be with them. What lamentable instances of this calamity have we in many of the sectaries of this present time; especially in the people called quakers, that while they pretend to the greatest austerities, do grow up to such a measure of sour pride, and uncharitable contempt of others, and especially of all superiors, and hellish railing against the holiest ministers and people, as we have scarce known or ever read of.

7. These divisions fill the church with sin, even with sins of a most odious nature. They introduce a swarm of errors, while it becomes the mode for every one to have a doctrine of his own, and to have something to say in religion which may make him notable. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them," Acts xx. 30. They cherish pride, and malice, and belying others, (the three great sins of the devil,) as naturally as dead flesh breedeth worms; they destroy impartial, christian love, as naturally as bleeding doth consume our vital heat and moisture. What wickedness is it that they will not cherish? In a word, the Scripture telleth us that "where envying and strife is, there is confusion, and every evil work." (And The Greek word is *scal*.) is not this a lamentable way of reformation of some imaginary or lesser evils?)

8. These divisions are the grief of honest spectators, and cause the sorrows of those that are guilty of them. They make all their duties uneasy to them, and turn their religion into a bitter, unpleasant, wrangling toil; like oxen in the yoke that strive against each other, when they should draw in order and equality. What a grievous life is it to husband and wife, or any in the family, if they live in discord? So is it to the members of the church. When once men take the kingdom of God to consist of meats, or drinks, or ceremonies, which consisteth in righteousness, and peace, and joy in the Holy Ghost, and turn to strive about unifying questions, they turn from all the sweetness of religion."

9. Sects and divisions lead directly to apostasy from the faith. Nothing is more in the design of Satan, than to confound men so with variety of religions, that they may think there is no certainty in any; that so both the ignorant spectators may think all religion is but fancy and deceit, and the contenders themselves wheel about from sect to sect, till they come to the point where they first set out, and to be at last deliberately of no religion, who at first were of none for want of deliberation. And it is no small success that Satan hath had by this temptation.

10. The divisions of christians do oft proceed to shake states and kingdoms, having a lamentable influence upon the civil peace; and this stirreth up princes' jealousies against them, and to the use of those severities, which the suffering party takes for persecution; yea, and Turks, and all princes that are enemies to reformation and holiness, do justify themselves in their cruellest persecutions, when they see the divisions of christians, and the troubles of states that have followed thereupon. If christians, and protestants in special, did live in that unity, peace, and order as their Lord and Ruler requireth

¹ Eph. iv. 16; 1 Tim. i. 4; Rom. xv. 19; Acts ix. 31.

² Rom. xiv. 17; 1 Tim. i. 4.

them to do, the consciences of persecutors would even worry and torment them, and make their lives a hell on earth, for their cruelty against so excellent a sort of men; but now when they see them all in confusions, and see the troubles that follow hereupon, and hear them reviling one another, they think they may destroy them as the troublers of the earth, and their consciences scarce accuse them for it.

IV. It is necessary also for your true understanding the malignity of this sin, that you take notice of the aggravations of it, especially as to us. 1. It is a sin against so many, and clear, and vehement words of the Holy Ghost, (which I have partly before recited,) that it is therefore utterly without excuse: whoredoms, and treasons, and perjury are not oftener forbidden in the gospel than this.

2. It is contrary to the design of Christ in our redemption; which was to reconcile us all to God, and unite and centre us all in him: "To gather together in one the children of God that are scattered abroad," John xi. 52. "To gather together in one all things in Christ," Eph. i. 10. "To make in himself of twain one new man, so making peace," Eph. ii. 15. And shall we join with Satan the divider and destroyer, against Christ the reconciler, in the very design of his redemption?

3. It is contrary to the design of the Spirit of grace, and contrary to the very nature of christianity itself. "By one Spirit we are all baptized into one body—and have all been made to drink into one Spirit," 1 Cor. xii. 13. "As there is one body and one Spirit, so it is our charge to keep the unity of the Spirit in the bond of peace," Eph. iv. 3, 4. The new nature of christians doth consist in love, and desireth the communion of saints as such; and therefore the command of this special love is called the new commandment, John xvii. 21; xiii. 34; xv. 12, 17. And they are said to be taught of God to love one another, 1 Thess. iv. 9. As self-preservation is the chief principle in the natural body, which causeth it to abhor the wounding or amputation of its members, and to avoid division as destruction, except when a gangrened member must be cut off, for the saving of the body; so it is also with the mystical body of Christ. He is senseless and graceless that abhorreth not church wounds.

4. These divisions are sins against the nearest bonds of our high relations to each other: "We are brethren, and should there be any strife among us?" Gen. xiii. 8. "We are all the children of God by faith in Christ Jesus," Gal. iii. 26. We are the fellow-members of the body of Christ; and should we tear his body, and separate his members, and cut his flesh, and break his bones? Eph. v. 23, 30. "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ," 1 Cor. xii. 12. "As we have many members in one body—so we being many are one body in Christ; and every one members one of another," Rom. xii. 4, 5. He that woundeth or dismembereth your own bodies, shall scarce be taken for your friend; and are you Christ's friends, when you dismember or wound his body? Is it lovely to see the children or servants in your family together by the ears? Are civil wars for the safety of a kingdom? Or doth that tend to the honour of the children of God, which is the shame of common men? Or is that the safety of his kingdom, which is the ruin of all others? "We are all fellow-citizens with the saints, and of the household of God,"

Eph. ii. 19. "We are God's building," 1 Cor. iii. 9. "Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are," 1 Cor. iii. 16, 17. Will he destroy the defilers, and will he love the dividers and destroyers? If it be so great a sin to go to law unnecessarily with our brethren, or to wrong them, 1 Cor. vi. 8, what is it to disown them, and cast them off? And if they that salute and love only their brethren, and not also their enemies, are not the children of God, Matt. v. 47, what are they that separate from and condemn even their brethren?

5. Church dividers either would divide Christ himself between them, or else would rob him of a great part of his inheritance: and neither of these is a little sin. If you make several bodies, you would have several heads; and is Christ divided? saith the apostle, 1 Cor. i. 13. Will you make him a sect-master? He will be your common head as christians; but he will be no head of your sects and parties. (I will not name them.) Or would you tear out of the hands of Christ any part of his possessions? Will he cut them off, because you cut them off? Will he separate them from himself, because you separate from them, or separate them from you? Will he give them a bill of divorce, whenever you are pleased to lay any odious accusation against them? Who shall condemn them, when it is he that justifieth them? Who shall separate them from the love of God? Can your censure or separation do it, when neither life, nor death, nor any creature can do it? Rom. viii. 33, &c. Hath he not told you, that "he will give them eternal life, and they shall never perish, neither shall any pluck them out of his hand?" John x. 28. Will he lose his jewels, because you cast them away as dirt? He suffered more for souls than you, and better knoweth the worth of souls! And do you think that he will forget so dear a purchase? or take it well that you rob him of that which he hath bought so dearly? Will you give the members and inheritance of Christ to the devil, and say, They are Satan's, and none of Christ's? "Who art thou that judgest another man's servant?"

6. Church dividers are guilty of self-ignorance, and pride, and great unthankfulness against that God that beareth with so much in them, who so censoriously cast off their brethren. Wert thou ever humbled for thy sin? Dost thou know who thou art, and what thou carriest about thee, and how much thou offendest God thyself? If thou do, surely thou wilt judge tenderly of thy brethren, as knowing what a tender hand thou needest, and what mercy thou hast found from God. Can he cruelly judge his brethren to hell upon his petty differences, who is sensible how the gracious hand of his Redeemer did so lately snatch him from the brink of hell? Can he be forward to condemn his brethren, that hath been so lately and mercifully saved himself?

7. Church dividers are the most successful servants of the devil, being enemies to Christ in his family and livery. They gratify Satan, and all the enemies of the church, and do the very work that he would have them do, more effectually than open enemies could do it. As mutineers in an army may do more to destroy it, than the power of the enemy.

8. It is a sin that contradicteth all God's ordinances and means of grace; which are purposely to procure and maintain the unity of his church. The word and baptism is to gather them into one body,

quid vero ad unitatem tendit, sympathiam habet; et quanti magis ad unitatem accedit, tanto pariori sympathia augetur. Paul Scaliger, Epist. Cath. lib. iii. p. 176.

* Rom. viii. 16; ix. 26; 1 John v. 2.

† Quicquid ad multitudinem vergit, antipathiam continet; et quanto magis multitudo augetur, tanto et antipathia: quic-

and the Lord's supper to signify and maintain their concord, as being one bread, and one body, 1 Cor. x. 17. And all the communion of the church is to express and to maintain this concord. The use of the ministry is much to this end, to be the bonds and joints of this unity of believers, Eph. iv. 13, 14, 16. All these are contemned and frustrated by dividers.

9. Church division is a sin (especially to us) against as great and lamentable experiences as almost any sin can be. About sixteen hundred years the church hath smarted by it. In many countries where the gospel prospered, and churches flourished, division hath turned all into desolation, and delivered them up to the curse of Mahometanism and infidelity. The contentions between Constantinople and Rome, the eastern and the western churches, have shaken the christian interest upon earth, and delivered up much of the christian world to tyranny and blindness, and given advantage to the papacy to captivate and corrupt much of the rest, by pretending itself to be the centre of unity. Oh what glorious churches, where the learned writers of those ages once lived, are now extinct, and the places turned to the worship of the devil and a deceiver, through the ambition and contentions of the bishops, that should have been the bonds of their unity and peace! But doth England need to look back into history, or look abroad in foreign lands, for instances of the sad effects of discord? Is there any one, good or bad, in this age, that hath spent his days in such a sleep, as not to know what divisions have done, when they have made such ruins in church and state, and kindled such consuming flames, and raised so many sects and parties, and filled so many hearts with uncharitable rancour, and so many mouths with slanders and revilings, and turned so many prayers into sin, by poisoning them with pride and factious oppositions, and hath let out streams of blood and fury over all the land? He that maketh light of the divisions of christians in these kingdoms, or loveth not those that speak against them, doth show himself to be so impenitent in them, as to be one of those terrible effects of them, that should be a pillar of salt to warn after-ages to take heed.

10. Yea, this is a heinous aggravation of this sin, that commonly it is justified, and not repented of, by those that do commit it. When a drunkard or a whoremonger will confess his sin, a church divider will stand to it and defend it; and woe to them that call evil good, and good evil! Impenitency is a terrible aggravation of sin.

11. And it is yet the more heinous, in that it is commonly fathered upon God. If a drunkard or whoremonger should say, God commandeth me to do it, and I serve God by it, would you not think this a horrid aggravation? When did you ever know a sect or party, how contrary soever among themselves, but they all pretended God's authority, and entitled him to their sin, and called it his service, and censured others as ungodly, or less godly, that would not do as bad as they? St. James is put to confute them that thought this wisdom was from above, and so did glory in their sin, and lie against the truth, when their wisdom was from beneath, and no better than earthly, sensual, and devilish. For the "wisdom from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy," &c. James iii. 17.

12. Church divisions are unlike to our heavenly state, and in some regard worse than the kingdom of the devil, for he would not destroy it by dividing it against itself, Matt. xii. 26. Oh what a blessed harmony of united holy souls, will there be in the heavenly Jerusalem, where we hope to dwell for

ever! There will be no discords, envyings, sidings, or contentings, one being of this party, and another of that; but in the unity of perfect love, that world of spirits with joyful praise will magnify their Creator. And is a snarling envy or jarring discord the likely way to such an end? Is the church of Christ a Babel of confusion? Should they be divided, party against party, here, that must be one in perfect love for ever? Shall they here be condemning each other, as none of the children of the Most High, who there must live in sweetest concord? If there be shame in heaven, you will be ashamed to meet those in the delights of glory, and see them entertained by the Lord of love, whom you reviled and cast out of the church or your communion, causelessly, on earth.

Remember now that schism, and making parties and divisions in the church, is not so small a sin as many take it for: it is the accounting it a duty, and a part of holiness, which is the greatest cause that it prospereth in the world; and it will never be reformed till men have right apprehensions of the evil of it. Why is it that sober people are so far and free from the sins of swearing, drunkenness, fornication, and lasciviousness, but because these sins are under so odious a character, as helpeth them easily to perceive the evil of them. And till church divisions be rightly apprehended, as whoredom, and swearing, and drunkenness are, they will never be well cured. Imprint therefore on your minds the true character of them, which I have here laid down, and look abroad upon the effects, and then you will fear this confounding sin, as much as a consuming plague.

The two great causes that keep divisions from being hated as they ought, are, 1. A charitable respect to the good that is in church dividers, carrying us to overlook the evil of the sin; judging of it by the persons that commit it, and thinking that nothing should seem odious that is theirs, because many of them are in other respects of blameless, pious conversations. And indeed every christian must so prudently reprehend the mistakes and faults of pious men, as not to asperse the piety which is conjunct; and therefore not to make their persons odious, but to give the person all his just commendations for his piety, while we oppose and aggravate his sin; because Christ himself so distinguisheth between the good and the evil, and the person and the sin, and loveth his own for their good while he hateth their evil; and so must we; and because it is the grand design of Satan, by the faults of the godly to make their persons hated first, and their piety next, and so to banish religion from the world; and every friend of Christ must show himself an enemy to this design of Satan. But yet the sin must be disowned and opposed, while the person is loved according to his worth. Christ will give no thanks for such love to his children, as cherisheth their church-destroying sins. There is no greater enemy to sin than Christ, though there be no greater friend to souls. Godliness was never intended to be a fortress for iniquity; or a battery for the devil to mount his cannons on against the church; nor for a blind to cover the powder-mines of hell. Satan never opposeth truth, and godliness, and unity so dangerously, as when he can make religious men his instruments. Remember therefore that all men are vanity, and God's interest and honour must not be sacrificed to theirs, nor the Most Holy be abused, in reverence to the holiest of sinful men.

The other great hinderance of our due apprehen-

• Eph. xiv. 13—16.

sion of the sinfulness of divisions, is our too deep sense of our sufferings by superiors, and our looking so much at the evil of persecutions, as not to look at the danger of the contrary extreme. Thus under the papacy, the people of Germany at Luther's reformation were so deeply sensible of the papal cruelties, that they thought by how many ways soever men fled from such bloody persecutors, they were very excusable. And while men were all taken up in decrying the Roman idolatry, corruptions, and cruelties, they never feared the danger of their own divisions till they smarted by them. And this was once the case of many good people here in England, who so much hated the wickedness of the profane and the haters of godliness, that they had no apprehensions of the evil of divisions among themselves: and because so many profane ones were wont to call sober, godly people, schismatics and factious, therefore the very names began with many to grow into credit, as if they had been of good signification, and there had been really no such sin as schism and faction to be feared: till God permitted this sin to break in upon us with such fury, as had almost turned us into a Babel, and a desolation. And I am persuaded God did purposely permit it, to teach his people more sensibly to know the evil of that sin by the effects, which they would not know by other means: and to let them see when they had reviled and ruined each other, that there is that in themselves which they should be more afraid of, than of any enemy without.

Direct. V. Own not any cause which is an enemy to love; and pretend neither truth, nor holiness, nor unity, nor order, nor any thing against it.^a The spirit of love is that one vital spirit which doth animate all the saints. The increase of love is the powerful balsam that healeth all the church's wounds; though loveless, lifeless physicians think that all these wounds must be healed by the sword. And indeed the weapon-salve is now become the proper cure. It is the sword that must be medicated, that the wounds made by it may be healed. The decays of love are the church's dissolution; which first causeth scissures and separations, and in process crumbleth us all to dust: and therefore the pastors of the church are the fittest instruments for the cure, who are the messengers of love, and whose government is paternal, and hurteth not the body; but is only a government of love, and exercised by all the means of love. All christians in the world confess that love is the very life and perfection of all grace, and the end of all our other duties, and that which maketh us like to God; and that if love dwelleth in us, God dwelleth in us; and that it will be the everlasting grace, and the work of heaven, and the happiness of souls; and that it is the excellent way, and the character of saints, and the new commandment. And all this being so, it is most certain that no way is the way of God, which is not the way of love; and therefore what specious pretences soever they may have, and one may cry up truth, and another holiness, and another order, and another unity itself, to justify their envyings, hatred, cruelties, it is most certain that all such pretences are satanical deceits.^b And if they bite and devour one another,

they are not like the sheep of Christ, but shall be devoured one of another, Gal. v. 15. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law," Rom. xiii. 10. When papists that show their love to men's souls by racking their bodies, and frying them in the fire, can make them apprehensive of the excellency of that kind of love, they may use it to the healing of the church. In the mean time as their religion is, such is their concord, while all those are called members of their union, and professors of their religion, who must be burnt to ashes if they say the contrary. They that give God an image and carcass of religion, are thus content with the image and carcass of a church for the exercise of it. And if there were nothing else but this to detect the sinfulness of the sect of quakers, and many more, it is enough to satisfy any sober man, that it cannot be the way of God. God is not the author of that spirit and way which tends to wrath, emulation, hatred, railing, and the extinction of christian love, to all save their own sect and party. Remember, as you love your souls, that you shun all ways that are destructive to universal christian love.

Direct. VI. Make nothing necessary to the unity of the church, or the communion of christians, which God hath not made necessary, or directed you to make so.^c By this one folly, the papists are become the most notorious schismatics on earth; even by making new articles of faith, and new parts of worship, and imposing them on all christians, to be sworn, subscribed, professed, or practised, so as that no man shall be accounted a catholic, or have communion with them, (or with the universal church, if they could hinder it,) that will not follow them in all their novelties. They that would subscribe to all the Scriptures, and to all the ancient creeds of the church, and would do any thing that Christ and his apostles have enjoined, and go every step of that way to heaven that Peter and Paul went, as far as they are able, yet if they will go no further, and believe no more, (yea, if they will not go against some of this,) must be condemned, cast out, and called schismatics by these notorious schismatics. If he hold to Christ the universal Head of the church, and will not be subject or sworn to the pope, the usurping head, he shall be taken as cut off from Christ. And there is no certainty among these men what measure of faith, and worship, and obedience to them, shall be judged necessary to constitute a church member: for as that which served in the apostles' days, and the following ages, will not serve now, nor the subscribing to all the other pretended councils until then will not serve without subscribing to the creed or council of Trent; so nobody can tell, what new faith, or worship, or test of christianity, the next council (if the world see any more) may require: and how many thousand that are Trent catholics now, may be judged heretics or schismatics then, if they will not shut their eyes, and follow them any whither, and change their religion as oft as the papal interest requireth a change. Of this Chillingworth, Hales, and Dr. H. More have spoken plainly.^d If the pope had imposed but one lie to be subscribed, or one sin to be done, and said "All na-

^a Phil. i. 9; 1 Thess. iv. 9; Col. ii. 2; 1 Thess. iii. 12; Phil. ii. 12; Lev. xviii. 9; 1 Pet. i. 22; 1 Thess. v. 3; Rom. xii. 9, 10; 2 Tim. i. 7; Heb. x. 24; 1 Cor. xii. 31; Gal. v. 6, 13.

^b 1 John iv. 7, 8; John xiii. 35; James iii. 15; 1 John iv. 16; Gal. v. 19-22; 2 Cor. xiii. 11; 1 Tim. vi. 11; Gal. v. 14; 1 Cor. xiii; Eph. iv. 2, 15, 16; Col. i. 4.

^c See Mr. Stillingfleet, *Iren.* p. 119, 120. Bilson for christian subjection, p. 525.

^d Dr. H. More saith, *Myst. Redempt.* p. 495. l. 10. c. 2. There is scarce any church in christendom at this day that

doth not obtrude, not only falsehood, but such falsehoods that will appear to any free spirit pure contradictions and impossibilities; and that with the same gravity, authority, and importunity, that they do the holy oracles of God. Now the consequences of this must needs be sad; For what knowing and conscientious man, but will be driven off, if he cannot assert the truth, without open asserting of a gross lie? Id. p. 526. And as for opinions, though some may be better than other some, yet none should exclude from the fullest enjoyments of either private or public rights; supposing there be no venom of the persecutive spirit mingled with them; but

tions and persons that do not this, are no christians, or shall have no communion with the church," the man that refuseth that imposed lie or sin, is guiltless of the schism, and doth but obey God, and save his soul; and the usurper that imposeth them, will be found the heinous schismatic before God, and the cause of all those divisions of the church. And so if any private sectary shall feign an opinion or practice of his own to be necessary to salvation or church communion, and shall refuse communion with those that are not of his mind and way, it is he, and not they, that is the cause of the uncharitable separation.

Direct. VII. Pray against the usurpations or intrusions of impious, carnal, ambitious, covetous pastors into the churches of Christ.^a For one wicked man in the place of a pastor, may do more to the increase of a schism or faction, than many private men can do. And carnal men have carnal minds and carnal interests, which are both unreconcilable to the spiritual, holy mind and interest; for the "carnal mind is enmity against God, and is not subject to his law, nor can be," Rom. viii. 7. "And they that are in the flesh cannot please God," ver. 8. And you may easily conceive what work will be made in the ship, when an enemy of the owner hath subtly possessed himself of the pilot's place! He will charge all that are faithful as mutineers, because they resist him when he would carry all away. And if an enemy of Christ shall get to be governor of one of his regiments or garrisons, all that are not traitors shall be called traitors, and cashiered, that they hinder not the treason which he intendeth. And "as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now: but what saith the Scripture? Cast out the bondwoman and her son," &c. Gal. iv. 29, 30. It is not the sacred office of the ministry, nor the profession of the same religion, that will cure the enmity of a carnal heart, against both holiness and the holy seed. The whole business of the world from age to age is but the management of that war, proclaimed at sin's first entrance into the world, between the seed of the woman and the serpent, Gen. iii. 15; and none of the serpent's seed are more cruel or more successful, than those of them that creep into the armies of Christ; and especially that get the conduct of his regiments.^f Neither brotherhood nor unity of professed religion, would hold the hands of malignant Cain from murdering his brother Abel. The same religion, and father, and family reconciled not scoffing Ishmael to

every one that professeth the faith of Christ, and believeth the Scriptures in the historical sense, &c. See Hales of Schism, p. 8.

^a In ecclesiis plus certaminum gignunt verba hominum quam Dei; magisque pugnatur fere de Apolline, Petro, et Paulo, quam de Christo: retine divina: relinque humana. Bucholcer.

^f Poets nunquam perturbarent respublicas: oratores non raro. Bucholtz.

^s Acosta, l. vi. c. 23. p. 579. Nothing so much hurteth this church as a rabble of hirelings and self-seekers: for what can natural men, that scarce have the Spirit, do in the cause of God? A few in number that are excellent in virtue, will more promote the work of God.—But they that come hither being humble, and lovers of souls, taking Christ for their pattern, and bearing in their bodies his cross and death, shall most certainly find heavenly treasures, and inestimable delights. But when will this be? When men cease to be men, and to savour the things of men; and to seek and gaze after the things of men. With men this is utterly impossible; but with God all things are possible: Because this is hard in the eyes of this people, shall it therefore be hard in my eyes, saith the Lord? Zech. viii. 6. pag. 580. I may say to some ministers that cry out of the schismatical disobedience of the people, as Acosta doth to those that cried out of the Indians' dulness and wickedness, It is long of the teachers. Deal with them in all possible love and tenderness, away with covetousness,

Isaac, or profane Beau to his brother Jacob. The family of Christ, and an apostle's office, did not keep Judas from being a traitor to his Lord. If carnal men invade the ministry, they take the way of ease, and honour, and worldly wealth, and strive for dominion, and who shall be the greatest, and care not how great their power and jurisdiction are, nor how little their profitable work is; and their endeavour is to fit all matters of worship and discipline to their ambitious, covetous ends; and the spiritual worshipper shall be the object of their hate: and is it any wonder if the churches of Christ be torn by schism, and betrayed to profaneness, where there are such unhappy guides?^g

Direct. VIII. In a special manner, take heed of pride; suspect it and subdue it in yourselves, and do what you can to bring it into disgrace with others.^h "Only by pride cometh contention," Prov. xiii. 10. I never yet saw one schism made, in which pride conjunct with ignorance was not the cause: nor ever did I know one person forward in a schism, (to my remembrance,) but pride was discernibly his disease. I do not here intend (as the papists) to charge all with schism or pride, that renounce not their understandings, and choose not to give up themselves to a bestial subjection to usurpers or their pastors: he that thinks it enough that his teacher hath reason and be a man, instead of himself, and so thinketh it enough that his teacher be a christian and religious; must be also content that his teacher alone be saved: (but then he must not be the teacher of such a damning way:) but by pride I mean a plain overvaluing of his own understanding, and conceits and reasonings, quite above all the evidences of their worth, and an undervaluing and contempt of the judgments and reasonings of far wiser men, that had evidence enough to have evinced his folly and error to a sober and impartial man. Undoubtedly it is the pride of priests and people, that hath so lamentably in all ages torn the church. He that readeth the histories of schisms and church confusions, and marketh the effects which this age hath showed, will no more doubt whether pride were the cause, than whether it was the wind that blew down trees and houses, when he seeth them one way overturned by multitudes, where the tempest came with greatest force. Therefore a bishop must be "no novice, lest being lifted up with pride (*ἵνα μὴ ὑψηλῶς*) he fall into the condemnation of the devil," 1 Tim. iii. 6. And if such stars fall from heaven, no wonder if they bring many down headlong with them. Humble souls

lordliness, and cruelty; give them the example of an upright life, open to them the way of truth, and teach them according to their capacity, and diligently hold on in this way, whoever thou art that art a minister of the gospel, and (saith he) as ever I hope to enjoy thee, O Lord Jesu Christ, I am persuaded the harvest will be plentiful and joyful. Lib. iv. p. 433, et passim. But (saith he) we quickly cease our labours, and must presently have hasty and plenteous fruit. But the kingdom of God is not such: verily, it is not such, but, as Christ hath told us, like seed cast into the earth, which groweth up by degrees we know not how, p. 433, 434. Jerom's case is many another's: Concivit odia perditorum: oderunt eum hæretici, quia eos impugnare non desinuit: oderunt clerici, quia vitam eorum insectatur et crimina. Sed plane cum boni omnes admirantur et diligunt. Posthumianus in Sulp. Severi Dialog. 1. And Dial. 2. Martinus in medio cuncta et conversatione populorum, inter clericos dissidentes, inter episcopos sævientes, cum fere quotidianis scandalis hinc atque inde premeretur, inexpugnabili tamen adversus omnia virtute fundatus stetit.—Nec tamen huic crimini miscere populares, soli illum clerici, soli nesciunt sacerdotes, nec immerito: nosse illum invidi noluerunt: quia si virtutes illius nosset, suorum vitia cognovissent.

^h How the Jesuits have hereby distracted the church, read Mariana, et Archiepisc. Pragensis Censur, de Bull. Jesuit. et Dan. Hospital. ad Reges, &c. Aug. Ardinghelli Paradoxa Jesuitica. Galindus, Giraldus, &c. Arcana Jesuit.

well most at home, and think themselves unworthy of the communion of their brethren, and are most quarrelsome against their own corruptions. "They do nothing in strife and vain-glory, but in lowliness of mind each one esteemeth other better than themselves," Phil. ii. 2, 3; and "judge not lest they be judged," Matt. vi. 1. And is it likely such should be dividers of the church? But proud men must either be great and domineer, and as Diotrefes, John 9, 10, love to have the pre-eminence, and cast the brethren out of the church, and prate against their faithfulest pastors with malicious words; or else must be noted for their supposed excellencies, and set up themselves, and speak perverse things, to draw away disciples after them, Acts xx. 30; and think the brethren unworthy of their communion, and esteem all others below themselves; and, as the church of Rome, confound communion and subjection, and think none fit for their communion that obey them not, or comply not with their opinion and will. There is no hope of concord where pride hath power to prevail.

Direct. IX. Take heed of singularity, and narrowness of mind, and unacquaintedness with the former and present state of the church and world. Men that are bred up in a corner, and never read nor heard of the common condition of the church or world, are easily misled into schism, through ignorance of those matters of fact that would preserve them. Abundance of this sort of honest people that I have known, have known so little beyond the town or country where they lived, that they have thought they were very catholic in their communion, because they had one or two congregations, and divided not among themselves. But for the avoiding of schism, 1. Look (with pity) on the unbelieving world, and consider that christians of all sorts are but a sixth part of the whole earth. And then, 2. Consider of this sixth part how small a part the reformed churches are. And if you be willing to leave Christ any church at all, perhaps you will be loth to separate yet into a narrower party, which is no more to all the world, than one of your cottages is to the whole kingdom. And is this all the kingdom on earth that you will ascribe to Christ? Is the King of the church, the King only of your little party? Though his flock be but a little flock, make it not next to none; as if he came into the world on so low a design as the gathering of your sect only. The less his flock is, the more sinful it is to rob him of it, and make it lesser than it is. It is a little flock, if it contained all the christians, protestants, Greeks, Armenians, Abassines, and papists on the earth. Be singular and separate from the unbelieving world, and spare not; and be singular in holiness from profane and nominal hypocritical christians; but affect not to be singular in opinion or practice, or separated in communion, from the universal church, or generality of sound believers: or if you forsake some common error, yet hold still the common love and communion with all the faithful, according to your opportunities. 3. And it will be very useful when you are tempted to separate from any church for the defectiveness of its manner of worship, to inquire how God is worshipped in all the churches on earth, and then consider, whether if you lived among them you would forsake communion with them all, for such defects (while you are not forced to justify or approve them). 4. And it is very useful to read church history, and to understand what heresies have been in times past, and what havoc schisms have caused among christians: for if this much had

been known by well meaning persons in our days, we should not have seen those same opinions applauded as new light, which were long ago exploded as old heresies: nor should we have seen many honest people, taking that same course to reform the church now, and advance the gospel, which in so many ages and nations hath heretofore destroyed the church, and cast out the gospel. A narrow soul, that taketh all Christ's interest in the world, to lie in a few of their separated meetings, and shutteth up all the church in a nutshell, must needs be guilty of the foulest schisms. It is a catholic spirit and catholic principles, loving a christian as a christian, abhorring the very names of sects and parties as the church's wounds, that must make a catholic indeed.

Direct. X. Understand well the true difference between the visible church and the world, lest you should think that you are bound to separate as much from a corrupted church as from the world. It is not true faith, but the profession of true faith, that maketh a man fit to be acknowledged a member of the visible church. If this profession be unsound, and accompanied with a vicious life, it is the sin and misery of such a hypocrite, but it doth not presently put him as far unrelated to you, as if he were an infidel without the church! If you ask what advantage have such unsound church members? I answer with the apostle, Rom. iii. 1, 2, "Much every way, chiefly because unto them are committed the oracles of God." Chap. ix. 4, "To them pertaineth the adoption and the glory and covenants, and the giving of the law, and the service of God, and the promises." Till the church find cause to cast them out, they have the external privileges of its communion. It hath made abundance to incur the guilt of sinful separation to misunderstand those texts of Scripture that call christians to separate from heathens, infidels, and idolaters: as 2 Cor. vi. 17, "Wherefore come out from among them, and be ye separate, saith the Lord," &c. The text speaketh only of separating from the world who are infidels and idolaters, and no members of the church; and ignorant people ordinarily expound it, as if it were meant of separating from the church because of the ungodly that are members of it: but that God that knew why he called his people to separate from the world, doth never call them to separate from the church universal, nor from any particular church by a mental separation so as to unchurch them. We read of many loathsome corruptions in the churches of Corinth, Galatia, Laodicea, &c.; but yet no command to separate from them. So many abuse Rev. xviii. 4, "Come out of her, my people;" as if God commanded them to come out of a true church because of its corruptions or imperfections, because he calleth them out of Babylon! It is true, you must partake with no church in their sins, but you may partake with any church in their holy profession and worship, so far as you can do it without partaking with them in their sins.

Direct. XI. Understand what it is that maketh you partakers of the sins of a church, or any member of it, lest you think you are bound to separate from them in good, as well as in evil. Many fly from the public assemblies, lest they partake of the sins of those that are there present. Certainly nothing but consent (direct or indirect) can make their faults to become yours. And therefore nothing which signifieth not some such consent, should be on that account avoided. 1. If you by word, or subscription, or furtherance, own any man's sin, you directly consent to it. 2. If you neglect any duty which lieth same thing, and accepteth both. L. Verul. Essay iii. p. 15.

¹ That God above that knoweth the heart, doth discern that frail men in some of their contradictions intend the

upon you for the cure of his sin, you indirectly consent; for you consent that he shall rather continue in his sin, than you will do your part to help him out of it. Consider therefore how far you are bound to reprove any sin, or to use any other means for the reformation of it, whether it be in the pastor or the people; and if you neglect any such means, your way is to reform your own neglect, and do your duty, and not to separate from the church, before you have done your duty to reform it. But if you have done all that is your part, then the sin is none of yours, though you remain there present.

Whether presence be not a consent to sin. It is a turbulent fancy and disquieting error of some people, to think that their presence in the assembly, and continuance with the church, doth make them guilty of the personal faults of those they join with: if so, who would ever join with any assembly in the world? *Quest.* But what if they be gross and scandalous sinners that are members of the church? *Ans.* If you be wanting in your duty to reform it, it is your sin; but if bare presence made their sins to be ours, it would also make all the sins of the assembly ours; but no word of God doth intimate any such thing. Paul never told the churches of Galatia and Corinth so, that had so many defiled members. *Quest.* But what if they are sins committed in the open assembly, even by the minister himself in his praying, preaching, and other administrations? and what if all this be imposed on him by a law, and so I am certain beforehand that I must join with that which is unwarrantable in God's worship? *Ans.* The next direction containeth those distinctions that are necessary to the answer of this.

Direct. XII. Distinguish carefully, 1. Between a minister's personal faults and his ministerial faults. 2. Between his tolerable weaknesses and his intolerable insufficiencies. 3. And between the work of the minister and of the congregation. And then you will see your doubt resolved in these following propositions.

1. A minister's personal faults (as swearing, lying, drunkenness, &c.) may damn himself, and must be matter of lamentation to the church, and they must do their best to reform them, or to get a better pastor by any lawful means.^k But in case they cannot, his sin is none of theirs, nor doth it make his administration null or ineffectual; nor will it allow you to separate from the worship which he administereth. Though many of the priests were wicked men, the godly Jews were not thereby disobliged from God's public worship, or sacrifices which were to be offered by their hands. Otherwise how sad a case were the church in, that must answer for the sins which they never committed, nor could reform. But no Scripture chargeth this upon them.

2. It is not all ministerial faults that will allow you to separate from or disown a minister; but only those that prove him or his ministration utterly intolerable.^l Such are, 1. An utter insufficiency in knowledge or utterance for the necessary parts of the ministerial work: as if he be not able to teach the necessary points of the christian religion, nor to administer the sacraments and other parts of public worship. 2. If he set himself to oppose the very ends of his ministry, and preach down godliness, or

^k Saith Cleanthes (in Laert.) The Peripateticks are like letters that sound well, but hear not themselves.

^l Yet I excuse not impiety or insufficiency in ministers. It was one of Solon's laws, Qui nequitia ac flagitiis insignis est, tribunali, publicisque suggestis arcendus est. And Gildas saith to the ungodly pastors of Britain, Apparet ergo eum qui vos sacerdotes sciens ex corde dicit, non esse eximium christianum.—Quomodo vos aliquid solvetis, ut sit solutum in cælis, a cælo ob scelera adempti? et immanium peccatorum

any part of it that is of necessity to salvation: for then he doth the devil's work, in seeking the damnation of souls, and so maketh himself the devil's minister, and is not the minister of Christ: for the end is essential to the relation. Herein I include a preacher of heresy that doth preach up any damning error, and preach down any necessary saving truth; that is, that preacheth such error as subverteth either faith or godliness, and doth more harm in the church than good. 3. If he so deprave God's public worship as to destroy the substance of it, and make it unacceptable, and offer up a public false worship to God, which he disowneth in the very matter of it. As if he put up blasphemy for praise and prayer, or commit idolatry, or set up new sacraments, and guide the people thus in public worship. As the papist priests do that adore bread with divine worship, and pray to the dead, and offer real sacrifices for them, &c.: such worship is not to be joined in. 4. Or if they impose any actual sin upon the people: as in their responds to speak any falsehood, or to adore the bread, or the like: these faults discharge us from being present with such pastors at such worship. But besides these there are many ministerial faults which warrant not our separation. As, 1. The internal vices of the pastor's mind though manifested in their ministration: as some tolerable errors of judgment, or envy and pettish opposition to others. "Some indeed preach Christ of envy and strife, and some of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love," &c. Phil. i. 15. Here is an odious vice in the public ministry, even an endeavour to increase the sufferings of the apostle; yet it was lawful to hear such preachers; though not to prefer them before better. Most sects among christians are possessed with a tang of envy and uncharitableness against dissenters, which useth to break forth in their preaching and praying: and yet it is lawful to join with such. 2. It is not unlawful to join with a minister that hath many defects and infirmities in his ministration or manner of worship: as if he preach with some ignorance, disorder, unfit expressions or gestures, unmeet repetitions; or if he do the like in prayer, or in the sacraments, putting something last that should be first, and leaving out something that should be said, or praying coldly and formally. These and such like are faults which we should do our best to reform; and we should not prefer such a ministry before a better; but it is lawful and a duty to join with such, when we have no better. For all men are imperfect, and therefore the manner of worship as performed by them will be imperfect. Imperfect men cannot be perfect in their ministrations: we must join with a defective and imperfect mode of worship, or join with none on earth: and we must perform such or none ourselves. Which of you dare say that in your private prayers, you have no disorder, vain repetitions, flatness, or defects? 3. It is not unlawful to join with a minister that hath some material error or untruth in his preaching or praying, so be it we be not called to approve it, or make it ours, and so it be not pernicious and destructive to the ends of his ministry. For all men have some error, and they that have them may be expected sometimes to vent them. And

funibus compediti? Qua ratione aliquid in terra ligabitur, quod supra mundum etiam ligetur, propter vosmet ipsos qui ita ligati iniquitatibus in hoc mundo tenemini, ut in celos nunquam ascendatis, sed in infansta tartari ergastula, non conversi in hac vita ad dominum, decidatis, Pol. ult. O inimici Dei, et non sacerdotes! O licitatores malorum, et non pontifices! Traditores, et non sanctorum apostolorum successores; impugnatores, et non Christi ministri.—p. 571. Impres. Basil.

it is not our presence that is any signification of our consent to their mistakes. If we run away from all that vent any untruth or mistake in public or private worship, we shall scarce know what church or person we may hold communion with: the reason of this followeth.

3. The sense of the church, and all its members, is to be judged of by their public professions, and not by such words of a minister which are his own, and never had their consent. I am by profession a christian, and the Scripture is the professed rule of my religion; and when I go to the assemblies, I profess to worship God according to that rule: I profess myself a hearer of a minister of the gospel, that is to preach the word of God, and that hath promised in his ordination, out of the holy Scriptures to instruct the people committed to his charge, and to teach nothing (as required of necessity to eternal salvation) but that which he shall be persuaded may be concluded and proved by the Scripture. This he professed when he was ordained, and I profess by my presence, only to hear such a preacher of the gospel, and worship God with him in those ordinances of worship, which God hath appointed. Now if this man shall drop in any mistake in preaching, or modify his prayers or administrations amiss, and do his part weakly and disorderly, the hearers are no way guilty of it by their presence. For if I must run away from God's public worship because of men's misperformance, 1. I should join with none on earth; for a small sin may no more be wilfully done or owned than a greater. 2. And then another man's weakness may disoblige me and discharge me from my duty. To order and word his prayers and preaching aright, is part of the minister's own work, and not the people's; and if he do it well, it is no commendation to me that am present, but to himself; and therefore if he do it amiss, it is no fault of mine or dispraise to me, but to himself. If the common-council of London, or the court of aldermen, agree to petition the king for the renewing of their charter, and commit the expressing of their request to their recorder, in their presence; if he petition for something else instead of that which he was intrusted with, and so betray them in the substance of his business, they are openly to contradict him and disown his treachery or mistake; but if he deliver the same petition which he undertook with stammering, disorder, defectiveness, and perhaps some mixture of untruths in his additional reasons and discourse, this is his failing in the personal performance of his duty, and no way imputable to them that sent him, and are present with him, though (in modesty) they are silent and speak not to disown it; for how can it be their fault that a man is wanting in his personal sufficiency and duty (unless it be that they choose not a better). And whether he speak *ex tempore* or more deliberately, in a written form or without, in words that other men taught him or wrote for him, or in words of his own devising, it altereth not their case.

Object. But if a man fail through weakness in his own performance, I know not of that beforehand; but if his faulty manner of praying be prescribed and imposed on him by a law, then I know it beforehand, and therefore am guilty of it.

Ans. To avoid confusion, fix upon that which you think is the thing sinful. 1. Either it is because the prayers are defective and faulty. 2. Or because they are imposed. 3. Or because you know the fault beforehand. But none of all these can prove

your joining with them sinful. 1. Not because they are faulty; for you may join with as faulty prayers, you confess, if not imposed. 2. Not because imposed, (1.) Because that is an extenuation, and not an aggravation: for it proveth the minister less voluntary of the two than those are that do it without any command, though the error of their own judgments (as most erroneous persons will). (2.) Because (though lawful things oft become unlawful when superiors forbid them, yet) no reason can be given why a lawful thing should become unlawful, because a lawful superior doth command it. Else superiors might take away all our christian liberty, and make all things unlawful to us by commanding them. You would take it for a wild conceit in your children or servants, if they say, when you bid them learn a catechism, or use a form of prayer, It was lawful to us till you commanded us to do it; but because you bid us do it, it is unlawful. If it be a duty to obey governors in all lawful things, then it is not a sin to obey them. 3. And it is not your knowing beforehand that maketh it unlawful: for, 1. I know in general beforehand, that all imperfect men will do imperfectly; and though I know not the particular, that maketh it never the lawfuller, if foreknowledge itself did make it unlawful. 2. If you know that e. g. an antinomian or some mistaken preacher would constantly drop some words for his error in prayer or preaching, that will not make it unlawful in your own judgment for you to join, if it be not a flat heresy. 3. It is another man's error or fault that you foreknow, and not your own; and therefore foreknowledge maketh it not your own. 4. God himself doth as an universal cause of nature concur with men in those acts which he foreknoweth they will sinfully do; and yet God is not to be judged either an author or approver of the sin because of such concurrence and foreknowledge: therefore our foreknowledge maketh us no approvers, or guilty of the failings of any in their sacred ministrations, unless there be some other guilt. If you say that it is no one of these that maketh it unlawful, but all together, you must give us a distinct argument to prove that the concurrence of these three will prove that unlawful, which cannot be proved so by any of them alone, for your affirmation must not serve the turn; and when we know your argument, I doubt not but it may be answered. One thing I still confess may make any defective worship to be unlawful to you; and that is, when you prefer it before better, and may (without a greater inconvenience) enjoy an abler ministry, and purer administration, but will not.

Object. But he that sitteth by in silence, in the posture as the rest of the congregation, seemeth to consent to all that is said and done: and we must avoid all appearance of evil.

Ans. The appearance of evil which is evil indeed, must be always avoided; but that appearance of evil which is indeed good, must not be avoided. We must not forsake our duty lest we seem to sin: that were but to prefer hypocrisy before sincerity, and to avoid appearances more than realities. The omission of a duty is a real sin; and that must not be done to avoid a seeming sin. And whom doth it appear so to? If it appear evil to the blind or prejudiced, it is their eyes that must be cured; but if it appear so to the wise, then it is like it is evil indeed: for a wise man should not judge that to be evil that is not. But I confess that in a case that is altogether indifferent, even the mistakes of the ignorant may oblige us to forbear: but the worship of God must

hoc quod est eligibilis. Bucholtz.

not be so forborene. It is an irrational fancy to think that you must be uncivil, by contradicting, or covering your heads, or doing something offensive to the congregation, when any thing is said or done which you disallow. Your presence signifieth your consent to all that you profess, even to worship God according to his word, and not to all the human imperfections that are there expressed.

Direct. XIII. Distinguish carefully between your personal private duties, and the duty of the pastor or church with which you must concur. And do not think, that if the church or pastor do not their duty, that you are bound to do it for them. To cast out an obstinate, impenitent sinner by sentence from the communion of the church, is the pastor's or church's duty, and not yours, unless in concurrence or subserviency to the church. Therefore if it be not done, inquire whether you did your duty towards it: if you did, the sin is none of yours; for it is not in your power to cast out all that are unworthy from the church. But private familiarity is in your power to refuse; and with such no not to eat.

Direct. XIV. Take the measure of your accidental duties more from the good or hurt of the church, or of many, than from the immediate good or hurt that cometh to yourself. You are not to take that for the station of your duty, which you feel to be most to the commodity of your souls; but that in which you may do God most service. If the service of God for the good of many, require you to stay with a weaker minister, and defective administrations, you will find in the end that this was not only the place of your duty, but also of your benefit: for your life is in God's hands, and all your comforts; and that is the best way to your peace and happiness, in which you are most pleasing unto God, and have his promise of most acceptance and grace. I know the least advantage to the soul must be preferred before all earthly riches; but not before the public good. Yea, that way will prove most advantageous to us, in which we exercise most obedience.

Direct. XV. Take heed of suffering prejudice and fancy to go for reason, and raise in your minds unjustifiable distastes of any way or mode of worship. It is wonderful to see what fancy and prejudice can do! Get once a hard opinion of a thing, and your judgments will make light of all that is said for it, and will see nothing that should reconcile you to it. Partiality will carry you away from equity and truth. Abundance of things appear now false and evil, to men that once imagine them to be so, which would seem harmless, if not laudable, if they were tried by a mind that is clear from prejudice.

Direct. XVI. Judge not of doctrines and worship by persons, but rather of persons by their doctrine and worship (together with their lives). The world is all prone to be carried by respect to persons. I confess where any thing is to be taken upon trust, we must rather trust the intelligent, experienced, honest, and credible, than the ignorant and incredible; but where the word of God must be our rule, it is perverse to judge of things by the persons that hold them or oppose them: sometimes a bad man may be in the right, and a good man in the wrong. Try the way of the worst men before you reject it (in disputable things). And try the opinions and way of the best and wisest before you venture to receive them.

Direct. XVII. Enslave not yourselves to any party of men, so as to be over-desirous to please them, nor over-fearful of their censure. Have a respect to all the rest of the world as well as them. Most men that once engage themselves in a party, do think their honour and interest is involved with them, and that they stand or fall with the favour of their party,

and therefore make them (before they are aware) the masters of their consciences.

Direct. XVIII. Regard more the judgment of aged, ripe, experienced men, that have seen the fruits of the various courses of professors of religion, than of the young, unripe, unexperienced, hot-headed sort. Zeal is of great use to execute the resolutions of a well-informed man: and the zeal of others is very useful to warm the hearts of such as do converse with them. But when it comes to matter of judgment once, to decide a case of difficulty, aged experience hath far the advantage; and in no cases more, than in those where peace and concord are concerned, where rash, hot-headed youth is very prone to precipitant courses, which must be afterwards repented of.

Direct. XIX. When fervent, self-conceited people would carry down all by censoriousness and passion, it is time for the pastors and the aged and ripper sort of christians openly to rebuke them, and appear against them, and stand their ground, and not to comply with the misguided sort to escape their censures. Nothing hath more caused schisms in the church (except the pride and ambition of the clergy) than that the ripper and more judicious sort of people, together with the ministers themselves, have been so loth to lie under the bitter censures of the unexperienced, younger, hotter sort; and to avoid such censures and keep in with them, they have followed those whom they should have led, and have been drawn quite beyond their own understandings. God hath made wisdom to be the guide of the church, and zeal to follow and diligently execute the commands of wisdom. Let ignorant, well meaning people censure you as bitterly as they please, yet keep your ground, and be not so proud or weak as to prefer their good esteem before their benefit, and before the pleasing of God. Sin not against your knowledge to escape the censure of the ignorant. If you do, God will make those men your scourges whom you so much overvalued: and they shall prove to their spiritual fathers as cockered children (like Absalom) do to their natural fathers, and perhaps be the breaking of your hearts. But if the pastors and the ripper, experienced christians will stand their ground, and stick together, and rebuke the exorbitancies of the censorious younger ones, they will maintain the credit of the gospel, and keep the truth, and the church's peace, and the hotspurs will in time either repent and be sober, or be shamed and disabled to do much hurt.

Direct. XX. Take heed how you let loose your zeal against the pastors of the church, lest you bring their persons and next their office into contempt, and so break the bonds of the church's unity and peace. There is no more hope of maintaining the church's unity and concord without the ministry, than of keeping the strength or unity of the members without the nerves. If these nerves be weak or labour of a convulsion or other disease, it is curing and strengthening them, and not the cutting them asunder, that must prove to the welfare and safety of the body. Meddle with the faults of the ministry only so far as tendeth to a cure, of them or of the church, but not to bring them into disgrace, and weaken their interest in the people, and disable them from doing good. Abhor that proud, rebellious spirit, that is prone to set up itself against the officers of Christ, and under pretence of greater wisdom or holiness, to bring their guides into contempt; and is picking quarrels with them behind their back, to make them a scorn or odious to the hearers. Indeed a minister of Satan that doth more harm in the church than good, must be so detected as may best disable him

from doing harm. But he that doth more good than hurt, must so be dissuaded from the hurt as not to be disabled from the good. "My brethren, be not many masters, (or teachers,) knowing that ye shall receive the greater condemnation," James iii. 1.

Direct. XXI. Look more with an eye of charity on what is good in others and their worship of God, than with an eye of malice to carp at what appeareth evil. Some men have such distempered eyes, that they can see almost nothing but faultiness in any thing of another party which they look at; envy and faction make them carp at every word and every gesture; and they make no conscience of aggravating every failing, and making idolatry of every mistake in worship, and making heresy or blasphemy of every mistake in judgment, and making apostasy of every fall; nay, perhaps the truth itself shall have no better a representation. As Dr. H. More well noteth, It would do much more good in the world, if all parties were forwarder to find out and commend what is good in the doctrine and worship of all that differ from them. This would win them to hearken to reforming advice, and would keep up the credit of the common truths and duties of religion in the world, when this envious snarling at all that others do, doth tend to bring the world to atheism, and banish all reverence of religion, together with christian charity, from the earth.

Direct. XXII. Keep not strange to those from whom you differ, but be acquainted with them, and placidly hear what they have to say for themselves: or else converse with them in christian love in all those duties in which you are agreed, and this (if you never talk of your differences) will do much to reconcile you in all the rest." It is the common way of division, uncharitableness, yea, and cruelty at last, to receive hard reports of those that differ from us behind their backs, and to believe and aggravate all, and proceed to detraction and contention at a distance, and in the dark, and never be familiarly acquainted with them at all. There is something in the apprehension of places, and persons, and things, by the eyesight, which no reports are able to match: and so there is that satisfaction about men by familiar acquaintance, which we cannot attain by hearsay from any, how judicious soever. All factions commonly converse together, and seek no familiar converse with others, but believe them to be any thing that is naught, and then report them to be so, before they ever knew the persons of whom they speak. I am persuaded this is one of the greatest feeders of enmity, uncharitableness, contention, and slanders in the world. I speak it upon great observation and experience, I have seldom heard any man bitterly oppose the servants of Christ, but either grossly wicked, or those that never had much acquaintance with them; and I see commonly, how bitter soever men were before, when once they converse together, and grow acquainted, they are more reconciled. The reason is, partly because they find less evil and more good in one another than before they did believe to be in them; and partly because uncharitableness and malice, being an ugly monster, is bolder at a distance, but ashamed of itself before your face: and therefore the pens of the champions of malice are usually more bitter than their tongues when they speak to you face to face. Of all the furious adversaries that have raged against me in the latter part of my life, I remember not one enemy

that I have, or ever had, that was ever familiar or acquainted with me; and I have myself heard ill reports of many, which by personal acquaintance I have found to be all false. Keep together, and either silence your differences, or gently debate them; yea, rather chide it out, than withdraw asunder. Familiarity feedeth love and unity.

Direct. XXIII. Whenever you look at any corruption in the church, look also at the contrary extreme, and see and avoid the danger of one as well as of the other. Be sure every error and church corruption hath its extreme, and if you do not see it, and the danger of it, you are the liker to run into it. Look well on both sides if you would be safe.

Direct. XXIV. Worship God yourselves in the purest manner, and under the most edifying ministry that lawfully you can attain; but be not too forward to condemn others that reach not to your measure, or attain not so much happiness; and deny not personal communion sometimes, with churches that are more blemished, and less fit for communion. And when you cannot join locally with them, let them have the communion of your hearts, in faith and charity, and prayer for each other. I fear not here openly to tell the world, that if I were turned loose to my own liberty, I would ordinarily worship God in that manner that I thought most pure and agreeable to his will and word; but I would sometimes go to the churches of other christians, that were fit for christian communion, if there were such about me; sometimes to the independents, sometimes to the moderate anabaptists, sometimes to such as had a liturgy as faulty as that of the Greek or the Ethiopian churches; to show by my practice, what communion my heart hath with them all.

Direct. XXV. Take heed that you interest not religion or the church in civil differences." This error hath divided and ruined many famous churches, and most injuriously made the holy truth and worship of God to be a reproach and infamy among selfish, partial, carnal men. When princes and states fall out among themselves, they will needs draw the ministers to their sides, and then one side will certainly condemn them, and call them all that self-interest and malice can invent; and commonly when the controversy is only in point of law or politics, it is religion that bears the blame of all: and the differences of lawyers and statesmen must be charged upon divines, that the devil may be able to make them useless, as to the good of all that party that is against them, and may make religion itself be called rebellion. And oh that God would maintain the peace of kingdoms; and kings and subjects were all lovers of peace, the rather because the differences in states do cause so commonly divisions in the church. It would make a man wonder (and a lover of history to lament) to observe in the differences between the pope and Henry the fourth, and other emperors, how the historians are divided, one half commending him that the other half condemneth; and how the bishops and churches were one half for the pope, and the other for the emperor; and one half still accounted rebels or schismatics by the other, though they were all of one religion. It is more to ruin the church, than kingdoms, that Satan laboureth so much to kindle wars, and breed civil differences in the world; and therefore let him that loveth the church's peace, be an obedient subject, and an enemy of sedition, and a lover and defender

audivi: ut Tossanus ad Pezelium referente Sculteto in Curric. p. 26.

o Since the writing of this, I have published a book called "The cure of Church Divisions," and a "Defence of it:" which handle these things more fully.

* Prince Frederick of Montpelgard being instructed into a distaste of the reformed protestants, when he had been at Geneva and Helvetia, was wont to say, Geneva et in Helvetia vidi multa de quibus nihil, pauca eorum de quibus sæpe

of the civil peace and government in the place that God hath set him in: for this is pleasing unto God.

I know there are some, that with too bloody and calamitous success, have in most ages given other kind of directions for the extirpation of error, heresy, and schism, than I have here given: but God hath still caused the most wise, and holy, and charitable, and experienced christians to bear their testimony against them. And he hath ever caused their way of cruelty to turn to their own shame: and though (like treasons and robberies) it seem for the time present to serve their turn, it is bitterness in the end, and leaveth a stinking memorial of their names and actions to posterity. And the treatises of reconcilers, (such as our Halls, Ushers, Bergius, Burroughs, and many other,) by the delectable savour of unity and charity, are sweet and acceptable to prudent and peaceable persons, though usually unsuccessful with the violent that needed them.

Besides the forecited witness of Sir Francis Bacon, &c. I will here add one of the most ancient, and one of two of this age, whom the contrary-minded do mention with the greatest honour. Justin Martyr, Dial. cum Tryph. doth at large give his judgment, that a judaizing christian, who thinketh it best to be circumcised and keep the law of Moses, be suffered in his opinion and practice, and admitted to the communion and privileges of the church, and loved as one that may be saved in that way, so be it he do not make it his business to persuade others to his way, and teach it as necessary to salvation or communion; for such he doth condemn.

King James by the pen of Is. Casaubon telleth Cardinal du Perron, that "His Majesty thinketh, that for concord there is no nearer way, than diligently to separate things necessary from the unnecessary, and to bestow all our labour that we may agree in the things necessary, and that in things unnecessary there may be place given for christian liberty. The king calleth these things simply necessary, which either the word of God expressly commandeth to be believed or done, or which the ancient church did gather from the word of God by necessary consequence.—"

Grotius Annot. in Matt. xiii. 41, is so full and large upon it, that I must entreat the reader to peruse his own words; where by arguments and authority he vehemently rebuketh the spirit of fury, cruelty, and uncharitableness, which under pretence of government, discipline, and zeal, denieth that liberty and forbearance, even to heretics and offenders, (much more when to the faithful ministers of Christ,) which human frailty hath made necessary, and Christ hath commanded his servants to grant. Concluding, *Ubi solitudinem fecerant, pacem appellabant* (as Tertul.). *Et his omnibus obtendi solet studium divini nominis; sed plerumque obtendi tantum. Nam Deus dedignatur coacta servitia; nec placere illi potest quod vi humana expropritur. Reipsa solent qui id faciunt non nomini divino, sed suis honoribus, suis commodis et tranquillitati consulere; quod scit ille qui mentes intuspicit. Atque ita fit, ut lolium evellatur cum tritico, innocentes cum nocentibus: immo ut triticum sæpe sumatur pro lolio: non enim tam bene agitur cum rebus humanis, ut semper meliora pluribus aut validioribus placeant: sed ut in grege taurus, ita inter homines, qui viribus est editor, imbecilliorum cedit: et iidem sæpe quæ pati se quærebantur, mox in alios audent.—Lege cætera.*

Again, I entreat those that would escape the sin of schism, to read seriously the foresaid Treatises of peacemakers; especially Bishop Hall's "Peacemaker;" Bishop Usher's "Sermon on Ephes. iv.

3;" and Mr. Jeremy Burroughs' "Irenicum:" to which I may add Mr. Stillingfleet's "Irenicum," for the hot contenders about church government; though I believe all the substance of church order to be of divine institution: and Jac. Acontii "Stratag. Satanae."

And it must be carefully noted, that one way by which Satan tempteth men into church divisions, is by an over-vehement zeal against dividers; and so he would draw the rulers of the world, under pretence of a zeal for unity and peace, to raise persecutions against all that are guilty of any excess of scrupulosity about church communion, or of any principles or practices which a little swerve from true catholicism: and so by the cruelty of their penalties, silencing ministers, and vexing the people, they much increase the divisions which they would heal: for when Satan cannot do his work barefaced and directly, he useth to be the forwardest in seeming to do good, and to take part with Christ, and truth, and godliness; and then his way is to over-do: he will be over-orthodox, and over-godly, and over-peaceable, that he hug the church and truth to death, by his too hard embracements. As in families and neighbourhoods, some cross words must be passed over if we would have peace; and he that for every provoking, unpeaceable word of another, will raise a storm, shall be himself the most unpeaceable: so is it in the church; he that cannot bear with the weaknesses of the younger sort of christians, who are too much inclined by their zeal against sin, to dividing ways, but will presently let fly at them as schismatics, and make them odious, and excommunicate or punish them according to his wrath, shall increase the zeal and the number of dividers, and prove himself the greatest divider.

And by this violence and destroying zeal of orthodox rulers, against the real faults and infirmities of some separating, well-meaning men, a far greater number of heterodox rulers are encouraged to persecute the most learned, sober, and peaceable ministers, and the most godly and faithful of their subjects, who dare not conform to all their unrighteous edicts, and ecclesiastical laws, in things forbidden by the law of Christ: and all this is done upon pretence of promoting unity and peace, and suppressing heresy and schism. And so persecution becometh the devil's engine to keep out the gospel and godliness from the infidel world, and to keep them under in the christian world.

Sed tamen sive illud (Origenis de Redemptione futura diabolorum) error est, ut ego sentio: sive hæresis ut putatur, non solum reprimi non potuit multis animadversionibus sacerdotum, sed nequaquam tam late se potuisset effundere, nisi contentione crevisset: inquit Posthumianus in Sulp. Severi Dialog. i.

Sed non fuit animus ibi consistere, ubi recens fraternæ cladis fervebat invidia. Nam etsi fortasse videantur parere episcopis debuissse, non ob hanc tamen causam multitudinem tantam sub Christi confessione viventem, præsertim ab episcopis oportuisset affligi. Id. ibid. speaking of the bishops provoking the secular power to afflict the monks of Alexandria for defending Origen.

When the emperor Constantius would by violence force the orthodox to hold communion with the Arians, he did but make the breach the wider. Read Lucifer Calaritanus de non conveniendo cum hæreticis (in Biblioth. Patr. tom. ix. p. 1045, &c.). The emperor saith, that the orthodox were enemies to peace, and unity, and brotherly love, and that he was resolved to have unity and peace in his dominions: *tium Christi voluntarium, non coactitium debere esse.*

¶ Bedæ Hist. Eccles. lib. i. c. 26. Diderat enim (Rex Edilberth) et a doctoribus, auctoribusque sue salutis, servi-

therefore he imprisoned the orthodox and banished them. *Propterea odis nos, quia concilium vestrum malignantium execremur; propterea in exilio sumus; propterea in carcere necamur; propterea nobis solis prohibetur conspectus; idcirco reclusi in tenebras custodimur ingenti custodia: hujus rei causa nullus ad nos visendus admittitur hominum; quia videlicet noluerimus vobiscum impiis sacrilegis ullam scelerum vestrorum habere societatem.* Ibid. p. 1050. Which stirred up this bishop in particular to go too far from free communion even with the penitent Arians, and heap up more scriptures against that communion which the emperor commanded, than any had done before. *Nobis dicebas, Pacem volo fieri; et in corde tuo manens adversarius religionis nostrae, cogitabat per te facere nos idololatrias, &c.* p. 1051. *Consilia vestra contra suam prolata ecclesiam reprobata Deus: nec enim potest odire populum suum, hereditatem suam, et amare vos filios pestilentiae, vos persecutores servorum suorum: dixisti, Facile pacem cum episcopis sectae meae Arianis, et estote in unum; et dicis Dei Spiritus, vias impiorum nobis exequi, neque æmuleris viam iniquorum, &c.*—*Dulce quibusdam videtur, quo tibi regi in amicitias jungantur suscipiendo heresim tuam: sed amarior felle sensuri cum tecum in perpetuum capebant in perpetua gehenna sentire, qui tecum esse deligerunt, tunc dicturi, Vae vobis, qui Constantium Imperatorem Deo præposuerimus.* Abundance more he writeth to prove that the emperor being a heretic, they must have no communion with him or his bishops. And when the emperor complained hereupon, that they wronged and dishonoured him whom they should honour, the said Lucifer wrote his next book, *de non pariendo in Deum delinquentibus*; which beginneth, *Superatum te, Imperator, a Dei servis ex omni cum conspexisses parte, dixisti passum te ac pati a nobis contra monita sacram Scripturarum contumeliam: dictis nos insolentes exstitisse, circa te quem honorari decuerit. Si quisquam Dei cultorum pepercit apostatis, sint vera quæ dicis de nobis*; and so he heapeth up as many texts for rough dealing with offending kings; I give this one instance to show the fruits of violence, as pretended for peace and unity.

Of the persecutions of the faithful in most ages, even by professed christians themselves, and God's disowning that spirit of cruelty by his special providences, all church history maketh mention: and how the names of such persecuting hypocrites have stunk in the nostrils of all sober men when their tragedy was fully acted and understood. Especially the poor churches called Waldenses, Picards, and Albigenes, have felt the grievousest effects of this tyranny, and yet have the testimony of the best and wisest men, to have been the purest and the nearest to the apostolic simplicity in all the world; and the memory of their enemies and persecutors is an abhorrence to the sons of charity and peace. Read Lasitius and Commenius of their discipline, and Bishop Usher de Eccles. succes. et statu. I will recite one notable passage mentioned by Thuanus and Commenius, the one Hist. lib. xxxvi. the other de bono Unit. et Ord. Discipl. p. 59. Maximilian, that good and moderate emperor, being one day in the coach with Joh. Crato only, (his chief physician and a learned protestant), lamenting the divisions of christians, asked Crato, which sort he thought came nearest to the apostolic simplicity: he answered, He thought that honour belonged to the brethren called Picards. The emperor said, He thought so too: which Crato acquainting them with, encouraged them to dedicate to him a book of part of their devotions; for the year before God had thus marvelously saved him from having a hand in their blood. Joachimus a Nova Domo, chancellor of Bohemia,

went to Vienna, and gave the emperor no rest, till he had procured him to subscribe a mandate for the reviving of a former persecuting mandate against them: having got his commission, and passing just out of the gates of Vienna, as he was upon the bridge over the Danubius, the bridge brake under him, and he and all his retinue fell into that great and terrible water; and all were drowned except six horsemen, and one young nobleman, who, seeing his lord in the waves, caught hold of his gold chain, and held him till some fishermen came in boats, but found him dead, and his box with the commission sunk past recovery. This nobleman who survived, was sensible of God's judgment, and turned to the brethren in religion, and the mandate was no further prosecuted. (Such another story Bishop Usher was wont to tell how Ireland was saved from persecution in Queen Mary's days.)

But it is the most heinous cruelty, when, as in Daniel's case, there are laws of impiety or iniquity, made of purpose to entrap the innocent, by them that confess, We shall find no fault against this Daniel, except it be concerning the law of his God: and then men must be taken in these spiders' webs, and accused as schismatical, or what the contrivers please. And especially when it is real holiness which is hated, and order, unity, concord, peace, or obedience to our pastors, is made the pretence, for the malicious oppression of it. Gildas and Salvian have told church governors of this at large: and many of the persecuted protestants have more largely told the Roman clergy of it.

It is a smart complaint of him that wrote the Epist. de malis Doctoribus, ascribed to Pope Sixtus III. *Hujus doctrinae causa (pro sanctitate scilicet) paucos amicos conquirunt, et plures inimicos, necesse est enim eos qui peccatorum vitia condemnant, tantos habere contrarios, quantos exercere vitia delectat: inde est etiam quod iniquis et impiis factionibus opprimuntur: quod criminibus falsis appellantur, quod heresis etiam perfunduntur infamia: quod hic omnis inimicorum suorum sermo ab ipsorum sumit obtreccionem materiam. Sed quid mirum ut flagitiosis heresis videatur doctrina justitiae? Quibus tamen heresis? Ipsorum secretum patet tantum inimicis, cum si fides dictis inesset, amici illud potius scire potuissent, &c.*

The cause is, saith Prosper de vit. Contempl. lib. i. cap. 20. et ex eo Hilitarius Camarac. lib. v. cap. 19. *Sed nos presentibus delectati, dum in hac vita commoda nostra et honores inquirimus, non ut meliores sed ut ditiores, non ut sanctiores, sed ut honoratiores simus, ceteris festinamus. Nec gregem Domini qui nobis pasceendus, tuendusque commissus est, sed nostras voluntates, dominationem, divitias, et cætera blandimenta carnaliter cogitamus. Pastores dici volumus, nec tamen esse contendimus. Officii non vitamus laborem, appetimus dignitatem; immundorum spirituum feras a grege dilacerando non pellimus: et quod eis remanserat, ipsi consumimus: quando peccantes divites vel potentes non solum non arguimus, sed etiam veneramur; ne nobis aut munera solita offensi non dirigant, aut obsequia desiderata subducant: ac sic muneribus eorum et obsequiis capti, immo per hæc illis addicti, loqui eis de peccato suo aut defuturo judicio formidamus; ad hoc tantum potentes effecti, ut nobis in subjectos dominationem tyrannicam vindicemus: non ut afflictos contra violentiam potentum qui in eos ferarum more sævunt, defendamus. Inde est quod tam a potentibus hujus mundi, quam a nobis, quod pejus est, nonnulli graviter fatigati deperiunt, quos se de manu nostra Dominus requisitum terribiliter comminatur—*

Sulp. Severus also toucheth the sore when he saith, Hist. lib. ii. *Certatim gloriosa in certamina rubebatur, multoque acridius tum martyria gloriosis mortibus*

quærebantur, quam nunc episcopatus pravis ambitionibus appetuntur.

But when he saith, *ibid.* after Constantine's delivery of the church, *Neque ulterius persecutionem fore credimus, nisi eam quam sub fine jam sæculi antichristus exercebit*, either he was grossly mistaken, or else those are the instruments of antichrist that are not thought so.

It is a most notable instance to our purpose which Severus ends his history with, of the mischievous zeal of orthodox Ithacius and Idacius against Priscillian and his gnostics; and worthy of the study of the prelates of the church: *Idacius sine modo et ultra quam oportuit Istantium sociosque ejus lacessens, facem nascenti incendio subdidit: ut exasperaverit malos potius quam compresserit.* In sum, they got the magistrate to interpose and banish the gnostics, who quickly learned, by bribing court officers, to turn the emperor against the orthodox for themselves; till the zeal of Idacius and Ithacius grew so hot as to accuse even the best men, yea, St. Martin himself, of favouring the gnostics: and at last got another tyrannical emperor to put Priscillian and many other gnostics to death, though they withdrew from the accusation, as tending to their own confusion. And Severus saith, *Certe Ithacium nihil pensi, nihil sancti habuisse definitio: fuit enim audax, loquax, impudens, sumptuosus, veneri et gula plurimum impertiens. Hic stultitie eo usque processerat, ut omnes etiam sanctos viros, quibus aut studium inerat lectionis, aut propositum erat certare jejuniis, tanquam Priscilliani socios et discipulos, in crimen arcesseret. Ausus etiam miser est, Martino episcopo, viro plane apostolis conferendo, palam obviare hæresis infamiam:—quia non destinebat increpare Ithacium, ut ab accusatione desisteret.* And when the leaders were put to death, the heresy increased more, and honoured Priscillian as a martyr, and reproached the orthodox as wicked persecutors: and the end was, that the church was filled by it with divisions and manifold mischiefs, and all the most godly made the common scorn. *Inter hæc plebs Dei et optimus quisque, probro atque ludibrio habebatur.* They are the last words of Severus's History; and changing the names are calculated for another meridian, and for later years.

CHAPTER IX.

HOW TO BEHAVE OURSELVES IN THE PUBLIC ASSEMBLIES, AND THE WORSHIP THERE PERFORMED, AND AFTER THEM.

I HAVE purposely given such particular directions in part ii. on this subject, and written so many books about it,* and said so much also in the Cases of Conscience, that I shall here only cast in a few common directions, lest the reader think I make a balk.

Direct. I. Let your preparations in secret and in your family on the beginning of the Lord's days, be such as conduce to fit you for the public worship.^b Run not to church as ungodly people do, with a carnal heart, that never sought God before you went, nor considered what you go about; as if all your religion were to make up the number of the auditors; and you thought God must not be worshipped and obeyed at home, but only in the church. God may in mercy meet with an unprepared heart, and open his eyes and heart, and save him; but he hath made

no promise of it to any such. He that goeth to worship that God at church, whom he forgetteth and despiseth in his heart and house, may expect to be despised by him. O consider what it is for a sinner that must shortly die, to go with the servants of God to worship him; to pray for his salvation, and to hear what God hath to say to him by his minister, for the life of his immortal soul!

Direct. II. Enter not into the holy assembly either superstitiously or unreverently. Not as if the bending of the knee, and mumbling over a few words with a careless, ignorant mind, and spending an hour there as carelessly, would save your souls: nor yet as if the relation which the worship, the worshippers, and the dedicated place have unto God, deserved not a special honour and regard. Though God be ever with us, every where; yet every time, and place, and person, and business is not equally related to God. And holiness is no unfit attribution, for that company or that place, which is related to God, though but by the lawful separation and dedication of man. To be uncovered in those countries where uncovering signifieth reverence, is very well becoming a reverent soul; except when the danger of cold forbids it. It is an unhappy effect of our contentions, that many that seem most reverent and holy, in their high regard of holy things, do yet carry themselves with more unreverent deportment, than those that themselves account profane. God is the God of soul and body, and must be worshipped by both; and while they are united, the actions of one are helpful to the other, as well as due and decent.

Direct. III. If you can, come at the beginning, that you may show your attendance upon God, and your esteem of all his worship. Especially in our assemblies, where so great a part of the duty, (as confession, praises, reading the Scriptures,) are all at the beginning. And it is meet that you thereby show that you prefer public worship before private, and that needless businesses keep you not away.

Direct. IV. If you are free, and can do it lawfully, choose the most able, holy teacher that you can have, and be not indifferent whom you hear. For oh how great is the difference; and how bad are our hearts; and how great our necessity of the clearest doctrine, and the liveliest helps! Nor be you indifferent what manner of people you join with, nor what manner of worship is there performed; but in all choose the best when you are free. But where you are not free, or can have no better, refuse not to make use of weaker teachers, or to communicate with faulty congregations in a defective, faulty manner of worship, sobeit you are not compelled to sin. And think not that all the faults of the prayers, or communicants, are imputed to all that join with them in that worship. For then we should join with none in all the world.

Direct. V. When the minister is weak, be the more watchful against prejudice and sluggishness of heart, lest you lose all. Mark that word of God which he readeth to you, and reverence, and love, and lay up that. It was the law, read and meditated on, which David saith the godly do delight in.^c The sacred Scriptures are not so obscure and useless as the papists do pretend, but convert the soul, and are able to make us wise unto salvation. Christ went ordinarily to the synagogues, where even bad men did read Moses and the prophets every sabbath day. There are thousands that cannot read themselves, who must come to the assembly to hear that word read, which they cannot read or hear at home.

* See my "Treatise of the Lord's Day," and my "Cure of Church Divisions."

^b Eccl. v. 1—4; 1 Pet. ii. 1, 2; Prov. i. 20, to the end.

^c Psal. i. 2, 3; xii. 6, 7; xix. 7—9.

Every sentence of Scripture hath a divine excellency, and therefore had we nothing but the reading of it, and that by a bad man, a holy soul may profit by it.

Direct. VI. Mind not so much the case of others present as yourselves; and think not so much how bad such and such a one is, and unworthy to be there, as how bad you are yourselves, and unworthy of communion with the people of the Lord, and what a mercy it is that you have admittance, and are not cast out from those holy opportunities.

Direct. VII. Take heed of a peevish, quarrelsome humour, that disposeth you to carp at all that is said and done, and to find fault with every mode and circumstance, and to affect a causeless singularity, as thinking that your own ways, and words, and orders, are far more excellent than other men's: think ill of nothing out of a quarrelsome disposition, but only as evidence constraineth you to dissent. And then remember that we are all imperfect, and faulty men must needs perform a faulty worship, if any, for it cannot be better than the agent.

Direct. VIII. When you meet with a word in a sermon or prayer, which you do not like, let it not stop you, and hinder your fervent and peaceable proceeding in the rest; as if you must not join in that which is good, if there be any faulty mixture in it. But go on in that which you approve, and thank God that pardoneth the infirmities of others as well as your own.

Direct. IX. Conform yourselves to all the lawful gestures and customs of the church with which you join. You come not hither proudly to show the congregation, that you are wiser in the circumstances of worship than they, nor needlessly to differ from them, much less to harden men into a scorn of strictness, by seeing you place religion in singularities in lawful and indifferent things. But you come to exercise love, peace, and concord, and with one mind and mouth to glorify God. Stand when the church standeth; sit when the church sitteth; kneel when the church kneeleth, in cases where God doth not forbid it.

Direct. X. Take heed of a customary, formal, senseless heart, that tolerateth itself from day to day, to do holy things in a common manner, and with a common, dull, and careless mind: for that is to profane them. Call in your thoughts when they attempt to wander; stir up your hearts when you feel them dull. Remember what you are about, and with whom it is that you have to do, and that you tread on the dust of them who had such opportunities before you which are now all gone, and so will yours. You hear and pray for more than your lives; therefore do it not as in jest or as asleep.

Direct. XI. Do all in faith and hope. Believe what you may get of God in prayer, and by an obedient hearing of his word. Would you not go cheerfully to the king, if he had promised you to grant whatever you ask? Hath not God promised you more than kings can give you? Oh it is an unbelieving and a despairing heart, that turneth all into dead formality! Did you but hope that God would do all that for you which he hath told you he will do, and that you might get more by prayer than by your trades, or projects, or all your friends, you would go to God with more earnestness and more delight.

Direct. XII. Apply all the word of God to yourselves according to its usefulness. Ask as you go,

How doth this concern me? this reproof, this mark, this counsel, this comfort, this exhortation, this direction? Remember as much as you can, but especially the most practical, useful parts. Get it home so deep upon your hearts, that it may not easily slide away. Root it by close application as you go, that affection may constrain you to remember it.

Direct. XIII. Above all, resolve to obey what God shall make known to be his will; take heed lest any wilful sin should escape the power of the word; and should ordinarily go away with you as it came. Careless hearing and careless living tend most dangerously to a hardened heart and a forsaken state. If you regard iniquity in your heart, God will not hear your prayers. The sacrifice of the wicked is abominable to him. The foolish shall not stand in his sight, he hateth all the workers of iniquity.^a He that turneth away his ear from hearing (that is, obeying) the law, even his prayer is abominable. To the wicked saith God, What hast thou to do to take my covenant into thy mouth, seeing thou hatest instruction, and hast cast my words behind thee? Obedience is better than sacrifice. He that nameth the name of Christ must depart from iniquity, or else God will not find his mark upon him, nor take him to be one of his. Christ's sheep know his voice and follow him, and to them he will give eternal life. But if you had preached or done miracles in his name, he will say to you, "Depart from me, I know you not," if ye be workers of iniquity. Look therefore to your foot (to your heart and life) when you go to the house of God, and be more ready to hear (his law that must govern you, that you may know his will and do it) than to offer the sacrifice of fools, (that is, disobedient sinners,) that think by sacrifices and outside worship to get pardon for an unholy life, and to reconcile God to them in their sins, not knowing that thus they add sin to sin.^b If you seek God daily, and delight to know his ways, as a nation that did righteousness and forsook not the ordinance of their God; if you ask of him the ordinances of justice, (sound doctrine, regular worship, strict discipline,) and take delight in approaching to God; if you humble your souls with frequent fasts; and yet live in a course of wilful disobedience, you labour in vain, and aggravate your sins, and preachers had need to lift up their voices and be louder trumpets to tell you of your sins, than to other men.^c But if ye will wash you, and make you clean, and put away the evil of your doings, cease to do evil, learn to do well, seek judgment, relieve the oppressed, &c.; you may then come with boldness and confidence unto God. Otherwise to what purpose is the multitude of your sacrifices? your oblations will be vain, and your incense abominable. If ye be willing and obedient, you shall be blessed; but if ye refuse and rebel you shall be destroyed, for the mouth of the Lord hath spoken it.^d If you do well shall you not be accepted? but if ye do evil, sin lieth at the door. Let your profession be never so great, and your parts and expressions never so seraphical, sin is a reproach to any people; and if you would hide yourselves from justice in the purest church, among the holiest people, and the most numerous and longest prayers, be sure that your sin will find you out.^e Your secret lust, your covetous over-reaching, your secret gluttony or tipping, much more your crimson sins, will surely find you out.^f

^a Acts x. 33; 1 Sam. iii. 9, 10; Prov. viii. 34; Ezek. xxxiii. 4; Psal. lxxvi. 18; v. 5.

^b Dan. iv. 27; Prov. x. 29; xxviii. 9; Psal. i. 16—18; cxv. 5; 1 Sam. xv. 22; 2 Tim. ii. 19; Matt. vii. 23; Luke xiii. 27; John x. 3, 4, 27; Eccles. v. 1—4.

^c Isa. lviii. 1—3.

^d Isa. i. 10—20.

^e Gen. iv. 7; Prov. xiv. 34; Numb. xxxii. 23.

^f James i. 22; Rom. ii. 13.

Alas! what then will those miscreants do, whose sins are scarlet, bloody persecutions, under pretence of promoting unity, and obedience, and the catholic church, while the cloak or cover of it is but the thin, transparent spider-web of human traditions, and numerous ceremonies, and childish complimenting with God; and when they have nothing but the prayers of a long liturgy, to cover the effects of their earthly, sensual, and diabolical zeal and wisdom, (as St. James calls it, chap. iii. 15, 16,) and to concoct the widows' houses which they devour, and to put a reverence upon the office and work, which they labour all the week to render reproachful, by a sensual, luxurious, idle life, and by perfidious making merchandise of souls.^k

As ever you care what becometh of your souls, take heed lest sin grow bold under prayers, and grow familiar and contemptuous of sermons and holy speeches, and lest you keep a custom of religious exercises and wilful sins. For oh, how doth this harden now, and wound hereafter! He is the best hearer, that is the holiest liver, and faithfullest obeyer.

Direct. XIV. Be not a bare hearer of the prayers of the pastor, whether it be by liturgy or without. For that is but hypocrisy, and a sin of omission; you come not thither only to hear prayers, but to pray; and kneeling is not praying; but it is a profession that you pray. And will you be prayerless even in the house of prayer, and when you profess and seem to pray, and so add hypocrisy to impiety? I fear many that seem religious, and would have those kept from the sacrament that pray not in their families, do very ordinarily tolerate themselves in this gross omission, and mocking of God, and are prayerless themselves even when they seem to pray.

Direct. XV. Stir up your hearts in an especial manner to the greatest alacrity and joy, in speaking and singing the praises of God. The Lord's day is a day of joy and thanksgiving, and the praises of God are the highest and holiest employment upon earth. And if ever you should do any thing with all your might, and with a joyful and triumphing frame of soul, it is this. Be glad that you may join with the sacred assemblies, in heart and voice, in so heavenly a work. And do not as some humoursome, peevish persons (that know not the danger of that proud disease) fall to quarrelling with David's Psalms, as unsuitable to some of the hearers, or to nauseate every failing in the metre, so as to turn so holy a duty into neglect or scorn; (for alas! such there are near me where I dwell;) nor let prejudice against melody, or church music (if you dwell where it is used) possess you with a splenetic disgust of that which should be your most joyful work. And if you know how much the incorporate soul must make use of the body in harmony, and in the joyful praises of Jehovah, do not then quarrel with lawful helps, because they are sensible and corporeal.

Direct. XVI. Be very considerate and serious in sacramental renewings of your covenant with God.^l O think what great things you come thither to receive! And think what a holy work you have to do! And think what a life it is that you must promise! So solemn a covenanting with God, and of so great importance, requireth a most holy, reverent, and serious frame of soul. But yet let not the unwarrantable differencing this ordinance from God's praises and the rest, seduce you into the common errors of the times: I mean, I. Of those that hence are brought to think that the sacrament should never

be received without a preparatory day of humiliation, above the preparation for an ordinary Lord's day's work. 2. And therefore receive it seldom; whereas the primitive churches never spent a Lord's day together without it. 3. Those that turn it into a perplexing, terrifying thing, for fear of being unprepared, when it should be their greatest comfort, and when they are not so perplexed about their unpreparedness to any other duty. 4. Those that make so great a difference betwixt this and church prayers, praises, and other church worship, as that they take this sacrament only for the proper work and privilege of church members; and thereupon turn it into an occasion of our great contentions and divisions, while they fly from sacramental communion with others, more than from communion in the other church worship. Oh what hath our subtle enemy done against the love, peace, and unity of christians, especially in England, under pretence of sacramental purity!

Direct. XVII. Perform all your worship to God, as in heart-communion with all Christ's churches upon earth; even those that are faulty, though not with their faults. Though you can be present but with one, yet consent as present in spirit with all, and separate not in heart from any one, any further than they separate from Christ.

Direct. XVIII. Accordingly let the interest of the church of Christ be very much upon your heart, and pray as hard for it as for yourself.

Direct. XIX. Yea, remember in all, what relation you have to the heavenly society and choir, and think how they worship God in heaven, that you may strive to imitate them in your degree. Of which more anon.

Direct. XX. Let your whole course of life after, savour of a church frame; live as the servants of that God whom you worship, and as ever before him. Live in the love of those christians with whom you have communion, and do not quarrel with them at home; nor despise, nor persecute them with whom you join in the worshipping of God. And do not needlessly open the weaknesses of the minister to prejudice others against him and the worship. And be not religious at the church alone, for then you are not truly religious at all.

CHAPTER X.

DIRECTIONS ABOUT OUR COMMUNION WITH HOLY SOULS DEPARTED, AND NOW WITH CHRIST.

THE oversight and neglect of our duty concerning the souls of the blessed, now with Christ, doth much harden the papists in their erroneous excesses here about.^m And if we will ever reduce them, or rightly confute them, it must be by a judicious asserting of the truth, and observing so much with them as is our duty, and commending that in them which is to be commended, and not by running away from truth and duty that we may get far enough from them and error: for error is an ill way of confuting error. The practical truth lieth in these following precepts.

Direct. I. Remember that the departed souls in heaven are part, and the noblest part, of the body of Christ and family of God, of which you are inferior members; and therefore that you owe them greater

^k Ezek. vii. 19; Jer. vii. 23; xi. 4, 7; xxvi. 13; Matt. xxiii. 14; Mark xii. 40; Exod. vii. 30; Deut. vii. 12; xi. 13; xiii. 18; xv. 5; xxvi. 17; xxviii. 1; Psal. lxxi. 8—12.

^l See Mr. Rawlet's Book of Sacramental Covenanting.

^m I have said more of this since, in my "Life of Faith."

love and honour, than you owe to any saints on earth. "The whole family in heaven and earth is named of Christ," Ephes. iii. 15. Those are the happiest and noblest parts, that are most pure and perfect, and dwell in the highest and most glorious habitations, nearest unto Christ, yea, with him. If holiness be lovely, the most holy are the most lovely; we have many obligations therefore, to love them more than the saints on earth: they are more excellent and amiable, and Christ loveth them more. And if any be honourable, it must especially be those spirits that are of greatest excellencies and perfections, and advanced to the greatest glory and nearness to their Lord. Make conscience therefore of this as your duty, not only to love and honour blessed souls, but to love and honour them more than those that are yet on earth. And as every duty is attended with benefit, so we shall find this exceeding benefit in the performance of this duty, that it will incline our hearts to be the more heavenly, and draw up our desires to the society which we so much love and honour.

Direct. II. Remember that it is a part of the life of faith, to see by it the heavenly society of the blessed, and a part of your heavenly conversation, to have frequent, serious, and delightful thoughts of those crowned souls that are with Christ.^b Otherwise God would never have given us such descriptions of the heavenly Jerusalem, and told us so much of the hosts of God that must inhabit it for ever; that must come from the "east and from the west, and sit down with Abraham, Isaac, and Jacob in the kingdom of God." When it is said that our conversation (*πολιτεία*) is in heaven, Phil. iii. 20, the meaning extendeth both to our relation, privileges, and converse: we are denizens or citizens of the heavenly society; and our title to their happiness is our highest privilege and honour; and therefore our daily business is there, and our sweetest and most serious converse is with Christ and all those blessed spirits. Whatever we are doing here, our eye and heart should still be there: for we look not at the temporal things which are seen, but at the eternal things which are not seen, 2 Cor. iv. 18. A wise christian that hath forsaken the kingdom of darkness, will be desirous to know what the kingdom of Christ is into which he is translated, and who are his fellow-subjects, and what are their several ranks and dignities, so far as tendeth to his congruous converse with them all. And how should it affect us to find that "we are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant!" Heb. xii. 22—24. Live then as the members of this society, and exclude not the chief members from your thoughts and converse: though our local, visible communion be only with these rural, inferior inhabitants, and not with the courtiers of the King of heaven, yet our mental communion may be much with them. If our home and treasure be there with them, our hearts will be there also, Matt. vi. 21.

Direct. III. It is the will of God that the memory of the saints be honoured on earth when they are dead. It is some part of his favour which he hath promised to them. Prov. x. 7, "The memory of the just is blessed; but the name of the wicked shall rot." Matt. xxvi. 13, "Verily I say unto you, whosoever this gospel shall be preached in the whole

world, there shall also this that this woman hath done, be told for a memorial of her." The history of the Scripture recordeth the lives of the saints to their perpetual honour. And God will have it so also for the sake of his abused servants upon earth, that they may see that the slanders of malicious tongues shall not be able to obscure the glory of his grace, and that the lies of the ungodly prevail but for a moment. And God will have it so for the sake of the ungodly, that they may be ashamed of their malicious enmity and lies against the godly, while they perceive that the departed saints do leave behind them a surviving testimony of their sanctity and innocency, sufficient to confound the venomous calumnies of the serpent's seed. Yea, God will have the names of his eminent servants to be honoured upon earth, for the honour of their Head, and of his grace and gospel; so that while malice would cast dishonour upon Christ, from the meanness and failings of his servants that are alive, the memory of the dead (who were once as much despised and slandered) shall rise up against them to his honour and their shame. And it is very observable how God constraineth the bitter enemies of holiness to bear this testimony for the honour of holiness against themselves! that many who are the cruellest persecutors and murderers of the living saints, do honour the dead even to excess.^c How zealous are the papists for the multitude of their holidays, and the honouring of their names and relics, and pretending many miracles to be wrought by a very touch of their shrines or bones, whilst they revile and murder those that imitate them, and deprive temporal lords of their dominions that will not exterminate them. Yea, while they burn the living saints, they make it part of their crime or heresy, that they honour not the days and relics of the dead, so much as they; to show us that the things that have been shall be, and that wickedness is the same in all generations. Matt. xxiii. 29—33, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" I know that neither did the Pharisees, nor do the papists, believe that those whom they murdered were saints, but deceivers and heretics, and the troublers of the world; but if charity be the grace most necessary to salvation, then sure it will not keep any man from damnation, that he had malice and uncharitableness sufficient to persuade him, that the members of Christ were children of the devil. But thus God will force even the persecutors and haters of his saints to honour them. And if he constrain his enemies to it, his servants should not be backward to do it according to his will.

Direct. IV. Only such honour must be given to departed saints, as subserveth the honour of God; and nothing must be ascribed to them that is his prerogative. All that of God which was communicated to them and appeared in them, must be acknowledged; but so that God must still be acknowledged the spring of all; and no honour given ultimately to them; but it is God in them that we must behold and love, admire and honour.

Direct. V. The honour of the saints departed must

^b Heb. xi. 1.

^c Concil. Later. sub Innoc. III. Can. 3.

be only such as tendeth to the promoting of holiness among the living. It is a most horrid aggravation of those men's sins, who make their honouring of the saints departed a cover for their hating and persecuting their followers; or that make it an engine for the carrying on some base design. Some make it a device for the advancing of their parties and peculiar opinions. The papists make it a very great means for the maintaining the usurped power of the pope, giving him the power of canonizing saints, and assuring the world what souls are in heaven. A pope that by the testimony of a general council (as Joh. 23. Eugenius, &c.) is a heretic, and a wicked wretch, and never like to come to heaven himself, can assure the world of a very large catalogue of persons that are there. And he that by the papists is confessed fallible in matters of fact, pretendeth to know so certainly who were saints, as to appoint them holidays, and command the church to pray to them. And he that teacheth men that they cannot be certain themselves of their salvation, pretendeth when they are dead that he is certain that they are saved. To pretend the veneration of saints for such carnal, ambitious designs, and cheats, and cruelties, is a sin unfit for any that mentioneth a saint. So is it when men pretend that saints are some rare, extraordinary persons among the living members of the church;^d to make men believe that honouring them will serve instead of imitating them; and that all are not saints that go to heaven. God forbid, say they, that none but holy persons should be saved; we confess it is good to be saints, and they are the chief in heaven; but we hope those that are no saints may be saved for all that. But God saith, "that without holiness none shall see him," Heb. xii. 14. Heaven is the inheritance of none but saints, Acts xxvi. 18; Col. i. 12. He that extolleth saints to make men believe that those that are no saints may be saved, doth serve the devil by honouring the saints. The same I may say of those that give them divine honour, ascribing to each a power to hear and help all throughout the world that put up prayers to them.

Direct. VI. Look up to the blessedness of departed souls, as members of the same body, rejoicing with them, and praising God that hath so exalted them. This is the benefit of holy love and christian unity, that it maketh our brethren's happiness to be unto us, in a manner, as if it were our own. 1 Cor. xii. 25, 26, "That there should be no schism in the body, but that the members should have the same care one for another—that if one member be honoured all the members rejoice with it." So far as selfishness is overcome, and turned into the uniting love of saints, so far are all the joys of the blessed souls in heaven become the joys of all that truly love them upon earth. How happy then is the state of all true believers, that have so many to rejoice with! Deny not God that thanks for the saving of so many souls, which you would not deny him, if he saved but your friends, estates, or lives. Especially when afflictions or temptations would deprive you of the joy which you should have in God's mercies to yourselves, then comfort yourselves with the remembrance of your brethren's joy. What an incongruous, indecent thing is it for that man to pine away in sorrows upon earth, who hath so many thousand friends in heaven, in joy and blessedness, whose joys should all be to him as his own.

Direct. VII. When you feel a cooling of your love to God, or of your zeal, or reverence, or other graces, think then of the temper of those holy souls, that

see his glory! O think, with what fervour do they love their God! with what transporting sweetness do they delight in him! with what reverence do they all behold him! And am not I his servant, and a member of his family, as well as they? Shall I be like the strangers of this frozen world, when I should be like my fellow-citizens above? As it will dispose a man to weep to see the tears and grief of others; and as it will dispose a man to mirth and joy to see the mirth and joy of others; so is it a potent help to raise the soul to the love of God, and delight in his service, to think believingly of the love and delight of such a world of blessed spirits.

Direct. VIII. When you draw near to God in his holy worship, remember that you are part of the same society with those blessed spirits that are praising him in perfection. Remember that you are members of the same choir, and your part must go to make up the melody; and therefore you should be as little discordant from them as possibly you can. The quality of those that we join with in God's service, is apt either to dull or quicken us, to depress or elevate us; and we move heavenward most easily and swiftly in that company which is going thither on the swiftest pace. A believing thought that we are worshipping God in concert with the heavenly choir, and of the high and holy raptures of those spirits, in the continual praise of their great Creator, is an excellent means to warm and quicken us, and raise us as near their holy frame, as here on earth may be expected.

Direct. IX. When you would possess your hearts with a lively sense of the odiousness of sin, and would resist all temptations which would draw you to it, think then how the blessed souls with God do judge of sin, and how they would entertain such a temptation, if the motion were made to them! What think they of covetousness, pride, or lust? What think they of malice, cruelty, or lying? How would they entertain it, if lands and lordships, pleasure or preferment, were offered them to entice their hearts from God? Would they venture upon damnation for a whore, or for their games, or to please their appetites? Do they set as light by God and their salvation as the ungodly world doth? O with what scorn and holy indignation would they refuse a world, if it were offered them instead of God! with what detestation would they reject the motion to any sin!

Direct. X. When you would revive in your minds a right apprehension and estimation of all earthly things, as riches, and honours, and greatness, and command, and full provisions for the flesh, be-think you then how the blessed souls with Christ esteem them. How little do they set by all those things that worldlings make so great a stir for, and for which they sell their God and their salvation! How contemptible are crowns and kingdoms in their eyes! Their judgment is more like to God's than ours is. Luke xvi. 15, "That which is highly esteemed among men is abomination in the sight of God." All the world would not hire a saint in heaven to tell one lie, or take the name of God in vain, or to forget God, or be estranged from him for one hour.

Direct. XI. When you see the godly under the contempt of sinners here, accounted as the filth of the world, and the offscouring of all things, defamed, reviled, hated, and persecuted, look up then to the saints with Christ, and think how they are esteemed and used. And when you would truly know what a believer is, think not how they are esteemed and used by men, but how they are esteemed and used by Christ. Judge not of them by their short afflictions,

^d Rom. i. 7; 1 Cor. i. 2; xiv. 33; Eph. i. 8; ii. 19; iv. 12; v. 3; Rom. xv. 25, 26.

^e 1 Cor. iv. 12, 13; Lam. iii. 45.

nor by their meanness in the flesh, but by their endless happiness and their glory above. Look up to the home and world of saints, if you would know what saints are, and not to the few, scattered, imperfect passengers in this world, that are not worthy of them, Heb. xi. 38.

Direct. XII. When you are tempted to think meanly of the kingdom of Christ, as if his flock were so small, and poor, and sinful as to be inconsiderable, look up to the world of blessed souls which dwell above. And there you shall see no such paucity, or imperfections, or blemishes, as here below. The subjects there are such as dishonour not their King. Christ's kingdom is not of this world, John xviii. 36. If you would know it in its glory, look up to the world where it is glorious. If when you hear men condemn the kingdom of the saints of Christ, and at the same time did but see (as Stephen did) a glimpse into that kingdom, and all the glory of the blessed there, what thoughts would you have of the words which did dishonour it?

Direct. XIII. When you hear sinners boast of the wisdom or numbers of their party, and appealing to the learned or great ones of the world, look up to the blessed souls with Christ, and ask whether they are not more wise and numerous than all the sinners upon earth. The greatest doctors are ignorant and unlearned in comparison of the meanest soul with Christ: the greatest monarchs are but worms in comparison of the glorified spirits with God. If they say to you, Are you wiser than so many and so wise and learned men? ask them, Are you, or all the ungodly, wiser than all the blessed souls with Christ? Let the wiser party carry it.

Direct. XIV. When you are tempted to be weary of a holy life, or to think all your labour is vain, look up to the blessed souls with Christ, and there you will see the end of holiness. There you will see that of all the labour of your lives, there is none that you are so sure to gain by; and that in "due time you shall reap, if you faint not: and if you sow to the Spirit, of the Spirit you shall reap everlasting life," Gal. vi. 8, 9; and that when you have "done the will of God," if you "have but patience, you shall inherit the promise," Heb. x. 36. Ask yourselves, whether any of those blessed souls repent now of the holiness of their lives on earth? or their mortifying the flesh, and denying themselves the delights of sin?

Direct. XV. When you are tempted to turn back in the day of trial, and to forsake Christ or his cause when persecution ariseth, then look to the blessed souls above, and see what is the end of suffering for the sake of Christ and righteousness. To foresee the great reward in heaven, will convince you that instead of being terrified by sufferings, you should "rejoice and be exceeding glad," Matt. v. 11, 12. Are you to lie in prison, or to burn in the flames? so did many thousands that are now in heaven. And do you think that they repent it now? Ignatius, Polycarp, Cyprian, and many such holy men, were once used as hardly as you are now, and put to death by cruel men. Rogers, Bradford, Hooper, Glover, and multitudes with them, were once in prison and burnt in the flames; but where are they now, and what is the end of all their pains? Now whether do you think the case of Bonner or Bradford to be best? Now had you rather be Gardiner or Philpot? Now which think you doth most repent, the poor Waldenses that were murdered by thousands, or the popes and persecutors that murdered them?

Direct. XVI. When you are dismayed under the burden of your sins, the greatness of your corrup-

tions, the weakness of your graces, the imperfection of your duties, look up to the blessed souls with Christ, and remember that all those glorified spirits were once in flesh as you now are, and once they lay at the feet of God, in tears, and groans, and cries, as you do: they were once fain to cry out of the burden of their sins, and mourn under the weakness of their graces, as you now do. They were once as much clogged with flesh as you are; and once as low in doubts and fears, and bruised under the sense of God's displeasure. They once were as violently assaulted with temptations, and had the same corruptions to lament and strive against as you have. They were once as much afflicted by God and man; but is there any of the smart of this remaining?

Direct. XVII. When you are deterred from the presence of the dreadful God, and think he will not accept such worms as you, look up to the blessed souls with Christ; and remember how many millions of your brethren are there accepted to greater familiarity than that which you here desire. Remember that those souls were once as dark and distant from God, and unworthy of his acceptance, as you now are. A fearful child receiveth boldness, to see his brethren in his father's arms.

Direct. XVIII. When you are afraid of Satan lest he should prevail against you and devour you, look up to the blessed souls with Christ; and see how many millions are there safely landed, that once were in as dangerous a station as you are. Through many tribulations and temptations they are arrived at the heavenly rest: Satan once did his worst against them: they were tossed on the seas of this tempestuous world; but they were kept by the power of God, through faith unto salvation, and so may you.

Direct. XIX. When you would duly value all your present means and mercies, and see whither they tend, look up then to the souls with Christ, and see whither the like mercy hath conducted them. The poorest cottage and the hardest fare are great mercies, as they tend to endless blessedness. This now and heaven after, is great, though the thing in itself be never so small. Heaven puts the value and signification upon all your mercies. The wicked make ciphers of their greatest blessings, by separating them in their esteem and use, from God and heaven, which is the measure of their estimate.

Direct. XX. When you see divisions among believers, and hear one for this party, and another for that, and hear them bitterly censuring each other, look up then to the saints with Christ, and think what perfect love, and peace, and concord is among them. Consider how unlike our factions and schisms are to their fervent love and unity; and how unlike our jarring strifes and quarrels are to their harmonious praise of God. Remember in what work it is that they are so happily united, even love and praise incessant to Jehovah: and then think, whether it would not unite the saints on earth, to lay by their contentings for the pre-eminence in knowledge, (covered with the gilded name of zeal for the truth of God,) and to employ themselves in love and praise, and to show their emulation here, in striving who shall love God and each other with the more pure heart and fervent love, 1 Pet. i. 22, and who shall praise him with the most heavenly alacrity and delight. Consider whether this work of blessed souls be not like to be more desirable and excellent, than the work of self-conceited, wrangling sophisters. And whether there be any danger of falling into sects and factions, or falling out by emulations or contentions, while we make this work of love and praise the matter of our religious converse. And consider whether almost all the schisms that ever vexed the church of

God, did not arise, either by the pastors striving "who should be the greatest," Luke xxii. 24, 26, or by the rising up of some sciolist or gnostic, proudly pretending to know more than others, and to vindicate or bring to light some excellent truth which others know not, or oppose. And when you see the hot contentings of each party, about their pretended orthodoxy or wisdom, (which James iii. is purposely written against,) remember how the concord of those blessed souls doth shame this work, and should make it odious to the heirs of heaven.

Direct. XXI. When you are afraid of death, or would find more willingness to die, look up to the blessed souls with Christ, and think that you are but to pass that way, which all those souls have gone before you; and to go from a world of enmity and vanity, to the company of all those blessed spirits. And is not their blessed state more desirable than such a vain, vexatious life as this? There is no malice, nor slandering, nor cruel persecuting; no uncharitable censures, contentions, or divisions; no ignorance, nor unbelief, nor strangeness unto God; nothing but holy, amiable, and delightful. Join yourselves daily to that celestial society: suppose yourselves spectators of their order, purity, and glory, and auditors of their harmonious praises of Jehovah. Live by faith in a daily familiarity with them: say not that you want company or are alone, when you may walk in the streets of the heavenly Jerusalem, and there converse with the prophets and apostles, and all the glorious hosts of heaven. Converse thus with them in your life, and it will overcome the fear of death, and make you long to be there with them: like one that stands by the river side, and seeth his friends on the further side, in a place of pleasure, while his enemies are pursuing him at his back, how gladly would he be over with them! And it will imbolden him to venture on the passage, which all they have safely passed before him. Thus death will be to us as the Red sea, to pass us safe to the land of promise, while our pursuers are there overthrown and perish. We should not be so strange to the world above, if we thus by faith conversed with the blessed ones.

Direct. XXII. When you are over-much troubled for the death of your godly friends, look up to that world of blessed souls, to which they are translated, and think whether it be not better for them to be there than here; and whether you are not bound by the law of love, to rejoice with them that are thus exalted. Had we but a sight of the world that they are in, and the company that they are gone to, we should be less displeased with the will of God, in disposing of his own into so glorious a state.

All these improvements may be made by a believer, of his daily converse with the souls above. This is the communion with them which we must hold on earth: not by praying to them, which God hath never encouraged us to do; nor by praying for them (for though it be lawful to pray for the resurrection of their bodies, and the perfecting of their blessedness thereby, yet it being a thing of absolute certainty as the day of judgment is, we must be very cautious in the manner of our doing this lawful act; it being a thing that their happiness doth not at all depend on, and a thing which will-worshippers have showed themselves so forward to abuse, by stepping further into that which is unlawful; as the horrid abuses of the names, and days, and shrines, and relics, of real or supposed saints, in the papal kingdom, sadly testifieth). But the necessary part of our communion with the saints in heaven, being of so

great importance to the church on earth, I commend it to the due consideration of the faithful, whether our forgetfulness of it is not to be much repented of, and whether it be not a work to be more seriously minded for the time to come.

And I must confess I know not why it should be thought unlawful to celebrate the memorial of the life or martyrdom of any extraordinary servant of God, by an anniversary solemnity, on a set appropriate day: it is but to keep the thankful remembrance of God's mercy to the church; and sure the life and death of such is not the smallest of the church's mercies here on earth. If it be lawful on November the fifth to celebrate the memorial of our deliverance from the powder-plot, I know not why it should be thought unlawful to do the like in this case also: provided, 1. That it be not terminated in the honour of a saint, but of the God of saints, for giving so great a mercy to his church. 2. That it be not to honour a saint merely as a saint, but to some extraordinary eminent saints: otherwise all that go to heaven must have festivals kept in remembrance of them; and so we might have a million for a day. 3. That it be not made equal with the Lord's day, but kept in such a subordination to that day, as the life or death of saints is of inferior and subordinate respect to the work of Christ in man's redemption. 4. And if it be kept in a spiritual manner, to invite men to imitate the holiness of the saints, and the constancy of the martyrs, and not to encourage sensuality and sloth.

CHAPTER XI.

DIRECTIONS ABOUT OUR COMMUNION WITH THE HOLY ANGELS.

Direct. I. Be satisfied in knowing so much of angels as God in nature and Scripture hath revealed; but presume not to inquire further, much less to determine of unrevealed things. That there are angels, and that they are holy spirits, is past dispute; but what number they are, and of how many worlds, and of what orders and different dignities and degrees, and when they were created, and what locality belongeth to them, and how far they excel or differ from the souls of men, these and many other such unnecessary questions, neither nature nor Scripture will teach us how infallibly to resolve. Almost all the heretics in the first ages of the church, did make their doctrines of angels the first and chief part of their heresies; arrogantly intruding into unrevealed things, and boasting of their acquaintance with the orders and inhabitants of the higher world. These being risen in the apostles' days, occasioned Paul to say, Col. ii. 18, "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

Direct. II. Understand so much of the ministry of angels as God hath revealed, and so far take notice of your communion with them; but affect not any other sort of communion.*

I shall here show how much of the ministry of angels is revealed to us in Scripture.

1. It is part of the appointed work of angels, to be sed semper vocari angeli non possunt. Gregor.

* Angelorum vocabulum nomen est officii, non nature: nam sancti illi celestis patrie spiritus, semper sunt spiritus,

ministering spirits for the heirs of salvation, Heb. i. 14.^b Not ministers or servants of the godly, but ministers of God for the godly: as the shepherd is not a servant of the sheep, but for the sheep. It is not an accidental or occasional work which they do extraordinarily; but it is their undertaken office to which they are sent forth. And this their ministry is about the ordinary concerns of our lives, and not only about some great or unusual cases or exigents, Psal. xxxiv. 6, 7; xci. 11, 12.

2. It is not some, but all the angels that are appointed by God to this ministration. "Are they not all ministering spirits sent forth," &c. Heb. i. 1, 4. Mark here, that if you inquire whether God have any higher spirits, that are not employed in so low an office, but govern these angels, or if you inquire whether only this world be the angels' charge, or whether they have many other worlds also (of viators) to take care of; neither nature nor Scripture doth give you the determination of any of these questions; and therefore you must leave them as unrevealed things (with abundance more with which the old heretics, and the popish schoolmen, have diverted men's minds from plain and necessary things). But that all the angels minister for us, are the express words of Scripture.

3. The work of this office is not left promiscuously among them, but several angels have their several works and charge; therefore Scripture telleth us of some sent on one message, and some on another;^c and tells us that the meanest of Christ's members on earth have their angels before God in heaven: "I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven," Matt. xviii. 10. Whether each true believer hath one or more angels? and whether one angel look to more than one believer? are questions which God hath not resolved us of, either in nature or Scripture; but that each true christian hath his angel, is here asserted by our Lord.

4. In this office of ministration they are servants of Christ as the Head of the church, and the Mediator between God and man, to promote the ends of his superior office in man's redemption.^d Matt. xxviii. 18, "All power is given to me in heaven and earth;" John xiii. 3. Eph. i. 20—22, "And set him at his right hand in the celestial, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church." Rev. xxiii. 16, "I Jesus have sent mine angel to testify unto you these things in the churches."^e Whether the angels were appointed about the service of Adam in innocency; or only began their office with Christ the Mediator as his ministers, is a thing that God hath not revealed; but that they serve under Christ for his church is plain.

5. This care of the angels for us is exercised throughout our lives, for the saving of us from all our dangers, and delivering us out of all our troubles.^f Psal. xxxiv. 6, 7, "This poor man cried, and the Lord heard him, and saved him out of all his troubles: the angel of the Lord encampeth about them that fear him, and delivereth them." Psal. xci. 11, 12, "For he shall give his angels charge over thee to keep thee in all thy ways: they shall bear thee up in their hand, lest thou dash thy foot against a

stone." In all our ways, (that are good,) and in every step we tread, we have the care and ministry of tutelar angels. They are our ordinary defence and guard.

6. In all this ministry they perfectly obey the will of God,^g and do nothing but by his command, Psal. ciii. 10; Zech. i. 8, 10; Matt. xviii. 10, being his messengers to man.

7. Much of their work is to oppose the malice of evil spirits that seek our heart, and to defend us from them;^h against whom they are engaged under Christ in daily war or conflict, Rev. xii. 7, 9; Psal. lxi. 17; lxxviii. 49; Matt. iv. 11.

8. In this their ministration they are ordered into different degrees of superiority and inferiority,ⁱ and are not equal among themselves, 1 Thess. iv. 16; Jude 9; Dan. x. 13, 20, 21; Eph. i. 21; Col. ii. 10; Eph. iii. 10; vi. 12; Col. i. 16; Zech. iv. 10; Rev. iv. 5; v. 6.

9. Angels are employed not only about our bodies, but our souls, by furthering the means of our salvation: they preached the gospel themselves, (as they delivered the law,^k) Luke ii. 9, 10; i. 11, &c.; Heb. ii. 2; Gal. iii. 19; Acts x. 4; Dan. vii. 16; viii. 15—17; ix. 21, 22; Luke i. 29; ii. 19. Especially they deliver particular messages, which suppose the sufficiency of the laws of Christ, and only help to the obedience of it.

10. They are sometimes God's instruments to confirm, and warn, and comfort, and excite the soul, and to work upon the mind, and will, and affections:^l that they do this persuasively, and have as much access and power to do us good, as Satan hath to do us evil, is very clear. Good angels have as much power and access to the soul, to move to duty, as devils have to tempt to sin. As God hath sent them oft upon monitory and consolatory messages to his servants in visible shapes, so doth he send them on the like messages invisibly, Judg. v. 23; Matt. i. 20; Psal. civ. 4; Luke xxii. 43, an angel from heaven is sent to strengthen Christ himself in his agony.

11. They persecute and chase the enemies of the church, and sometimes destroy them: as Psal. xxxv. 5, 6. 2 Kings xix. 35; Isa. xxxvii. 36; and hinder them from doing hurt, Numb. xxii. 24.

12. They are a convoy for the departing souls of the godly, to bring them to the place of their felicity, Luke xvi. 22, though how they do it we cannot understand.

13. They are the attendants of Christ at his coming to judgment, and his ministers to gather his elect, and sever the wicked from the just, in order to their endless punishment or joy. 1 Thess. iv. 16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up," &c. Matt. xiii. 41, 42, 49, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all offences or scandals, and them which do iniquity; and shall cast them into a furnace of fire. At the end of the world, the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire," &c.^m

Direct. III. Understand our near affinity or relation to the angels, and how they and we are concerned in each others' condition and affairs. As to our

^b Dan. iv. 13; Gen. xxxii. 1, 2; Exod. xxxii. 2; Dan. vi. 22; Acts xii. 7, 11; 1 Kings xix. 5, 6.

^c Luke i. 13, 18, 19, 26, 28; ii. 10, 13, 21; Acts x. 7, 22; xii. 8, 9; Dan. iii. 28; vi. 22; Gen. xxiv. 40.

^d 1 Pet. iii. 22; Matt. xxvi. 53.

^e Rev. i. 1.

^f 2 Kings vi. 17.

^g Dan. iv. 35.

^h 1 Kings xxii. 19—22; 1 Thess. ii. 18.

ⁱ Luke i. 19, 26.

^k Acts vii. 53.

^l Acts xxvii. 24; Luke i. 13, 30; ii. 10; Dan. x. 12.

^m 2 Kings vi. 16; Gen. xvi. 9, 10; Numb. xxii. 32.

ⁿ 2 Thess. i. 7, 8; Mark viii. 38; Matt. xxv. 31.

nature our immortal souls are kin or like unto the angels, though our bodies are but like the brutes. Those souls that are created after the image of God, in their very natural essence, (as rational and free agents,) besides his moral image of sanctity, Gen. ix. 6, may well be said to be like the angels: "He made us a little lower than the angels," Psal. viii. 5. And God hath made us their charge and care; and therefore no doubt hath given them a special love unto us, to fit them to the due performance of their trust. As ministers have a special paternal love to their flocks, and as christians are to have a special love to one another to enable and engage them to the duties appointed them by God towards each other; so these excellent spirits have no doubt a far purer and greater love, to the image of God upon the saints, and to the saints for the image and sake of God, than the dearest friends and holiest persons on earth can have. For they are more holy, and they are more perfectly conformed to the mind of God, and they love God himself more perfectly than we, and therefore for his sake do love his people much more perfectly than we. And therefore they are more to be loved by us than any mortals are; both because they are more excellent, pure, and amiable, and because they have more love to us. Moreover the angels are servants of the same God, and members of the same society which we belong to. They are the inhabitants of the heavenly Jerusalem, of which we are heirs: they have possession, and we have title, and shall in time possess it. We are called to much of the same employment with them; we must love the same God, and glorify him by obedience, thanks, and praise, and so do they. Therefore they are ministers for our good, and rejoice in the success of their labours, as the ministers of Christ on earth do, Heb. i. 14. There is not a sinner converted, but it is the angels' joy, Luke xv. 10, which sheweth us how much they attend that work. "We are come to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to myriads of angels," &c. Heb. xii. 22—24. They are especially present and attendant on us in our holy assemblies and services of God; and therefore we are admonished to reverence their presence, and do nothing before them that is sinful or unseemly, 1 Cor. xi. 10; Eccles. v. 6. The presence of God, and the Lord Jesus Christ, and the elect angels, must continually awe us into exact obedience, 1 Tim. v. 21. With the church they pry into the mystery of the dispensations of the Spirit to the church, 1 Pet. i. 12. And so "by the church," that is, by God's dealings with the church, is "made known the manifold wisdom of God," even to these "heavenly principalities and powers," Eph. iii. 10. In conclusion, Christ telleth us that in our state of blessedness we shall "be equal to the angels," Luke xx. 36, and so shall live with them for ever.

Direct. IV. When your thoughts of heaven are staggering or strange, and when you are tempted to doubt whether indeed there is such a life of glory for the saints, it may be a great help to your faith, to think of the world of angels that already do possess it. That there are such excellent and happy inhabitants of the superior orbs, besides what Scripture saith, even reason will strongly persuade any rational man: 1. When we consider that sea, and land, and air, and all places of this lower, baser part of the world, are replenished with inhabitants suitable to their natures; and therefore that the incomparably more great and excellent orbs and regions should all be uninhabited, is irrational to imagine.

• Magna dignitas fidelium animarum ut unaquæque habeat ab ortu nativitatis in custodiam sui angelum deputa-

2. And as we see the rational creatures are made to govern the brutes in this inferior world, so reason telleth us it is improbable that the higher reason of the inhabitants of the higher regions should have no hand in the government of man. And yet God hath further condescended to satisfy us herein, by some unquestionable apparitions of good angels, and many more of evil spirits, which puts the matter past all doubt, that there are inhabitants of the unseen world. And when we know that such there are, it maketh it the more easy to us to believe that such we may be, either numbered with the happy or unhappy spirits, considering the affinity which there is between the nature of our souls and them: to conquer senseless Sadducism is a good step to the conquest of irreligiosity; he that is well persuaded that there are angels and spirits, is much better prepared than a Sadducee to believe the immortality of the soul: and because the infinite distance between God and man, is apt to make the thoughts of our approaching his glory either dubious or very terrible, the remembrance of those myriads of blessed spirits that dwell now in the presence of that glory, doth much imbolden and confirm our thoughts; as he that would be afraid whether he should have access to and acceptance with the king, would be much encouraged if he saw a multitude as mean as himself, or not much unlike him, to be familiar attendants on him. I must confess such is my own weakness, that I find a frequent need of remembering the holy hosts of saints and angels, that are with God, to imbolden my soul, and make the thoughts of heaven more familiar and sweet, by abating my strangeness, amazedness, and fears; and thus far to make them the media (that I say not the mediators) of my thoughts, in their approaches to the most high and holy God (though the remembrance of Christ the true Mediator is my chief encouragement). Especially when we consider how fervently those holy spirits do love every holy person upon earth, and so that all those that dwell with God, are dearer friends to us, than our fathers or mothers here on earth are, (as is briefly proved before,) this will imbolden us yet much more.

Direct. V. Make use of the thoughts of the angelical hosts, when you would see the glory and majesty of Christ. If you think it a small matter that he is the Head of the church on earth, a handful of people contemned by the satanical party of the world, yet think what it is to be "Head over all things, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," (that is, gave him a power, dignity, and name, greater than any power, dignity, or name of men or angels,) "and hath put all things under his feet," Eph. i. 21—23. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they;" of him it is said, "Let all the angels of God worship him," Heb. i. 4, 6. Read the whole chapter. Our Head is the Lord of all these hosts.

Direct. VI. Make use of the remembrance of the glorious angels, to acquaint you with the dignity of human nature, and the special dignity of the servants of God, and so to raise up your hearts in thankfulness to your Creator and Redeemer who hath thus advanced you. 1. What a dignity is it that these holy angels should be all ministering spirits sent for our good! that they should love us, and concern themselves so much for us, as to rejoice in heaven at our conversion! "Lord, what is man, that thou art mindful of him, and the son of man tum: imo plures. Hieron. Luke xx. 36.

that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour," Psal. viii. 4, 5. 2. But yet it is a higher declaration of our dignity, that we should in heaven be equal with them, and so be numbered into their society, and join with them everlastingly in the praise of our Creator. 3. And it is yet a greater honour to us, that our natures are assumed into union of person with the Son of God, and so advanced above the angels. "For he took not on him the nature of angels, but the seed of Abraham:" nor hath he put the world to come in subjection to the angels, Heb. ii. 5, 16. This is the Lord's doing, and it is wondrous in our eyes.

Direct. VII. When you would admire the works of God and his government, look specially to the angels' part. If God would be glorified in his works, then especially in the most glorious parts: if he take delight to work by instruments, and to communicate such excellency and honour to them as may conduce to the honour of the principal cause, we must not overlook their excellency and honour, unless we will deny God the honour which is due to him. As he that will see the excellent workmanship of a watch or any other engine, must not overlook the chiefest parts, nor their operation on the rest; so he that will see the excellent order of the works and government of God, must not overlook the angels, nor their offices in the government, and preservation of the inferior creatures, so far as God hath revealed it unto us. We spoil the music if we leave out these strings. It is a great part of the glory of the works of God, that all the parts in heaven and earth are so admirably conjoined and jointed as they are; and each in their places contribute to the beauty and harmony of the whole.

Direct. VIII. When you would be apprehensive of the excellency of love and humility, and exact obedience to the will of God, look up to the angels, and see the lustre of all these virtues as they shine in them. How perfectly do they love God and all his saints! even the weakest and meanest of the members of Christ! With what humility do they condescend to minister for the heirs of salvation! how readily and perfectly do they obey their Maker! Though our chiefest pattern is Christ himself, who came nearer to us, and appeared in flesh, to give us the example of all such duties, yet under him the example of angels is also to be observed, and with pleasure to be imitated. And ask the enemies of holiness, who urge you with the examples of the great and learned, whether they are wiser than all the angels of God?

Direct. IX. When you are tempted to desire any inordinate communion with angels, as visibly appearing or affecting your senses, or to give them any part of the office or honour of Jesus Christ, then think how suitable that office is to your safety and benefit which God hath assigned them, and how much they themselves abhor aspiring to, or usurpation of, the office or honour of their Lord: and consider how much more suitable to your benefit this spiritual ministration of the angels is, than if they appeared to us in bodily shapes.^o In this spiritual communion they act according to their spiritual nature, without deceit; and they serve us without any terrible appearances; and without any danger

of drawing us to sensitive, gross apprehensions of them, or enticing us to an unmeet adhesion to them, or honouring of them: whereas if they appeared to us in visible shapes, we might easily be affrighted, confounded, and left in doubt, whether they were good angels indeed or not. It is our communion with God himself that is our happiness; and communion with angels or saints, is desirable but in order unto this: that kind of communion with angels therefore is the best, which most advanceth us to communion with God; and that reception of his mercy by instruments is best, which least endangereth our inordinate adhesion to the instruments, and our neglect of God. We know not so well as God, what way is best and safest for us: as it is dangerous desiring to mend his word by any fancies of our own, which we suppose more fit; so it is dangerous to desire to amend his government, and providence, and order, and to think that another way than that which in nature he hath stated and appointed, is more to our benefit. It is dangerous wishing God to go out of his way, and to deal with us, and conduct us in by-ways of our own; in which we are ourselves unskilled, and of which we little know the issue.

Direct. X. When you are apt to be terrified with the fear of devils, think then of the guard of angels, and how much greater strength is for you than against you. Though God be our only fundamental security, and our chiefest confidence must be in him, yet experience telleth us how apt we are to look to instruments, and to be affected as second causes do appear to make for us or against us; therefore when appearing dangers terrify us, appearing or secondary helps should be observed to comfort and encourage us.

Direct. XI. Labour to answer the great and holy love of angels with such great and holy love to them, as may help you against your unwillingness to die, and make you long for the company of them whom you so much love. And when death seemeth terrible to you because the world to come seems strange, remember that you are going to the society of those angels, that rejoiced in your conversion, and ministered for you here on earth, and are ready to convoy your souls to Christ.^a Though the thoughts of God and our blessed Mediator should be the only final object to attract our love, and make us long to be in heaven, yet under Christ, the love and company of saints and angels must be thought on to further our desires and delight: for even in heaven God will not so be all to us, as to use no creature for our comfort; otherwise the glorified humanity of Christ would be no means of our comfort there; and the heavenly Jerusalem would not then have been set out to us by its created excellencies, as it is Rev. xxi. xxii.; nor would it be any comfort to us in the kingdom of God that we shall be with Abraham, Isaac, and Jacob, Luke xiii. 28; Matt. viii. 11.

Direct. XII. Pray for the protection and help of angels, as part of the benefits procured for the saints by Christ; and be thankful for it as a privilege of believers, excelling all the dignities of the ungodly. And walk with a reverence of their presence, especially in the worshipping of God. It is not fit such a mercy should be undervalued or unthankfully received: nor that so ordinary a means of our preserv-

^o Heb. i. 14; Psal. ciii. 20, 21.

^p Timet angelus adorari ab humana natura, quam videt in Deo sublimatam. Gregor.

^a Simus devoti, simus grati tantis custodibus: redamemus eos quantum possumus, quantum debemus effectuose, &c. Bernard. Væ nobis si quando provocati sancti angeli peccatis et negligentis, indignos nos judicaverint presentia et

visitatione sua, &c. Cavenda est nobis eorum offensæ, et in his maxime exercendum, quibus eos novimus oblectari: hæc autem placent eis quæ in nobis invenire delectat, ut est sobrietas, castitas, &c. In quovis angulo reverentiam exhibe angelo, ne audeas illo presente, quod me vidente non auderis. Bernard.

ation should be overlooked, and not be sought of God by prayer. But the way to keep the love of angels, is to keep up the love of God; and the way to please them, is to please him; for his will is theirs.

Direct. XIII. In all the worship you perform to God, remember that you join with the angels of heaven, and bear your part to make up the concert. Do it therefore with that holiness, and reverence, and affection, as remembering not only to whom you

speak, but also what companions you have; and let there not be too great a discord either in your hearts or praises. O think with what lively, joyful minds they praise their glorious Creator; and how unwearied they are in their most blessed work! And labour to be like them in love and praise, that you may come to be equal with them in their glory, Luke xx. 36.

CASES OF CONSCIENCE,

ABOUT

MATTERS ECCLESIASTICAL.

READER,

I HAVE something to say to thee of the number of these cases, somewhat of the order, and somewhat of the manner of handling and resolving them. I. That they are so many is because there are really so many difficulties which all men are not able to resolve. That they are no more, is partly because I could not remember then any more that were necessarily to be handled, and I was not willing to increase so great a book with things unnecessary.

II. As to the order, I have some reasons for the order of most of them, which would be too tedious to open to you. But some of them are placed out of order, because, 1. I could not remember them in due place. 2. And great haste allowed me not time to transpose them. If you say that in such a work I should take time, I answer, You are no competent judges, unless you knew me and the rest of my work, and the likelihood that my time will be but short. They that had rather take my writings with such defects which are the effects of haste, than have none of them, may use them, and the rest are free to despise them and neglect them. Two or three questions about the Scripture, I would have put nearer the beginning if I could have time; but seeing I cannot, it is easy for you to transpose them in the reading.

III. The resolution of these cases so much avoideth all the extremes, that I look they should be displeasing to all that vast number of christians, who involve themselves in the opinions and interests of their several sects as such, and that hold the faith of our Lord Jesus Christ with respect of persons. But there will be still a certain number of truly catholic, impartial readers, whose favourable acceptance I confidently prognosticate; and who, being out of the dust, and noise, and passions of contending sides and parties, and their interests, will see a self-evidencing light in those solutions, which are put off here briefly, without the pomp of formal argumentation, or persuading oratory. The Eternal Light revealeth himself to us, by Christ who is the Light of the world, and by the illumination of the Spirit and word of light; that we may walk in the light, as the children of light, till we come to the world of glorious everlasting light. And what other defect soever our knowledge have, if any man hath knowledge enough to kindle in him the love of God, the same is known of him, and therefore is beloved by him, and shall be blessed with and in him for ever, 1 Cor. viii. 1—3.

Quest. I. *How to know which is the true church, among all pretenders, that a christian's conscience may be quiet in his relation and communion.*

I HAVE written so much of this already in four books, (viz. one called, "The Safe Religion," another called, "A Key for Catholics," another called, "The Visibility of the Church," another called, "A true Catholic, and the Catholic Church described,") that I shall say now but a little, and yet enough to an impartial, considerate reader.

The terms must first be opened. 1. By a church is meant a society of christians as such. And it is sometimes taken narrowly, for the body or members

as distinct from the head, as the word kingdom is taken for the subjects only as distinct from the king; and sometimes more fully and properly for the whole political society, as constituted of its head and body, or the *pars imperans et pars subdita*.

2. The word church thus taken, signifieth sometimes the universal church called catholic, which consisteth of Christ and his body politic, or mystical; and sometimes some part only of the universal church. And so it is taken either for a subordinate, political part, or for a community, or a part considered as consociate, but not political; or as many particular, political churches agreeing and holding concord and communion without any common head, save the universal Head.

3. Such political churches are either of divine constitution and policy, or only of human.

2. By christians, I mean such as profess the essentials of the christian religion. For we speak of the church as visible.

3. By true, may be meant, either reality of essence, opposite to that which is not really a church in this univocal acception; or else sound and orthodox, in the integrals, as opposite to erroneous and defiled with much enormity. And now I thus decide that question.

Prop. I. The true catholic church consisteth of Christ the Head, and all christians as his body, or the members. As the kingdom consisteth of the king and his subjects.^a

Prop. II. As all the sincere heart-covenanters make up the church as regenerate, and mystical or invisible; so all that are christened, that is, baptized, and profess consent to all the essentials of the baptismal covenant, not having apostatized, nor being by lawful power excommunicated, are christians, and make up the church as visible.^b

Prop. III. Therefore there is but one universal church, because it containeth all christians; and so leaveth out none to be the matter of another.^c

Prop. IV. It is not ignorance or error about the mere integrals of christianity, which maketh them no christians who hold the essentials, that is, the baptismal covenant.^d

Prop. V. That the baptismal covenant might be rightly understood and professed, the churches have still used the creed as the explication of the covenant, in point of faith; and taken it for the symbol of the christian belief. And no further profession of faith was or is to be required, as necessary to the being of christianity.^e

Prop. VI. If proud usurpers or censurers take on them to excommunicate, or unchristian, or unchurch others, without authority and cause, this maketh them not to be no christians, or no churches, that are so used.^f

Prop. VII. Therefore to know which is the true catholic or universal church, is but to know who are baptized, professed christians.^g

Prop. VIII. The reformed churches, the Lutherans, the Abassines, the Coptics, the Syrians, the Armenians, the Jacobites, the Georgians, the Maronites, the Greeks, the Moscovites, and the Romanists, do all receive baptism in all its visible essentials, and profess all the essentials of the christian religion, though not with the same integrity.^h

Prop. IX. He that denieth any one essential part, in itself, is so a heretic as to be no christian, nor true member of the church, if it be justly proved or notorious: that is, none ought to take him for a visible christian, who know the proof of his denying that essential part of christianity, or to whom it is notorious.ⁱ

Prop. X. He that holdeth the essentials primarily, and with them holdeth some error which by unseen consequence subverteth some essential point, but holdeth the essentials so much faster, that he would forsake his error if he saw the inconsistency, is a christian notwithstanding; and if the same heretic be applicable to him, it is but in such a sense, as is consistent with christianity.^j

Prop. XI. He that is judged a heretic and no christian justly by others, must be lawfully cited, and heard plead his cause, and be judged upon sufficient proof, and not unheard, or upon rash presumption.^k

Prop. XII. Christianity and heresy being personal qualities, and no where found but in individuals, nor one man guilty of another's error, it followeth that it is single persons upon personal guilt that must be judged.^l

Prop. XIII. Any man may judge another to be a christian or heretic, by a private judgment of discerning, or the reason which guideth all human actions; but only church rulers may judge him by that public judgment, which giveth or denieth him his public privileges and communion.^m

Prop. XIV. If by notorious injustice church rulers condemn christians as no christians, though they may thereby deny them communion with those public assemblies which they govern, yet do they not oblige the people to take such injured persons for no christians. Else they might oblige all to believe a lie, to consent to malicious injuries, and might disoblige the people from truth, righteousness, and charity.ⁿ

Prop. XV. There is no one natural or collective head and governor of all the churches in the world (the universal church) but Jesus Christ; and therefore there is none that by such governing power, can excommunicate any man out of the universal church; and such usurpation would be treason against Christ, whose prerogative it is.^o

Prop. XVI. Yet he that deserveth to be excommunicated from one church, deserveth to be excommunicated by and from all, if it be upon a cause common to all; or that nullifieth his christianity.^p

Prop. XVII. And where neighbour churches are consociate and live in order and concord, he that is orderly excommunicate from one church, and it be notified to the rest, should not be taken into the communion of any of the rest, till he be cleared, or become fit for their communion.^q But this obligation ariseth but from the concord of consociate churches, and not from the power of one over the rest; and it cannot reach all the world, where the person cometh not, nor was ever known; but only to those who through neighbourhood are capable of just notice, and of giving or denying communion to that person.

Prop. XVIII. From all this it is clear, that it is not either papists alone, or Greeks alone, or protestants alone, or any party of christians, who are the universal church, seeing that church containeth all christians.^r And that reviling others (yea, whole nations) as heretics, schismatics, and no christians or churches, will no more prove the revilers to be the only church or christians, than want of love will prove a man to be one of Christ's disciples, who by love are known to all men to be his.

Prop. XIX. It is therefore the shameful language of distracted men, to cry out against other christian nations, It is not you, but we that are the catholic or universal church. And our shameful controversy, which of them is the catholic, is no wiser than to question, Whether it be this house or that which is the street? Or this street or that which is the city? Or whether it be the kitchen, or the hall, or the parlour which is the house? Or the hand, or foot, or

^a 1 Cor. xi. 3; xii. 12; Eph. i. 22, 23; 1 Cor. vi. 15; xii. 27.

^b Eph. iv. 4, 5; Matt. xxviii. 19, 20.

^c Eph. iv. 4, 5; 1 Cor. xii. 12; Mark xvi. 16.

^d Rom. xiv. 1, 6, 7; xv. 1, 3, 4.

^e 1 Cor. xv. 1, 2, &c.; Matt. xxviii. 19, 20.

^f Rom. xiv. 3, 4. ^g Rom. vi. 1, 2, &c.

^h Eph. iv. 4, 5. ⁱ Tit. iii. 10; 3 John.

^j James iii. 2; Phil. iii. 15, 16; Heb. v. 1, 2.

^k Tit. iii. 10; Matt. xviii. 15.

^l Ezek. xviii. 17; Gen. xviii. 23—25.

^m 1 Cor. x. 15; Acts i. 19; 1 Cor. v. 3—5; xi. 3.

ⁿ Matt. v. 11, 12; John xvi. 2.

^o 1 Cor. xii. 27—29; Eph. iv. 5—7; 1 Cor. i. 12, 13; iii. 22, 23; Eph. v. 23; iv. 15; Col. i. 18; ii. 19.

^p 3 John.

^q Eph. v. 11; 1 Cor. v. 11.

^r 1 Cor. xii. 12; John xiii. 35; 1 Cor. xiii. 1, 2, &c.

eye which is the man? O when will God bring distracting teachers to repentance, and distracted people to their wits?^a

Prop. XX. There is great difference in the purity or soundness of the several parts of the universal church; some being more orthodox and holy, and some defiled with so many errors and sins, as to make it difficult to discern whether they do not deny the very essentials.^a

Prop. XXI. The reformed churches are the soundest and purest that we know in the world, and therefore their privilege exceeding great, though they are not all the universal church.

Prop. XXII. Particular churches consisting of lawful pastors and christian people associated for personal communion in worship and holy living, are societies or true churches of Christ's institution, and the chief parts of the universal church; as cities and corporations are of the kingdom.^a

Prop. XXIII. There are thousands of these in the world, and a man may be saved in one, as well as in another; only the purest give him the best advantages for his salvation; and therefore should be preferred by all that are wise and love their souls, so far as they are free to choose their communion.

Prop. XXIV. The case then being easily resolved, (which is the true church?) viz. All christians as christians are the catholic or universal church;^a and all congregations after described, of true pastors and christians, being particular true churches, differing only in degrees of purity, he is to be suspected as a designing deceiver and troubler of the world, that pretending to be a learned man and a teacher, doth still perplex the consciences of the ignorant with this frivolous question, and would muddy and obscure this clear state of the case, lest the people should rest in the discerned truth.

Prop. XXV. The papal church, as such, being no true church of Christ's institution, (of which by itself anon,) it followeth that a papist as a papist is no member of the church of Christ, that is, no christian.^a But yet, whether the same person may not be a papist and a christian, and so a member of the catholic church, we shall anon inquire.

Prop. XXVI. There are many things which make up the fitness and desirableness of that particular church, which we should prefer or choose for our ordinary personal communion:^a as, 1. That it be the church of that place where we dwell; if the place be so happy as to have no divided churches, that it be the sole church there; however, that it be so near as to be fit for our communion. 2. That it be a church which holdeth communion with other neighbour churches, and is not singular or divided from them; or at least not from the generality of the churches of Christ; nor differeth in any great matters from those that are most pure. 3. That it be under the reputation of soundness with the other churches aforesaid, and not under the scandal of heresy, schism, or gross corruption among those that live about.^b 4. That it be under the countenance and encouraging favour of the christian magistrate. 5. That it be the same church of which the rest of the family which we are of be members; that husband and wife, parents and children, masters and servants, be not of several churches.

6. That the pastors be able teachers, prudent guides, and of holy lives, and diligent in their office. 7. That the pastors be regularly called to their office. 8. That the members be intelligent, peaceable, and of holy, temperate, and righteous lives. But when all these cannot be had together, we must choose that church which hath those qualifications which are most needful, and bear with tolerable imperfections. The most needful are the first, second, and sixth of these qualifications.

Prop. XXVII. He that is free, should choose that church which is the fittest for his own edification; that is, the best pastors, people, and administrations.

Prop. XXVIII. A man's freedom is many ways restrained herein. As, 1. When it will tend to a greater public hurt, by disorder, ill example, division, discouragement, &c. 2. When superiors forbid it; as husbands, parents, masters, magistrates. 3. By some scandal. 4. By the distance or inconvenience of our dwelling. 5. By differences of judgment, and other causes of contention in the said churches; and many other ways.^c

Prop. XXIX. A free man who removeth from one church to another for his edification, is not therefore a separatist or schismatic; but it must not be done by one that is not free, but upon such necessity as freeth him.

Prop. XXX. It is schism or sinful separation to separate from, 1. A true church as no true church. 2. From lawful worship and communion, as lawful; but of this more in its proper place.

Quest. II. Whether we must esteem the church of Rome a true church? And in what sense some divines affirm it, and some deny it.

Want of some easy distinguishing hath made that seem a controversy here, which is so plain, that it can hardly be any at all to protestants, if the question had been but truly stated.^d

Remember therefore that by a church is meant, not a mere company of christians, any how related to each other; but a society consisting of an ecclesiastical head and body, such as we call a political society. 2. And that we speak not of an accidental head (such as the king is, because he governeth them *suo modo* by the sword); for that is not an essential constitutive part; but of a constitutive ecclesiastical head and body. 3. That the question is not, Whether the church of Rome be a part of the church, but whether it be a true church? And now I answer,

1. To affirm the church of Rome to be the catholic or universal church, is more than to affirm it to be a true catholic church, that is, a true part of the catholic church: and is as much as to say that it is the whole and only church, and that there is no other; which is odious falsehood and usurpation, and slander against all other churches.

2. The church of Rome is so called in the question, as it is a policy or church in a general sense; and the meaning of the question is, Whether it be a divine, or a human or diabolical policy; a lawful church.

3. The church of Rome is considered, 1. Formally, as a church or policy. 2. Materially, as the

^a 1 Cor. xii. 12; vi. 17; x. 17; Eph. iv. 3, &c.

^b Gal. iv. 11, 12.

^c Rev. iii. 8—12; ii. 10, 11; Acts xiv. 22; Tit. i. 5; Rom. xvi. 4, 16; 1 Cor. vii. 17; xi. 16; xiv. 33, 44; 2 Thess. i. 4; Rev. ii. 23.

^d 1 Cor. i. 13; Rom. xvi. 17; Acts xx. 30.

^e Acts ii. 44; 1 Cor. i. 10; 1 Thess. v. 12, 13.

^a Heb. x. 25; 1 Tim. iii. 7; 3 John 12.

^b Acts xvi. 32, 34; x. 2, 22; xviii. 8; Col. iv. 15.

^c Of these things I have said so much in my "Cure of Church divisions," and in the "Defence" of it, and in the end of my "Reas. of Christ. Relig." Consect. i. and ii. that I pass them over here with the more brevity.

^d See Mr. Barton's and Bp. Hall's contest hereabouts.

singular persons are qualified. It is the form that denominateth. Therefore the question must be taken of the Roman policy, or of the church of Rome as such; that is, as it is one ruler pretending to be the vicarious, constitutive, governing head of all Christ's visible church on earth, and the body which owneth him in this relation.

4. Therefore I conclude (and so do all protestants) that this policy or church of Rome is no true church of Christ's instituting or approbation, but a human, sinful policy, formed by the temptation of Satan, the prince of pride, deceit, and darkness. The proof of which is the matter of whole loads of protestant writings. And indeed the proof of their policy being incumbent on themselves, they fail in it, and are still fain to fly to pretended, false tradition for proof, in which the sophisters know that either they must be judges themselves, and it must go for truth because they say it; or else that if they can carry the controversy into a thicket or wood of fathers and church history, at least they can confound the ignorant, and evade themselves. Of this see my "Disput. with Johnson," and my "Key for Catholics," &c.

5. The bishop of the English papists, Smith called bishop of Chalcedon, in his Survey, c. v. saith, "To us it sufficeth that the bishop of Rome is St. Peter's successor; and this all the fathers testify, and all the catholic church believeth; but whether it be *jure divino* or *humano*, is no point of faith." The like hath Davenport,* called Franc. a Sancta Clara more largely. By this let the reader judge whether we need more words to prove their church to be such as Christ never instituted, when the belief of their divine right is no part of their own faith.

6. If the church of Rome in its formal policy be but of human institution, it is, 1. Unnecessary to salvation. 2. Unlawful; because they that first instituted it had no authority so to do, and were usurpers. For either the makers of it were themselves a church or no church. If no church, they could not lawfully make a church. Infidels or heathens are not to be our church makers. If a church, then there was a church before the church of Rome, and that of another form. And if that former form were of Christ's institution, man might not change it; if not, who made that form? and so on.

7. Our divines therefore that say that the church of Rome is a true church, though corrupt, do not speak of it formally as to the papal policy or headship, but materially. 1. That all papists that are visible christians are visible parts of the universal church. 2. That their particular congregations considered abstractedly from the Roman headship may be true particular churches, though corrupt; which yet being the only difficulty shall be the matter of our next inquiry.

Quest. III. *Whether we must take the Romish clergy for true ministers of Christ? And whether their baptism and ordination be nullities?*

I join these two distinct questions together for brevity.

1. As true signifieth regularly called, so they are commonly irregular and not true ministers. But as true signifieth real opposed to a nullity, so it is now to be further considered.

The doubt lieth either of the sufficiency of his call, or of somewhat that is supposed to destroy it by contradiction or redundancy. 1. Whether he want any thing of absolute necessity to the office,

* System. Fidei.

† Eph. iv. 6—11.

who is called in the church of Rome? or, 2. Whether there be any thing in his office or entrance, which nullifieth or invalidateth that which else would be sufficient?

For the first doubt, it is not agreed on among papists or protestants what is of necessity to the being of the office. Some think real godliness in the person is necessary; but most think not. Some think that visible, that is, seeming professed godliness, not disproved by mortal sin, is necessary; and some think not. Some think the people's election is necessary, and that ordination is but *ad bene esse*; and some think ordination necessary *ad esse*, and election *ad bene esse*, or not at all; and some think both necessary *ad esse*, and some neither. Some think the election of the people is necessary, and some think only their consent is necessary, though after election by others; some think it must be the consent of all the flock, or near all; and some only of the major part; and some of the better part, though the minor. Some think the ordination of a diocesan bishop necessary *ad esse*, and some not. Some think the truth of the ordainers' calling, or power, to be necessary to the validity of his ordination, and some not. Some think the number of two, or three, or more ordainers to be necessary, and some not. Some think it necessary to the validity of the ministry that it come down from the apostles by an uninterrupted succession of truly ordained bishops, and some think not. Some few think that the magistrates' command or licence is necessary, and only it, and most deny both. Johnson, alias Terret, the papist, in his Disputation against me, maintaineth that consecration is not necessary *ad esse*, nor any one way of election, by these or those, but only the church's reception upon such an election as may give them notice, and which may be different, according to different times, places, and other circumstances.

In the midst of these confusions, what is to be held? I have opened the case as fully and plainly as I can, in my second "Disput. of Church Government," about ordination, to which I must refer the reader: only here briefly touching upon the sum.

1. There are some personal qualifications necessary to the being of the office, (of which anon,) and some only to the well being.

2. The efficient conveying cause of power or office, is God's will signified in his own established law; in which he determineth that such persons so called shall receive from him such power, and be obliged to such office administrations.[†]

3. Any providence of God which infallibly or satisfactorily notifieth to the church, who these persons are, that receive such power from God, doth oblige them to submit to them as so empowered.

4. God's ordinary established way of regular designation of the person, is by the church's consent, and the senior pastor's ordination.

5. By these actions they are not the proper donors or efficient of the power, or office given, but the consent of the people and the ordination do determine of the recipient, and so are regularly *causa sine qua non* of his reception. And the ordination is moreover a solemn investiture in the office, as when a servant is sent by delivering a key to deliver possession of a house, by his master's consent, to him that had before the owner's grant; and so it ceremoniously entereth him into visible possession; like the solemnizing of marriage, or the listing of a soldier, &c.

6. The people's consent (before or after) is not only by institution, but naturally necessary, that a

† Matt. xxviii. 11, 20; Tit. i. 5; Acts xx. 28; xiv. 23; 1 Pet. v. 2.

man become a pastor to those persons (for no man can learn, obey, &c. without consent): but it is not of necessity to the being of the ministry in general, or in the first instant: a man without it may be authorized as a minister to go preach the gospel for conversion, and baptize and gather churches, though not to be their stated pastor.

7. When death, distance, corruption, heresy, or malignity of pastors within reach, maketh it impossible to have ordination, God's choice of the person may be notified without it: as by, 1. Eminent qualifications. 2. The people's real necessities. 3. And the removal of impediments, and a concurrence of inviting opportunities and advantages. 4. And sometimes the people's desire. 5. And sometimes the magistrate's commission or consent; which though not absolutely necessary in themselves, yet may serve to design the person and invest him, when the ordinary way faileth; which is all that is left to man to do, to the conveyance of the power.

The case being thus stated, as to what is necessary to give the power or office, we may next inquire whether any papist priest have such power, by such means.

And, 1. We have sufficient reason to judge that many of them have all the personal qualifications which are essentially necessary. 2. Many among them have the consent of a sober christian people (of which more anon). And Mr. Jacob, who was against bishops and their ordination, proveth at large, that by election or consent of the people alone, a man may be a true pastor, either without such ordination, or notwithstanding both the vanity and error of it. 3. Many of them have ordination by able and sober bishops; if that also be necessary. 4. In that ordination, they are invested in all that is essential to the pastoral office.

So that I see not that their calling is a nullity through defect of any thing of absolute necessity to its being and validity; though it be many ways irregular and sinful.

II. We are next therefore to inquire whether any contradicting additions make null that which else would be no nullity. And this is the great difficulty. For as we accuse not their religion for having too little, but too much, so this is our chief doubt about their ministry.

And, 1. It is doubted, as to the office itself, whether a mass priest be a true minister, as having another work to do, even to make his Maker, and to give Christ's real flesh with his hands to the people; and to preach the unsound doctrines of their church; and these seem to be essential parts of his function.

The case is very bad and sad; but that which I said about the heresies or errors which may consist with christianity, when they overthrow it but by an undiscerned consequence, must be here also considered. The prime part of their office is that (as to the essentials) which Christ ordained: this they receive, and to this they sew a filthy rag of man's devising; but if they knew this to be inconsistent with christianity or the essentials of the ministry, we may well presume (of many of them) they would not receive it. Therefore as an error which consequentially contradiceth some essential article of faith, nullifieth not his christianity who first and fastest holdeth the faith, and would cast away the error if he saw the contradiction, (as Davenant, Morton, and Hall have showed, *Epist. Conciliat.*) so it is to be said as to practical error in the present case. They are their grievous errors and sins, but, for aught I see, do not nullify their office to the church. As a mass priest, he is no minister of Christ (as an anabaptist is not as a re-baptizer, nor

a separatist as a separator, nor an antinomian, or any erroneous person, as a preacher of that error); but as a christian pastor ordained to preach the gospel, baptize, administer the Lord's supper, pray, praise God, guide the church, he may be.

The same answer serveth to the objection as it extendeth to the erroneous doctrines which they preach, which are but by consequence against the essentials of religion.

2. But it is a greater doubt, Whether any power of the ministry can be conveyed by antichrist, or from him? and whether God will own any of antichrist's administrations? Therefore seeing they profess themselves to have no office but what they receive from the pope, and Christ disowning his usurpation, the same man cannot be the minister of Christ and antichrist; as the same man cannot be an officer in the king's army and his enemies'.

But this will have the same solution as the former. If this antichrist were the open, professed enemy to Christ, then all this were true: because their corrupt additions would not by dark consequences, but so directly contain the denial of christianity or the true ministry, that it were not possible to hold both. But (as our divines commonly note) antichrist is to sit in the temple of God, and the pope's treason is under pretence of the greatest service and friendship to Christ, making himself his vicar-general without his commission. So they that receive power from him, do think him to be Christ's vicar indeed, and so renounce not Christ, but profess their first and chief relation to be to him, and dependence on him, and that they would have nothing to do with the pope, if they knew him to be against Christ. And some of them write, that the power or office is immediately from Christ, and that the pope, ordainers, and electors do but design the person that shall receive it (because else they know not what to say of the election and consecration of the pope himself, who hath no superior). And the Spanish bishops in the council of Trent held so close to this, that the rest were fain to leave it undetermined; so that it is no part of their religion, but a doubtful opinion, Whether the power of bishops be derived from the pope, though they be governed by him?

But as to the other, the case seemeth like this: if a subject in Ireland usurp the lieutenancy, and tell all the people that he hath the king's commission to be his lieutenant, and command all to submit to him, and receive their places from him, and obey him; and the king declareth him a traitor, (antecedently only by the description of his laws,) and maketh it the duty of the subjects to renounce him; those now that know the king's will, and yet adhere to the usurper, though they know that the king is against it, are traitors with him: but those from whom he keepeth the knowledge of the laws, and who for want of full information believe him to be really the king's lieutenant, (and specially living where all believe it,) but yet would renounce him if they knew that he had not the king's commission; these are the king's subjects, though in ignorance they obey a usurper. And on this account it is that Archbishop Usher concluded, that an ignorant papist might be saved, but the learned hardly. But when the learned, through the disadvantages of their education, are under the same ignorance, being learned but on one side but to their greater seduction, the case may be the same.

The same man therefore may receive an office from Christ, who yet ignorantly submiteth to the pope, and receiveth corrupt additions from him.

But suppose I be mistaken in all this, yet to come to the second question,

III. Whether baptism and ordination given by them be nullities? I answer, no; on a further account, 1. Because that the ministry which is a nullity to the receiver, (that is, God will punish him as a usurper,) may yet perform those ministerial acts which are no nullities to the church.^a Else how confused a case would all churches be in! For it is hard ever to know whether ministers have all things essential to their office. Suppose a man be ignorant, or a heretic against some essential article of faith; or suppose that he feigned orders of ordination when he had none; or that he was ordained by such as really had no power to do it; or suppose he pretended the consent of the majority of the people, when really the greater part were for another: if all this be unknown, his baptizing and other administrations are not thereby made nullities to the church, though they be sins in him. The reason is, because that the church shall not suffer, nor lose her right for another man's sin! When the fault is not theirs, the loss and punishment shall not be theirs. He that is found in possession of the place, performeth valid administration to them that know not his usurpation, and are not guilty of it. Otherwise we should never have done re-baptizing, nor know easily when we receive any valid administrations, while we are so disagreed about the necessities of the office and call; and when it is so hard in all things to judge of the call of all other men.

2. And as the papists say, that a private man or woman may baptize in extremity, so many learned protestants think, that though a private man's baptism be a sin, yet it is no nullity, though he were known to be no minister.

And what is said of baptism, to avoid tediousness, you may suppose said of ordination, which will carry the first case far, as to the validity of the ministry received by papists' ordination, as well as of baptism and visible christianity received by them. For my part, God used Parson's "Book of Resolution corrected," so much to my good, and I have known so many eminent christians, and some ministers, converted by it, that I am glad that I hear none make a controversy of it, whether the conversion, faith, or love to God be valid, which we receive by the books or means of any papist?

Quest. IV. *Whether it be necessary to believe that the pope is the antichrist?*

It is one question, whether he be antichrist? and another, whether it be necessary to believe it? To the first I say, 1. There are many antichrists: and we must remove the ambiguity of the name, before we can resolve the question. If by antichrist be meant, one that usurps the office of a universal vicar of Christ, and constituting and governing head of the whole visible church, and hereby layeth the ground of schisms, and contentions, and bloodshed in the world, and would rob Christ of all his members, who are not of the pope's kingdom, and that formeth a multifarious ministry for this service, and corrupteth much of the doctrine, worship, and discipline of the church, in this sense no doubt but the pope is antichrist.

But if by antichrist be meant him particularly described in the Apocalypse and Thessalonians, then the controversy *de re*, is about the exposition of those dark prophecies. Of which I can say no more but this, 1. That if the pope be not he, he had ill luck to be so like him. 2. That Dr. More's moral arguments, and Bishop Downham's and many others'

^a Matt. vii. 23—25; Phil. i. 15—17; Mark ix. 40.

expository arguments, are such as I cannot answer. 3. But yet my skill is not so great in interpreting those obscure prophecies, as that I can say, I am sure that it is the pope that they speak of, and that Lyra, learned Zanchy, and others that think it is Mahomet, or others that otherwise interpret them, were mistaken.

II. But to the second question, I more boldly say, 1. That every one that indeed knoweth this to be the sense of those texts, is bound to believe it.

2. But that God, who hath not made it of necessity to salvation to understand many hundred plainer texts, nor absolutely to understand more than the articles and fundamentals of our religion, hath much less made it necessary to salvation to understand the darkest prophecies.

3. And that as the suspicion should make all christians cautelous what they receive from Rome, so the obscurity should make all christians take heed, that they draw from it no consequences destructive to love, or order, or any truth, or christian duty. And this is the advice I give to all.

Quest. V. *Whether we must hold that a papist may be saved?*

This question may be resolved easily from what is said before.

1. A papist as a papist, that is, by popery, will never be saved, no more than a man's life by a leprosy.

2. If a papist be saved, he must be saved against, and from popery, either by turning from the opinion, and then he is no papist, or by preserving his heart from the power of his own opinions.¹ And the same we may say of every error and sin. He that is saved, must be saved from it, at least from the power of it on the heart, and from the guilt of it by forgiveness.

3. Every one that is a true, sincere christian in faith, love, and true obedience, shall be saved, what error soever he hold that doth consist with these.

4. As many antinomians and other erroneous persons, do hold things which by consequence subvert christianity; and yet not seeing the inconsistency, do hold christianity first and faster, in heart and sincere practice, and would renounce their error if they saw the inconsistency, so is it with many papists. And that which they hold first, and fastest, and practically, doth save them from the power, operations, and poison of their own opinions: as an antidote or the strength of nature may save a man from a small quantity of poison.

5. Moreover we have cause to judge that there are millions among the papists, corrupted with many of their lesser errors, who yet hold not their greater; that believe not that none are christians but the pope's subjects, and that Christ's kingdom and the pope's are of the same extent, or that he can remit men's pains in another world, or that the bread and wine are no bread and wine, or that men merit of God in point of commutative justice, or that we must adore or worship the bread, or yet the cross or image itself, &c. or that consent to abundance of the clergy's tyrannical usurpations and abuses: and so being not properly papists, may be saved, if a papist might not. And we the less know how many or few among them are really of the clergy's religion and mind, because by terror they restrain men from manifesting their judgment, and compel them to comply in outward things.

6. But as fewer that have leprosy, or plagues, or that take poison, escape, than of other men, so we

¹ Vid. Hun. Eccl. Rom. non est christiana: et Perkins. A papist cannot go beyond a reprobate.

have great cause to believe, that much fewer papists are saved, than such as escape their errors. And therefore all that love their souls should avoid them.

7. And the trick of the papists who persuade people that theirs is the safest religion, because we say that a papist may be saved, and they say that a protestant cannot, is so palpable a cheat, that it should rather deter men from their way. For God is love; and he that dwelleth in love dwelleth in God; and all men must know us to be Christ's disciples, by loving one another; and he that saith he loveth God, and loveth not his brother, is a liar; and charity believeth all things credible. That religion is likeliest to be of God which is most charitable, and not that which is most uncharitable, and malicious, and like to Satan.

To conclude, no man shall be saved for being no papist, much less for being a papist. And all that are truly holy, heavenly, humble lovers of God, and of those that are his servants, shall be saved. But how many such are among the papists, God only knoweth who is their Judge.

The questions whether the Greeks, Abassines, Nestorians, Eutychians, antinomians, anabaptists, &c. may be saved, must be all resolved as this of the papists, allowing for the different degrees of their corruption. And therefore I must desire the reader to take up with this answer for all, and excuse me from unnecessary repetition.

As for such disputers as my antagonist Mr. Johnson, who insisteth on that of Tit. iii. 10, "A man that is an heretic—is condemned of himself;" when he hath proved that the word heretic hath but one signification, I will say as he doth. Till then, if he will try who shall be damned by bare equivocal words, without the definition, let him take his course, for I will be none of his imitators.

Quest. VI. *Whether those that are in the church of Rome, are bound to separate from it? And whether it be lawful to go to their mass or other worship?*

These two also for brevity I join together.

1. To the first, we must distinguish of separation: 1. It is one thing to judge that evil which is evil, and separate from it in judgment. 2. It is another thing to express this by forbearing to subscribe, swear, or otherwise approve that evil. 3. And another thing to forbear communion with them in the mass and image worship, and gross or known sins. 4. And another thing to forbear all communion with them, even as to baptism and other lawful things. 5. And another thing to use some open detestations or protestations against them.

2. And we must distinguish much of persons, whether they be ministers or people, free or bound, as wives, children, &c. And now I answer,

1. There is no question but it is a duty to judge all that evil which is evil among the papists or any other.

2. It is the duty of all to forbear subscribing, swearing to, or otherwise approving evil.

3. It is the duty of all mass priests to renounce that part of their calling, and not to administer their mass, or any other unlawful thing.

4. It is the duty of all private christians to forbear communion in the mass, because it is a kind of idolatry, while they worship a piece of bread as God; as also image worship, and all other parts of their religion, in which they are put upon sin themselves, or that which is notorious scandal and symbolizing with them in their bread worship, or rather corruptions of the substance of God's ordinances.

5. It is their duty who have fit opportunity, (when it is like to do more good than harm,) to protest against the papal corruptions where they are, and to declare their detestation of them.

6. It is the duty of those that have children to be baptized or catechised, to make use of more lawful and sound ministers, when they may be had, rather than of a papist priest.

7. But in case they cannot remove, or enjoy better, I think it is lawful, 1. To let such baptize their children, rather than leave them unbaptized. 2. To let their children be taught by them to read, or in arts and sciences, or the catechism, and common principles of religion, so they will mix no dangerous errors. 3. And to hear those of them preach, who preach soundly and piously (such as were Gerrhard, Zutphaniensis, Thaulerus, Ferus, and many more). 4. And to read such good books as these now mentioned have written. 5. And to join with them in such prayers as are sound and pious, so they go no further.

8. And wives, children, and such other as are bound, and cannot lawfully remove, may stay among them, and take up with these helps, dealing faithfully in abstaining from the rest.

11. The second question is answered in this. Only I add, that it is one thing to be present as Elias was, in a way of opposition to them; or as disputants are, that open their errors; or as a wise man may go to hear or see what they do, without compliance, as we read their books; and it is another thing to join with them in their sinful worship, or scandalously to encourage them in it by seeming so to do. See Calv. contr. Nicod. &c.

Quest. VII. *Whether the true calling of the minister by ordination or election, &c. be necessary to the essence of the church?*

By a church here we mean a political society of christians, and not any assembly or community. And no doubt pastor and flock are the constitutive parts of such a church; and where either of them are notoriously wanting, it is notorious that there is no true church. Therefore all the doubt is, whether such parts of his call be necessary to the being of the ministry, or not? And here we must conclude, that the word ministry and church are ambiguous. By a minister or pastor is meant, either one that God so far owneth as to accept and justify his administrations as for himself, even his own good and salvation; or one whose administrations God will own, accept, and bless to the people.

1. In the former sense, 1. He is no true minister that wanteth the essential qualifications of a minister, viz. that hath not, (1.) The understanding and belief of all the essential articles of faith, without heresy. (2.) Tolerable ability to teach these to the people, and perform the other essentials of his office. (3.) Sincere godliness, to do all this in love and obedience to God as his servant, in order to life eternal. 2. And he is thus no true pastor as to God's acceptance of himself, who hath not a lawful calling; that is, (1.) Ordination, when it may be had. (2.) The consent or reception of that church of which he pretendeth to be pastor, which is still necessary, and must be had, if ordination cannot.

11. But in the second sense, he is a pastor so far as that God will own his administrations as to the people's good, who, 1. Hath possession. 2. And seemeth to them to have necessary qualifications, and a lawful call, though it prove otherwise, so be it, it be not through their wilful fault, that he is culpable, or they mistaken in him. If he be not a true

believer, but an infidel, or heretic, he is no minister as to himself, that is, God will use him as a usurper that hath no title:^a but if he profess to be a believer when he is not, he is a true pastor visibly to the people; otherwise they could never know when they have a pastor: even as real faith makes a real christian, and professed faith makes a visible christian, so is it as to the ministry. If he seem to understand the articles of faith, and do not, or if he seem to have due ordination when he hath not, if he be upon this mistake accepted by the people, he is a true visible pastor as to them, that is, as to their duty and benefit, though not as to himself. Yea, the people's consent to his entrance is not necessary *ad esse*, nor to his relation neither, so far as to justify himself, but to his administrations and to his relation, so far as their own right and benefit are interested in it. So that two things are necessary to such a visible pastor as shall perform valid administrations to the church: 1. Seeming necessary qualifications and calling to it. 2. Possession, by the people's reception or consent to his administrations and relation so far as to their benefit.

And, III. Thus also we must distinguish of the word church. It is, 1. Such an entire christian society as hath a minister or pastor whose office is valid as to himself and them; or it is such a society only as hath a pastor whose office is valid to them but not to himself. Let us not confound the question *de re* and *de nomine*. These societies differ as is said. Both may fitly be called true churches.

As it is with a kingdom which hath a rightful prince, and one that hath a usurper, so it is here. 1. If it have a rightful king accepted, it is a kingdom in the fullest sense. 2. If it have a usurper accepted as king, it is a kingdom, but faulty. 3. If the usurper be only so far accepted as that the people consent not to his entrance, no, nor his relation so as to justify his title, but wish him cast out if they could procure it; but yet consent to receive that protection and justice which is their own due from the possessor, and consent to his relation only thus far, this is a kingdom truly, but more defective or maimed than the first. 4. But if the people do not so much as receive him, nor submit to his administrations, he is but a conqueror, and not a king, and it is (in respect to him) no kingdom (though in respect to some other that hath title and consent, without actual possession of the administration, it may be a kingdom). And this is the true and plain solution of this question, which want of distinction doth obscure.

Quest. VIII. *Whether sincere faith and godliness be necessary to the being of the ministry? And whether it be lawful to hear a wicked man, or take the sacrament from him, or take him for a minister?*

This question receiveth the very same solution with the last foregoing, and therefore I need not say much more to it.

I. The first part is too oft resolved mistakingly on both extremes. Some absolutely saying that godliness or faith is not necessary to the being of the ministry; and some that it is necessary. Whereas the true solution is as aforesaid; sincere faith and godliness are necessary to make a man a minister so far as that God will own and justify him as sent by himself, as to his own duty and benefit: for he cannot be internally and heartily a christian pastor that is no christian, nor a minister of God who is not godly, that is, is not truly resigned to God, obeyeth him not and loveth him not as God. But yet the

^a Acts i. 17; Matt. vii. 23.

reality of these are not necessary to make him a visible pastor, as to the people's duty and benefit.

2. But the profession of true faith and godliness is necessary so far, as that without it the people ought not to take him for a visible minister (as the profession of christianity is to a visible christian).

3. And in their choice they ought to prefer him *ceteris paribus*, whose profession is most credible.

Object. That which maketh a minister is gifts and a calling, which are distinct from grace and real christianity. *Ans.* Every minister is a christian, though every christian be not a minister or pastor: therefore he that is a visible pastor must visibly or in profession have both.

Object. But a man may be a christian, without saving grace or godliness. *Ans.* As much as he may be godly without godliness. That is, he may be visibly a christian and godly, without sincere faith or godliness, but not without the profession of both. It is not possible that the profession of christianity in the essentials, can be without the profession of godliness; for it includeth it.

II. To the other question I answer, 1. A man that professeth infidelity or impiety, yea, that professeth not faith and godliness, is not to be taken for a minister, or heard as such.

2. Every one that professeth to stand to his baptismal covenant professeth faith and godliness.

3. He that by a vicious life or bad application of doctrine contradicteth his profession, is to be lawfully accused of it, and heard speak for himself, and to be cast out by true church justice, and not by the private censure of a private person.

4. Till this be done, though a particular private member of the church be not bound to think that the minister is worthy, nor that the church which suffereth and receiveth him doth well, yet they are bound to judge him one who by the church's reception is in possession, and therefore a visible pastor, and to submit to his public administrations; because it is not in a private man's power, but the church's, to determine who shall be the pastor.

5. But if the case be past controversy and notorious, that the man is not only scandalous, and weak, and dull, and negligent, but also either, 1. Intolerably unable; 2. Or an infidel, or gross heretic; 3. Or certainly ungodly; a private man should admonish the church and him, and in case that they proceed in impenitency, should remove himself to a better church and ministry. And the church itself should disown such a man, and commit their souls to one that is fitter for the trust.

6. And that church or person who needlessly owneth such a pastor, or preferreth him before a fitter, doth thereby harden him in his usurpation, and is guilty of the hurt of the people's souls, and of his own, and of the dishonour done to God.

Quest. IX. *Whether the people are bound to receive or consent to an ungodly, intolerable, heretical pastor, yea, or one far less fit and worthy than a competitor, if the magistrate command it, or the bishop impose him?*

For the deciding of this, take these propositions.

1. The magistrate is authorized by God to govern ministers and churches, according to the orders and laws of Christ (and not against them); but not to ordain or degrade, nor to make ministers or unmake them, nor to deprive the church of the liberty settled on it by the laws of Christ.

2. The bishops or ordainers are authorized by Christ to judge of the fitness of the person to the office in general, and solemnly to invest him in it,

but not to deprive the people of their freedom, and exercise of the natural care of their own salvation, or of any liberty given them by Christ.

3. The people's liberty in choosing or consenting to their own pastors, to whom they must commit the care of their souls, is partly founded in nature, (it being they that must have the benefit or loss, and no man being authorized to damn or hazard men's souls, at least against their wills,) and partly settled by Scripture, and continued in the church above a thousand years after Christ, at least in very many parts of it.¹ See Blondel's "*Full Proof de jure plebis in regim. Eccles.*" Hildebertus Cænoman. (alias Turonensis) even in his time sheweth, that though the clergy were to lead, and the people to follow, yet no man was to be made a bishop, or put upon the people, without their own consent: Epist. 12. Bibl. Pet. to. iii. p. 179. Filesacus will direct you to more such testimonies. But the thing is past controversy. I need not cite to the learned the commonly cited testimony of Cyprian, *Plebs maximam habet potestatem indignos recusandi, &c.* And indeed in the nature of the thing it cannot be: for though you may drench a mad-man's body by force, when you give him physic, you cannot so drench men's souls, nor cure them against their wills.

4. Not that the people's consent is necessary to the general office of a gospel minister, to preach and baptize; but only to the appropriation or relation of a minister to themselves; that is, to the being of a pastor of a particular church as such, but not of a minister of Christ as such.

5. A man's soul is of so great value above all the favour of man, or treasures of this world, that no man should be indifferent to what man's care he doth commit it; nor should he hazard it upon the danger of everlasting misery, for fear of displeasing man, or being accused of schism or disorder.

6. There is as great difference between an able, learned, judicious, orthodox, godly, diligent, lively teacher, and an ignorant, heretical, ungodly, dull, and slothful man, as there is between a skilful and an ignorant pilot at sea; or between an able, experienced, faithful physician, and an ignorant, rash, and treacherous one, as to the saving men's lives. And he that would not take a sot or an empiric for his physician, who were like to kill him, and refuse the counsel of an able physician, in obedience to a magistrate or bishop, hath as little reason to do the like by his soul; nor should he set less by that than by his life.^m And if Paul said, We have this power for edification and not for destruction, we may say so of all magistrates and bishops. Sober divines have lately showed their error who teach men that they must be ready to submit to damnation if God require it, or to suppose that his glory and our salvation are separable ends; because damnation is a thing which nature necessitateth man not to desire or intend! And shall we ascribe more to a magistrate than to God? and say that we must cast our souls on a likelihood of damnation to keep order and in obedience to man? No man can be saved without knowledge and holiness: an ignorant, dead, ungodly minister is far less likely to help us to knowledge and holiness, than an able, holy man. To say God can work by the unfittest instrument is nothing to the purpose; till you prove that God would have us take him for his instrument, and that he useth equally to work by such, as well as by the fit and worthy, or that we expect wonders from God, and that ordinarily without

tempting him! yea, when such a usurper of the ministry is like to damn himself, as well as the people.

And here to lenify the minds of Ithacian prelates towards those that seek their own edification, in such a case as this, or that refuse unworthy pastors of their imposing, I will entreat them to censure those near them no more sharply than they do the persons in these following instances. Yea, if a separatist go too far, use him no more uncharitably, than you would do these men.

(1.) Gildas Brit. is called Sapiens, and our eldest writer; and yet he calleth the multitude of the lewd British clergy whom he reprehendeth in his "*Acris Correptio*," traitors and no priests; and concludeth seriously, that he that calleth them priests, is not *eximius christianus*, any excellent christian. Yet those few that were pious he excepteth and commendeth. Shall he account them no priests, for their sinfulness, and will you force others, not only to call them priests, but to commit their souls to such men's conduct? when Christ hath said, "If the blind lead the blind, both will fall into the ditch?" and Paul, "Take heed unto thyself and unto thy doctrine; for in so doing, thou shalt both save thyself and them that hear thee?"ⁿ

The second is our second (and first English) historian, Beda, and in him the famous Johannes Episc. Hagulstadensis Eccles. who, as he reporteth, wrought very great miracles, as Eccles. Hist. lib. v. cap. 2—5, is to be read. This man had one Herebaldus in his clergy, after an abbot; who himself told Beda as followeth:—That this Johannes Ep. cured him miraculously of a perilous hurt, taken by disobedient horsemanship; and when he recovered, he asked him, whether he were sure that he was baptized? who answered, That he knew it past doubt, and named the presbyter that baptized him. The bishop answered him, If thou wast baptized by that priest, thou wast not rightly baptized: for I know him, and that when he was ordained presbyter, he was so dull of wit, that he could not learn the ministry of catechising and baptizing. Wherefore I commanded him altogether to give over the presumption of this ministry, which he could not altogether fulfil. And having thus said, he himself took care to catechise me the same hour; and—being cured—*vitalis etiam unda perfusus sum*, I was baptized.

I commend not this example of re-baptizing, the rather because it seems the priest was not deposed till after he had baptized Herebaldus: but if he went so far as to re-baptize, and account the baptism a nullity, which was done by an unable, insufficient presbyter, though rightly ordained, judge but as favourably of men that avoid such presbyters in our age.

The third instance shall be that of Cyprian, and all the worthy bishops in the councils of Carthage in his time, who re-baptized those baptized by heretics. And consider withal that in those times many were called heretics whom we call but schismatics, that drew disciples after them into separated bodies and parties, speaking perverse things, though not contrary to the very essentials of religion, Acts xx. 30. I justify not their opinion: but if so many holy bishops counted the very baptism of such a nullity, be not too severe and censorious against those that go not at all so far from an insufficient, or ungodly, or grossly scandalous man, for the mere preservation of their own souls.

^m Matt. xvi. 26; Prov. x. 32; xix. 8; Luke xii. 4.

¹ In the time of the Arian emperors the churches refused the bishops whom the emperors imposed on them, and stuck to their own orthodox bishops; especially at Alexandria and Cæsarea, after the greatest urgency for their obedience.

ⁿ Matt. xv. 14; 1 Tim. iv. 6, 16; Matt. xvi. 6; xxiv. 4. Mark iv. 24; Luke viii. 18; Matt. xxiii. 16.

To these I will add the saying of one of the honestest sort of Jesuits, Acosta; and in him of an ancienter than he: lib. iv. c. 1. p. 354. de reb. Indic. He extollet the words of Dionysius Epist. viii. ad Demoph. which are, *Si igitur quæ illuminat sacerdotium est sancta distinctio, proculdubio ille a sacerdotali ordine et virtute omnino prolapsum est, qui illuminans non est, multoque sane magis qui neque illuminatus est. Atque mihi quidem videtur audax nimium hujusmodi est, si sacerdotalia munia sibi assumit; neque metuit, neque veretur ea quæ sunt divina præter meritum persequi; putatque ea latere Deum, quorum sibi ipse conscius sit; et se Deum fallere existimat, quem falso nomine appellat patrem; audetque scelestas blasphemias suas (neque enim preces dixerim) sacris artis inferre; easque super signa illa divina, ad Christi similitudinem dicere. Non est iste sacerdos; non est; sed infestus, atrox, dolosus, illusor sui, et lupus in dominicam gregem ovina pelle armatus. His plura aut majora de evangelici ministerii et culmine et præcipitio qui expectat, cuique ad resipiscendum non ista sufficiunt, infatuatum se juxta Domini sententiam, et nullo unquam sale saliri posse demonstrat.* I will not English it, lest those take encouragement by it who are bent to the other extreme.

7. Yet it will be a great offence, if any censorious, self-conceited person shall on this pretence set up his judgment of men's parts, to the contempt of authority, or to the vilifying of worthy men; and especially if he thereby make a stir and schism in the church, instead of seeking his own edification.

8. Yea, if a minister be weaker, yea, and colder and worse than another, yet if his ministry be competently fitted to edification, he that cannot leave him and go to a better, without apparent hurt to the church, and the souls of others, by division, or exasperating rulers, or breaking family order, or violating relative duties, must take himself to be at present denied the greater helps that others have, and may trust God in the use of those weaker means, to accept and bless him; because he is in the station where he hath set him. This case therefore must be resolved by a prudent comparing of the good or hurt which is like to follow, and of the accidents or circumstances whence that must be discerned.

Quest. X. *What if the magistrate command the people to receive one pastor, and the bishops or ordainers another, which of them must be obeyed?*

1. The magistrate, and not the bishop or people, (unless under him,) hath the power and disposal of the circumstantial or accidents of the church; I mean of the temple, the pulpit, the tithes, &c.^o And he is to determine what ministers are fit either for his own countenance or toleration, and what not. In these therefore he is to be obeyed before the bishops or others.

2. If a pope or prelate of a foreign church, or any that hath no lawful jurisdiction or government over the church that wanteth a pastor, shall command them to receive one, their command is null, and to be contemned.

3. Neither magistrate nor bishop, as is said, may deny the church or people any liberty which God in nature, or Christ in the gospel, hath settled on them, as to the reception of their proper pastors.

4. No bishop, but only the magistrate, can compel by the sword the obedience of his commands.

5. If one of them command the reception of a worthy person, and the other of an intolerable one, the former must prevail, because of obedience to Christ, and care of our souls.

^o See more of this after.

6. But if the persons be equal, or both fit, the magistrate is to be obeyed, if he be peremptory in his commands, and decide the case in order to the peace or protection of the church; both because it is a lawful thing, and because else he will permit no other.

7. And the rather because the magistrate's power is more past controversy, than, whether any bishop, pastor, or synod, can any further than by counsel and persuasion, oblige the people to receive a pastor.

Quest. XI. *Whether an uninterrupted succession either of right ordination or of conveyance by jurisdiction, be necessary to the being of the ministry, or of a true church?*

The papists have hitherto insisted on the necessity of successive right ordination; but Voetius *de desperata Causa Populus* hath in this so handled them, and confuted Jansenius, as hath indeed showed the desperateness of that cause: and they perceive that the papacy itself cannot be upheld by that way; and therefore Johnson, alias Terret, in his rejoinder against me, now concludeth, that it is not for want of a successive consecration that they condemn the church of England, but for want of true jurisdiction, because other bishops had title to the places whilst they were put in; and that successive consecration (which we take to include ordination) is not necessary to the being of ministry or church. And it is most certain to any man acquainted in church history, that their popes have had a succession of neither. Their way of election hath been frequently changed, sometimes being by the people, sometimes by the clergy, sometimes by the emperors, and lastly by the cardinals alone. Ordination they have sometimes wanted, and a layman been chosen; and oft the ordination hath been by such as had no power according to their own laws. And frequent intercessions have been made, sometimes by many years' vacancy, when they had no church (and so there was none on earth, if the pope be the constitutive head) for want of a pope: sometimes by long schisms, when of two or three popes, no one could be known to have more right than another, nor did they otherwise carry it, than by power at last: sometimes by the utter incapacity of the possessors, some being laymen, some heretics and infidels, so judged by councils at Rome, Constance, Basil; and Eugenius the fourth continued after he was so censured, and condemned, and deposed by the general council. I have proved all this at large elsewhere.

And he that will not be cheated with a bare sound of words, but will ask them, whether by a succession of jurisdiction, they mean efficient, conveying jurisdiction in the causers of his call, or received jurisdiction in the office received, will find that they do but hide their desperate cause in confusion and an insignificant noise. For they maintain that none on earth have an efficient jurisdiction in making popes. For the former pope doth not make his successor; and both electors, ordainers, and consecrators, yea, and the people receiving, they hold to be subjects of the pope when made, and therefore make him not by jurisdiction giving him the power. Therefore Johnson tells me, that Christ only, and not man, doth give the power, and they must needs hold that men have nothing to do but design the person recipient by election and reception, and to invest him ceremonially in the possession. So that no efficient jurisdiction is here used at all by man. And for received jurisdiction, 1. No one questioneth but when that office is received which is essentially governing, he that receiveth it receiveth a governing

power, or else he did not receive the office. If the question be only, whether the office of a bishop be an office of jurisdiction, or contain essentially a governing power, they make no question of this themselves. So that the noise of successive jurisdiction is vanished into nothing. 2. And with them that deny any jurisdiction to belong to presbyters, this will be nothing as to their case, who have nothing but orders to receive.

They have nothing of sense left them to say but this, That though the efficient jurisdiction which maketh popes be only in Christ, because no men are their superiors, yet bishops and presbyters who have superiors, cannot receive their power but by an efficient power of man, which must come down by uninterrupted succession.

Answer. 1. And so if ever the papal office have an intercision, (as I have proved it hath had as to lawful popes,) the whole catholic church is nullified; and it is impossible to give it a new being, but by a new pope.

But the best is, that by their doctrine indeed they need not to plead for an uninterrupted succession either of popes, bishops, or presbyters, but that they think it a useful cheat to perplex all that are not their subjects. For if the papacy were extinct a hundred years, Christ is still alive; and seeing it is no matter *ad esse* who be the electors or consecrators, so it be but made known conveniently to the people, and men only elect and receive the person, and Christ only giveth the power, (by his stated law,) what hindereth after the longest extinction or intercision, but that somebody, or some sort of person, may choose a pope again, and so Christ make him pope? And thus the catholic church may die and live again by a new creation, many times over.

And when the pope hath a resurrection after the longest intercision, so may all the bishops and priests in the world, because a new pope can make new bishops, and new bishops can make new priests. And where then is there any show of necessity of an uninterrupted succession of any of them? All that will follow is, that the particular churches die till a resurrection; and so doth the whole church on earth every time the pope dieth, till another be made, if he be the constitutive head.

2. But as they say that Christ only efficiently giveth the power to the pope, so say we to the bishops or pastors of the church. For there is no act of Christ's collation to be proved, but the Scripture law or grant: and if that standing law give power to the pope, when men have but designed the person, the same law will do the same to bishops or pastors; for it establisheth their office in the same sort. Or rather in truth there is no word, that giveth power to any such officer as a universal head or pope, but the law for the pastoral office is uncontrovertible.

And what the Spanish bishops at Trent thought of the Divine right of the bishop's office, I need not mention.

I shall therefore thus truly resolve the question.

1. In all ordinations and elections, man doth but first choose the recipient person. 2. And ceremoniously and ministerially invest him in the possession when God hath given him the power; but the efficient collation or grant of the power is done only by Christ, by the instrumentality of his law or institution. As when the king by a charter saith, Whoever the city shall choose, shall be their mayor, and have such and such power, and be invested in it by the recorder or steward: here the person elected receiveth all his power from the king by his charter, (which is a standing efficient, conveying it to the

capable chosen person,) and not from the chooser or recorder; only the last is as a servant to deliver possession. So is it in this case.

2. The regular way of entrance appointed by Christ to make a person capable, is the said election and ordination. And for order sake where there may be had, the unordained are not to be received as pastors.

3. If any get possession, by false, pretended ordination or mission, and be received by the church, have before told you that he is a pastor as to the church's use and benefit, though not to his own. And so the church is not extinct by every fraudulent usurpation or mistake, and so not by want of a true ordination or mission.

4. If the way of regular ordination fail, God may otherwise (by the church's necessity, and the notorious aptitude of the person) notify his will to the church, what person they shall receive; (as if a layman were cast on the Indian shore and converted thousands, who could have no ordination;) and upon the people's reception or consent, that man will be a true pastor.

And seeing the papists in the conclusion (as John son *ubi supra*) are fain to cast all their cause on the church's reception of the pope, they cannot deny reasonably but *ad esse* the church's reception may serve also for another officer; and indeed much better than for a pope. For, 1. The universal church is so great, that no man can know when the greater part receiveth him, and when not, except in some notorious declarations. 2. And it is now known, that the far greater part of the universal church (the Greeks, Armenians, Abassines, Coptics, protestants, &c.) do not receive the Roman head. 3. And when one part of Europe received one pope, and another part another pope, for above forty years together, who could tell which of the parties was to be accounted the church? It was not then known, and is not known yet to this day; and no papist can prove it, who affirmeth it.

As a church, e. g. Constantinople, may be gathered, or *oriri de novo* where there is none before, so may it be restored where it is extinct. And possibly a layman (as Frumentius and Edesius in the Indies) may be the instrument of men's conversion. And if so, they may by consent become their pastors, when regular ordination cannot be had.

I have said more of this in my "Disputations of Church Government," disp. ii. The truth is, the pretence of a necessity of uninterrupted, successive ordination, mission, or jurisdictional collation *ad esse*, to the being of ministry or church, is but a cheat of men that have an interest of their own which requireth such a plea, when they may easily know, that it would overthrow themselves.

Quest. XII. *Whether there be, or ever was, such a thing in the world, as one catholic church, constituted by any head besides or under Christ?*

The greatest and first controversy between us and the papists, is not what man or politic person is the head of the whole visible church; but, whether there be any such head at all, either personal, or collective, monarchical, aristocratical, or democratical under Christ, of his appointment or allowance? or any such thing as a catholic church so headed or constituted? Which they affirm and we deny. That neither pope nor general council is such a head, I have proved so fully in my "Key for Catholics" and other books, that I will not here stay to make repetition of it. That the pope is no such head, we may take for granted, 1. Because they bring no proof of

it, whatever they vainly pretend. 2. Because our divines have copiously disproved it, to whom I refer you. 3. Because the universal church never received such a head, as I have proved against Johnson. 4. And whether it be the pope, their bishop of Chalcedon, *ubi supra*, et Sancta Clara, "System. Fid." say is not *de fide*.

That a council is no such head I have largely proved as aforesaid, part ii. "Key for Catholics." And, 1. The use of it being but for concord proveth it. 2. Most papists confess it. 3. Else there should be seldom any church in the world for want of a head, yea, never any.

For I have proved there and to Johnson, that there never was a true general council of the universal church; but only imperial councils of the churches under one emperor's power, and those that having been under it, had been used to such councils; and that it is not a thing ever to be attempted or expected, as being unlawful and morally impossible.^p

Quest. XIII. *Whether there be such a thing as a visible catholic church? And what it is?*

The ancients differently used the terms, a catholic church, and, the catholic church. By the first they meant any particular church which was part of the universal; by the second they meant the universal church itself.^q And this is it that we now mean. And I answer affirmatively, there is a visible universal church, not only as a community, or as a kingdom distinct from the king, but as a political society.

2. This church is the universality of baptized visible christians headed by Jesus Christ himself.^r

There is this, and there is no other upon earth. The papists say, that this is no visible church because the Head is not visible.

I answer, 1. It is not necessary that he be seen, but visible: and is not Christ a visible person?

2. This church consisteth of two parts, the triumphant part in glory, and the militant part; and Christ is not only visible but seen by the triumphant part: as the king is not seen by the ten-thousandth part of his kingdoms, but by his courtiers and those about him, and yet he is king of all.

3. Christ was seen on earth for above thirty years; and the kingdom may be called visible, in that the King was once visible on earth, and is now visible in heaven: as if the king would show himself to his people but one year together in all his life.

4. It ill becometh the papists of any men, to say that Christ is not visible, who make him, see him, taste him, handle him, eat him, drink him, digest him in every church, in every mass throughout the year, and throughout the world; and this not as divided, but as whole Christ.

Object. But this is not *quatenus* regent.

Answ. If you see him that is regent, and see his laws and gospel which are his governing instruments, together with his ministers who are his officers, it is enough to denominate his kingdom visible.

5. The church might be fitly denominated visible *secundum quid*, if Christ himself were invisible; because the politic body is visible, the dispersed officers, assemblies, and laws are visible. But sure all these together may well serve for the denomination.

Quest. XIV. *What is it that maketh a visible member of the universal church? And who are to be accounted such?*

1. Baptism maketh a visible member of the universal church; and the baptized (as to entrance, unless they go out again) are to be accounted such.^s

2. By baptism we mean, open devotion or dedication to God by the baptismal covenant, in which the adult for themselves, and parents for their infants, do profess consent to the covenant of grace; which includeth a belief of all the essential articles of the faith, and a resolution for sincere obedience; and a consent to the relations between God and us, viz. that he be our reconciled Father, our Saviour, and our Sanctifier.

3. The continuance of this consent is necessary to the continuance of our visible membership.

4. He that through ignorance, or incapacity for want of water, or a minister, is not baptized, and yet is solemnly or notoriously dedicated and devoted to God the Father, Son, and Holy Ghost, in the same covenant, though without the outward sign, and professeth openly the same religion, is a visible christian, though not by a complete and regular visibility; as a soldier not listed nor taking his colours, or a marriage not regularly solemnized, &c.

5. He that forsaketh his covenant by apostasy, or is totally and duly excommunicated, ceaseth to be a visible member of the church.

Quest. XV. *Whether besides the profession of christianity, either testimony or evidence of conversion, or practical godliness, be necessary to prove a man a member of the universal visible church?*

1. As the Mediator is the way to the Father, sent to recover us to God, so christianity includeth godliness; and he professeth not christianity, who professeth not godliness.^t

2. He that professeth the baptismal covenant, professeth christianity, and godliness, and true conversion. And therefore cannot be rejected for want of a profession of conversion or godliness.

3. But he that is justly suspected not to understand his own profession, but to speak general words, without the sense, may and ought to be examined by him that is to baptize him; and therefore though the apostles among the Jews who had been bred up among the oracles of God, did justly presume of so much understanding, as that they baptized men the same day that they professed to believe in Christ; yet when they baptized converted gentiles, we have reason to think, that they first received a particular account of their converts, that they understood the three essential articles of the covenant.^u 1. Because the creed is fitted to that use, and hath been ever used thereunto by the churches, as by tradition from the apostles' practice. 2. Because the church in all ages, as far as church history leadeth us upward, hath used catechising before baptizing; yea, and to keep men as catechumens some time for preparation. 3. Because common experience telleth us, that multitudes can say the creed that understand it not.

If any yet urge the apostles' example, I will grant that it obligeth us when the case is the like (and I will not fly to any conceit of their heart-searching, or discerning men's sincerity). When you bring us to a people that before were the visible church of God, and were all their lifetime trained up in the

^s Matt. xxviii. 19; Mark xvi. 16.

^t John xiv. 6; 1 Tim. iii. 16; vi. 3, 11; 2 Pet. i. 3.

^u Acts ii. 38, 39.

^p See also my "Reasons of Christian Religion," Cons. ii. of the interest of the church.

^q 1 Cor. xii. 12, and throughout.

^r Eph. iv. i, 5—7, 16.

knowledge of God, of sin, of duty, of the promised Messiah, according to all the law and prophets, and want nothing, but to know the Son and the Holy Ghost, that this Jesus is the Christ, who will reconcile us to God, and give us the sanctifying Spirit, then we will also baptize men the same day that they profess to believe in Jesus Christ, and in the Father as reconciled by him, and the Holy Ghost as given by him. But if we have those to deal with who know not God, or sin, or misery, or Scripture prophecies, no nor natural verities, we know no proof that the apostles so hastily baptized such.

Of this I have largely spoken in my "Treatise of Confirmation."

4. It is not necessary to a man's baptism and first church membership, that he give any testimony of an antecedent godly life; because it is repentance and future obedience professed that is his title; and we must not keep men from covenanting, till we first see whether they will keep the covenant which they are to make. For covenanting goeth before covenant keeping: and it is any, the most impious sinner, who repenteth, that is to be washed and justified as soon as he becometh a believer.

5. Yet if any that professeth faith and repentance, should commit whoredom, drunkenness, murder, blasphemy, or any mortal sin, before he is baptized, we have reason to make a stop of that man's baptism, because he contradicteth his own profession, and giveth us cause to take it for hypocritical, till he give us better evidence that he is penitent indeed.

6. Heart covenanting maketh an invisible church member, and verbal covenanting and baptism make a visible church member. And he that maketh a profession of christianity, so far as to declare that he believeth all the articles of the creed particularly and understandingly, (with some tolerable understanding, though not distinct enough and full,) and that he openly devoteth himself to God the Father, Son, and Spirit, in the vow and covenant of baptism, doth produce a sufficient title to the relation of a christian and church member; and no minister may reject him, for want of telling when, and by what arguments, means, order, or degrees he was converted.

7. They that forsake these terms of church entrance, left us by Christ and his apostles, and used by all the churches in the world, and reject those that show the title of such a profession, for want of something more, and set up other, stricter terms of their own, as necessary to discover men's conversion and sincerity, are guilty of church tyranny against men, and usurpation against Christ; and of making engines to divide the churches, seeing there will never be agreement on any human devised terms, but some will be of one side, and some of another, when they forsake the terms of Christ.

8. Yet if the pastor shall see cause upon suspicion of hypocrisy, *ad melius esse*, to put divers questions to one man more than to another, and to desire further satisfaction, the catechumens ought in conscience to answer him, and endeavour his satisfaction. For a minister is not tied up to speak only such or such words to the penitent; and he that should say, I will answer you no further than to repeat the creed, doth give a man reason to suppose him either ignorant or proud, and to suspend the reception of him, though not to deny it. But still *ad esse* no terms must be imposed as necessary on the church, but what the Holy Ghost by the apostles hath established.

Quest. XVI. *What is necessary to a man's reception into membership in a particular church, over and above this foresaid title? whether any other trials, or covenant, or what?*

1. A particular church is a regular part of the universal, as a city of a kingdom, or a troop of an army.

2. Every man that is a member of the particular church, is a member of the universal; but every one that is a member of the universal church, is not a member of a particular.

3. Every particular church hath its own particular pastor, (one or more,) and its own particular place or bounds of habitation or residence; therefore he that will be a member of a particular church, 1. Must cohabit, or live in a proximity capable of communion. 2. And must consent to be a member of that particular church, and to be under the guidance of its particular pastor, in their office work. For he cannot be made a member without his own consent and will; nor can he be a member, that subjecteth not himself to the governor or guide.

4. He therefore that will intrude into their communion and privileges without expressing his consent beforehand to be a member, and to submit to the pastoral oversight, is to be taken for an invader.

5. But no other personal qualification is to be exacted of him as necessary, but that he be a member of the church universal. As he is not to be baptized again, so neither to give again all that account of his faith and repentance particularly which he gave at baptism; much less any higher proofs of his sincerity; but if he continue in the covenant and church state which he was baptized into, he is capable thereby of reception into any particular church upon particular consent. Nor is there any Scripture proof of any new examinations about their conversion or sincerity, at their removals or entrance into a particular church.

6. But yet because he is not now looked on only as a covenant maker, as he was at baptism, but also as a covenant keeper or performer, therefore if any can prove that he is false to his baptismal covenant, by apostasy, heresy, or a wicked life, he is to be refused till he be absolved upon his renewed repentance.

7. He that oft professeth to repent, and by oft revolting into mortal sin, (that is, sin which sheweth a state of death,) doth show that he was not sincere, must afterward show his repentance by actual amendment, before he can say, it is his due to be believed.

8. Whether you will call this consent to particular church relation and duty, by the name of a covenant or not, is but *lis de nomine*: it is more than mutual consent that is necessary to be expressed; and mutual consent expressed may be called a covenant.

9. *Ad melius esse*, the more express the consent or covenant is, the better: for in so great matters men should know what they do, and deal above-board: especially when experience telleth us, that ignorance and imagery is ready to eat out the heart of religion in almost all the churches in the world. But yet *ad esse* churches must see that they feign or make no more covenants necessary than God hath made; because human, unnecessary inventions have so long distracted and laid waste the churches of Christ.

10. The pastor's consent must concur with the persons to be received: for it must be mutual consent; and as none can be a member, so none may be a pastor, against his will. And though he be under Christ's laws what persons to receive, and is not arbitrary to do what he list, yet he is the guide of the church, and the discernor of his own duty. And

* Cor. vi. 9, 10; Tit. iii. 3-5; Eph. ii. 1-3; Acts ii. 37, 38.

† Matt. xxviii. 19, 20; Heb. xiii. 7, 17; 1 Thess. v. 12, 13; 1 Tim. v. 17.

a pastor may have reasons to refuse to take a man into his particular charge, without rejecting him as unworthy. Perhaps he may already have more in number than he can well take care of. And other such reasons may fall out.

11. In those countries where the magistrate's laws and common consent, do take every qualified person for a member of that church where his habitation is, (called a parish,) and to which he ordinarily resorteth, the pastor that undertaketh that charge, doth thereby seem to consent to be pastor to all such persons in that parish. And there cohabitation and ordinary conjunction with the church, may go for a signification of consent, and instead of more particular contract or covenant, by virtue of the exposition of the said laws and customs. Yet so, that a man is not therefore to be taken for a member of the church merely because he liveth in the parish; for so atheists, infidels, heretics, and papists may do; but because he is, 1. A parishioner, 2. Qualified, 3. Joining with the church, and actually submitting to the ministry.

12. Where there is this much only, it is a sinful slander to say that such a parish is no true church of Christ; however there may be many desirable orders wanting to its better being. Who hath the power of trying and receiving we shall show anon.

Quest. XVII. *Wherein doth the ministerial office essentially consist?*

The office of the sacred ministry is a mixed relation (not a simple).^a I. As the minister is related to Christ, he is his servant or minister by office; that is, one commissioned by him for that sacred work: where there is, 1. The commission itself (which is not particular, but general, in a general law, applicable to each singular person when qualified). 2. The determination of the individual person who is to receive it: which consisteth in the call, which I have opened before and therefore repeat not. Only note again, 1. That by virtue of the general commission or institution of the office in specie, the power is conveyed from Christ to the individual person, and that the church (electors or ordainers) are not the donors, authorizers, or obligers, but only instruments of designing an apt recipient, and delivering him possession. 2. That by virtue of this institution, charter, or law commission, it is that the acts of a man seemingly or visibly called, are valid to the church, though really he were not ordained or truly called, but deceived them by hypocritical intrusion.^b

2. The causation or efficiency of Christ in the making any one a minister, is, 1. Dispositive, making him a qualified, fit recipient; 2. Then applying the general commission to him, or giving him the function itself.^b

1. The dispositive acts of Christ are, 1. Giving him competent knowledge for a minister. 2. Giving him competent goodness; that is, love to God, truth, and souls, and willingness for the work. 3. Giving him competent power and abilities for execution, which is principally in utterance; and so qualifying his intellect, will, and executive power.^c

2. The immediate conveyance or act of collation, is, 1. An obligation laid on the person to do the work. 2. Authority given him to warrant him, and to oblige others; that is, a *jus docendi, gubernandi*, &c.

3. The form of the relation is denominated, 1. From the reception of these efficiencies in general. 2. From the subordination which hereby they are placed in to Christ, as their relation is denominated *a termino*.

1. Formally the office consisteth in, 1. An obligation to do the work of the office. 2. Authority to do it, and to oblige others to submit to it.

2. These make up an office which being denominated also from the *terminus*, is considered, 1. As to the nearest term, which is the work to be done. 2. The remote, which is the object of that work.

The work is, 1. Teaching: 2. Ruling: 3. Worshipping.^d And so it is essentially An obligation and power of ministerial teaching, ruling, and worshipping God.

2. As to the object it is, 1. The world to be converted. 2. The converted to be baptized, and congregated or ordered into particular societies (so far as may be). 3. The baptized and congregated to be, (1.) Taught; (2.) Ruled; (3.) Guided in worship.^e

From all which resulteth an office which is ministerially subordinate to Christ, 1. The Prophet or Teacher; 2. The Ruler; 3. The High Priest and Lover of his church; and it may be aptly called both a teaching ministry, a ruling ministry, (not by the sword, but by the word,) and a priesthood or priestly ministry.^f

II. As the pastor is related to the church, he is, 1. A constitutive part of particular political churches. 2. He is Christ's minister for the church and for Christ; that is, to teach, rule, and worship with the church. He is above the church, and greater than it, as to order and power, and not the minister of the church as the efficient of the ministry: but he is less and worse than the church finally and materially; and is finally the church's minister, as the physician is the patient's physician; not made a physician by him, but chosen and used as his physician for his cure: so that to speak properly, he is not from them, but for them. He is Christ's minister for their good; as the shepherd is his master's servant, for his flock, and so finally only the servant of the sheep.^g

The whole uncontrovertible work of the office is laid down in my small book called "Universal Concord," to which I must refer you.

Quest. XVIII. *Whether the people's choice or consent is necessary to the office of a minister in his first work, as he is to convert infidels, and baptize them? And whether this be a work of office? And what call is necessary to it?*

I conjoin these three distinct questions for expedition.

1. That it is part of the minister's office work to teach, convert, and baptize men, to bring them out of the world into the church, is undeniable; 1. In Christ's express commission, Matt. xxviii. 19, 20, "Go, disciple me all nations, baptizing them—" 2. In the execution of this commission.

2. That this was not peculiar to the apostles or their age is proved, 1. Because not an extraordinary work, like miracles, &c. but the first great business of the gospel and ministry in the world. 2. Because others as well as the apostles did it in that age, and ever since. 3. Because the promise is annexed to the office thus described, "I am with you always to the end of the world." Or if you translate it "age,"

^a John xx. 21; xiii. 20; Luke x. 3; Rom. x. 15; Acts xx. 28.

^b Phil. i. 15-17; Matt. vii. 22; Rom. xv. 14.

^c Eph. iv. 7, 8; 2 Tim. ii. 2; i. 5, 7; Eph. vi. 19; Col. iv. 3; 2 Cor. x. 4, 5.

^d Tit. i. 2; 2 Cor. viii. 6; 1 Cor. iv. 1, 2; Tit. i. 7.

^e 2 Tim. 2; iii. 2; iv. 11; vi. 2, 3; 1 Thess. v. 12, 13.

^f Heb. xiii. 7, 17; Acts vi. 4; ix. 40; xx. 36; Mal. ii. 7; Heb. x. 11.

^g Rev. i. 6; v. 10; xx. 6; 1 Pet. ii. 5, 6.

^h Rom. i. 1; Col. iv. 12; 2 Pet. i. 1; 1 Cor. iv. 1, 2; iii. 5; 2 Cor. iii. 6; xi. 4; xi. 23; Matt. xxix. 45, 46, 48; 1 Cor. ix. 19.

it is the age of the church of the Messiah incarnate, which is all one. 4. Because it was a small part of the world comparatively that heard the gospel in the apostles' days.^a And the far greatest part of the world is without it at this day, when yet God our Saviour would have all men to be saved, and to come to the knowledge of the truth. 5. Even where the gospel hath long continued, for the most part there are many still that are in infidelity. And so great a work is not left without an appointed suitable means for its performance: and if an office was necessary for it in the first age, it is not credible that it is left to private men's charity ever since. 6. Especially considering that private men are to be supposed insufficient; (1.) Because they are not educated purposely for it, but usually for something else. (2.) Because that they have other callings to take them up. (3.) Because they have no special obligation. And that which is no man's peculiar work, is usually left undone by all.

II. The people's call or consent is not necessary to a minister's reception of his office in general, nor for this part of his work in special; but only to his pastoral relation to themselves.

1. It is so in other functions that are exercised by skill. The patients or people make not a man a physician or lawyer, but only choose what physician shall be their physician, and what lawyer shall be their counsellor.

2. If the people's call or consent be necessary, it is either the infidels' or the church's. Not the infidels to whom he is to preach: for, 1. He is authorized to preach to them (as the apostles were) before he goeth to them. 2. Their consent is but a natural consequent requisite for the reception and success of their teaching, but not to the authority which is prerequisite. 3. Infidels cannot do so much towards the making of a minister of Christ. 4. Else Christ would have few such ministers. 5. If it be infidels, either all or some? If some, why those rather than others? Or is a man made a minister by every infidel auditory that heareth him?

2. Nor is it christian people that must do this much to the making of a general minister: for, 1. They have no such power given for it, in nature or the word of God. 2. They are generally unqualified and unable for such a work. 3. They are no where obliged to it, nor can fitly leave their callings for it; much less to get the abilities necessary to judge. 4. Which of the people have this power? Is it any of them, or any church of private men? or some one more than the rest? Neither one nor all can lay any claim to it. There is some reason why this congregation rather than another should choose their own pastors; but there is no reason (nor Scripture) that this congregation choose a minister to convert the world.

III. I conclude therefore that the call of a minister in general doth consist, 1. Dispositively in the due qualifications and enablement of the person. 2. And the necessity of the people, with opportunity, is a providential part of the call. 3. And the ordainers are the orderly electors and determiners of the person that shall receive the power from Christ.

1. For this is part of the power of the keys or church government. 2. And Paul giveth this direction for exercising of this power to Timothy, which sheweth the ordinary way of calling; 2 Tim. ii. 2, "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."¹ Acts xiii. 1—3, "There were in the church at Antioch

certain prophets—As they ministered to the Lord, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away. And they being sent forth by the Holy Ghost, departed." In this (whether it be called an ordination, or rather a mission) there is somewhat ordinary, (that it be by men in office,) and somewhat extraordinary (that it be by a special inspiration of the Holy Ghost).

And Timothy received his gifts and office by the imposition of the hands of Paul and of the presbytery. 1 Tim. iv. 14; 2 Tim. i. 6, 1 Tim. v. 22, "Lay hands suddenly on no man."

These instances make the case the clearer, 1. Because it is certain that all the governing power which is given by Christ to the church under the name of the keys, is given to the pastors. 2. Because there are no other competitors to lay a reasonable claim to it.

Quest. XIX. *Wherein consisteth the power and nature of ordination? And to whom doth it belong? And is it an act of jurisdiction? And is imposition of hands necessary in it?*

I. This is resolved on the by before. 1. Ordination performeth two things: (1.) The designation, election, or determination of the person who shall receive the office. (2.) The ministerial investiture of him in that office; which is a ceremonial delivery of possession; as a servant doth deliver possession of a house by delivering him the key, who hath before received the power or right from the owner.

2. The office delivered by this election and investiture, is the sacred ministerial office in general to be after exercised according to particular calls and opportunities; as Christ called the apostles, and the Spirit called the ordinary general teachers of those times; such as Barnabas, Silas, Silvanus, Timothy, Epaphroditus, Apollos, &c. And as is before cited, 2 Tim. ii. 2. As a man is made in general a licensed physician, lawyer, &c.

3. This ordination is *ordinis gratia*, necessary to order; and therefore so far necessary as order is necessary; which is ordinarily, when the greater interest of the substantial duty, or of the thing ordered, is not against it. As Christ determined the case of sabbath keeping, and not eating the shewbread. As the sabbath was made for man, and not man for the sabbath, and the end is to be preferred before the separable means; so ordination was instituted for order, and order for the thing ordered, and for the work of the gospel, and the good of souls, and not the gospel and men's souls for that order. Therefore when, 1. The death; 2. Distance; 3. Or malignity of the ordainers depriveth a man of ordination, these three substitutes may notify to him the will of God, that he is by him a person called to that office: 1. Fitness for the works, in understanding, willingness, and ability; 2. The necessity of souls; 3. Opportunity.

II. The power of ordaining belongeth not, 1. To magistrates; 2. Or to private men, either single or as the body of a church; but, 3. To the senior pastors of the church (whether bishops or presbyters of a distinct order, the reader must not expect that I here determine).

For, 1. The power is by Christ given to them, as is before proved; and in Tit. i. 5.

2. None else are ordinarily able to discern aright the abilities of a man for the sacred ministry. The people may discern a profitable moving preacher, but whether he understand the Scripture, or the sub-

^a Rom. x. 15, 16.

¹ 1 Tim. iii. 6, 7; Tit. i. 5, 6.

stance of religion, or be sound in the faith and not heretical, and delude them not with a form of well-uttered words, they are not ordinarily able to judge.

3. None else are fit to attend this work, but pastors who are separated to the sacred office.^k It requireth more time to get fitness for it, and then to perform it faithfully, than either magistrates or people can ordinarily bestow.

4. The power is no where given by Christ to magistrates or people.

5. It hath been exercised by pastors or church officers only, both in and ever since the apostles' days, in all the churches of the world. And we have no reason to think that the church hath been gathered from the beginning till now, by so great an error, as a wrong conveyance of the ministerial power.

III. The word jurisdiction as applied to the church officers, is no Scripture word, and in the common sense soundeth too big, as signifying more power than the servants of all must claim; for there is "one Lawgiver who is able to save and to destroy."^l But in a more moderate sense it may be tolerated; as jurisdiction signifieth in particular, 1. Legislation; 2. Or judicial process or sentence; 3. Or the execution of such a sentence, strictly taken; so ordination is no part of jurisdiction. But as jurisdiction signifieth the same with the power of government, *jus regendi* in general; so ordination is an act of jurisdiction. As the placing or choosing of inferior officers may belong to the steward of a family, or as the calling or authorizing of physicians belongeth to the college of physicians, and the authorizing of lawyers to the judges' society, or the authorizing of doctors in philosophy to the society of philosophers or to particular rulers. Where note, that in the three last instances, the learning or fitness of the said persons or societies, is but their *dispositio vel aptitudo ad potestatem exercendam*; but the actual power of conveying authority to others, or designing the recipient person, is received from the supreme power of the land, and so is properly an act of authority, here called jurisdiction.

So that the common distinguishing of ordination from jurisdiction or government, as if they were *tota specie* different, is unsound.

IV. Imposition of hands was a sign, (like the kiss of peace, and the anointing of persons, and like our kneeling in prayer, &c.) which having first somewhat in their nature to invite men to the use, was become a common significant sign, of a superior's benediction of an inferior, in those times and countries. And so was here applied ordinarily for its antecedent significancy and aptitude to this use; and was not purposely instituted, nor had its significancy newly given it by institution; and so was not like a sacrament necessarily and perpetually affixed to ordination.

Therefore we must conclude, 1. That imposition of hands in ordination is a decent, apt, significant sign, not to be scrupled by any, nor to be omitted without necessity, as being of Scripture, ancient, and common use.

2. But yet that it is not essential to ordination; which may be valid by any fit designation and separation of the person. And therefore if it be omitted, it nullifieth not the action. And if the ordainers did it by letters to a man a thousand miles off, it would be valid: and some persons of old were ordained when they were absent.

V. I add as to the need of ordination, 1. That without this key, the office and church doors would be cast open, and every heretic or self-conceited person intrude.

2. It is a sign of a proud, unworthy person, that will judge himself fit for so great a work, and intrude upon such a conceit, when he may have the judgment of the pastors, and avoideth it.^m

3. Those that so do, should no more be taken for ministers by the people, than any should go for christians that are not baptized, or for married persons whose marriage is not solemnized.

Quest. XX. *Is ordination necessary to make a man a pastor of a particular church as such? And is he to be made a general minister and a particular church elder or pastor at once, and by one ordination?*

I have proved that a man may be made a minister in general, yea, and sent to exercise it in converting infidels, and baptizing them, before ever he is the pastor of any particular church. To which I add, that in this general ministry, he is a pastor in the universal church, as a licensed physician that hath no hospital or charge, is a physician in the kingdom.

And, 1. As baptism is as such our entrance into the universal church, and not into a particular; so is ordination to a minister an entrance only on the ministry as such.

2. Yet a man may at once be made a minister in general, and the pastor of this or that church in particular: and in kingdoms wholly unincluded and christian, it is usually fittest so to do; lest many being ordained *sine titulo*, idleness and poverty of supernumeraries, should corrupt and dishonour the ministry: which was the cause of the old canons in this case.

3. But when a man is thus called to both at once, it is not all done by ordination as such; but his complicate relation proceedeth from a complication of causes. As he is a minister, it is by ordination. And as he is the pastor of this people, it is by the conjunct causes of appropriation: which are, 1. Necessarily the people's consent. 2. Regularly, the pastor's approbation and recommendation, and reception of the person into their communion. 3. And sometimes the magistrate may do much to oblige the people to consent.

4. But when a man is made a minister in general before, he needeth no proper ordination to fix him in a particular charge; but only an approbation, recommendation, particular investiture, and reception. For else a man must be oft ordained, even as oft as he removeth. But yet imposition of hands may fitly be used in this particular investiture, though it be no proper ordination, that is, no collation of the office of a minister in general, but the fixing of one that was a minister before.

Quest. XXI. *May a man be oft or twice ordained.*

It is supposed, that we play not with an ambiguous word, that we remember what ordination is. And then you will see cause to distinguish, 1. Between entire, true ordination, and the external act, or words, or ceremony only. 2. Between one that was truly ordained before, and one that was not. And so I answer,

1. He that seemed ordained, and indeed was not, is not re-ordained when he is after-ordained.

2. It is needful therefore to know the essentials of ordination, from the integrals and accidentals.

3. He that was truly ordained before, may in some cases receive again the repetition of the bare words and outward ceremonies of ordination (as imposition of hands). Where I will, I. Tell you in what cases. II. Why.

^k Acts xiii. 2; Rom. i. 1; 1 Tim. iv. 15.

^l Isa. xxxiii. 22; Jam. iv. 12.

^m Acts xiii. 2; Heb. v. 4, 10.

I. 1. In case there wanted sufficient witnesses of his ordination; and so the church hath not sufficient means of notice or satisfaction, that ever he was ordained indeed: or if the witnesses die before the notification. Whether the church should take his word or not, in such a case, is none of my question, but, Whether he should submit to the repetition if they will not.

2. Especially in a time and place (which I have known) when written and sealed orders are often counterfeited, and so the church called to extraordinary care.

3. Or if the church or magistrate be guilty of some causeless, culpable incredulity, and will not believe it was done till they see it done again.

4. Or in case that some real or supposed integral (though not essential) part was omitted, or is by the church or magistrate supposed to be omitted; and they will not permit or receive the minister to exercise his office, unless he repeat the whole action again, and make up that defect.

5. Or if the person himself do think that his ordination was insufficient, and cannot exercise his ministry to the satisfaction of his own conscience, till the defect be repaired.

In these cases (and perhaps such others) the outward action may be repeated.

II. The reasons are, I. Because this is not a being twice ordained. For the word ordination, signifieth a moral action, and not a physical only; as the word marriage doth, &c. And it essentially includeth the new dedication and designation to the sacred office, by a kind of covenant between the dedicated person and Christ to whom he is consecrated and devoted. And the external words are but a part, and a part only as significant of the action of the mind. Now the oft expressing of the same mental dedication doth not make it to be as many distinct dedications. For, 1. If the liturgy or the person's words were tautological, or at the ordination should say the same thing often over and over, or for confirmation should say often that which else might be said but once, this doth not make it an often or multiplied ordination: it was but one love which Peter expressed, when Christ made him say thrice, that he loved him; nor was it a threefold ordination which Christ used, when he said thrice to him, "Feed my lambs and sheep."

2. And if thrice saying it that hour make it not three ordinations, neither will thrice saying it at more hours, days, or months, or years distance, in some cases; for the time maketh not the ordinations to be many; it is but one moral action. But the common error ariseth from the custom of calling the outward action alone by the name of the whole moral action (which is ordinarily done to the like deceit in the case of the baptismal covenant, and the Lord's supper).

3. The common judgment and custom of the world confirmeth what I say. If persons that are married should for want of witness or due solemnity be forced to say and do the outward action all over again, it is by no wise man taken in the proper, moral, full sense, for a second marriage, but for one marriage twice uttered.

And if you should in witness-bearing be put to your oath, and the magistrate that was absent should say, Reach him the book again, I did not hear him swear, the doing it twice is not morally two witnessings or oaths, but one only twice physically uttered.

If you bind your son apprentice, or if you make any indentures or contract, and the writings being lost or faulty, you write, and sign, and seal them all again, this is not morally another contract, but the

same done better, or again recorded. And so it is plainly in this case.

4. But re-ordination morally and properly so called, is unlawful: for, (1.) It is (or implieth) a lie, viz. that we were not truly dedicated and separated to this office before.

(2.) It is a sacrilegious renunciation of our former dedication to God: whereas the ministerial dedication and covenant is for life, and not for a trial; which is the meaning of the indelible character, which is a perpetual relation and obligation.

(3.) It is a taking the name of God in vain; thus to do and undo, and do again; and to promise and renounce, and promise again, and to pretend to receive a power which we had before.

(4.) It tendeth to great confusions in the church; as to make the people doubt of their baptism, or all the ministerial administrations of such as are re-ordained, while they acted by the first ordination.

(5.) It hath ever been condemned in the churches of Christ, as the canons called the apostles', and the church's constant practice, testify.

5. Though the bare repetition of the outward action and words be not re-ordination, yet he that on any of the forementioned occasions is put to repeat the said words and actions, is obliged so to do it, as that it may not seem to be a re-ordination, and so be a scandal to the church. Or if it outwardly seem so by the action, he is bound to declare that it is no such thing, for the counterpoising that appearance of evil.

6. When the ordainers, or the common estimation of the church, do take the repetition of the words and action for a re-ordination, though the receiver so intend it not, yet it may become unlawful to him by this accident, because he scandalizeth and hardeneth the erroneous, by doing or receiving that which is interpretative re-ordination.

7. Especially when the ordainers shall require this repetition on notoriously wicked grounds, and so put that sense on the action by their own doctrines and demands: as for instance,

(1.) If heretics should (as the Arians) say that we are no ministers, because we are not of their heresy, or ordained by such as they.

(2.) If the pope or any proud papal usurpers shall say, You are no ministers of Christ, except we ordain you; and so do it to establish a traitorous, usurped regiment in the church; it is not lawful to serve such a usurpation. As if cardinals or archbishops should say, None are true ministers but those that we ordain; or councils or synods of bishops or presbyters should say, None are true ministers but those that we ordain; or if one presbyter or one bishop without authority would thus make himself master of the rest, or of other churches, and say, You are no ministers unless I ordain you; we may not promote such tyranny and usurpation.

(3.) If magistrates would usurp the power of the keys, in ecclesiastical ordination, and say that none but they have power to ordain, we may not encourage such pretences by repetition of the words and action.

(4.) If they would make something necessary to ordination which is not, as if it were a false oath, or false subscription or profession, or some unlawful ceremony, (as if it were anointing, wearing horns, or any the like,) and say, You are no ministers without these, and therefore you must be re-ordained to receive them.

(5.) Yea, if they declare our former ministry causelessly to be null, and say, You are no ministers till you are ordained again, and so publicly put this sense upon our action, that we take it as re-ordina-

tion; all these accidents make the repetition of the words and actions to be unlawful, unless when greater accidents notoriously preponderate.

Quest. But if such church tyrants should have so great power, as that without their repetition of ordination on those terms, the ministry might not be exercised, is it lawful so to take it in a case of such necessity?

Ans. 1. Every seeming necessity to you, is not a necessity to the church. 2. Either you may publicly declare a contrary sense in your receiving their new orders or not.

1. If you may not as publicly declare that you renounce not your former ministry and dedication to God in that office, as the ordainers declare their sense of the nullity of it, so that your open declaration may free you from the guilt of seeming consent, I conceive it is a sinful compliance with their sin. 2. Yea, if you may so declare it, yet if there be no necessity of your ministerial liberty in that place, I think you may not take it on such terms. As, (1.) If there be worthy men enough to supply the church's wants there without you. (2.) And if you may serve God successfully in a persecuted state, though to the suffering of your flesh. (3.) Or if your imprisonment for preaching be like to be as serviceable to the church and gospel as your continued preaching on those scandalous terms. (4.) Or if you may remove and preach in another country.

8. When any such case doth fall out, in which the repetition of the outward action and words is lawful, it is not lawful to mix any false and scandalous expressions: as if we were required to say falsely, I accept this ordination as confessing myself no minister of Christ till now: or any such like.

9. In a word, a peaceable christian may do much as to the mere outward action and submission, for obedience, peace, order, or satisfaction to his own or other men's consciences. But, (1.) He may do nothing for good ends which is false and injurious to the church. (2.) And he may not do that which otherwise were lawful, when it is for evil ends, or tendeth to more hurt than good; as to promote heresy, or church tyranny and usurpation, whether in pope, prelates, presbyters, or people.

Quest. XXII. How many ordainers are necessary to the validity of ordination by God's institution? whether one or more?

My question is not of the ancient canons, or any human laws or customs, for those are easily known; but of divine right. Now either God hath determined the case as to the number of ordainers necessary, or not. If not, either he hath given the church some general rule to determine it by, or not. If not, then the number is not any part of the divine order or law; and then, if we suppose that he hath determined the case as to the ordaining office and not to the number, then it will follow that one may serve. The truth I think may be thus explained.

1. There is *Ordo officialis primarius*, and *Ordo ordinis, vel exercitii, vel secundarius*; an order of office primary, and an order of exercise secondary, in the church. As to the first, the order of office, God hath determined that the ordaining officers, and no others, shall ordain officers, or give orders. And having not determined whether one or more, it followeth that the ordination of one sole lawful ordainer is no nullity on that account because it is but one, unless somewhat else nullify it.

2. God hath given general rules to the ordainers

▪ 1 Thess. i. 22; Gal. ii. 4, 5, 14.

for the due exercise of their office, though he have not determined of any set number. Such as are these: that all things be done in judgment, truth, love, concord, to the church's edification, unity, and peace, &c.

3. According to these general laws, sometimes the ordination of one sole ordainer, may not only be valid but regular; as when there are no other to concur, or none whose concurrence is needful to any of the aforesaid ends. And sometimes the concurrence of many is needful, (1.) To the receiver's satisfaction. (2.) To the church's or people's satisfaction. (3.) To the concord of pastors, and of neighbour churches, &c. And in such cases such consent or concurrence is the regular way.

4. Where there are many neighbour pastors and churches so near, as that he that is ordained in one of them, is like oft to pass and preach, and officiate *obiter* in others, and so other churches must have some communion with him, it is meetest that there be a concurrence in the ordination.

5. The ordainer is certainly a superior to the person that cometh to be ordained while he is a private man; and therefore so far his ordination is (as is said) an act of jurisdiction in the large sense, that is, of government; but whether he be necessarily his superior after he is ordained, hath too long been a controversy. It is certain that the papists confess, that the pope is ordained such by no superior; and it is not necessary that a bishop be ordained by one or more of any superior order (or jurisdiction either). And though the Italian papists hold that a superior papal jurisdiction must needs be the secondary fountain of the ordaining power, though the ordainer himself be but of the same order; yet protestants hold no such thing. And all acknowledge that as imposition of hands on a layman to make him a minister of Christ or an officer, is a kind of official generation,* so the ordained as a junior in office, is as it were a son to the ordainer, as the convert is said to be peculiarly to his converter; and that a proportionable honour is still to be given him. But whether he that ordaineth a presbyter, and not he that ordaineth or consecrateth a bishop, must needs be of a superior order or office, is a question which the reader must not expect me here to meddle with.

Quest. XXIII. What if one bishop ordain a minister, and three, or many, or all the rest protest against it, and declare him no minister, or degrade him; is he to be received as a true minister or not?

Supposing that the person want no necessary personal qualification for the office, there are two things more in question; 1. His office, whether he be a minister. 2. His regularity, whether he came regularly to it; and also his comparative relation, whether this man or another is to be preferred. I answer therefore,

1. If the person be utterly incapable, the one bishop, or the many whosoever taketh him for incapable, is for the truth sake to be believed and obeyed.

2. If the man be excellently qualified, and his ministry greatly necessary to the church, whoever would deprive the church of him, be it the one or the many, is to be disobeyed, and the ordainers preferred.

Object. But who shall judge? *Ans.* The *esse* is before the *scire*; the thing is first true or false before I judge it to be so; and therefore whoever judgeth falsely in a case so notorious and weighty, as that the

* *Ejusdem speciei vel inferioris*: How then is the pope ordained or made?

welfare of the church and souls is (*consideratis considerandis*) injured and hazarded by his error, is not to be believed nor obeyed on pretence of order; because all christians have *judicium discretionis*, a discerning judgment.

3. But if the case be not thus to be determined by the person's notorious qualifications, then either it is, 1. The man ordained. 2. Or the people that the case is debated by, whether they should take him for a minister. 3. Or the neighbour ministers.

1. The person himself is, *cæteris paribus*, more to regard the judgment of many concordant bishops, than of one singular bishop; and therefore is not to take orders from a singular bishop, when the generality of the wise and faithful are against it; unless he be sure that it is some notorious faction or error that perverteth them, and that there be notorious necessity of his labour.

2. The auditors are either infidels to be converted, (and these will take no man upon any of their authorities,) or else christians converted. These are either of the particular charge of the singular bishop who ordaineth, or not; if they be, then *pro tempore* for order's sake, they owe him a peculiar obedience, till some further process or discovery disoblige them, (though the most be on the other side). But yet they may be still bound in reason most to suspect the judgment of their singular bishop, while for order's sake they submit to it. But if they are not of his flock, then, I suppose the judgment and act of many is to prevail so much against the act of a single and singular person, as that both neighbour ministers and people are to disown such an ordained person as unfit for their communion under the notion of a minister (because communion of churches is maintained by the concord of pastors). But whether the ordained man's ministry be, by their contradictory declaration or degradation, made an absolute nullity, to himself and those that submit to him, neither I will determine, nor should any other strangers to the particular case; for if he be rejected or degraded without such cause and proof as may satisfy other sober persons, he hath wrong; but if he be so degraded, on proved sufficient cause, to them that it is known to, he giveth the degraders the advantage.*

And as, 1. All particular members are to be obedient to their proper pastor.

2. And all particular churches are to hold correspondence and communion according to their capacity. So must men act in this and such like cases respectively according to the laws of obedience to their pastor, and of concord of the churches.

Quest. XXIV. *Hath one bishop power by divine right to ordain, degrade, or govern, or excommunicate, or absolve, in another's diocese or church, either by his consent, or against it? And doth a minister that officiaeth in another's church, act as a pastor, and their pastor, or as a private man? And doth the ministerial office cease when a man removeth from his flock?*

I thrust these questions all together for their affinity, and for brevity.

1. Every true minister of Christ, bishop or pastor, is related to the universal church by stronger obligations than to his particular charge; as the whole is better than the parts, and its welfare to be preferred.

2. He that is no pastor of a particular church, may be a pastor in the universal, obliged as a com-

secrated person to endeavour its good, by the works of his office, as he hath a particular opportunity and call.

3. Yet he that hath a particular charge is especially and nearer related and obliged to that charge or church, than to any other part of the universal (though not than to the whole); and consequently hath a peculiar authority, where he hath a peculiar obligation and work.

4. He that is (without degrading) removed from a particular church, doth not cease to be a general minister and pastor related to the universal church; as a physician put out of an hospital charge, is a physician still. And therefore he needeth no new ordination, but only a special designation to his next particular charge.

5. No man is the bishop of a diocese as to the measure of ground, or the place, by divine right, that is, by any particular law or determination of God; but only a bishop of the church or people: for your office essentially containeth a relation to the people, but accidentally only to the place.

6. Yet natural convenience, and God's general laws of order and edification, do make it usually (but not always) best, and therefore a duty, to distinguish churches by the people's habitation: not taking a man for a member *eo nomine*, because he liveth on that ground; but for order's sake taking none for members that live not on that ground, and not intruding causelessly into each other's bounds.

7. He that by the call or consent of a neighbour pastor and people doth officiate (by preaching, sacraments, excommunication, or absolution) in another's special charge for a day, or week, or month, or more, without a fixed relation to that flock, doth neither officiate as a layman, nor yet unlawfully or irregularly; but, 1. As a minister of Christ in the church universal. 2. And as the pastor of that church for the present time only, though not stately; even as a physician called to help another in his hospital, or to supply his place for the time, doth perform his work, 1. As a licensed physician. 2. And as the physician of that patient or hospital for that time, though not stately.

8. No man is to intrude into another's charge without a call; much less to claim a particular stated oversight and authority. For though he be not a usurper as to the office in general, he is a usurper as to that particular flock. It is no error in ordination to say, Take thou authority to preach the word of God, and administer the holy sacraments, when thou shalt be thereto lawfully called; that is, when thou hast a particular call to the exercise, and to a fixed charge, as thou hast now a call to the office in general.

9. Yet every bishop or pastor by his relation to the church universal, and to mankind, and the interest of Christ, is bound not only as a christian, but as a pastor, to do his best for the common good; and not to cast wholly out of his care a particular church, because another hath the oversight of it. Therefore if a heretic get in, or the church fall to heresy, or any pernicious error or sin, the neighbour pastors are bound both by the law of nature and their office, to interpose their counsel as ministers of Christ, and to prefer the substance before pretended order, and to seek to recover the people's souls, though it be against their proper pastor's will. And in such a case of necessity, they may ordain, degrade, excommunicate, and absolve in another's charge, as if it were a vacancy.

10. Moreover it is one thing to excommunicate a man out of a particular church, and another thing

* Eph. iv. 3; 1 Cor. xii; Rom. xiv. 17, 19; 1 Cor. xiv. 33;

1 Thess. v. 12, 13; Phil. ii. 1-3; Eph. iv. 15, 16; 1 Cor. i. 10.

for many associated churches or neighbours to renounce communion with him. The special pastors of particular churches, having the government of those churches, are the special governing judges, who shall or shall not have communion as a member in their churches; but the neighbour pastors of other churches have the power of judging with whom they and their own flocks will or will not hold communion. As e. g. Athanasius may as governor of his flock declare any Arian member excommunicate, and require his flock to have no communion with him. And all the neighbour pastors (though they excommunicate not the same man as his special governors, yet) may declare to all their flocks, that if that man come among them, they will have no communion with him, and that at distance they renounce that distant communion which is proper to christians one with another, and take him for none of the church of Christ.⁴

Quest. XXV. *Whether canons be laws? and pastors have a legislative power?*

All men are not agreed what a law is, that is, what is to be taken for the proper sense of that word. Some will have the name confined to such common laws as are stated, durable rules for the subject's actions: and some will extend it also to personal, temporary, verbal precepts and mandates, such as parents and masters use daily to the children and servants of their families. And of the first sort, some will confine the name laws to those acts of sovereignty which are about the common matters of the kingdom, or which no inferior officer may make: and others will extend it to those orders which by the sovereign's charter, a corporation, or college, or school may make for the subregulation of their particular societies and affairs.

I have declared my own opinion *de nomine* fully elsewhere, 1. That the definition of a law in the proper, general sense, is to be a sign or signification of the reason and will of the rector as such, to his subjects as such, instituting or antecedently determining what shall be due from them, and to them; *Jus efficiendo*, regularly making right.

2. That these laws are many more ways diversified and distinguished, (from the efficient, sign, subjects, matter, end, &c.) than is meet for us here to enumerate. It is sufficient now to say, 1. That stated regular laws, as distinct from temporary mandates and proclamations. 2. And laws for kingdoms and other commonwealths, in regard of laws for persons, schools, families, &c. 3. And laws made by the supreme power, as distinct from those made by the derived authority of colleges, corporations, &c. called by-laws or orders (for I will here say nothing of parents and pastors, whose authority is directly or immediately from the efficiency of nature in one, and divine institution in the other, and not derived efficiently from the magistrate or any man). 4. That laws about great, substantial matters, distinct from those about little and mutable circumstances, &c. I say the first sort, as distinct from the second, are laws so called by excellency above other laws. But that the rest are univocally to be called laws, according to the best definition of the law *in genere*. But if any man will speak otherwise, let him remember that it is yet but *his de nomine*, and that he may use his liberty, and I will use mine. Now to the question.

1. Canons made by virtue of the pastoral office and God's general laws (in nature or Scripture) for regulating it, are a sort of laws to the subjects or flocks of those pastors.

2. Canons made by the votes of the laity of the church, or private part of that society as private, are no laws at all, but agreements; because they are not acts of any governing power.

3. Canons made by civil rulers about the circumstantial of the church, belonging to their office, as orderers of such things, are laws, and may be urged by moderate and meet civil or corporal penalties, and no otherwise.

4. Canons made by princes or inferior magistrates, are no laws purely and formally ecclesiastical, which are essentially acts of pastoral power; but only materially ecclesiastical, and formally magistral.

5. No church officers as such, (much less the people,) can make laws with a co-active or coercive sanction; that is, to be enforced by their authority with the sword or any corporal penalty, mulct, or force; this being the sole privilege of secular powers, civil, or economical, or scholastic.

6. There is no obligation ariseth to the subject for particular obedience of any law, which is evidently against the laws of God (in nature or holy Scripture).

7. They are no laws which pastors make to people out of their power: as the popes, &c.

8. There is no power on earth under Christ, that hath authority to make universal laws; to bind the whole church on all the earth; or all mankind. Because there is no universal sovereign, civil or spiritual, personal or collective.

9. Therefore it is no schism, but loyalty to Christ, to renounce or separate from such a society of usurpation; nor any disobedience or rebellion, to deny them obedience.

10. Pastors may and must be obeyed in things lawful as magistrates, if the king make them magistrates: though I think it unmeet for them to accept a magistracy with the sword, except in case of some rare necessity.

11. If pope, patriarchs, or pastors shall usurp any of the king's authority, loyalty to Christ and him, and the love of the church and state, oblige us to take part with Christ and the king against such usurpation, but only by lawful means, in the compass of our proper place and calling.

12. The canons made by the councils of many churches, have a double nature: as they are made for the people and the subjects of the pastors, they are a sort of laws; that is, they oblige by the derived authority of the pastors; because the pastors of several churches do not lose any of their power by their assembling, but exercise it with the greater advantage of concord. But as they are made only to oblige the present or absent pastors who separately are of equal office power, so they are no laws, except in an equivocal sense, but only agreements or contracts.⁵ So Bishop Usher professed his judgment to be; and before him the council of Carthage in Cyprian's time; but it needs no proof, any more than that a convention of kings may make no laws to bind the kings of England, but contracts only.

13. But yet we are *aliunde* obliged even by God, to keep these agreements in things lawful, for the church's peace and concord, when greater contrary reasons, *a fine*, do not disoblige us. For when God saith, You shall keep peace and concord, and keep lawful covenants, the canons afford us the minor, But these are lawful contracts or agreements, and means of the church's peace and concord; therefore (saith God's law) you shall observe them. So though the contracts (as of husband and wife, buyer and seller, &c.) be not laws, yet that is a law of God which bindeth us to keep them.

⁴ 1 Cor. v.; Tit. iii. 10; 2 Thess. iii. 6, 14; 2 John 10; Rev. ii. 14, 15, 20.

⁵ Grotius *de imperio sum. pot. circ. sacr.* most solidly resolveth this question.

14. Seeing that even the obliging commands of pastors may not by them be enforced by the sword, but work by the power of divine authority or commission manifested, and by holy reason and love, therefore it is most modest and fit for pastors (who must not lord it over God's heritage, but be examples to all*) to take the lower name of authoritative directions and persuasions, rather than of laws; especially in a time when papal usurpation maketh such ruining use of that name, and civil magistrates use to take it in the nobler and narrower sense.

The questions, 1. If one pastor make orders for his church, and the multitudes or synods be against them; which must be obeyed, you may gather from what is said before of ordination. And, 2. What are the particulars proper, materially, to the magistrate's decision, and what to the pastor's? I here pass by.

Quest. XXVI. *Whether church canons, or pastors' directive determinations of matters pertinent to their office, do bind the conscience? and what accidents will disoblige the people? you may gather before in the same case about magistrates' laws, in the political directions: as also by an impartial transferring the case to the precepts of parents and school-masters to children; without respect to their power of the rod (or supposing that they had none such).*

Quest. XXVII. *What are Christ's appointed means of the unity and concord of the universal church, and consequently of its preservation, if there be no human universal head and governor of it upon earth? And if Christ have instituted none such, whether prudence and the law of nature oblige not the church to set up and maintain a universal ecclesiastical monarchy or aristocracy: seeing that which is every man's work, is as no man's, and omitted by all?*

I. To the first question I must refer you in part to two small, popular, yet satisfactory Tractates,† written long ago, that I do not one thing too oft. Briefly now,

1. The unity of the universal church, is founded in and maintained by their common relation to Christ the head (as the kingdom in its relation to the king).

2. A concord in degrees of goodness, and in integrals and accidentals of christianity, will never be obtained on earth, where the church is still imperfect; and perfect holiness and wisdom are necessary to perfect harmony and concord, Phil. iii. 12—14.

3. Experience hath long taught the church, if it will learn, that the claim of a papal headship and government over the church universal, hath been the famous incendiary and hinderer of concord in the christian world.

4. The means to attain such a measure of concord and harmony which is to be hoped for, or endeavoured upon earth, I have so distinctly, fully, and yet briefly described (with the contrary impediments) in my treatise of the "Reasons of Christian Religion," part vii. chap. 14. p. 470, 471, in about two leaves, that I will not recite them. If you say, you are not bound to read the books which I refer you to; I answer, Nor this.

II. To the latter question I answer, To set up such an universal head on the supposition of natural reasons and human policy is, 1. To cross Christ's institution, and the laws of the Holy Ghost, as hath been long proved by protestants from the Scripture.

* 1 Pet. v. 2, 3; 2 Cor. i. 24.

† "Catholic unity," and "the True Catholic and Church described."

2. It is treason against Christ's sovereign office to usurp such a vicegerency without his commission.

3. It is against the notorious light of nature, which telleth us of the natural incapacity of mortal man, to be such a universal governor through the world.

4. It is to sin against long and dreadful common experience, and to keep in that fire that hath destroyed emperors, kings, and kingdoms, and set the churches, pastors, and christian world in those divisions, which are the great and serviceable work of Satan, and the impediment of the church's increase, purity, and peace, and the notorious shame of the christian profession in the eyes of the infidel world.

And if so many hundred years' sad experience will not answer them that say, If the pope were a good man, he might unite us all, I conclude that such deserve to be deceived, 2 Thess. ii. 10—12.

Quest. XXVIII. *Who is the judge of controversies in the church? 1. About the exposition of the Scripture, and doctrinal points in themselves: 2. About either heresies or wicked practices, as they are charged on the persons who are accused of them; that is, 1. Antecedently to our practice, by way of regulation; 2. Or consequently, by judicial sentence (and execution) on offenders.*

I have answered this question so oft, that I can persuade myself to no more than this short, yet clear solution.

The papists used to cheat poor, unlearned persons that cannot justly discern things that differ, by puzzling them with this confused, ambiguous question. Some things they cunningly and falsely take for granted, as that there is such a thing on earth as a political, universal church, headed by any mortal governor. Some things they shuffle together in equivocal words. They confound, 1. Public judgment of decision, and private judgment of discerning. 2. The magistrate's judgment of church-controversies, and the pastor's, and the several cases, and ends, and effects of their several judgments. 3. Church-judgment as directive to a particular church, and as a means of the concord of several churches. Which being but distinguished, a few words will serve to clear the difficulty.

1. As there is no universal human church, (constituted or governed by a mortal head,) so there is no power set up by Christ to be a universal judge of either sort of controversies, by decisive judicial sentence, nor any universal civil monarch of the world.

2. The public, governing, decisive judgment, obliging others, belongeth to public persons, or officers of God, and not to any private man.*

3. The public decision of doubts or controversies about faith itself, or the true sense of God's word and laws, as obliging the whole church on earth to believe that decision, or not gainsay it, because of the infallibility or governing authority of the deciders, belongeth to none but Jesus Christ; because, as is said, he hath made no universal governor, nor infallible expositor.† It belongeth to the lawgiver only to make such a universally obliging exposition of his own laws.

4. True bishops or pastors in their own particular churches are authorized teachers and guides, in expounding the laws and word of Christ; and the people are bound as learners to reverence their teaching, and not contradict it without true cause; yea, and to believe them *fide humana*, in things pertinent to their office: for *oportet discentem credere*.

* Eph. iv. 7, 13—16; 1 Cor. xii. 28, 29; Acta xv. 17.

† See my "Key for Catholics."

5. No such pastors are to be absolutely believed, nor in any case of notorious error or heresy, where the word of God is discerned to be against them.

6. For all the people as reasonable creatures, have a judgment of private discerning to judge what they must receive as truth, and to discern their own duty, by the help of the word of God, and of their teachers.

7. The same power of governing judgment lawful synods have over their several flocks, as a pastor over his own, but with greater advantage.

8. The power of judging in many consociate churches, who is to be taken into communion as orthodox, and who to be refused by those churches as heretics, *in specie*, that is, what doctrine they will judge sound or unsound, as it is *judicium discernendi*, belongeth to every one of the council singly: as it is a judgment obliging themselves by contract, (and not of governing each other,) it is in the contractors and consenters; and for peace and order usually in the major vote; but with the limitations before expressed.

9. Every true christian believeth all the essentials of christianity, with a divine faith, and not by a mere human belief of his teachers, though by their help and teaching his faith is generated, and confirmed, and preserved. Therefore no essential article of christianity is left to any obliging decision of any church, but only to a subservient obliging teaching: as whether there be a God, a Christ, a heaven, a hell, an immortality of souls? Whether God be to be believed, loved, feared, obeyed before man? Whether the Scripture be God's word, and true? Whether those that contradict it are to be believed therein? Whether pastors, assemblies, public worship, baptism, sacrament of the Lord's supper, be divine institutions? And the same I may say of any known word of God: no mortals may judge in *partem utramlibet*, but the pastors are only authorized teachers and helpers of the people's faith. (And so they be partly to one another.)

10. If the pope, or his council, were the infallible or the governing expositors of all God's laws and Scriptures, 1. God would have enabled them to do it by a universal commentary which all men should be obliged to believe, or at least not to contradict. For there is no authority and obligation given to men (yea, to so many successively) to do that (for the needful decision of controversies) which they never have ability given them to do. For that were to oblige them to things impossible. 2. And the pope and his council would be the most treacherous miscreants on earth, that in so many hundred years, would never write such an infallible nor governing commentary, to end the differences of the christian world. Indeed they have judged (with others) against Arius, that Christ is true God, and one with the Father in substance, &c. But if they had said the contrary, must we have taken it for God's truth, or have believed them?

11. To judge who, for heresy or scandal, shall be punished by the sword, belongeth to none but the magistrate in his own dominions: as to judge who shall have communion or be excommunicated from the church, belongeth, as aforesaid, to the pastors. And the said magistrate hath first as a man his own judgment of discerning what is heresy, and who of his subjects are guilty of it, in order to his public governing judgment.

12. The civil, supreme ruler may antecedently exercise this judgment of discerning (by the teaching of their proper teachers) in order to his consequent sentences on offenders; and so in his laws may tell the subjects, what doctrines and practices he will either tolerate or punish. And thus may the church

pastors do in their canons to their several flocks, in relation to communion or non-communion.

13. He that will condemn particular persons as heretics or offenders, must allow them to speak for themselves, and hear the proofs, and give them that which justice requireth, &c. And if the pope can do so at the antipodes, and in all the world, either *per se*, or *per alium*, without giving that other his essential claimed power, let him prove it by better experience than we have had.

14. As the prime and sole universal legislation belongeth to Jesus Christ, so the final judgment, universal and particular, belongeth to him, which only will end all controversies, and from which there is no appeal.

Quest. XXIX. *Whether a parent's power over his children, or a pastor or many pastors or bishops over the same children, as parts of their flock, be greater, or more obliging in matters of religion and public worship?*

This being touched on somewhere else, I only now say, That if the case were my own, I would, 1. Labour to know their different powers, as to the matter commanded, and obey each in that which is proper to its place.

2. If I were young and ignorant, natural necessity, and natural obligation together, would give my parents with whom I lived such an advantage above the minister (whom I seldom see or understand) as would determine the case *de eventu*, and much *de jure*.

3. If my parents command me to hear a teacher who is against ceremonies or certain forms, and to hear none that are for them, natural necessity here also (ordinarily) would make it my duty first to hear and obey my parents; and in many other cases, till I came to understand the greater power of the pastors, in their own place and work.

4. But when I come to church, or know that the judgment of all concordant godly pastors condemneth such a thing as damnable heresy or sin, which my father commandeth me to receive and profess, I would more believe and follow the judgment of the pastors and churches.

Quest. XXX. *May an office teacher or pastor be at once in a stated relation of a pastor and a disciple to some other pastor?*

1. That Timothy was still Paul's son in point of learning, and his disciple, and so that under apostles the same persons might be stated in both relations at once, seemeth evident in Scripture.

2. But the same that is a pastor is not at once a mere layman.

3. That men in the same office may so differ in age, experience, and degrees of knowledge, as that young pastors may, and often ought, many years to continue, not only in occasional reception of their help, but also in an ordinary stated way of receiving it, and so be related to them as their ordinary teachers, by such gradual advantages, is past all doubt. And that all juniors and novices owe a certain reverence and audience, and some obedience, to the elder and wiser.

4. But this is not to be a disciple to him as in lower order or office, but as of lower gifts and grace.

5. It is lawful and very good for the church, that some ordained persons continue long as pupils to their tutors in schools or academies (e. g. to learn the holy languages, if they have them not, &c.) But this is a relation left to voluntary contractors.

6. In the ancient churches the particular churches

had one bishop, and some presbyters and deacons, usually of much lower parts, who lived all together (single or chaste) in the bishop's or church house, which was as a college, where he daily edified them by doctrine and example.

. 7. The controversy about different orders by divine institution, belongeth not to me here to meddle with: but as to the natural and acquired imparity of age and gifts, and the unspeakable benefit to the juniors and the churches, that it is desirable that there were such a way of their education and edification, I take to be discernible to any that are impartial and judicious.

Ambrose was at once a teacher and a learner. Beda, Eccl. Hist. mentioneth one in England, that was at once a pastor and disciple. And in Scotland some that became bishops were still to be under the government of the abbot of their monasteries according to their first devotion, though the abbot was but a presbyter.

8. Whether a settled, private church member may not at once continue his very formal relation to the pastor of that church, and yet be of the same order with him in another church, as their pastor, at the same time, (as he may in case of necessity continue his apprenticeship or civil service,) is a case that I will not determine. But he that denieth it, must prove his opinion (or affirmation of its unlawfulness) by sufficient evidence from Scripture or nature; which is hard.

Quest. XXXI. *Who hath the power of making church canons?*

This is sufficiently resolved before. 1. The magistrate only hath the power of making such canons or laws for church matters as shall be enforced by the sword.

2. Every pastor hath power to make canons for his own congregation; that is, to determine what hour or at what place they shall meet; what translation of Scripture, or version of Psalms, shall be used in his church; what chapter shall be read; what psalm shall be sung, &c.: except the magistrate contradict him, and determine it otherwise, in such points as are not proper to the ministerial office.

3. Councils or assemblies of pastors have the power of making such canons for many churches, as shall be laws to the people, and agreements to themselves.

4. None have power to make church laws or canons about any thing, save, (1.) To put God's own laws in execution. (2.) To determine to that end, of such circumstances as God hath left undetermined in his word.

5. Canon-making under pretence of order and concord, hath done a great deal of mischief to the churches; whilst clergymen have grown up from agreements, to tyrannical usurpations and impositions, and from concord about needful accidents of worship, to frame new worship ordinances, and to force them on all others: but especially, (1.) By encroaching on the power of kings, and telling them that they are bound in conscience to put all their canons into execution by force. (2.) By laying the union of the churches and the communion of christians upon things needless and doubtful, yea, and at last on many sinful things; whereby the churches have been most effectually divided, and the christian world set together by the ears; and schisms, yea, and wars have been raised: and these maladies cannot possibly be healed, till the tormenting, tearing engines be broken and cast away, and the voluminous canons of numerous councils (which

themselves also are matter of undeterminable controversy) be turned into the primitive simplicity; and a few necessary things made the terms of concord. Doubtless if every pastor were left wholly to himself for the ordering of worship circumstances and accidents in his own church, without any common canons, save the Scriptures, and the laws of the land, there would have been much less division, than that is, which these numerous canons of all the councils, obtruded on the church, have made.

Quest. XXXII. *Doth baptism as such enter the baptized into the universal church, or into a particular church, or both? And is baptism the particular church covenant as such?*

Ans. 1. Baptism as such doth enter us into the universal church, and into it alone; and is no particular church covenant, but the solemnizing of the great christian covenant of grace, between God, and a believer and his seed.

For, (1.) There is not essentially any mention of a particular church in it.

(2.) A man may be baptized by a general unfixed minister, who is not the pastor of any particular church: and he may be baptized in solitude, where there is no particular church. The eunuch, Acts viii. was not baptized into any particular church.

(3.) Baptism doth but make us christians, but a man may be a christian who is no member of any particular church.

(4.) Otherwise baptism should oblige us necessarily to a man, and be a covenant between the baptized and the pastor and church into which he is baptized: but it is only our covenant with Christ.

(5.) We may frequently change our particular church relation, without being baptized again. But we never change our relation to the church which we are baptized into, unless by apostasy.

2. Yet the same person at the same time that he is baptized may be entered into the universal church, and into a particular; and ordinarily it ought to be so where it can be had.

3. And the covenant which we make in baptism with Christ, doth oblige us to obey him, and consequently to use his instituted means, and so to hear his ministers, and hold due communion with his churches.

4. But this doth no more enter us into a particular church, than into a particular family. For we as well oblige ourselves to obey him in family relations as in church relations.

5. When the baptized therefore is at once entered into the universal and particular church, it is done by a double consent to the double relation. By baptism he professeth his consent to be a member of Christ and his universal church; and additionally he consenteth to be guided by that particular pastor in that particular church; which is another covenant or consent.

Quest. XXXIII. *Whether infants should be baptized, I have answered long ago in a treatise on that subject. Also what infants should be baptized? and who have right to sacraments? and whether hypocrites are univocally or equivocally christians and church members? I have resolved in my "Disput. of Right to Sacraments."*

Quest. XXXIV. *Whether an unbaptized person who yet maketh a public profession of christianity, be a member of the visible church? And so of the infants of believers unbaptized.*

3 Matt. xxviii. 19, 20.

Ans. 1. Such persons have a certain imperfect, irregular kind of profession, and so of membership; their visibility or visible christianity is not such as Christ hath appointed. As those that are married, but not by legal celebration, and as those that in cases of necessity are ministers without ordination; so are such christians as Constantine and many of old without baptism.

2. Such persons ordinarily are not to be admitted to the rights and communion of the visible church, because we must know Christ's sheep by his own mark; but yet they are so far visible christians, as that we may be persuaded nevertheless of their salvation. As to visible communion, they have but a remote and incomplete *jus ad rem*, and no *jus ad re*, or legal investiture and possession.

3. The same is the case of unbaptized infants of believers, because they are not of the church merely as they are their natural seed; but because it is supposed that a person himself devoted to God, doth also devote his children to God: therefore not nature only, but this supposition arising from the true nature of his own dedication to God, is the reason why believers' children have their right to baptism: therefore till he hath actually devoted them to God in baptism, they are not legally members of the visible church, but only in *feri* and imperfectly, as is said. Of which more anon.

Quest. XXXV. *Is it certain by the word of God that all infants baptized, and dying before actual sin, are undoubtedly saved; or what infants may we say so of?*

Ans. I. 1. We must distinguish between certainty objective and subjective; or plainlier, the reality or truth of the thing, and the certain apprehension of it.*

2. And this certainty of apprehension, sometimes signifieth only the truth of that apprehension, when a man indeed is not deceived, or more usually that clearness of apprehension joined with truth, which fully quieteth the mind and excludeth doubting.

3. We must distinguish of infants as baptized lawfully upon just title, or unlawfully without title.

4. And also of title before God, which maketh a lawful claim and reception at his bar; and title before the church, which maketh only the administration lawful before God, and the reception lawful only *in foro ecclesia*, or *externo*.

5. The word baptism signifieth either the external part only, consisting in the words and outward action, or the internal covenanting of the heart also.

6. And that internal covenant is either sincere, which giveth right to the benefits of God's covenant, or only partial, reserved, and unsound, such as is common to hypocrites.

Conclus. 1. God hath been pleased to speak so little in Scripture of the case of infants, that modest men will use the words certainly and undoubtedly, about their case, with very great caution. And many great divines have maintained that their very baptism itself, cannot be certainly and undoubtedly proved by the word of God, but by tradition; though I have endeavoured to prove the contrary in a special Treatise on that point.

2. No man can tell what is objectively certain or revealed in God's word, who hath not subjective certainty or knowledge of it.

3. A man's apprehension may be true, when it is but a wavering opinion, with the greatest doubtfulness. Therefore we do not usually by a certain apprehension, mean only a true apprehension, but a clear and quieting one.

* Since the writing of this, there is come forth an excellent book for Infant Baptism by Mr. Joseph Whiston, in which

4. It is possible to baptize infants unlawfully, or without any right, so that their reception and baptizing shall be a great sin, as is the misapplying of other ordinances. For instance: one in America, where there is neither church to receive them, nor christian parents, nor sponsors, may take up the Indians' children and baptize them against the parents' wills: or if the parents consent to have their children outwardly baptized, and not themselves, as not knowing what baptizing meaneth, or desire it only for outward advantages to their children; or if they offer them to be baptized only in open derision and scorn of Christ; such children have no right to be received. And many other instances nearer may be given.

5. It is possible the person may have no authority at all from Christ who doth baptize them. And Christ's part in reception of the person, and collation and investiture in his benefits, must be done by his commission, or else how can we say that Christ doth it? But open infidels, women, children, mad-men, scorners, may do it that have none of his commission.

6. That all infants baptized without title or right by misapplication, and so dying, are not undoubtedly saved, nor any word of God doth certainly say so, we have reason to believe on these following grounds.

1. Because we can find no such text, nor could ever prevail with them that say so, to show us such an ascertaining word of God.

2. Because else gross sin would certainly be the way to salvation. For such misapplication of baptism, by the demanders at least, would certainly be gross sin, as well as misapplying the Lord's supper.

3. Because it is clean contrary to the tenor of the new covenant, which promiseth salvation to none but penitent believers and their seed: what God may do for others unknown to us, we have nothing to do with; but his covenant hath made no other promise that I can find; and we are certain of no man's salvation by baptism, to whom God never made a promise of it. If by the children of the faithful, be meant not only their natural seed, but the adopted or bought also, of which they are true proprietors, yet that is nothing to all others.

4. To add to God's words, especially to his very promise or covenant, is so terrible a presumption, as we dare not be guilty of.

5. Because this tieth grace or salvation so to the outward washing of the body, or *opus operatum*, as is contrary to the nature of God's ordinances, and to the tenor of Scripture, and the judgment of the protestant divines.

6. Because this would make a strange disparity between the two sacraments of the same covenant of grace: when a man receiveth the Lord's supper unworthily, (in scorn, in drunkenness, or impenitency,) much more without any right, (as infidels,) he doth eat and drink damnation or judgment to himself, and maketh his sin greater; therefore he that gets a child baptized unworthily and without right, doth not therefore infallibly procure his salvation.

7. Because the apostle saith, 1 Cor. vii. 14, "Else were your children unclean, but now are they holy;" and the Scripture giveth this privilege to the children of the faithful above others: whereas the contrary opinion levelleth them with the seed of infidels and heathens, as if these had right to salvation by mere baptism, as well as the others.

8. Because else it would be the greatest act of charity in the world, to send soldiers to catch up all heathens' and infidels' children, and baptize them; which no christians ever yet thought their duty.

the grounds of my present solutions are notably cleared.

Yea, it would be too strong a temptation to them to kill them when they had done, that they might be all undoubtedly saved.

Object. But that were to do evil that good might come by it. *Ans.* But God is not to be dishonoured as to be supposed to make such laws, as shall forbid men the greatest good in the world, and then to tempt them by the greatness of the benefit to take it to be no evil: as if he said, If soldiers would go take up a million of heathens' children and baptize them, it will put them into an undoubted state of salvation; but yet I forbid them doing it: and if they presently kill them, lest they sin after, they shall undoubtedly be saved; but yet I forbid them doing it. I need not aggravate this temptation to them that know the power of the law of nature, which is the law of love and good works, and how God that is most good is pleased in our doing good. Though he tried Abraham's obedience once, as if he should have killed his son, yet he stopped him before the execution. And doth he ordinarily exercise men's obedience, by forbidding them to save the souls of others, when it is easily in their power? especially when with the adult the greatest labour and powerfulllest preaching, is frequently so frustrate, that not one of many is converted by it?

9. Because else God should deal with unaccountable disparity with infants and the adult in the same ordinance of baptism. It is certain that all adult persons baptized, if they died immediately, should not be saved; even none that had no right to the covenant and to baptism; such as infidels, heathens, impenitent persons, hypocrites, that have not true repentance and faith. And why should baptism save an infant without title, any more than the adult without title? I still suppose that some infants have no title, and that now I speak of them alone.

Object. But the church giveth them all right by receiving them.

Ans. This is to be further examined anon. If you mean a particular church, perhaps they are baptized into none such. Baptism as such is a reception only into the universal church, as in the eunuch's case, Acts viii. appeareth. If you mean the universal church, it may be but one single ignorant man in an infidel country that baptizeth, and he is not the universal church! yea, perhaps is not a lawfully called minister of that church! However, this is but to say, that baptism giveth right to baptism; for this receiving is nothing but baptizing. But there must be a right to this reception, if baptism be a distinguishing ordinance, and all the world have not right to it. Christ saith, Matt. xxviii. 19, "Disciple me all nations, baptizing them—" they must be initially made disciples first, by consent, and then be invested in the visible state of christianity by baptism.

10. If the children of heathens have right to baptism, and salvation thereby, it is either, 1. As they are men, and all have right; or, 2. Because the parents give them right; 3. Or because remote ancestors give them right; 4. Or because the universal church gives them right; 5. Or because a particular church gives them right; 6. Or because the sponsors give them right; 7. Or the magistrate; 8. Or the baptizer. But it is none of all these, as shall anon be proved.

II. But as to the second question, I answer, 1. It will help us to understand the case the better, if we prepare the way by opening the case of the adult, famous in Scripture times, they were the most famous subjects of baptism. And it is certain of such, 1. That every one outwardly baptized is not in a state of salvation. That no hypocrite that is not a true peni-

tent believer is in such a state. 2. That every true penitent believer is before God in a state of salvation, as soon as he is such; and before the church as soon as he is baptized. 3. That we are not to use the word baptism as a physical term only, but as a moral, theological term. Because words (as in law, physic, &c.) are to be understood according to the art or science in which they are treated of. And baptism taken theologically doth as essentially include the will's consent or heart covenanting with God, as matrimony includeth marriage consent, and as a man containeth the soul as well as the body. And thus it is certain that all truly baptized persons are in a state of salvation; that is, all that sincerely consent to the baptismal covenant when they profess consent by baptism (but not hypocrites). 4. And in this sense all the ancient pastors of the churches did concur that baptism did wash away all sin, and put the baptized into a present right to life eternal: as he that examineth their writings will perceive: not the outward washing and words alone, but when the inward and outward parts concur, or when by true faith and repentance the receiver hath right to the covenant of God. 5. In this sense it is no unfit language to imitate the fathers, and to say that the truly baptized are in a state of justification, adoption, and salvation, unless when men's misunderstanding maketh it unsafe. 6. The sober papists themselves say the same thing, and when they have said that even *ex opere operato* baptism saveth, they add, that it is only the meet receiver; that is, the penitent believer, and no other of the adult. So that hitherto there is no difference.

2. Now let us by this try the case of infants; concerning which there are all these several opinions among divines.

(1.) Some think that all infants (baptized or not) are saved from hell, and positive punishment, but are not brought to heaven, as being not capable of such joys.

(2.) Some think that all infants (dying such) are saved as others are, by actual felicity in heaven, though in a lower degree. Both these sorts suppose that Christ's death saveth all that reject it not, and that infants reject it not.

(3.) Some think that all unbaptized infants do suffer the *pœnam damni*, and are shut out of heaven and happiness, but not sensibly punished or cast into hell. For this Jansenius hath wrote a treatise; and many other papists think so.

(4.) Some think that all the children of sincere believers dying in infancy are saved, (that is, glorified,) whether baptized or not; and no others.

(5.) Some think that God hath not at all revealed what he will do with any infants.

(6.) Some think that he hath promised salvation as aforesaid to believers and their seed, but hath not at all revealed to us what he will do with all the rest.

(7.) Some think that only the baptized children of true believers are certainly (by promise) saved.

(8.) Some think that all the adopted and bought children of true christians, as well as the natural, are saved (if baptized, say some; or if not, say others).

(9.) Some think that elect infants are saved, and no other, but no man can know who those are. And of these, 1. Some deny infant baptism. 2. Most say that they are to be baptized, and that thereby the non-elect are only received into the visible church and its privileges, but not to any promise or certainty of justification, or a state of salvation.

(10.) Some think that all that are baptized by the dedication of christian sponsors are saved.

(11.) Some think that all that the pastor dedicateth to God are saved (because so dedicated by him, say

some; or because baptized *ex opere operato*, say others). And so all baptized infants are in a state of salvation.

(12.) Some think that this is to be limited to all that have right to baptism *coram Deo*; which some think the church's reception giveth them, of which anon.

(13.) And some think it is to be limited to those that have right *coram ecclesia*, or are rightfully baptized *ex parte ministrantis*, where some make the magistrate's command sufficient, and some the bishop's, and some the baptizer's will.

Of the title to baptism I shall speak anon. Of the salvation of infants, it is too tedious to confute all that I dissent from: not presuming in such darkness and diversity of opinions to be peremptory, nor to say, I am certain by the word of God who are undoubtedly saved, nor yet to deny the undoubted certainty of wiser men, who may know that which such as I do doubt of, but submitting what I say to the judgment of the church of God and my superiors, I humbly lay down my own thoughts as followeth.

1. I think that there can no promise or proof be produced that all unbaptized infants are saved, either from the *pœna damni* or *sensus*, or both.

2. I think that no man can prove that all unbaptized infants are damned, or denied heaven. Nay, I think I can prove a promise of the contrary.

3. All that are rightfully baptized in *foro externo* are visible church members, and have ecclesiastical right to the privileges of the visible church.

4. I think Christ never instituted baptism for collation of these outward privileges alone, unless as on supposition that persons culpably fail of the better ends.

5. I think baptism is a solemn mutual contract or covenant between Christ and the baptized person. And that it is but one covenant, even the covenant of grace which is the sum of the gospel, which is sealed and received in baptism; and that this covenant essentially containeth our saving relation to God the Father, Son, and Holy Ghost, and our pardon, justification, and adoption or right to life everlasting; and that God never made any distinct covenant of outward privileges alone, to be sealed by baptism. But that outward mercies are the second and lesser gift of the same covenant which giveth first the great and saving blessings.

6. And therefore that whoever hath right before God, to claim and receive baptism, hath right also to the benefits of the covenant of God, and that is, to salvation; though I say not so of every one that hath such right before the church, as that God doth require the minister to baptize him. For by right before God, or in *foro cœli*, I mean such a right as will justify the claim before God immediately, the person being one whom he commandeth in that present state to claim and receive baptism. For many a one hath no such right before God to claim or receive it, when yet the minister hath right to give it them if they do claim it.

The case stands thus. God saith in his covenant, He that believeth shall be saved, and ought to be baptized, to profess that belief, and be invested in the benefits of the covenant; and he that professeth to believe, (whether he do or not,) is by the church to be taken for a visible believer, and by baptism to be received into the visible church. Here God calleth none but true believers (and their seed) to be baptized, nor maketh an actual promise or cove-

nant with any other; and so I say that none other have right in *foro cœli*. But yet the church knoweth not men's hearts, and must take a serious profession for a credible sign of the faith professed, and for that outward title upon which it is a duty of the pastor to baptize the claimer.* So that the most malignant, scornful hypocrite, that maketh a seemingly serious profession, hath right *coram ecclesia*, but not *coram Deo*, save in this sense, that God would have the minister baptize him. But this I have largelier opened in my "Disputations of Right to Sacraments."

7. I think therefore that all the children of true christians, do by baptism receive a public investiture by God's appointment into a state of remission, adoption, and right to salvation at the present; though I dare not say that I am undoubtedly certain of it, as knowing how much is said against it. But I say as the synod of Dort, art. 1. That believing parents have no cause to doubt of the salvation of their children that die in infancy, before they commit actual sin; that is, not to trouble themselves with fears about it.

The reasons that move me to be of this judgment (though not without doubting and hesitancy) are these; 1. Because whoever hath right to the present investiture, delivery, and possession of the first and great benefits of God's covenant made with man in baptism, hath right to pardon, and adoption, and everlasting life: but the infants of true christians have right to the present investiture, delivery and possession of the first and great benefits of God's covenant made with man in baptism; therefore they have right to pardon and everlasting life.

Either infants are in the same covenant (that is, are subjects of the same promise of God) with their believing parents, or in some other covenant, or in no covenant. If they be under no covenant, (or promise,) or under some other promise or covenant only, and not the same, they are not to be baptized. For baptism is a mutual covenanting; where the minister by Christ's commission in his name acteth his part, and the believer his own and his infant's part: and God hath but one covenant, which is to be made, sealed, and delivered in baptism. Baptism is not an equivocal word, so as to signify divers covenants of God.

Object. But the same covenant of God hath divers sorts of benefits; the special God giveth to the sincere, and the common to the common and hypocritical receiver.

Answ. 1. God indeed requireth the minister to take profession for the visible church title; and so it being the minister's duty so far to believe a liar, and to receive dissemblers who had no right to lay that claim, you may say that God indirectly and improperly giveth them church privileges: but properly, that is, by his promise or covenant deed or gift, he giveth them nothing at all; for his covenant is one and undivided in its action, though it give several benefits, and though providence may give one and not another, yet the covenant giveth all or none. God saith that godliness hath the promise of this life and of that to come; but he never said (that I know of) to the hypocrite or unsound believer, I promise or give right to common mercies.*

2. But suppose it were otherwise, yet either the children of true believers have the true condition of right to the special blessings of the covenant, or

* Mark xvi. 16; Acts ii. 37, 38; xxii. 16; 1 Cor. vi. 11; Tit. iii. 3, 5, 6; Heb. x. 22; Eph. v. 26; Röm. vi. 1, 4; Col. ii. 12; 1 Pet. iii. 21, 22; Eph. iv. 5; Acts vii. 12, 13, 16, 36, 38; ix. 18; xvi. 13, 33; xix. 5; Gal. iii. 27.

* Acts ii. 39; Gal. iii. 22, 29; 1 Tim. iv. 8; Eph. ii. 12; 2 Tim. i. 1; Heb. iv. 1; vi. 17; ix. 15; x. 36; viii. 6; 2 Pet. i. 4, 5.

they have not the condition of any at all. For there can no more be required of an infant, as to any special blessings of the covenant, than that he be the child of believing parents, and by them dedicated to God. Either this condition entitleth them to all the covenant promises which the adult believer is entitled to, (as far as their natures are capable,) or it entitleth them to none at all; nor are they to be baptized; for God hath in Scripture instituted but one baptism, (to profess one faith,) and that one is ever for the remission of sins: "He that believeth and is baptized shall be saved," Mark xvi. 16.

3. Or if all the rest were granted you, yet it would follow that all infants in the world, even of true believers, are left out of God's covenant of grace, that is, the covenant or promise of pardon and life; and are only taken into the covenant of church privileges. And so, 1. You will make two covenants, (which you denied,) and not only two sorts of benefits of one covenant. 2. And two species of baptism; while all infants in the world are only under a covenant of outward privileges, and have no baptism, but the seal of that covenant, while believers have the covenant, promise, and seal of pardon and life.

2. And this is my second reason; because then we have no promise or certainty, or ground of faith, for the pardon and salvation of any individual infants in the world. And so parents are left to little comfort for their children. And if there be no promise there is no faith of it, nor any baptism to seal it; and so we still make antipædobaptism unavoidable. For who dare set God's seal to such as have no promise? or pretend to invest any in a near and saving relation to God the Father, Son, and Holy Ghost, (which is the very nature of baptism,) when God hath given no such commission?

Object. Yes: baptism and the covenant of special promises are for all the elect, though we know not who they are.

Ans. 1. I deny not God's eternal, antecedent election; but I deny that the Scripture ever mentioneth his pardoning or glorifying any, upon the account of election only, without certain spiritual conditions, which may be given as the reason of the difference in judgment. God may freely give the gospel to whom he will, and also faith or the first grace by the gospel, without any previous condition in man, but according to his free election only: but he giveth pardon and heaven as a rector by his equal laws and judgment; and always rendereth a reason of the difference, from the qualifications of man.

2. And if this were as you say, it would still overthrow infant baptism. For either we must baptize all indifferently, or none, or else know how to make a difference. All must not be baptized indifferently: and election is a secret thing to us, and by it no minister in the world can tell whom to baptize: therefore he must baptize none, if there be no other differencing note to know them by.

Object. God hath more elect ones among the infants of true believers than among others: and therefore they are all to be baptized.

Ans. 1. It will be hard to prove that much (that he hath more) if there be no promise to them all as such. 2. If he have more, yet no man knoweth how many, and whether the elect be one of ten, twenty, forty, or a hundred, in comparison of the non-elect; for Scripture tells it not. So that no minister of a church is sure that any one infant that he ever baptized is elect. 3. And God hath given no such rule for sealing and delivering his covenant with the benefits as to cast it hap hazard among all,

because it is possible or probable it may belong to some.

Object. You have no certainty what adult professor is sincere, nor to which of them the special benefits belong; no, not of any one in a church. And yet because there is a probability that among many there are some sincere, you baptize them all. Take then the birth privilege but as equal to the profession of the adult.

Ans. This partly satisfied me sometimes: but I cannot forget that a visible, false, or hypocritical profession is not the condition of God's own covenant of grace, nor that which he requireth in us, to make us partakers of his covenant benefits; nay, he never at all commandeth it; but only commandeth that profession of consent, which followeth the real consent of the heart: "he that condemneth lying, maketh it neither the condition of our church membership, as his gift by promise, nor yet our duty."

And mark well, that it is a professed consent to the whole covenant that God requireth, as the condition of our true right to any part or benefit of it. He that shall only say, I consent to be a visible church member, doth thereby acquire no right to that membership; no, not in *foro ecclesiae*, but he must also profess that he consenteth to have God for his God, and Christ for his Lord and Saviour, and the Holy Spirit for his Sanctifier. So that he must be a liar, or a sound believer, that maketh this profession.

But for an infant to be born of true believers, and sincerely by them dedicated in covenant to God, is all the condition that ever God required to an infant-title to his covenant; and it is not the failure of the true condition as a false profession is.

Indeed if the proposition were thus laid, it would hold good: As we know not who sincerely covenanteth for himself, and yet we must baptize all that soberly profess it; so we know not who doth sincerely covenant for his infant, and yet must baptize all whom the parents bring with such a profession, for themselves and them.

But if the sincere dedication of a sound believer, shall be accounted but equal to the lying profession of the adult, which is neither commanded, nor hath any promise, then infants are not in the covenant of grace, nor is the sincerest dedication to God either commanded or hath any promise.

If I were but sure that the profession of the adult for himself were sincere, I were sure that he were in a state of grace. And if I am not sure of the same concerning the parent's dedication of his infant, I must conclude that this is not a condition of the same covenant, and therefore that he is not in the same covenant (or conditional promise of God) unless there be some other condition required in him or for him; but there is no other that can be devised.

Object. Election is the condition.

Ans. Election is God's act and not man's; and therefore may be an antecedent, but no condition required of us. And man is not called to make profession that he is elected, as he is to make profession of his faith and consent to the covenant. And God only knoweth who are his by election, and therefore God only can baptize on this account.

And what is the probability which the objecters mean, that many of the infants of the faithful are elected? Either it is a promise, or but a prediction; if no promise, it is not to be sealed by baptism; if a promise, it is absolute or conditional. If any absolute promise, as, I will save many children

^c Acts ii. 38; xxvi. 18; Luke xxiv. 47.

^d Rom. x. 9; Acts viii. 37.

of believers, 1. This terminateth not on any singular person, as baptism doth, and, 2. It is not the absolute promise that baptism is appointed by Christ to seal. This is apparent in Mark xvi. 16, and in the case of the adult. And it is not one covenant which is sealed to the adult by baptism, and another to infants. Else baptism also should not be the same. But if it be any conditional covenant, what is it, and what is the condition?

And what is it that baptism giveth to the seed of believers, if they be not justified by it from original sin? You will not say, that it conveyeth inherent sanctifying grace, no not into all the elect themselves, which many are many years after without. And you cannot say, that it sealeth to them any promise, so much as of visible church privileges; for God may suffer them presently to be made janizaries, and violently taken from their parents, and become strangers and despisers of church privileges, as is ordinary with the Greek's children among the Turks. Now God either promised such church privileges absolutely, or conditionally, or not at all. Not absolutely, for then they would possess them. If conditionally, what is the condition? If not at all, what promise then doth baptism seal to such, and what benefit doth it secure? God hath instituted no baptism, which is a mere present delivery of possession of a church state, without sealing any promise at all. True baptism first sealeth the promise, and then delivereth possession of some benefits.

Yea, indeed outward church privileges are such uncertain blessings of the promise, that as they are but secondary, so they are but secondarily given and sealed, so that no man should ever be baptized, if these were all that were in the promise.* The holiest person may be cast into a wilderness, and deprived of all visible church communion; and doth God then break his promise with him? Certainly no. It is therefore our saving relations to God the Father, Son, and Holy Ghost, which the promise giveth, and baptism sealeth; and other things but subordinately and uncertainly as they are means to these. So then it is plain, that believers' infants have a promise of salvation, or no promise at all, which baptism was instituted to seal.

I have said so much more of this in my Appendix to the "Treatise of Infant Baptism," to Mr. Bedford, in defence of Dr. Davenant's judgment, as that I must refer the reader thither.

8. I think it very probable that this ascertaining promise belongeth not only to the natural seed of believers, but to all whom they have a true power and right to dedicate in covenant to God; which seemeth to be all that are properly their own, whether adopted or bought; but there is more darkness and doubt about this than the former, because the Scripture hath said less of it.

9. I am not able to prove, nor see any probable reason for it, that any but sound believers have such a promise for their children, nor that any hypocrite shall certainly save his child, if he do but dedicate him to God in baptism. For, 1. I find no promise in Scripture made to such. 2. He that doth not sincerely believe himself, nor consent to God's covenant, cannot sincerely believe for his child, nor consent for him. 3. And that faith which will not save the owner, as being not the condition of the promise, cannot save another. Much more might be said of this. I confess that the church is to receive the children of hypocrites as well as themselves; and their baptism is valid *in foro externo ecclesiæ*, and is

not to be reiterated. But it goeth no further for his child, than for himself.

10. Therefore I think that all that are rightfully baptized by the minister, that is, baptized so as that it is well done of him, are not certainly saved by baptism, unless they be also rightfully baptized, in regard of their right to claim and receive it. Let them that are able to prove more do it, for I am not able.

11. Whereas some misinterpret the words of the old rubric of confirmation in the English liturgy, as if it spake of all that are baptized, whether they had right or not, the words themselves may serve to rectify that mistake, "And that no man shall think any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by God's word, that children being baptized have all things necessary for their salvation, and be undoubtedly saved." Where it is plain that they mean, they have all things necessary *ex parte ecclesiæ*, or all God's applying ordinances necessary, though they should die unconfirmed, supposing that they have all things necessary to just baptism on their own part. Which is but what the ancients were wont to say of the baptized adult; but they never meant that the infidel, and hypocrite, and impenitent person was in a state of life, because he was baptized; but that all that truly consent to the covenant, and signify this by being baptized, are saved. So the church of England saith, that they receive no detriment by delaying confirmation; but it never said, that they receive no detriment by their parents' or sponsors' infidelity and hypocrisy, or by their want of true right *coram Deo* to be baptized.

12. But yet before these questions (either of them) be taken as resolved by me, I must first take in some other questions which are concerned in the same cause; as,

Quest. XXXVI. *What is meant by this speech, that believers and their seed are in the covenant of God; which giveth them right to baptism?*

Ans. Though this was opened on the by before, I add, 1. The meaning is not that they are in that absolute promise of the first and all following grace, supposed ordinarily to be made of the elect, (as such unknown,) viz. I will give them faith, repentance, conversion, justification, and salvation, and all the conditions of the conditional promise, without any condition on their part, which many take to be the meaning of, I will take the hard heart out of them, &c. For, 1. This promise is not now to be first performed to the adult who repent and believe already; and no other are to be baptized at age. If that absolute promise be sealed by baptism, either it must be so sealed as a promise before it be performed, or after; if before, either to all, because some are elect, or only to some that are elect. Not to all; for it is not common to infidels. Not to some as elect; for, 1. They are unknown. 2. If they were known, they are yet supposed to be infidels. Not after performance, for then it is too late.

2. The meaning is not only that the conditional covenant of grace is made and offered to them; for so it may be said of heathens and infidels, and all the world that hear the gospel.

But, 1. The covenant meant is indeed this conditional covenant only, Mark xvi. 16, "He that believeth and is baptized, shall be saved."

2. To be in this covenant is, to be a consenting believer, and so to be one that hath by inward heart consent the true conditions of right to the benefits of the covenant, and is thereby prepared solemnly

* Matt. vi. 33; Rom. viii. 28, 32, &c.

by baptism to profess this consent, and to receive an investiture and seal of God's part, by his minister given in his name.

3. Infants are thus in covenant with their parents, because reputatively their parents' wills are theirs, to dispose of them for their good. And therefore they consent by their parents, who consent for them.

Quest. XXXVII. *Are believers' children certainly in covenant before their baptism, and thereby in a state of salvation? or not till they are baptized?*

Ans. Distinguish between, 1. Heart-covenanting and mouth covenanting. 2. Between being in covenant before God, and visibly before the church.

1. No person is to be baptized at age, whose inward heart consent before professed, giveth him not right to baptism. Therefore all the adult must be in covenant, that is, consent on their part to the covenant, before they are baptized.

2. Therefore it is so with the seed of the faithful, who must consent by their parents, before they have right; otherwise all should have right, and their baptism be essentially another baptism, as sealing some other covenant, or none.

3. If there be no promise made to the seed of the faithful more than to others, they have no right more than others to baptism or salvation. But if there be a promise made to them as the seed of believers, then are they as such within that promise, that is, performers of its conditions by their parents, and have right to the benefit.

4. If the heart consent or faith of the adult, do put themselves into a state of salvation, before their baptism, then it doth so by their children; but, &c.—

5. But this right to salvation in parents and children upon heart consent before baptism, is only before God. For the church taketh no cognizance of secret heart transactions; but a man then only consenteth in the judgment of the church, when he openly professeth it, and desireth to signify it by being baptized.

6. And even before God, there is a *necessitas præcepti* obliging us to open baptism after heart consent; and he that heartily consenteth, cannot refuse God's way of uttering it, unless either through ignorance he know it not to be his duty, (for himself and his child,) or through want of ability or opportunity cannot have it. So that while a man is unbaptized, somewhat is wanting to the completeness of his right to the benefits of the covenant, viz. A reception of investiture and possession in God's appointed way; though it be not such a want, as shall frustrate the salvation of those that did truly consent in heart.

7. I take it therefore for certain, that the children of true believers consent to the covenant by their parents, and are as certainly saved if they die before baptism, as after; though those that despise baptism, when they know it to be a duty, cannot be thought indeed to believe or consent for their children or themselves.

Quest. XXXVIII. *Is infants' title to baptism and the covenant benefits given them by God in his promise, upon any proper moral condition, or only upon the condition of their natural relation, that they be the seed of the faithful?*

Ans. That which is called a mere natural condition is properly in law sense no condition at all; nor doth make a contract or promise to be called conditional in a moral sense. But it is matters of morality, and not of physics only, that we are treating of; and

therefore we must take the terms in a moral sense. For a physical condition is either past, or present, or future, or not future; if it be past or present, the proposition may indeed be hypothetical, but it is no such conditional promise as we are speaking of; for instance, if you say, If thou wast born in such a city, or if thy name be John, I will give thee so much. These are the words of an uncertain promiser; but the promise is already either equivalent to an absolute gift, or null. So if the physical condition be *de futuro*, e. g. If thou be alive to-morrow, I will give thee this or that; or if the sun shine to-morrow, &c. This indeed suspendeth the gift or event; but not upon any moral being which is in the power of the receiver, but upon a natural contingency or uncertainty. And God hath no such conditional covenants or promises to be sealed by baptism. He saith not, If thou be the child of such or such a man, thou shalt be saved, as his natural offspring only. If the papists that accuse us for holding that the mere natural progeny of believers are saved as such, did well understand our doctrine, they would perceive that in this we differ not from the understanding sort among them, or at least, that their accusations run upon a mistake.

I told you before that there are three things distinctly to be considered in the title of infants to baptism and salvation. 1. By what right the parent covenanteth for his child. 2. What right the child hath to baptism. 3. What right he hath to the benefits of the covenant sealed and delivered in baptism?

To the first, two things concur to the title of the parent to covenant in the name of his child. One is his natural interest in him; the child being his own is at his disposal. The other is God's gracious will and consent that it shall be so; that the parent's will shall be as the child's for his good, till he come at age to have a will of his own.

To the second, the child's right to baptism is not merely his natural or his birth relation from such parents, but it is in two degrees, as followeth: 1. He hath a virtual right, on condition of his parent's faith: the reason is, because that a believer's consent and self-dedication to God doth virtually contain in it a dedication with himself of all that is his: and it is a contradiction to say that a man truly dedicateth himself to God, and not all that he hath, and that he truly consenteth to the covenant for himself and not for his child, if he understand that God will accept it. 2. His actual title condition is his parent's (or owner's) actual consent to enter him into God's covenant, and his actual mental dedication of his child to God, which is his title before God, and the profession of it is his title before the church. So that it is not a mere physical but a moral title condition, which an infant hath to baptism, that is, his parent's consent to dedicate him to God.

3. And to the third, his title condition to the benefits of baptism hath two degrees: 1. That he be really dedicated to God by the heart consent of his parent as aforesaid. And, 2. That his parent express this by the solemn engaging him to God in baptism; the first being necessary as a means *sine qua non*, and the second being necessary as a duty without which he sinneth, (when it is possible,) and as a means *coram ecclesia* to the privileges of the visible church.

The sum of all is, that our mere natural interest in our children is not their title condition to baptism or to salvation, but only that presupposed state which enableth us by God's consent to covenant for them; but their title condition to baptism and salvation, is our covenanting for them, or voluntary

dedicating them to God; which we do, 1. Virtually, when we dedicate ourselves, and all that we have or shall have. 2. Actually, when our hearts consent particularly for them, and actually devote them to God, before baptism. 3. Sacramentally, when we express this in our solemn baptismal covenanting and dedication.

Consider exactly of this again; and if you loathe distinguishing, confess ingenuously that you loathe the truth, or the necessary means of knowing it.

Quest. XXXIX. *What is the true meaning of sponsors, patrini, or godfathers as we call them? And is it lawful to make use of them?*

Ans. I. To the first question; all men have not the same thoughts either of their original, or of their present use.

1. Some think that they were sponsors or sureties for the parents rather than the child at first; and that when many in times of persecution, heresy, and apostasy, did baptize their children this month or year, and the next month or year apostatize and deny Christ themselves, that the sponsors were only credible christians witnessing that they believed that the parents were credible, firm believers, and not like to apostatize. 2. Others think that they were undertakers, that if the parents did apostatize or die, they would see to the christian education of the child themselves. 3. Others think that they did both these together; (which is my opinion;) viz. that they witnessed the probability of the parents' fidelity; but promised that if they should either apostatize or die, they would see that the children were piously educated. 4. Others think that they were absolute undertakers that the children should be piously educated, whether the parents died or apostatized or not; so that they went joint undertakers with the parents in their lifetime. 5. And I have lately met with some that maintain that the godfathers and godmothers become proprietors, and adopt the child, and take him for their own, and that this is the sense of the church of England. But I believe them not for these reasons.

1. There is no such word in the liturgy, doctrine, or canons of the church of England: and that is not to be feigned and fathered on them, which they never said.

2. It would be against the law of nature to force all parents to give the sole propriety, or joint propriety, in their children to others. Nature hath given the propriety to themselves, and we cannot rob them of it.

3. It would be heinously injurious to the children of noble and learned persons, if they must be forced to give them up to the propriety and education of others, even of such as perhaps are lower and more unfit for it than themselves.

4. It would be more heinously injurious to all godfathers and godmothers, who must all make other men's children their own, and therefore must use them as their own.

5. It would keep most children unbaptized; because if it were once understood that they must take them as their own, few would be sponsors to the children of the poor, for fear of keeping them; and few but the ignorant that know not what they do, would be sponsors for any, because of the greatness of the charge, and their averseness to adopt the children of others.

6. It would make great confusion in the state, while all men were bound to exchange children with another.

7. I never knew one man or woman that was a godfather or godmother on such terms, nor that took

the child to be their own: and if such a one should be found among ten thousand, that is no rule to discern the judgment of the church by.

8. And in confirmation the godfather and godmother is expressly said to be for this use, to be witnesses that the party is confirmed.

9. And in the priest's speech to the adult that come for baptism, in the office of baptism of those of riper years, it is the persons themselves that are to promise and covenant for themselves, and the godfathers and godmothers are only called "these your witnesses." And if they be but witnesses to the adult, it is like they are not adopters of infants.

II. Those that doubt of the lawfulness of using sponsors for their children, do it on these two accounts: 1. As supposing it unlawful to make so promiscuous an adoption of children, or of choosing another to be a covenantor for the child instead of the parent, to whom it belongeth; or to commit their children to another's either propriety, or education, or formal promise of that which belongeth to education, when they never mean to perform it, nor can do. 2. Because they take it for an adding to the ordinance of God, a thing which Scripture never mentioneth. To which I answer,

1. I grant it unlawful to suppose another to be the parent or proprietor that is not; or to suppose him to have that power and interest in your child which he hath not; or to desire him to undertake what he cannot perform, and which neither he nor you intend he shall perform; I grant that you are not bound to alienate the propriety of your children, nor to take in another to be joint proprietors; nor to put out your children to the godfather's education. So that if you will misunderstand the use of sponsors, then indeed you will make them unlawful to be so used.

But if you take them but as the ancient churches did, for such as do attest the parents' fidelity, (in their persuasion,) and do promise first to mind you of your duty, and next to take care of the children's pious education if you die, I know no reason you have to scruple this much.

Yea more, it is in your own power to agree with the godfathers, that they shall represent your own persons, and speak and promise what they do, as your deputies only, in your names. And what have you against this? Suppose you were sick, lame, imprisoned, or banished, would you not have your child baptized? And how should that be done, but by your deputing another to represent you in entering him into covenant with God?

Object. But when the churchmen mean another thing, this is but to juggle with the world.

Ans. How can you prove that the authority that made or imposed the liturgy, meant any other thing? And other individuals are not the masters of your sense. Yea, and if the imposers had meant ill, in a thing that may be done well, you may discharge your conscience by doing it well, and making a sufficient profession of your better sense.

2. And then it will be no sinful addition to God's ordinance, to determine of a lawful circumstance, which he hath left to human prudence: as to choose a meet deputy, witness, or sponsor, who promiseth nothing but what is meet.

Quest. XL. *On whose account or right is it that the infant hath title to baptism and its benefits? Is it on the parents', ancestors', sponsors', the church's, the minister's, the magistrate's, or his own?*

Ans. The titles are very various that are pretended; let us examine them all.

I. I cannot think that a magistrate's command to

baptize an infant, giveth him right, 1. Because there is no proof of the validity of such a title. 2. Because the magistrate can command no such thing if it be against God's word, as this is, which would level the case of the seed of heathens and believers. And I know but few of that opinion.

II. I do not think that the minister as such giveth title to the infant: for, 1. He is no proprietor. 2. He can show no such power or grant from God. 3. He must baptize none but those that antecedently have right. 4. Else he also might level all, and take in heathen's children with believers'. 5. Nor is this pretended to by many, that I know of.

III. I cannot think that it is a particular church that must give this right, or perform the condition of it. For, 1. Baptism (as is aforesaid) as such, doth only make a christian, and a member of the universal church, and not of any particular church. And, 2. The church is not the proprietor of the child. 3. No Scripture commission can be showed for such a power. Where hath God said, All that any particular church will receive, shall have right to baptism? 4. By what act must the church give this right? If by baptizing him; the question is of his antecedent right. If by willing that he be baptized; (1.) If they will that one be baptized that hath no right to it, their will is sinful, and therefore unfit to give him right. (2.) And the baptizing minister hath more power than a thousand or ten thousand private men, to judge who is to be baptized. 5. Else a church might save all heathen children that they can but baptize, and so level infidels' and christians' seed. 6. It is not the church in general, but some one person, that must educate the child: therefore the church cannot so much as promise for its education: the church hath nothing to do with those that are without, but only with her own; and heathen's children are not her own, nor exposed to her occupation.

IV. I believe not that it is the universal church that giveth the infant title to baptism: for, 1. He that giveth title to the covenant and baptism, doth it as a performer of the moral condition of that title. But God hath no where made the church's faith to be the condition of baptism or salvation, either to infidels or their seed. 2. Because the universal church is a body that cannot be consulted with to give their vote and consent: nor have they any deputies to do it by. For there is no universal, visible governor: and if you will pretend every priest to be commissioned to act and judge in the name of the universal church, you will want proof, and that is before confuted. 3. If all have right that the universal church offereth up to God, or any minister or bishop be counted its deputy or agent to that end, it is in the power of that minister (as is said) to level all, and to baptize and save all; which is contrary to the word of God.

V. I believe that godfathers as such, being no adopters or proprietors, are not the performers of the condition of salvation for the infant, nor give him right to be baptized. 1. Because he is not their own, and therefore their will or act cannot go for his; because there is no word of God for it that all shall be baptized or saved that any christians will be sponsors for. God's church blessings are not tied to such inventions, that were not in being when God's laws were made. Where there is no promise or word, there is no faith. 3. No sponsors are so much as lawful (as is showed before) who are not owners or their deputies, or mere secondary subservient parties, who suppose the principal covenanting party. 4. And as to the infant's salvation, the sponsors may (too oft) be ignorant infidels and

hypocrites themselves, that have no true faith for themselves; and therefore not enough to save another. 5. And it were strange if God should make no promise to a wicked parent for his own child, and yet should promise to save by baptism all that some wicked and hypocrite godfathers will offer him. And that thus the seed of heathens and christians should be levelled, and yet an ignorant, bold undertaker to carry away the privilege of saving persons from them both. All this is but men's unproved imaginations. He that never commandeth godfathers, but forbiddeth the usurping sort, and only alloweth human prudence to use the lawful sort, did never put the souls of all children, christians and heathens, into their hands (any more than into the hands of the priest that baptizeth them).

VI. I do not find that remote ancestors that are dead, or that are not proprietors of the children, are the performers of the condition by which they have right to baptism or salvation. 1. Because God hath put that power and work in the hands of others, even the parents, which they cannot nullify. 2. Because the promise of mercy to thousands is on supposition that the successors make no intercession. 3. Else the threatenings to the seed of the wicked would signify nothing, nor would any in the world be excluded from right, but all be levelled; because Noah was the common father of mankind: and if you lay it on dead ancestors, you have no rule where to stop till you come to Noah.

VII. I conclude therefore that it is, clearly, the immediate parents, (both or one,) and probably any true domestic owner of the child, who hath the power to choose or refuse for him, and so to enter him into covenant with God, and so by consent to perform the conditions of his right. For, 1. Abundance of promises are made to the faithful and their seed, of which I have spoken at large in my book "Of Infant Baptism." And besides the punishment of Adam's sin, there is scarce a parent infamous for sin in Scripture, but his posterity falleth under the punishment, as for a secondary, original sin or guilt. As the case of Cain, Ham, the Sodomites, the Amalekites, the Jews, Achan, Gehazi, &c. show. And 1 Cor. vii. 14, it is expressly said, "Else were your children unclean, but now are they holy" (of the sense of which I have spoke as aforesaid).

Object. But if owners may serve, one may buy multitudes, and a king or lord of slaves, whose own the people are, may cause them all to be baptized and saved.

Ans. 1. Remember that I say, that the christian parent's right is clear, but I take the other as more dark; for it is principally grounded on Abraham and the Israelites circumcising their children born to them in the house or bought with money: and how far the parity of reason here will reach is hard to know. All that I say is, that I will not deny it, because *favores sunt ampliandi*. 2. If such a prince be a hypocrite, and not a sincere christian himself, his faith or consent cannot save others, that cannot save himself. 3. It is such a propriety as is conjunct with a divine concession only that giveth this power of consenting for an infant: now we find clear proof of God's concession to natural parents, and probable proof of his concession of it to domestic owners, but no further that I know of. For, (1.) It is an act of God's love to the child for the parent's sake; and therefore to such children as we are supposed to have a special nearness to, and love for. (2.) And it is a consent and covenanting which he calls for, which obligeth the promiser to consequent pious education, which is a domestic act. (3.) They are comprised

† Deut xxix. 10—13.

in the name of parents, which those that adopt them and educate them may be called. (4.) And the infants are their children, not their slaves. But now, if the emperor of Muscovy, Indostan, &c. had the propriety in all his people as slaves, this would not imitate paternal interest and love, but tyranny, nor could he be their domestic educator. Therefore I must limit it to a pro-parent, or domestic, educating proprietor.

Quest. XLI. *Are they really baptized who are baptized according to the English liturgy and canons, where the parent seemeth excluded, and those to consent for the infant who have no power to do it?*

Ans. I find some puzzled with this doubt, Whether all our infants' baptism be not a mere nullity: for, say they, the outward washing without covenanting with God, is no more baptism, than the body or corpse is a man. The covenant is the chief essential part of baptism. And he that was never entered into covenant with God was never baptized. But infants according to the liturgy, are not entered into covenant with God, which they would prove thus: they that neither ever covenanted by themselves, or by any authorized person for them, were never entered into covenant with God (for that is no act of theirs which is done by a stranger that hath no power to do it); but, &c.—That they did it not themselves is undeniable: that they did it not by any person empowered by God to do it for them they prove, 1. Because godfathers are the persons by whom the infant is said to promise; but godfathers have no power from God, (1.) Not by nature. (2.) Not by Scripture. 2. Because the parents are not only not included as covenanters, but positively excluded, (1.) In that the whole office of covenanting for the child from first to last is laid on others. (2.) In that the twenty-ninth canon saith, "No parent shall be urged to be present; nor admitted to answer as godfather for his own child:" by which the parent that hath the power is excluded: therefore our children are all unbaptized.

To all this I answer, 1. That the parent's consent is supposed, though he be absent. 2. That the parent is not required to be absent, but only not to be urged to be present; but he may if he will. 3. That the reason of that canon seems to be their jealousy, lest any would exclude godfathers. 4. While the church hath no where declared what person the sponsors bear, nor any further what they are to do, than to speak the covenanting words, and promise to see to the pious education of the child, the parents may agree that the godfathers shall do all this as their deputies, primarily, and in their steads, and secondarily as friends that promise their assistance. 5. While parents really consent, it is not their silence that nullifieth the covenant. 6. All parents are supposed and required to be themselves the choosers of the sponsors or sureties, and also to give notice to the minister beforehand: by which it appeareth that their consent is pre-supposed. And though my own judgment be, that they should be the principal covenanters for the child expressly, yet the want of that expressness, will not make us unbaptized persons.

Quest. XLII. *But the great question is, How the Holy Ghost is given to infants in baptism? And whether all the children of true christians have inward sanctifying grace? or whether they can be said to be justified, and to be in a state of salvation, that are not inherently sanctified? And whether any fall from this infant state of salvation?*

Ans. Of all these great difficulties I have said what I know, in my "Appendix to Infant Baptism," to Mr. Bradford and Dr. Ward, and of Bishop Davenant's judgment. And I confess that my judgment agreeth more in this with Davenant's than any others, saving that he doth not so much appropriate the benefits of baptism to the children of sincere believers as I do. And though by a letter in pleading Davenant's cause, I was the occasion of good Mr. Gataker's printing of his answer to him, yet I am still most inclined to his judgment; not that all the baptized, but that all the baptized seed of true christians, are pardoned, justified, adopted, and have a title to the Spirit and salvation.

But the difficulties in this case are so great, as drive away most who do not equally perceive the greater inconveniences which we must choose, if this opinion be forsaken: that is, that all infants must be taken to be out of the covenant of God, and to have no promise of salvation. Whereas surely the law of grace as well as the covenant of works included all the seed in their capacity.

I. To the first of these questions, I answer, 1. As all true believers, so all their infants do receive initially by the promise, and by way of obsignation and sacramental investiture in baptism, a *jus relationis*, a right of peculiar relation to all the three persons in the blessed Trinity: as to God, as their reconciled, adopting Father; and to Jesus Christ, as their Redeemer and actual Head and Justifier; so also to the Holy Ghost, as their Regenerator and Sanctifier.* This right and relation adhereth to them, and is given them in order to future actual operation and communion: as a marriage covenant giveth the relation and right to one another, in order to the subsequent communion and duties of a married life; and as he that sweareth allegiance to a king, or is listed into an army, or is entered into a school, receiveth the right and relation, and is so correlated, as obligeth to the mutual subsequent offices of each, and giveth right to many particular benefits. By this right and relation, God is his own God and Father; Christ is his own Head and Saviour; and the Holy Spirit is his own Sanctifier, without asserting what operations are already wrought on his soul, but only to what future ends and uses these relations are. Now as these rights and relations are given immediately, so those benefits which are relative, and the infant immediately capable of them, are presently given by way of communion: he hath presently the pardon of original sin, by virtue of the sacrifice, merit, and intercession of Christ. He hath a state of adoption, and right to divine protection, provision, and church communion according to his natural capacity, and right to everlasting life.

2. It must be carefully noted, that the relative union between Christ the Mediator and the baptized persons, is that which in baptism is first given in order of nature, and that the rest do flow from this. The covenant and baptism deliver the covenant, 1. From divine displicency by reconciliation with the Father: 2. From legal penalties by justification by the Son: 3. From sin itself by the operations of the Holy Ghost. But it is Christ as our Mediator-Head, that is first given us in relative union; and then, 1. The Father loveth us with complacency as in the Son, and for the sake of his first Beloved. 2. And the Spirit which is given us in relation is first the Spirit of Christ our Head, and not first inherent in us; so that by union with our Head, that Spirit is next united to us, both relatively, and as radically inherent in the human nature of our Lord, to whom

* Matt. xxviii. 19, 20; 1 Cor. xii. 12, 13; Eph. iv. 4, 5.

we are united.^b As the nerves and animal spirits which are to operate in all the body, are radically only in the head, from whence they flow into and operate on the members as there is need (though there may be obstructions); so the Spirit dwelleth in the human nature of our Head, and there it can never be lost; and it is not necessary that it dwell in us by way of radication, but by way of influence and operation.

These things are distinctly and clearly understood but by very few; and we are all much in the dark about them. But I think, (however doctrinally we may speak better,) that most christians are habituated to this perilous misapprehension, (which is partly against christianity itself,) that the Spirit floweth immediately from the divine nature of the Father and the Son (as to the authoritative or potestative conveyance) unto our souls. And we forget that it is first given to Christ in his glorified humanity as our Head, and radicated in Him; and that it is the office of this glorified Head, to send or communicate to all his members from himself, that Spirit which must operate in them as they have need.

This is plain in many texts of Scripture. Rom. viii. 32, "He that spared not his own Son, but gave him up for us all, how shall he not also with him freely give us all things?" (when he giveth him particularly to us).

1 John v. 11, 12, "And this is the record that God hath given us eternal life, and this life is in his Son; he that hath the Son hath the life, and he that hath not the Son hath not the life."

Rom. viii. 9, "If any man have not the Spirit of Christ, the same is none of his."

Eph. i. 22, 23, "And gave him to be the Head over all things to the church, which is his body, the fulness of him that filleth all in all."

John xv. 26, "The Advocate or Comforter whom I will send unto you from the Father," &c.

John xvi. 7, "If I depart, I will send him unto you."

John xiv. 26, "The Comforter, whom the Father will send in my name."

Gal. iv. 6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."

Gal. ii. 20, "I live: yet not I, but Christ liveth in me." (I know that is true of his living in us objectively and finally, but that seemeth not to be all.)

Col. iii. 3, 4, "For ye are dead, and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory." I know that in verse 3, by life is meant felicity or glory; but not only; as appeareth by verse 4, where Christ is called our life.

Matt. xxviii. 19, "All power is given unto me in heaven and earth"—ver. 20, "I am with you always"—John xiii. 3, "The Father hath given all things into his hands."

John xvii. 2, 3, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, to know thee," &c.

John v. 21, "The Son quickeneth whom he will:" ver. 26, "For as the Father hath life in himself, so hath he given to the Son to have life in himself."

John vi. 27, "Labour for that meat which endureth to everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed." Ver. 32, 33, "He giveth life unto the world." Ver. 53—56, "Whoso eateth my flesh and drinketh my blood hath eternal life—dwelleth

in me and I in him—my flesh is meat indeed—As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." Ver. 63, "It is the Spirit that quickeneth: the flesh profiteth nothing."

John vii. 39, "This spake he of the Spirit, which they that believe in him should receive." John iii. 34, "God giveth not the Spirit to him by measure."

1 Cor. vi. 17, "He that is joined to the Lord is one spirit."

2 Cor. iii. 17, "The Lord is the Spirit, and where the Spirit of the Lord is, there is liberty."

Phil. i. 19, "Through the supply of the Spirit of Jesus Christ."

John xv. 4, 5, "Abide in me and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me (or, out of me, or, severed from me) ye can do nothing."

I will add no more: all this is proof enough that the Spirit is not given radically or immediately from God to any believer, but to Christ, and so derivatively from him to us. Not that the divine nature in the third person is subject to the human nature in Christ; but that God hath made it the office of our Mediator's glorified humanity, to be the cistern that shall first receive the waters of life, and convey them by the pipes of his appointed means to all the offices of his house: or to be the head of the animal spirits, and by nerves to convey them to all the members.

3. We are much in the dark concerning the degree of infants' glory; and therefore we can as little know, what degree of grace is necessary to prepare them for their glory.

4. It is certain that infants before they are glorified, shall have all that grace that is prerequisite to their preparation and fruition.

5. No sanctified person on earth is in an immediate capacity for glory; because their sin and imperfection must be done away, which is done at the dissolution of soul and body. The very accession of the soul to God doth perfect it.

6. Infants have no actual faith, or hope, or love to God to exercise; and therefore need not the influence of the Spirit of Christ to exercise them.

7. We are all so very much in the dark, as to the clear and distinct apprehension of the true nature of original inherent pravity or sin, that we must needs be as much ignorant of the true nature of that inherent sanctity or righteousness, which is its contrary or cure. Learned Illiricus thought it was a substance, which he hath in his "Clavis" pleaded for at large. Others call it a habit; others a nature or natural inclination, and a privation of a natural inclination to God. Others call it an indisposition of the mind and will to holy truth and goodness, and an ill disposition of them to error and evil. Others call it only the inordinate lust of the sensitive faculties, with a debility of reason and will to resist it. And whilst the nature of the soul itself and its faculties, are so much unknown to itself, the nature of original pravity and righteousness must needs be very much unknown.

8. Though an infant be a distinct natural person from his parents, yet is he not actually a distinct person morally, as being not a moral agent, and so not capable of moral actions good or evil. Therefore his parents' will goeth for his.

9. His first acceptance into the complacental love of God, (as distinct from his love of benevolence,)

^b The Spirit is not given radically or immediately to any

christian, but to Christ our Head alone, and from him to us

is not for any inherent holiness in himself; but, (1.) As the child of a believing parent who hath dedicated him to Christ; and, (2.) As a member of Christ, in whom he is well pleased.

10. Therefore God can complacently as well as benevolently love an infant in Christ, who only believeth and repenteth by the parents, and not by himself, and is not yet supposed to have the Spirit of sanctification.

11. For the Spirit of sanctification is not the pre-supposed condition of his acceptance into covenant with God, but a gift of the covenant of God itself, following both the condition on our part, and our right to be covenanters, or to God's promise upon that condition.

12. So the adult themselves have the operation of the Spirit by which they believe and repent, by which they come to have their right to God's part in the covenant of baptism (for this is antecedent to their baptism); but they have not the gift of the Spirit, which is called in Scripture the "Spirit of sanctification, and of power, love, and a sound mind," and is the benefit given by the covenant of baptism, till afterward; because they must be in that covenant before it can be made good to them.¹ And their faith or consent is their infant's right also, antecedent to the covenant gift.

13. There is therefore some notable difference between that work of the Spirit by which we first repent and believe, and so have our title to the promise of the Spirit, and that gift of the Spirit which is promised to believers; which is not only the Spirit of miracles, given in the first times, but some notable degree of love to our reconciled Father, suitable to the grace and gospel of redemption and reconciliation, and is called the "Spirit of Christ," and the "Spirit of adoption,"² which the apostles themselves seem not to have received till Christ's ascension. And this seemeth to be not only different from the gifts of the Spirit common to hypocrites and the unbelievers, but also from the special gift of the Spirit which maketh men believers. So that Mr. Tho. Hooker saith trulier than once I understood, that vocation is a special grace of the Spirit, distinct from common grace on the one side, and from sanctification on the other side. Whether it be the same degree of the Spirit which the faithful had before Christ's incarnation, which causeth men first to believe distinct from the higher following degree, I leave to inquiry; but the certainest distinction is from the different effects.

14. Though an infant cannot be either disposed to a holy life, or fit for glory immediately, without an inward holiness of his own, yet by what is said it seemeth plain, that merely on the account of the condition performed by the parent, and of his union relatively with Christ thereupon, and his title to God's promise on these grounds, he may be said to be in a state of salvation; that is, to have the pardon of his original sin, deliverance from hell, (in right,) adoption, and a right to the needful operations of the Holy Ghost, as given to him in Christ, who is the first receiver of the Spirit.

15. But when and in what sort and degree Christ giveth the actual operations of the Spirit to all covenanted infants, it is wonderfully hard for us to know. But this much seemeth clear, 1. That Christ

may when he please work on the soul of an infant to change its disposition, before it come to the use of reason. 2. That Christ and his Spirit as in covenant with infants, are ready to give all necessary assistance to infants for their inherent sanctification, in the use of those means, and on those further conditions, on which we must wait for it and expect it.³ For the Holy Ghost is not so engaged to us in our covenant or baptism, as to be obliged presently to give us all the grace that we want; but only to give it us on certain further conditions, and in the use of certain means. But because this leads me up to another question, I will suspend the rest of the answer to this till that be handled. Only I must answer this objection.

Object. It is contrary to the holy nature of God, complacently to love an unsanctified infant, that is yet in his original corruption unchanged, and he justifieth none relatively from the guilt of sin, whom he doth not at once inherently sanctify.

Ans. 1. God's complacential love respecteth every one as he is; for it is goodness only that he so loveth. Therefore he so loveth not those that either actually or habitually love not him, under any false supposition that they do love him when they do not. His love therefore to the adult and infants differeth as the objects differ. But there is this lovely in such infants; 1. That they are the children of believing, sanctified parents; 2. That they are by his covenant relatively united to Christ, and so are lovely as his members; 3. That they are pardoned all their original sin; 4. That they are set in the way to actual love and holiness; being thus dedicated to God.

2. All imperfect saints are sinners; and all sinners are as such abhorred of God, whose pure eyes cannot behold iniquity. As then it will stand with his purity to accept and love the adult upon their first believing, before their further sanctification, and notwithstanding the remnant of their sins, so may it do also to accept their infants through Christ upon their dedication.

3. As the actual sin imputed to infants was Adam's, and their parents' only by act, and not their own, it is no wonder if upon their parents' faith and repentance, Christ wash and justify them from that guilt which arose only from another's act.

4. And then the inherent pravity was the effect of that act of their ancestors, which is forgiven them. And this pravity or inherent, original sin may two ways be said to be mortified radically, or virtually, or inceptively before any inherent change in them: 1. In that it is mortified in their parents from whom they derived it, who have the power of choosing for them; and, 2. In that they are by covenant ingrafted into Christ, and so related to the cause of their future sanctification; yea, 3. In that also they are by covenant and their parents' promise, engaged to use those means which Christ hath appointed for sanctification.⁴

5. And it must be remembered that as this is but an inceptive, preparatory change, so the very pardon of the inherent vitiosity is not perfect, (as I have elsewhere largely proved,) however some papists and protestants deny it. While sin remaineth, sin and corruption is still indwelling, besides all the unre-moved penalties of it, the very being of it proveth it to be so far unpardoned, in that it is not yet abolished,

means appointed of God in a subserviency to his working in or bestowing on them the good promised.

⁴ God's being a God to any individual person doth require and presuppose that they do for the present, supposing them capable, or for the future as soon as capable, take God in Christ as their God. *Ibid.* p. 61.

¹ Acts xxvi. 8; 2 Tim. iv. 7; Rom. viii. 30; Gal. iv. 6.

² Rom. viii. 9, 16, 26.

³ Mr. Whiston, p. 60, sheweth, That even the promises of a new heart, &c. Ezek. xxxvi. xxxvii. &c. though they may run in the external tenor of them absolutely, yet are not absolutely absolute, but have a subordinate condition, and that is, that the parties concerned in them do faithfully use the

and the continuance of it being not its smallest punishment, as permitted, and the Spirit not given so far as to cure it. Imperfect pardon may consist with a present right both to further sanctification by the Spirit, and so to heaven.

Object. Christ's body hath no unholy members.

Ans. 1. 1 Cor. vii. 14, "Now are your children holy." They are not wholly unholy who have all the fore-described holiness. 2. As infants in nature want memory and actual reason, and yet initially are men; so, as Christ's members, they may want actual and habitual faith and love, and yet initially be sanctified, by their union with him and his Spirit, and their parents' dedication, and be in the way for more, as they grow fit; and be christians and saints *in fieri*, or initially only, as they are men.

Quest. XLIII. Is the right of the baptized (infants or adult) to the sanctifying operations of the Holy Ghost, now absolute, or suspended on further conditions? And are the parents' further duties for their children such conditions of their children's reception of the actual assistances of the Spirit? Or are children's own actions such conditions? And may apostate parents forfeit the covenant benefits to their baptized infants or not?

Ans. The question is great and difficult, and few dare meddle with it. And almost all infant cases are to us obscure.

1. It is certain that it is the parents' great duty to bring up their children in the nurture and admonition of the Lord.

2. It is certain that God hath appointed this to be the means of their actual knowledge, faith, and holiness.*

3. And God doth not appoint such means unnecessarily or in vain: nor may we ordinarily expect his grace but in the use of the means of grace, which he hath appointed us to use.

4. It is certain that God's receiving the children of the faithful, is an act of God's love to the parents as well as the children, and promised as a part of his blessing on themselves.

5. It is certain that these parents hold their own mercies upon the condition of their own continued fidelity: and (let their apostasy be on other reasons never so impossible, or not future, yet) the promise of continuance and consummation of the personal felicity of the greatest saint on earth, is still conditional, upon the condition of his persevering fidelity.

6. Even before children are capable of instruction, there are certain duties imposed by God on the parents for their sanctification; viz. 1. That the parents pray earnestly and believingly for them. 2. That they themselves so live towards God as may invite him still to bless their children for their sakes, as he did Abraham's, and usually did to the faithful's seed.*

7. It is certain that the church ever required parents, not only to enter their children into the covenant, and so to leave them, but to do their after duty for their good, and to pray for them, and educate them according to their covenant.

8. It is plain that if there were none to promise so

* Eph. vi. 4, 5; Col. iii. 21; Gen. xviii. 19; Deut. vi. 6-8; xi. 18-20.

* Second commandment. Prov. xx. 7.

* The Holy Ghost is promised in baptism to give the child grace in his parents' and his own faithful use of the appointed means.

* Mr. Whiston, p. 53. As Abraham as a single person in the covenant was to accept of and perform the conditions of the covenant—so as a parent he had something of duty incumbent on him with reference to his (immediate) seed; and

to educate them, the church would not baptize them. And God himself, who allowed the Israelites, and still alloweth us to bring our children into his covenant, doth it on this supposition, that we promise also to go on to do our duty for them, and that we actually do it.

9. All this set together maketh it plain, 1. That God never promiseth the adult in baptism, though true believers, that he will work in them all graces further by his sanctifying Spirit, let them never so much neglect or resist him; or that he will absolutely see that they never shall resist him: nor that the Spirit shall still help them, though they neglect all his means; or that he will keep them from neglecting the means (election may secure this to the elect as such; but the baptismal covenant as such, securerth it not to the baptized, nor to believers as such). 2. And consequently that infants are in covenant with the Holy Ghost still conditionally as their parents are; and that the meaning of it is that the Holy Ghost as your Sanctifier will afford you all necessary help, in the use of those means which he hath appointed you to receive his help in.*

Object. Infants have no means to use.

Ans. While infants stand on their parents' account, or wills, the parents have means to use for the continuance of their grace, as well as for the beginning of it.

10. Therefore I cannot see but that if a believer should apostatize, (whether any do so is not the question) and his infant not to be made another's child, he forfeiteth the benefits of the covenant to his infant. But if the propriety in the infant be transferred to another, it may alter the case.

11. And how dangerously parents may make partial forfeitures of the Spirit's assistance to their children, and operations on them, by their own sinful lives, and neglect of prayer, and of prudent and holy education, even in particular acts, I fear many believing parents never well considered.

12. Yet is not this forfeiture such as obligeth God to deny his Spirit; for he may do with his own, as a free benefactor, as he list; and may have mercy freely, beyond his promise, (though not against his word,) on whom he will have mercy. But I say that he that considereth the woeful unfaithfulness and neglect of most parents, even the religious, in the great work of holy educating their children, may take the blame of their ungodliness on themselves, and not lay it on Christ or the Spirit who was in covenant with them as their Sanctifier, seeing he promised but conditionally to give them the sanctifying heavenly influences of his life, light, and love, in their just use of his appointed means, according to their abilities.*

13. Also as soon as children come to a little use of reason, they stand conjunctly on their parents' wills and on their own. As their parents are bound to teach and rule them, so they are bound to learn of them and be ruled by them for their good. And though every sin of a parent or a child be not a total forfeiture of grace, yet both their notable actual sins may justly be punished, with a denial of some further help of the Spirit which they grieve and quench.

as his faithful performance of that duty incumbent on him in his single capacity, so his performing that duty incumbent on him as a parent in reference to his seed, was absolutely necessary in order to his enjoying the good promised, with reference to himself and his seed: proved Gen. xvii. 1; xviii. 19. He proveth that the promise is conditional, and that as to the continuance of the covenant state the conditions are, 1. The parent's upright life. 2. His duty to his children well done. 3. The children's own duty as they are capable.

II. And now I may seasonably answer the former question, whether infants' baptismal saving grace may be lost, of which I must for the most that is to be said refer the reader to Davenant (in Mr. Bedford's book) on this subject, and to Dr. Samuel Ward joined with it, (though Mr. Gataker's answers are very learned and considerable,) and to my small book called "My Judgment of Perseverance."

Augustine, who first rose up for the doctrine of perseverance, against its adversaries, carried it no higher than to all the elect as such, and not at all to all the sanctified; but oft affirmeth that some that were justified, sanctified, and love God, and are in a state of salvation, are not elect, and fall away; but since the reformation, great reasons have been brought to carry it further to all the truly sanctified; of which cause Zanchius was one of the first learned and zealous patrons, that with great diligence in long disputations maintained it. All that I have now to say is, that I had rather with Davenant believe that the fore-described infant state of salvation, which came by the parents, may be lost by the parents and the children, (though such a sanctified, renewed nature in holy habits of love as the adult have been never lost,) than believe that no infants are in the covenant of grace and to be baptized.

Object. But the child once in possession shall not be punished for the parents' sin.

Ans. 1. This point is not commonly well understood. I have by me a large disputation proving from the current of Scripture, a secondary original sin, besides that from Adam, and a secondary punishment ordinarily inflicted on children for their parents' sins, besides the common punishment of the world for the first sin. 2. But the thing in question is but a loss of that benefit which they received and hold only by another. It is not so properly called a punishment for another's sin, as a non-deliverance, or a non-continuance of their deliverance, which they were to receive on the condition of another's duty.

Object. But the church retaineth them as her members, and so their right is not lost by the fault or apostasy of the parents.

Ans. 1. Lost it is one way or other, with multitudes of true christians' children, who never show any signs of grace, and prove sometimes the worst of men. And God breaketh not his covenant.

2. How doth the church keep the Greeks' children that are made janizaries?

3. No man stayeth in the church without title. If the church or any christians take them as their own, that is another matter. I will not now stay to discuss the question, whether apostates' baptized infants be still church members? But what I have said of their right before God, seemeth plain.

4. And mark, that on whomsoever you build an infant's right, you may as well say, that he may suffer for other men's default; for if you build it on the magistrate, the minister, the church, the god-fathers, any of them may fail; they may deny him baptism itself; they may fail in his education; shall he suffer then for want of baptism or good education when it is their faults? Whoever a child or a man is to receive a benefit by, the failing of that person may deprive him of that benefit. More objections I must pretermitt, to avoid prolixity.

Quest. XLIV. *Doth baptism always oblige us at the present, and give grace at the present? And is the grace which is not given till long after, given by baptism; or an effect of baptism?*

Rom. vi. 1, 4, 6, 7, &c.

Ans. I add this case for two reasons: 1. To open their pernicious error who think that a covenant or promise made by us to God, only for a future, distant duty, (as to repent and believe before we die,) is all that is essential to our baptismal covenanting. 2. To open the ordinary saying of many divines, who say, that baptism worketh not always at the present, but sometimes only long afterward. The truth I think may be thus expressed.

1. It is not baptism, if there be not the profession of a present belief, a present consent, and a present dedication, or resignation, or dedication of the person to God, by the adult for themselves, and by parents for their infants. He that only saith, I promise to believe, repent, and obey only at twenty or thirty years of age, is not morally baptized; for it is another covenant of his own which he would make, which God accepteth not.

2. It is not only a future, but a present relation to God, as his own, his subjects, his children by redemption, to which the baptized person doth consent.

3. It is a present correlation, and not a future only, to which God consenteth on his part, to be their Father, Saviour, and Sanctifier, their Owner peculiarly, their Ruler graciously, and their chief Benefactor, and Felicity, and End.

4. It is not only a future but a present remission of sin, and adoption and right to temporal and eternal mercies, which God giveth to true consenters by his covenant and baptism.

5. But those mercies which we are not at that present capable of, are not to be given at the present, but afterward when we are capable; as the particular assistances of the Spirit, necessary upon all future particular occasions, &c.; the pardon of future sins; actual glorification, &c.

6. And the duties which are to be performed only for the future, we must promise at present to perform only for the future, in their season, to our lives' end. Therefore we cannot promise that infants shall believe, obey, or love God, till they are naturally capable of doing it.

7. If any hypocrite do not indeed repent, believe, or consent when he is baptized, or baptizeth his child, he so far faileth in the covenant professed; and so much of baptism is undone; and God doth not enter into the present covenant relations to him, as being incapable thereof.

8. If this person afterwards repent and believe, it is a doing of the same thing which was omitted in baptism, and a making of the same covenant; but not as a part of his baptism itself, which is long past.

9. Nor is he hereupon to be re-baptized; because the external part was done before, and is not to be twice done; but the internal part which was omitted, is now to be done, not as a part of baptism, (old or new,) but as a part of penitence, for his omission.

Object. If covenanting be a part of baptism, then this person, whose covenant is never a part of his baptism, doth live and die unbaptized.

Ans. As baptism signifieth only the external ordinance, heart covenanting is no part of it, but the profession of it is; and if there was no profession of faith made, by word or sign, the person is unbaptized. But as baptism signifieth the internal part with the external, so he will be no baptized person while he liveth; that is, one that in baptism did truly consent, and receive the spiritual relations to God; but he will have the same thing in another way of God's appointment.

10. When this person is after sanctified, it is by God's performance of the same covenant in specie,

• Acts viii. 37, xiii. 20—23

which baptism is made to seal, that God doth pardon, justify, and adopt him; but this is not by his past baptism as a cause, but by after grace and absolution. The same covenant doth it, but not baptism; because indeed the covenant or promise saith, Whenever thou believest and repentest, I will forgive thee; but baptism saith, Because thou now believest, I do forgive thee, and wash away thy sin; and maketh present application.

11. So if an infant or adult person live without grace, and at age be ungodly, his baptismal covenant is violated; and his after conversion (or faith and repentance) is neither the fulfilling of God's covenant, nor of his baptism neither. The reason is, because though pardon and adoption be given by that conditional covenant of grace which baptism sealeth, yet so is not that first grace of faith and repentance which is the condition of pardon and adoption, and the title to baptism itself. Else infidels should have right to baptism, and thereby to faith and repentance. But these are only the free gifts of God to the elect, and the fulfilling of some absolute predictions concerning the calling of the elect, and the fulfilling of God's will or covenant to Christ the Mediator, that "He shall see the travail of his soul and be satisfied," and possess those that are given him by the Father.

12. But when the condition of the covenant is at first performed by the parent for the infant, and this covenant never broken on this child's behalf, (notwithstanding sins of infirmity,) in this case the first actual faith and repentance of children as they grow up, is from God's fulfilling of his baptismal covenant with them. The reason is, because that God in that covenant did give them a right of relation to the Holy Spirit in Christ their Head, as their Sanctifier, to operate on them as they are capable. But if they first prove apostates and be after converted, God is disobliged (yea, to hypocrites never was obliged) as to the engagement made by him in baptism; and doth now, 1. Freely give them faith and repentance as a benefactor to his elect, and then, 2. As a covenanter give them pardon and adoption, &c.

13. So to the adult, that truly made the baptismal covenant and never apostatized from it, all the grace that God giveth them through their lives, is his fulfilling of his promises made to them, and sealed by baptism, and a fruit of their baptism. But to hypocrites and apostates it is otherwise, as is before explained.

Quest. XLV. *What is a proper violation of our baptismal covenant.*

Ans. Note well, that there is a wide difference between these questions, 1. When doth a man miss of, or lose, his present part in the covenant or promise of God in the gospel? (This is as long as he is impenitent, an unbeliever and refuser.) 2. When doth a man totally lose his part and hope in that promise or covenant of God, so as to be liable to all the penalty of it? (That is only by final impenitence, unbelief and refusal, when life is ended.) 3. And when doth a man violate his own covenant or promise made to God in baptism? Which is our present question. To which I answer,

1. This promise hath parts essential and parts integral: we promise not both these parts alike, nor on the same terms; though both be promised. The essential parts, are our essential duties of christianity, (faith, love, repentance in the essential

parts,) &c. The integrals are the integral duties of christianity.*

2. He that performeth not the essential duties is an apostate, or hypocrite.

3. He that performeth not the integral duties is a sinner, not only against the law of nature, and Christ's precepts, but his own promise; (and in this sense we all confess our breach of covenant with Christ;) but he is no apostate, hypocrite, or out of covenant.

Quest. XLVI. *May not baptism in some cases be repeated? And when?*

Ans. 1. You must distinguish between baptism, taken morally, or only physically. 2. Between baptism morally, as it is a church or visible covenant, and as a heart covenant. 3. Between real baptism, and seeming baptism, which is a nullity. 4. Between certain reception of baptism, and that which is uncertain or justly doubted of. And so I answer,

1. Real and certain baptism as a visible church ordinance may not be repeated; though the heart covenant was wanting; and though it wanted not only decent modes, but integral parts.

2. But in these cases baptism may be used where it seemed to have been received before.

1. When the person made no profession of the christian faith (nor his parents for him, if an infant). 2. If that profession notoriously wanted an essential part; as if he only professed to believe in God the Father, and not in the Son, or the Holy Ghost. 3. If the minister only baptized him into the name of the Father, or Son, or left out any essential part. 4. If the person or ministry only contracted for a distant futurity, (as, I will be a christian when I am old, &c.) and not for the present; which is not to be christened, but only to promise to be christened hereafter. 5. If all application of water (or any watery element) was omitted, which is the external sign. 6. Of the baptizer's power I shall speak anon. 7. If the church or the person himself have just cause of doubting, whether he was truly baptized or not, to do it again, with hypothetical expressions, If thou art not baptized, I baptize thee; yea, or simply while that is understood, is lawful, and fit. And it is not to be twice baptized morally, but only physically, as I have fully opened in the question of re-ordination, to which I must refer the reader.

3. And I confess I make little doubt but that those in Acts xix. were re-baptized, notwithstanding the witty evasion invented by Phil. Marnixius Aldegondus, and Beza's improvement of it, and the now common reception of that interpretation.*

For, 1. A new and forced exposition which no reader dreameth of till it be put into his head, is usually to be suspected, lest art deceive us.

2. The omission of the Holy Ghost is an essential defect, and maketh baptism specifically another thing; and he were now to be re-baptized who should be so baptized.

3. Whatever some say in heat against the papists, John's baptism and our christian baptism are so specifically distinct also, that he that had now but John's were to be yet baptized: the person of the Messiah himself being not determinately put into John's baptism as such. Nor can it be supposed that all the Jews that John baptized, were baptized into the profession of faith in this numerical person Jesus, but only to an unknown Saviour undetermined: however he pointed to Christ in the hearing of some of

* John iii. 16—18, 36; i. 11—13.

* 2 Pet. ii. 20—23; Heb. vi. 2, 4—8; x. 26—28; 1 John i. 9, 10; James iii. 2, 3.

his disciples. We must not run from plain truth in peevishness or opposition to papists or any other men.

4. The fifth verse would not be true of John's baptism, as the history sheweth, that "when John's hearers heard this, they were baptized into the name of the Lord Jesus." This is contrary to the text that recordeth it.

5. In the fourth verse, the words "that is, on Christ Jesus" are plainly Paul's expository words of John's, and not John's words. John baptized them "into the name of the Messiah that should come after him," which indeed, saith Paul, was Christ Jesus, though not then personally determined by John.

6. The connexion of the fourth, fifth, and sixth verses puts all out of doubt. 1. In the fourth verse the last words are Paul's, "that is, on Christ Jesus." 2. In the next words, verse 4, "When they heard this, they were baptized," &c. must refer to the last words, or to his that was speaking to them. 3. Verse 6, the pronoun "them," "when Paul had laid his hands on them," plainly referreth to them last spoken of, verse 5, which therefore were not John's hearers as such. 4. And the words, "they were baptized into the name of the Lord Jesus," are plainly distinctive from John's baptism. Saith Grotius, *Sic accipere Latinas, Syrus, Arabs, et Veteres omnes ante Marrianism (ut verba Lucæ)*. Yet I say not so hardly of John's baptism, as Tertullian on this text, (de Baptis.) *Adeo postea in Actis apostolorum invenimus, quoniam qui Johannis baptismum habebant, non accepissent Spiritum Sanctum, quem ne auditu quidam noverant: ergo non erat celeste, quod celestia non exhibebat.* See Dr. Hammond in loc.

Quest. XLVII. *Is baptism by laymen or women lawful in cases of necessity? Or are they nullities, and the person to be re-baptized.*

Ans. I. I know some of the ancients allowed it in necessity. But I know no such necessity that can be: for, 1. God hath expressly made it a part of the ministerial office by commission, Matt. xxviii. 19, 20. 2. He hath no where given to any other either command to oblige them to do it or commission to authorize them, or promise to bless and accept them in it, or threatening if they omit it. 3. He oft severely punisheth such as invade the sacred function, or usurp any part of it. 4. Therefore it is a sin in the doer, and then there can be no necessity of it in such a case in the receiver. 5. He that is in covenant by open, professed consent, wants nothing necessary to his salvation, either *necessitate mediæ vel præcepti*, when it cannot be had in a lawful way.

II. As to the nullity, I will not determine so controverted a point any further than to say, 1. That if the layman had the counterfeit orders of a minister, and had possession of the place, and were taken for one, his deceit deprived not the receiver of his right, nor made it his sin, and I should not re-baptize him, if after discovered.

2. But if he were in no possession, or pretence of the office, I would be baptized again, if it were my case; because I should fear that what is done in Christ's name by one that notoriously had no authority from him to do it, is not owned by Christ as his deed, and so is a nullity. As if a deceiver go in my name to make bargains for me.

3. And if any that had after discovered a minister to be indeed no minister that baptized him, should doubt of the validity, and for certainty have it done again by an authorized minister, I would not discommend him: nor would I account it morally twice

baptizing, but a physical repeating of that act which morally is but one (as I explained before of re-ordination).

Therefore if one that was a gross heretic in the very essentials, or an infidel, or one that had not knowledge and parts essentially necessary to the ministry, baptize one, (in right words,) I would not blame him that for certainty would have an authorized person to do it; especially if he was notoriously such a one when he did it. Let those that are angry with this resolution be as fair to me as they will be to Venerable Bede, and that great miracle-working bishop John, whom in his ecclesiastical history he reporteth to baptize a man again in England, merely because the priest that did it was so dull, ignorant, and insufficient as in John's judgment to be incapable of the office, and therefore had been by him forbidden to use it, though the person baptized (at age) knew not this: viz. Herebaldus, ut Bed. l. v. c. 6.

Quest. XLVIII. *May anabaptists, that have no other error, be permitted in church communion?*

Ans. Yes: and tolerated in their own practice also: for, 1. They agree with us in all points absolutely necessary to communion.

2. The ancient christians had liberty either to baptize, or to let them stay till age, as they thought best; and therefore Tertullian and Nazianzen speak against haste; and Augustine and many children of christian parents were baptized at age.

3. The controversy is of so great difficulty, that if in all such cases none that differ be tolerated, we may not live together in the world or church, but endlessly excommunicate or persecute one another.

4. Such sober antipædobaptists will consent, to profess openly, that they do devote their children to God according to all the power or duty which they can find communicated or laid upon them in the word of God; and that if they believed that God would accept them into his covenant upon their dedication, they would willingly do it. And that actually they do offer them to God according to their power, and promise to bring them up in his way. And who can force men's wills to choose aright for themselves or others?

Quest. XLIX. *May one offer his child to be baptized, with the sign of the cross, or the use of chrism, the white garment, milk and honey, or exorcism, as among the Lutherans, who taketh these to be unlawful things?*

Ans. I am not now to meddle with the question, whether they be lawful? but to this question I answer,

1. He that judgeth them unlawful, must first do his best to be certain whether they be so or not.

2. If so, he must never approve of them, or consent to them.

3. He must not offer his child to be so baptized, when, *ceteris paribus*, he may have it done in a better manner on lawful terms.

4. But when he cannot lawfully have better, he may and must offer his child to them that will so baptize him, rather than to worse, or none at all: because baptism is God's ordinance and his privilege, and the sin is the minister's, and not his. Another man's sinful mode will not justify the neglect of our duty; else we might not join in any prayer or sacrament in which the minister modally sinneth; that is, with none.

5. The milk and honey, white garment and chrism,

✓ Of which before.

are so ancient (called by Epiphanius and others the traditions and customs of the universal church) that the original of them is not known. And he that then would not be so baptized, must not have been baptized at all.

6. But in this case he that bringeth his child to baptism, should make known, that it is baptism only that he desireth; and that he disowneth and disalloweth the manner which he accounteth sinful: and then he is no consentor to it.

7. But where law, scandal, or great inconveniences forbid him, he is not to make this profession openly in the congregation, but in that prudent manner which becometh a sober, peaceable person; whether to the minister in private, or to his neighbours in converse; it being easy among neighbours to make known a man's dissent, without a disorderly troubling of the church, or violating the laws of obedience, civility, and peace.

8. But he must not, 1. Either offer his child to baptism, where the ordinance is essentially corrupted, or worse than none. 2. Or where he cannot be admitted without an actual sin of his own; as by false professions, subscriptions, &c. For we must not do evil for good ends.

Quest. L. Whence came the ancient universal custom of anointing at baptism, and putting on a white garment, and tasting milk and honey? And whether they are lawful to us?

Ans. 1. We must remember that the signification of these was not by a new institution of theirs, but by former custom of the countries where they lived.^a As, (1.) Anointing in Judea was like bathing at Rome: it was taken in those scorching countries for a wholesome, and easing, and comforting thing; and therefore used to refresh the weary limbs of travellers, and to comfort the sick.

(2.) And it was the long accustomed ceremony also used on officers accounted sacred, kings and priests, who were anointed at their entrance and investiture.

(3.) White clothing and purple were then and there taken for the noblest attire; not appropriated to sacred things and persons; but as scarlet lately in England, the garb only of great men. On which account, not as a sacred vestment, but as an honourable clothing, when the bishops began to be advanced, they were allowed to wear white clothing, not only when they officiated, but at other times.

(4.) The milk and honey were there highly esteemed for food, and accounted the character of the land of promise.^b

2. Hereupon by application the churches used these signs in the sacred ordinance of baptism: not by new institution of the signification, I say, but by application of the old well-known signification.

3. As natural signs are commonly allowed to be applied to holy things, so signs whose signification is of old and commonly stated and well known by agreement or custom, do seem in this not to be different from natural signs. Such are all words, as signs of our minds; no word signifying any thing naturally, but by agreement or custom only. And such is kneeling in prayer, and being uncovered, and many the like: about some of which Paul appealeth to the custom of the churches of God.^c

4. It is most probable that these two things together brought in anointing: (1.) The common use of anointing then, in both the foresaid cases (common

refreshment and sacred investiture). (2.) And the mistake of all those Scripture texts, which command or mention anointing metaphorical: as 1 John ii. 27, "The anointing which you have received—teacheth you all things," Ezek. xvi. 9, "I washed thee, I anointed thee with oil," &c. Psal. cv. 15; 1 Chron. xvi. 22, "Touch not mine anointed." Rev. iii. 18.^d

And withal reading that we are made kings and priests to God, and a royal priesthood, they thought this might be signified by the usual honorary signs of such, as well as by words to be called such. So that they took it as if, in our age, the baptized should be set in a chair of state, and sumptuously apparelled, and a feast made to solemnize it, as they do at weddings, and the baptized person set at the upper end, &c. which are significant actions and ceremonies; but they intended them not as new sacraments, or any part of the sacrament, but as a pompous celebration of the sacrament by such additional ceremonial accidents.

5. And you must remember that they lived among infidels, where their profession was made the common scorn, which tempted them by such ostentation and pomp to seek to make it honourable, and to show that they so accounted it, and to encourage those who were discourageable by the scorn. On which account also they used the cross, and the memorials of the martyrs.

6. Yet some, yea, many afterwards did seem to take the anointing for a sacramental action. When they read that the laying on of hands was the sign of giving the Holy Ghost, as distinct from baptism, and that the Spirit is called in Scripture the anointing, they joined both together, and made that which they now called the sacrament of confirmation.

7. Whether the anointing, milk and honey, and the white garment, were then sinful in themselves to the users, I determine not. But certainly they proved very ill by accident, whilst at this door those numerous and unlawful ceremonies have entered, which have so troubled the churches, and corrupted religion; and among the papists, Greeks, Armenians, Abassines, and many others, have made the sauce to become the meat, and the lace to go for clothing, and turned too much of God's worship into imagery, shadows, and pompous shows.

Quest. LI. Whether it be necessary that they that are baptized in infancy, do solemnly at age renew and own their baptismal covenant, before they have right to the state and privileges of adult members? And if they do not, whether they are to be numbered with christians or apostates?

Ans. 1. Church membership is the same thing in infants and in the adult.

2. Infants are naturally incapable of doing all that in baptism which the adult must do; as to understand, profess, &c. themselves.

3. The baptism of the adult, being the most complete, because of the maturity of the receivers, is made the standing pattern in Scripture; for God formeth his ordinances to the most perfect ordinary receivers.

4. Though an infant be devoted acceptably to God by his parent's will, yet when he is at age it must be done by his own will.

5. Therefore a bare infant title ceaseth when we come to age, and the person's title ceaseth, unless it be renewed by himself, or his own consent. The reason is, because the conditions of his infant title

^a Psal. xxiii. 5; xci. 10; Luke vii. 46; Matt. vi. 17; Amos vi. 6; Psal. lxxxix. 20; Lev. xvi. 32; Luke xvi.

^b Rev. iii. 4, 5, "They shall walk with me in white."

^c Jam. v. 14; Mark vi. 13.

^d 1 Cor. xi. 16.

^e Rev. i. 6; v. 10; xx. 6; 1 Pet. ii. 5, 9.

then cease : for his parent's will shall go for his no longer.

6. Regularly and *ad bene esse* the transition out of the state of infant membership into the state of adult membership should be very solemn ; and by an understanding, personal owning of the baptismal covenant.*

7. There needeth no other proof of this, than, 1. That God in Scripture never gave adult persons title to this covenant, but by their own personal consent ; and at the first institution of baptism, both went together, (personal profession and baptism,) because the receivers were adult. 2. And that infants are capable of baptism, but not of personal profession. 3. Therefore though they are not to repeat baptism, which was done before, yet they are bound to make that profession at age which they never made before.

8. Where this solemn owning of their covenant cannot be had, (by reason of church corruptions, and magistrates' prohibition,) there the person's ordinary joining with the church, in the public profession and worship, is to be taken for an owning it.

9. He that being baptized in infancy, doth no way at full age own his baptismal covenant, is to be taken for an apostate : 1. Because his infant title ceaseth. 2. And he notoriously violateth his covenant. 3. Because he can be no adult christian that no way owneth Christ.

10. But this is to be understood of those that have opportunity ; for one in a wilderness among heathens only, cannot join in public worship, nor give testimony of his christianity to the church.

11. Though the sacrament of the Lord's supper be appointed for the renewing of our covenant at age, yet is it not the first owning of the covenant, by the aged : for that sacrament belongeth neither to infants nor infidels ; and he that claimeth it, must be an adult church member or christian ; which those are not, who at full age no way ever owned their baptismal covenant, nor made any personal profession of christianity.

But of this I have written purposely in a "Treatise of Confirmation" long ago.

Quest. LII. *Whether the universal church consist only of particular churches and their members ?*

Ans. No : particular churches are the most regular parts of the universal church, but not the whole ; no more than cities and corporations be all the kingdom. 1. Some may be, as the eunuch, baptized before they can come to any particular church ; or as Paul, before they can be received.[†]

2. Some may live where church tyranny hindereth them, by sinful impositions ; as all that live among the papists.

3. Some may live in times of doubting, distraction, and confusion, and not know what church ordinarily to join with, and may providently go promiscuously to many, and keep in an unfixed state for a time.

4. Some may be wives, children, or servants, who may be violently hindered.

5. Some may live where no particular churches are ; as merchants and ambassadors among Mahometans and heathens.

Quest. LIII. *Must the pastor first call the church, and aggregate them to himself, or the church first congregate themselves, and then choose the pastor ?*

Ans. 1. The pastors are in order of nature, if not in time, first ministers of Christ in general, before they are related to a particular charge.

2. As such ministers, they first make men fit to be congregate, and tell them their duty therein.

3. But it is a matter variable and indifferent, whether the minister first say, All that will join with me, and submit to me as their pastor, shall be my particular charge ; or the people before congregated do call a man to be their pastor.

Quest. LIV. *Wherein doth a particular church of Christ's institution differ from a consociation of many churches.*

Ans. 1. In that such particular church is a company of christians associated for personal immediate communion in God's worship and in holy living ; whereas consociations of churches are combined for mediate distinct communion, or by delegates, or representatives (as in synods).[‡]

2. Such a particular church is constituted of one or more pastors with the people, officiating in the sacred ministry among them, in doctrine, worship, and discipline, in order to the said personal communion. But a consociation of churches hath no particular head as such, of divine institution, to constitute and govern them as one. In Ignatius's time every particular church was characterized or known by two marks of unity : 1. One altar (that is, one place of assembling for holy communion). 2. One bishop with the presbyters and deacons : and two altars and two bishops proved two churches.

3. A particular church under one bishop or the same pastors, is a political, holy society ; but a combination of many churches consociate, is not so, but only, 1. Either a community agreeing to live in concord, as neighbour kingdoms may. 2. Or else a human policy or society, and not of divine immediate institution. So that if this consociation of churches be called a church, it must be either equivocally or in a human sense.

Quest. LV. *Whether a particular church may consist of more assemblies than one ? or must needs meet all in one place ?*

Ans. 1. The true distinguishing note of a particular church is, that they be associated for holy communion in worship and holy living, not by delegates, nor distantly only, by owning the same faith, and loving one another, as we may do with those at the antipodes ; but personally in presence.

2. Therefore they must necessarily be so near, as to be capable of personal, present communion.[§]

3. And it is most convenient that they be no more than can ordinarily meet in the same assembly, at least for sacramental communion.

4. But yet they may meet in many places or assemblies, as chapels, or oratories, or other subordinate meetings, which are appointed to supply the necessity of the weak and aged, and them that cannot travel far. And in times of persecution, when the church dare not at all meet in one place, they may make up several smaller meetings, under several pastors of the same church. But they should come all together as oft as they can.

5. And it is to be considered that all the persons of a family can seldom go to the assembly at one time, especially when they live far off. Therefore if a church place would receive but ten thousand,

1 Cor. xiv. 19, 23, 24, 28, 35 ; Acts xiv. 23 ; Titus i. 5 ; Acts xi. 26 ; James ii. 2.

[‡] 1 Cor. xiv. 19, 23 ; Acts xi. 26, &c. as before cited.

* See the proofs of all in my "Treatise of Confirmation."

[†] Acts viii. 37, &c. ; ix. 17—20, 26—28.

[‡] Acts ii. 1, 24, 44, 46 ; iv. 32 ; v. 12 ; 1 Thess. v. 12, 13 ;

yet twenty thousand might be members, while half meet one day and half another (or another part of the day).

6. Two congregations distinctly associated for personal worship, under distinct pastors, or having stately (as Ignatius speaketh) two bishops and two altars, are two particular churches, and can no otherwise be one church, than as that may be called one which is a consociation of divers.

Quest. LVI. *Is any form of church government of divine institution.*

Answ. Yea: there are two essentially different policies or forms of church government of Christ's own institution, never to be altered by man. 1. The form of the universal church, as headed by Christ himself; which all christians own as they are christians in their baptism.

2. Particular churches, which are headed by their particular bishops or pastors, and are parts of the universal, as a troop is of an army, or a city of a kingdom.

Here it is of divine institution, 1. That there be holy assemblies for the public worship of God.

2. That these assemblies be societies, constituted of the people with their pastors, who are to them as captains to their troops under the general, or as mayors to cities under the king.¹

3. That these pastors have the power of the keys, or the special guidance and governance (by the word, not by the sword) of their own particular charge, in the matters of faith, worship, and holy living; and that the flocks obey them. And when all this is *jure divino*, why should any say, that no form of government is *jure divino*?

3. Moreover it is of divine appointment, that these churches hold the nearest concord, and help each other as much as they can; whether by synods, or other meet ways of correspondency. And though this be not a distinct government, it is a distinct mode of governing.

Object. But that there be pastors with fixed churches or assemblies is not of the law of nature.

Answ. 1. Hath Christ no law but the law of nature? Wherein then differ the christian religion and the heathenish? 2. Suppose but Christ to be Christ, and man to be what he is, and nature itself will tell us that this is the fittest way for ordering the worship of God. For nature saith, God must be solemnly and ordinarily worshipped, and that qualified persons should be the official guides in the performance, and that people who need such conduct and private oversight besides, should where they live have their own stated overseers.

Object. But particular congregations are not *de primaria intentione divina*: for if the whole world could join together in the public worship of God, no doubt that would be properly a church. But particular congregations are only accidental, in reference to God's intention of having a church, because of the impossibility of all men's joining together for ordinances, &c.

Answ. 1. The question with me is not whether they be of primary intention, but whether stated churches headed with their proper bishops or pastors be not of God's institution in the Scripture?

2. This objection confirmeth it, and not denieth it. For, 1. It confesseth that there is a necessity of

joining for God's worship: 2. And an impossibility that all the world should so join: 3. But if the whole world could so join, it would be properly a church. So that it confesseth that to be a society joined for God's public worship, is to be properly a church. And we confess all this: if all the world could be one family, they might have one master; or one kingdom, they might have one king. But when it is confessed, that, 1. A natural impossibility of a universal assembly necessitateth more particular assemblies; 2. And that Christ hath instituted such actually in his word, what more can a considerate man require?

3. I do not understand this distinction, *de primaria intentione divina*, and accidental, &c. The primary intention is properly of the ultimate end only: and no man thinketh that a law *de mediis*, of the means, is no law, or that God hath made no laws *de mediis*: for Christ as a mediator is a means. But suppose it be limited to the matter of church laws; if this be the meaning of it, that it is not the principal means, but a subordinate means, or that it is not instituted only *propter finem ultimum*, no more than *propter se*, but also in order to a higher thing as its immediate end, we make no question of that. Assemblies are not only that there may be assemblies; but for the worship and offices there performed: and those for man; and all for God. But what of all this? Hath God made no laws for subordinate means? No christian denieth it.

Therefore the learned and judicious disputer of this point declareth himself for what I say, when he saith, I engage not in the controversy, Whether a particular congregation be the first political church or no? it sufficeth for my purpose, that there are other churches besides.—The thing in question is, Whether there be no other church but such particular congregations? Where it seemeth granted that such particular churches are of divine institution; and for other churches I shall say more anon. In the mean time note, that the question is but *de nomine* here, whether the name church be fit for other societies, and not *de re*.²

But lest any should grow to the boldness to deny that Christ hath instituted christian stated societies, consisting of pastors and flocks, associate for personal communion in public worship and holy living; (which is my definition of a particular church, as not so confined to one assembly, but that it may be in divers, and yet not consisting of divers such distinct stated assemblies with their distinct pastors, nor of such as can have no personal communion, but only by delegates;) I prove it thus from the word of God.

(1.) The apostles were commissioned by Christ to deliver his commands to all the churches, and settle them according to his will, John xx. 21; Matt. xxviii. 19, 20, &c.

(2.) These commissioned persons had the promise of an infallible Spirit for the due performance of their work, John xvi. 13—15; xv. 26; xiv. 26; Matt. xxviii. 20.

(3.) These apostles, wherever the success of the gospel prepared them materials, did settle christian stated societies, consisting of pastors or elders with their flocks, associated for personal communion in public worship and holy living. These settled churches they gave orders to for their direction, and preservation, and reformation: these they took the

here I mean not a particular congregation, &c. So he granteth that, 1. The universal church, 2. Particular congregations, are of divine institution; one *ex intentione primaria*, and the other, as he calls it, accidentally, but yet of natural necessity.

¹ Eph. i. 22, 23; v. 25, 26, &c.; iv. 4—6, 16; Heb. x. 25; 1 Cor. xiv. 23; Titus i. 5; 1 Tim. v. 17; 1 Thess. v. 12, 13; 1 Tim. iii. 3—6; 1 Pet. v. 1—3; Acts xx. 28; Phil. i. 1, 2.

² Dr. Stillingfleet's Iren. p. 154. so p. 173. By church

chief care of themselves, and exhorted their elders to fidelity in their work. They gave command that none should forsake such assemblies; and they so fully describe them, as that they cannot easily be misunderstood. All this is proved, Acts xiv. 23; Titus i. 5; Rom. xvi. 1; 1 Cor. xi. 18, 20, 22, 26; xiv. 4, 5, 12, 19, 23, 28, 33, 34; Col. iv. 16; Acts xi. 26; xiii. 1; 1 Cor. xvi. 1, 2; Acts xiv. 27; xv. 3, to omit many more. Here are proofs enow that such particular churches were *de facto* settled by the apostles: Heb. x. 25, "Forsake not the assembling of yourselves together." So James ii. 2, they are called synagogues.

2. It is confessed that there is a natural necessity of such stated churches or assemblies, supposing but the institution of the worship itself which is there performed; and if so, then we may that the law of nature itself doth partly require them.

(1.) It is of the law of nature, that God be publicly worshipped, as most expositors of the fourth commandment do confess.

(2.) It is of the law of nature that the people be taught to know God and their duty, by such as are able and fit to teach them.

(3.) The law of nature requireth, that man being a sociable creature, and conjunction working strongest affections, we should use our sociableness in the greatest matters, and by conjunction help the zeal of our prayers and praises of God.

(4.) God's institution of public preaching, prayer and praise, are scarce denied by any christians.

(5.) None of these can be publicly done but by assembling.

(6.) No assembly can suffice for these without a minister of Christ; because it is only his office to be the ordinary teacher, and to go before the people in prayer and praise, and to administer the Lord's supper, which without a minister may not be celebrated, because Christ's part cannot be otherwise performed, than by some one in his name, and by his warrant to deliver his sealed covenant to the receivers, and to invest them visibly in the benefits of it, and receive them that offer themselves in covenant to him.

(7.) It is also a ministerial duty to instruct the people personally, and to watch over them at other times, Acts xx. 20, 28. And to be examples of the flock, 1 Pet. v. 1—3. To have the rule over the people, and labour among them, and admonish them, 1 Thess. v. 12; Heb. xiii. 7, 17; 1 Tim. v. 17. To exercise holy discipline among them, Titus iii. 10; Matt. xviii. 17, 18; 1 Cor. v. To visit the sick and pray over them, James v. 14. Yea, to take care of the poor. See Dr. Hammond on 1 Cor. xii. 28. And all this cannot possibly be well done by uncertain, transient ministers, but only by a resident, stated pastor, no more than transient strangers can rule all our families, or all the christian kingdoms of the world.

(8.) And as this cannot be done but by stated pastors, so neither on transient persons ordinarily; for who can teach them that are here to-day and gone to-morrow? When the pastor should proceed from day to day in adding one instruction to another, the hearers will be gone, and new ones in their place. And how can vigilancy and discipline be exercised on such transient persons, whose faults and cases will be unknown? Or how can they mutually help each other? And seeing most in the world have fixed habitations, if they have not also fixed church relations, they must leave their habitations and wander, or else have no church communion at all.

(9.) And as this necessity of fixed pastors and flocks is confessed, so that such *de facto* were ordi-

narily settled by the apostles, is before proved, if any Scriptures may pass for proof.

The institution and settlement then of particular worshipping churches is out of doubt. And so that two forms of church government are *jure divino*, the universal church form, and the particular.

4. Besides this, in the apostles' days there were under Christ in the church universal, many general officers that had the care of gathering and overseeing churches up and down, and were fixed by stated relation unto none. Such were the apostles, evangelists, and many of their helpers in their days. And most christian churches think that though the apostolical extraordinary gifts, privileges, and offices cease, yet government being an ordinary part of their work, the same form of government which Christ and the Holy Ghost did settle in the first age, were settled for all following ages, though not with the same extraordinary gifts and adjuncts. Because, 1. We read of the settling of that form, (viz. general officers as ^{Reasons for a larger episcopacy.} well as particular,) but we never read of any abolition, discharge, or cessation of the institution. 2. Because if we affirm a cessation without proof, we seem to accuse God of mutability, as settling one form of government for one age only, and no longer. 3. And we leave room for audacious wits accordingly to question other gospel institutions, as pastors, sacraments, &c. and to say that they were but for one age. 4. It was general officers that Christ promised to be with to the end of the world, Matt. xxviii. 20.

Now either this will hold true or not. If not, then this general ministry is to be numbered with the human additions to be next treated of. If it do, then here is another part of the form of government proved to be of divine institution. I say not, another church, (for I find nothing called a church in the New Testament, but the universal church and the particular,) but another part of the government of both churches, universal and particular; because such general officers are so in the universal, as to have a general oversight of the particular; as an army is headed only by the general himself, and a regiment by the colonel, and a troop by the captain: but the general officers of the army (the lieutenants-general, the majors-general, &c.) are under the lord-general in and over the army, and have a general oversight of the particular bodies (regiments and troops). Now if this be the instituted form of Christ's church government, that he himself rule absolutely as general, and that he hath some general officers under him, (not any one having a charge of the whole, but in the whole unfixedly, or as they voluntarily part their provinces,) and that each particular church have its own proper pastor, (one or more,) then who can say, that no form of church-government is of divine appointment or command?

Object. But the question is only whether any sole form be of God's commanding? And whether another may not have as much said for it as this?

Ans. Either you mean another instead of this, as a competitor, or, another part conjunct with these parts.

1. If the first be your sense, then you have two works to do. 1. To prove that these before mentioned were mutable institutions, or that they were settled but disjunctively with some other, and that the choice was left indifferent to men. 2. To prove the institution of your other form (which you suppose left with this to men's free choice).

But I have already proved, that both the general and particular church form are settled for continuance as unchangeable ordinances of God. I sup-

pose you doubt not of the continuance of Christ's supremacy, and so of the universal form: and if you will prove that church assemblies with their pastors may cease, and some other way supply the room, you must be strange and singular undertakers. The other two parts of the government (by general officers, and by consociation of churches) are more disputed; but it is the circumstances of the last only that is controverted, and not the thing; and for the other I shall now add nothing to what I have said elsewhere.¹

2. But if you only mean that another part of the form may be *jure divino* as well as this, that will but prove still that some form is *jure divino*.

But, 3. If you mean that God having instituted the forms now proved, hath left man at liberty to add more of his own, I shall now come to examine that case also.

Quest. LVII. *Whether any forms of churches, and church government, or any new church officers, may lawfully be invented and made by man?*

Ans. To remove ambiguities, 1. By the word forms may be meant either that relative form of such aggregate bodies which is their essence, and denominateth them essentially; or only some accidental mode which denominateth them but accidentally.

2. By churches is meant either holy societies related by the foundation of a divine institution; or else societies related by accident, or by human contract only.

3. By church government is meant, either that government formally ecclesiastical, which constituteth a church; of Christ's making; or else some government about the matters of the church, which is formally either magistratical or human, (by contract,) &c.

4. So by church officers are meant, either such as are accounted essential to a church in the pure christian sense; or integral at least (as deacons); or else such as are accounted but accidental to it, and essential only to the human form. And so I answer,

1. As there are some things *circa sacra*, or accidents of God's special church worship, which are left to human prudence to determine of, so the same human prudence may determine who shall do them. As, e. g. Who shall repair the buildings of the church; the windows, the bells, the pulpits, the tables, &c.; who shall keep the clock; who shall keep the cups, cloths, and other utensils; who shall be the porter, the keeper of the books, &c.; who shall call the people to church, or ring the bells, or give them notice of church assemblies; who shall make the bread for the sacrament, or provide wine, or bring water for baptism; who shall make the graves, and bury the dead, or attend marriages, or baptizings, &c.; who shall set the tune of the psalm, or use the church music (if there be any); who shall summon any of the people on any just occasion to come to their pastors; or who shall summon the pastors to any synod, or lawful assembly, and give them notice of the time and place; when they are to meet, who shall be called first, and who second; who shall sit highest, and who lowest; who shall take the votes, or moderate or guide the disputations of the assembly; who shall be the scribe, and record what is done; who shall send abroad their agreements, and who shall be the church messenger to carry them. The agents of such circumstantialia may be chosen by the magistrate, or by the churches, or pastors, as is most convenient. Though I doubt not but in the beginning the deacons were mere servants to the pastors, to do

as much of such circumstantial work as they were able; of which serving at tables, and looking to the poor, and carrying bread and wine to the absent, &c. were but parts; and all went under the name of ministering to the pastors or churches. And therefore they seem to be such an accidental office, appointed by the apostles, on such common reasons, as magistrates or churches might have appointed them, if they had not.

2. If one will call all or many of these, church officers, and another will not, it is but a strife about names, which one will use more largely and the other more narrowly or strictly.

3. If magistrates by authority, or the churches by agreement, shall distribute the country for convenience into parishes, (not making all to be church members that dwell in those precincts, but determining that all persons that are fit in those proximities, and they only, shall be members of that particular church,) and then shall denominate the church from this accident of place, it is but what is left to their discretion.

4. And if the said magistrates or churches shall divide a kingdom into provinces, and say, that whereas God commandeth us the use of correspondencies, mutual advice, and synods, for the due help, concord, and communion of churches, and all things must be done in order and to edification; therefore we determine that so many churches shall make up such a synod, and the churches of such a district shall make up another synod, and so shall be specially related to each other for concord as advisers, all this is but the prudent determining of church circumstances or accidents left to man.

5. And if they shall appoint that either a magistrate or one pastor shall be for order's sake the appointer of the times and places of meeting, or the president of the synod, to regulate and order proceedings, and keep peace, as is aforesaid, it is but an accident of the sacred work which man may determine of. Therefore a layman may be such a president or regulator.

6. And if they will call this man by the name of a church governor, who doth but a common part therein, and from thence will call this association or province by the name of a church, which is but a company of churches associated for concord and counsel, the name maketh it not another thing than it is without that name; and the name may be lawful or unlawful as times and probable consequents make it fit or unfit as to use.

7. So much of church matters as is left to the magistrate's government, may be under monarchy, aristocracy, or democracy, and under such subordinate officers as the supreme ruler shall appoint.

8. And if the magistrate will make assemblies or councils of pastors, to be his councils, and require them frequently to meet to advise him in the performance of his own trust and work about religion and the church, he may accordingly distribute them into provinces for that use, or order such circumstances as he please.

9. And if a province of churches be called one church, because it is under one magistrate, or a nation of churches called a national church, because it is under one king, or many kingdoms or an empire called one catholic church, because they are all under one emperor; it must be confessed that this question is but *de nomine*, and not *de re*.

And further, 1. That in sacred things that which is of divine and primary institution is the *fœdus analogatum*, and not that which is but formed by man. 2. That when such an ambiguous word is used without explication or explicating circum-

¹ Disput. of Church Gov. disp. 3.

stances, it is to be taken for the *famosius analogatum*.

3. That in this case the word church or church form is certainly ambiguous and not univocal. 4. That a national, imperial, or provincial church as headed by a king, emperor, magistrate, or any head of man's appointment, is another thing from a church of Christ's institution; and is but an accident or adjunct of it: and the head of the human form, if called the head of the church of Christ, is but an accidental head, and not constitutive. And if Christ's churches be denominated from such a head, they are denominated but from an accident, as a man may be denominated clothed or unclothed, clothed gorgeously or sordidly, a neighbour to this man or that, &c. It is no formal denomination of a church in the first acception, as it signifieth the *famosius analogatum*: though otherwise many kind of societies may be called *ecclesias* or *cœtus*: but divines should not love confusion.

10. It seemeth to me that the first distribution of churches in the Roman empire, into patriarchal, primates, metropolitans, provincial, diocesan, were only the determination of such adjuncts or extrinsic things, partly by the emperors, and partly by the church's consent upon the emperor's permission; and so that these new church governments were partly magistratical, or by power derived from the emperors, and partly mere agreements or contracts by degrees degenerating into governments; and so the new forms and names are all but accidental, of adjuncts of the true christian churches. And though I cannot prove it unlawful to make such adjunctive or extrinsic constitutions, forms, and names, considering the matter simply itself, yet by accident these accidents have proved such to the true churches, as the accident of sickness is to the body, and have been the causes of the divisions, wars, rebellions, ruins, and confusions of the christian world. 1. As they have served the covetousness and ambition of carnal men. 2. And have enabled them to oppress simplicity and sincerity. 3. And because princes have not exercised their own power themselves, nor committed it to lay officers, but to churchmen. 4. Whereby the extrinsic government hath so degenerated, and obscured the intrinsic, and been confounded with it, that both going under the equivocal name of ecclesiastical government, few churches have had the happiness to see them practically distinct.^m Nay, few divines do clearly in their controversy distinguish them. (Though Marsilius Patavinus and some few more have formerly given them very fair light, yet hath it been but slenderly improved.)

11. There seemeth to me no readier and directer way, to reduce the churches to holy concord, and true reformation, than for the princes and magistrates who are the extrinsic rulers, to re-assume their own, and to distinguish openly and practically between the properly priestly or pastoral intrinsic office, and their extrinsic part, and to strip the pastors of all that is not intrinsically their own (it being enough for them, and things so heterogeneous not well consisting in one person): and then when the people know what is claimed as from the magistrate only, it will take off most of their scruples as to submission and consent.

12. No mortal man may abrogate or take down the pastoral office, and the intrinsic, real power thereof, and the church form which is constituted thereby; seeing God hath instituted them for perpetuity on earth.

13. But whether one church shall have one pastor or many is not at all of the form of a particular

^m Which tempteth the Erastians to deny and pull down both together, because they find one in the pastor's hands

church; but it is of the integrity or gradual perfection of such churches as need many, to have many, and to others not so: not that it is left merely to the will of man, but it is to be varied as natural necessity and cause requireth.

14. The nature of the intrinsic office or power (anon to be described) is most necessary to be understood as distinct from the power of magistrates, by them that would truly understand this. The number of governors in a civil state make that which is called a variety of forms of commonwealths, monarchy, aristocracy, or democracy: because commanding power is the thing which is there most notably exercised, and primarily magnified. And a wiser and better man, yea, a thousand, must stand by as subjects, for want of authority or true power; which can be but in one supreme, either natural or political person; because it cannot consist in the exercise with self-contradiction. If one be for war, and another for peace, &c. there is no rule. Therefore the many must be one collective or political person, and must consent or go by the major vote, or they cannot govern. But that which is called government in priests or ministers, is of another nature; it is but a secondary subservient branch of their office: the first parts are teaching and guiding the people, as their priests, to God in public worship: and they govern them by teaching, and in order to further teaching and worshipping God; and that not by might, but by reason and love. Of which more anon. Therefore if a sacred congregation be taught and conducted in public worship, and so governed as conduceth hereto, whether by one, two, or many, it no more altereth the form of the church, than it doth the form of a school, when a small one hath one school-master, and a great one four: or of an hospital, when a small one hath one physician, and a great one many; seeing that teaching in the one, and healing in the other, is the main denominating work, to which government is but subservient in the most notable acts of it.

15. No mortal man may take on him to make another church, or another office for the church, as a divine thing, on the same grounds, and of the same nature pretendedly as Christ hath made those already made. The case of adding new church officers or forms of churches, is the same with that of making new worship ordinances for God, and accordingly to be determined (which I have largely opened in its place). Accidents may be added. Substantials of like pretended nature may not be added; because it is a usurping of Christ's power, without derivation by any proved commission; and an accusing of him, as having done his own work imperfectly.

16. Indeed no man can here make a new church officer of this intrinsic sort, without making him new work, which is to make new doctrine, or new worship (which are forbidden): for to do God's work already made belongs to the office already instituted. If every king will make his own officers, or authorize the greater to make the less, none must presume to make Christ officers and churches without his commission.

17. No man must make any office, church, or ordinance, which is corruptive or destructive, or contrary or injurious to the offices, churches, and ordinances which Christ himself hath made. This Bellarmine confesseth, and therefore I suppose protestants will not deny it. Those human officers which usurp the work of Christ's own officers, and take it out of their hands, do malignantly fight against Christ's institutions: and while they pretend which belongeth to the magistrate, and we do not teach them to untwist and separate them.

that it is but preserving and not corrupting or opposing additions which they make, and yet with these words in their mouths, do either give Christ's officers' work to others, or hinder and oppress his officers themselves, and by their new church forms undermine or openly destroy the old, by this expression of their enmity they confute themselves.

18. This hath been the unhappy case of the Roman frame of church innovations, as you may observe in the particulars of its degeneracy.

(1.) Councils were called general or œcumenical in respect to one empire only; and they thence grew to extend the name to the whole world; when they may as well say, that Constantine, Martian, &c. were emperors of the whole world, seeing by their authority they were called.

(2.) These councils at first were the emperor's councils called to direct him what to settle in church orders by his own power; but they were turned to claim an imposing authority of their own to command the churches as by commission from God.

(3.) These councils at first were only for counsel, or for agreement by way of contract or mutual consent to the particular bishops; but they degenerated into a form of government, and claimed a ruling and commanding power.

(4.) The patriarchs, primates and metropolitans, at first claimed but a power about circumstantialia extrinsecal to the pastoral office, such as is the timing and placing of councils, the sitting above others, &c. And the exercise of some part of the magistrate's power committed to them, that is, the deposing of other bishops or pastors from their station of such liberty and countenance as the magistrate may grant or deny as there is cause. But in time they degenerated to claim the spiritual power of the keys, over the other bishops, in point of ordination, excommunication, absolution.

(5.) These patriarchs, primates, and metropolitans, at first claimed their extrinsic power but from man, that is, either the consent and agreement of the churches, or the grant of the emperors: but in time they grew to claim it as of divine or apostolical appointment, and as unalterable.

(6.) At first they were taken only for adjuncts, ornaments, supports, or conveniences to the churches: but afterwards they pretended to be integral parts of the church universal, and at last the pope would needs be an essential part; and his cardinals must claim the power of the church universal in being the choosers of a universal head, or a king priest and teacher for all the christians of the world.

(7.) At first laymen (now called chancellors, &c.) were only the bishops' counsellors, or officers to the magistrate or them, in performing the extrinsecal work about church adjuncts, which a layman might do: but at last they came to exercise the intrinsic power of the keys in excommunications and absolutions, &c.

(8.) At first a number of particular churches consociated with their several bishops, were taken to be a community or company of true churches prudentially canonized or distributed and consociated for concord; but after they grew to be esteemed proper political societies, or churches of divine appointment, if not the *ecclesia minima*, having turned the particular churches into oratories or chapels, destroying Ignatius's character of one church, To every church there is one altar, and one bishop with his presbyters and deacons. Abundance more such instances may be given.

Object. Wherever we find the notion of a church particular, there must be government in that church; and why a national society incorporated into one

civil government, joining into the profession of christianity, and having a right thereby to participate of gospel ordinances, in the convenient distributions of them in the particular congregations, should not be called a church, I confess I can see no reason.

Answer. 1. Here observe, that the question is only of the name, (whether it may be called a church,) and not of the thing (whether all the churches in a kingdom may be under one king, which no sober man denieth).

2. Names are at men's disposal much; but I confess I had rather the name had been used no otherwise, or for no other societies, than Scripture useth it. My reasons are, (1.) Because when Christ hath appropriated or specially applied one name to the sacred societies of his institution, it seemeth somewhat bold to make that name common to other societies. (2.) Because it tendeth to confusion, misunderstanding, and to cherish errors and controversies in the churches, when all names shall be made common or ambiguous, and holy things shall not be allowed any name proper to themselves, nor any thing can be known by a bare name without a description. If the name of Christ himself should be used of every anointed king, it would seem not a little thus injurious to him. If the name, Bible, Scripture, preachers, &c. be made common to all that the notation of the names may extend to, it will introduce the aforesaid inconveniences; so how shall we in common talk distinguish between sacred societies of divine institution and of human if you will allow us no peculiar name, but make that common which Christ hath chosen?

3. And that the name is here used equivocally is manifest. For the body political is informed and denominated from the *pars imperans*, the governing part or head: therefore as a head of divine institution, authorized for the spiritual or pastoral work, denominateth the society accordingly; so a civil head can make but a civil society, and a head of man's making, but a human society. It is certain that Christ hath appointed the episcopal or pastoral office, and their work, and consequently episcopal or pastoral churches; and it is certain that a king is no constitutive part of one of these churches, but accidental; and therefore that he is an accidental head to a pastoral church as such, to which the pastor is essential.

Therefore if you will needs call both these societies churches, you must distinguish them into pastoral churches, and regal churches, or magistratual churches; for the word national, notifieth not the government which is the constitutive part; and may be used of consociated churches, though under many civil governors (as in the Saxon Heptarchy).

So that our question is much like this, Whether all the grammar schools in England as under one king may be called one national school? *Answer.* Not without unfitness, and inconveniences; but rather than breed any quarrel, they may call them so that please: but, 1. They must confess that a particular school is the *famosius significatum*. 2. That the king is king of schools, but not a schoolmaster, nor a constitutive part of a school. 3. That if you will needs denominate them from the regent part, as one, you must call them all one royal school, if you will leave the well-known sense of words for such uncouth phrases. But give us leave to call the body which is essentiated by a king, by the name of a kingdom only, though it have in it many schools, academies, colleges, cities, churches, which they that please may call all one royal school, academy, college, city, and church, if they love confusion.

4. Christianity giveth men right to communion in particular churches, when they also make known

their christianity to the bishops of those churches, and are received (as stated or transient) members by mutual consent; but not otherwise; nor doth mere regal government give any subject right to church communion, except by a church you mean a kingdom.

Object. A particular church then I would describe thus, It is a society of men joined together in the visible profession of the true faith, having a right to, and enjoying among them, the ordinances of the gospel.

Ans. 1. When you tell us by your description what you will mean by a particular church, we may understand your denomination; but yet while it is unusual, you must not expect that other men so use the word. Had you called your description a definition, I would have asked you, 1. Whether by a society, you mean not strictly a political society constituted by a *pars gubernans, et gubernata*? If not, it is no church save equivocally. If so, should not the *pars regens* which is constitutive have been put in? If private men join together, &c. it makes but a community. 2. A right to gospel ordinances is supposed; but need not be in the definition. 3. The enjoying of them, is not essential to a church. The relation may continue, when the enjoyment is a long time hindered. 4. Among them is a very ambiguous word; is it among them in the same place; or in the same country or kingdom; or in the same world? If you difference and define them not, by relation to the same bishops or pastors, and by intended personal holy communion, your description confoundeth the universal church, as well as the national, with a particular church; for the whole christian world, is a society of men joining together in the visible profession of the true faith, having a right to, and enjoying among them, the ordinances of the gospel.

Object. A nation joining in the profession of christianity is a true church of God; whence it evidently followeth, that there must be a form of ecclesiastical government over a nation as a church, as well as of civil government over it, as a society governed by the same laws.—For every society must have its government belonging to it as such a society; and the same reason that makes government necessary in any particular congregation, will make it necessary for all the particular congregations, joining together in one visible society, as a particular national church, for the unity and peace of that church ought much more to be looked after than any one particular congregation, &c.

Ans. 1. From one absurdity many follow: our controversy before was but of the name: if an accidental royal or civil head may equivocally denominate an ecclesiastical society, and we grant you the use of an equivocal name, (or rather the abuse,) you will grow too hard upon us, if thence you will gather a necessity of a real ecclesiastical policy, besides the civil. Names abused infer not the things signified by an univocal term.

2. You must first prove the form of government, and thence infer the denomination, and not, contrarily, first beg the name, and then infer the government.

3. If yet by a form of ecclesiastical government, you meant nothing but the king's extrinsic government, which you may as well call also a form of school government, of college government, &c. we would grant you all. But if I can understand you, you now speak of ecclesiastical government as distinct from that. And then,

4. You are now grown up from a may be, to a must be, and necessity; and a greater necessity of one national ecclesiastical government, than of a particular church government; which being undeniably of Christ's institution, (by the Holy Ghost in

the apostles,) you do not make all forms to be indifferent, or deny this to be *jure divino*. What! necessary and more necessary than that which is *jure divino*, and yet indifferent and not *jure divino*? If you say, It is necessary only on supposition that there be a national church: I answer, But your reasons evidently infer that it is also necessary that there be such a national church where it may be had; though you deny the necessity of monarchical government by one high priest in it. But I know you call not this a form of government, unless as determinately managed by one, many or most. But why a national spiritual policy as distinct from congregational, may not be called a form of government, as well as one man is distinct from two, over the same people, I see not: but this is at your liberty. But your necessity of such a national regimen is a matter of greater moment.

In these three senses I confess a national church. 1. As all the christians in a nation are under one civil church governor. 2. As they are consociated for concord, and meet in synods or hold correspondences. 3. As they are all a part of the universal church, cohabiting in one nation. But all these are equivocal uses of the word church; the denomination being taken in the first from an accident; in the second the name of a policy being given to a community agreeing for concord; in the third the name of the whole is given to a small integral part.

But the necessity of any other church, headed by your ecclesiastical, national governor, personal or collective, monarchical, aristocratical, or democratical, I utterly deny, and find not a word of proof which I think I have any need to furnish the reader with an answer to.

5. And your judgment in this is downright against the constitution, canons, and judgment of the national church of England; for that they use the word in the senses allowed by me, and not in yours, is proved, (1.) From the visible constitution, in which there is (besides the king) no distinct ecclesiastical head. For the archbishop of Canterbury is not the proper governor of the archbishop of York and his province.

(2.) From the canons. Can. cxxxix. "A national synod is the church representative; whosoever shall affirm that the sacred synod of this nation, in the name of Christ and by the king's authority assembled, is not the true church of England by representation, let him be excommunicated," &c. So that the synod is but the representative church; and therefore not the political head of the church: whether it be the laity, or the whole clergy, or both, which they represent, representation of those that are no national head, maketh them not a national head.

(3.) From the ordinary judgment of episcopal divines, (maintained by Bishop Bilson and many others at large, against the papists,) that all bishops *jure divino* are equal and independent, further than human laws, or agreements, or difference of gifts may difference them, or as they are bound to consociation for concord.

6. How shall I deny not only the lawfulness, but the necessity of such a papacy as really was in the Roman empire, on your grounds? I have proved against W. Johnson that the pope was then actually but the head of the imperial churches, and not of all the world. And if there must be one national ecclesiastical head under one king, why not one also in one empire? Or whether it be one monarch, or a collective person, it is still one political person which is now in question. (Either a ruling pope, or a ruling aristocracy or democracy, which is not the great matter in controversy.)

7. And why will not the same argument carry it also, for one universal visible head of all the churches in the world? at least as lawful? at least as far as human capacity and converse will allow? And who shall choose this universal head? And who can lay so fair a claim to it as the pope? And if the form be indifferent, why may not the churches, by consent at least, set up one man as well as many? Whether you carry it to an imperial church, or a papal, to a patriarchal, or provincial, or national, till you have proved it to be of divine institution, (and particular churches to be unnecessary, alterable, and of human institution,) I shall never grant you that it is to be preferred before that which is unquestionably of God. For though I easily grant that all the churches of a nation, empire, or the world, are to be more esteemed and carefully preserved, than one bishop's or pastor's particular church; yet I will not grant you that your human policy is more necessary to the safety of all these churches than the divine. For the safety of these churches may be better preserved by God's three great means, (1. The polity of particular churches with the conduct of their present faithful bishops or pastors. 2. The loving consociation of neighbour churches for concord. 3. The protection and countenance of magistrates,) without any new church form, (or national, or imperial, or universal pastor,) than with it.

Nay, when that sort of usurpation hath been the very engine of dividing, corrupting, and undoing the christian churches above a thousand years, we are not easily persuaded now, that it is yet either necessary or desirable.

8. But the best and easiest way to discern how far the making new churches or church offices is lawful or unlawful, is by trying it by the quality of their office work. For it is the work which giveth us the description of the office; and the office of the ruling part, which giveth us the definition of the church, which that office constituteth.

The work which the new human officer is to do, is either, 1. The same which God hath already appointed bishops or pastors to do, or at least the un-fixed ministers in the universal church. 2. Or it is such as he hath appointed magistrates to do. 3. Or it is such as belongeth to private and laymen. 4. Or it is somewhat different from all these.

1. If it be of the first sort, it is a contradiction. For men that are by office appointed, to do the same work which ministers are already appointed to do, are not a new office, but ministers indeed, such as Christ hath instituted: for the office is nothing but an obligation and authority to do the work.

2. If it be the same work which belongeth to the magistrate, then it is no new office, for they are magistrates.

3. If it be that which belongeth to private men, by God's appointment, they cannot disoblige themselves by transferring it to a new officer.

4. If it be none of all these, what is it? I doubt it may prove some needless or rather sinful work, which God committed to none of these three sorts, and therefore unfit to make a church office of. Unless it be such as I before described and granted. (1.) I confess that the magistrate may make new inferior officers, to do his own part (as church justices, churchwardens, &c.) (2.) I grant that the people may make an office for the better doing of some parts of their own work: they may make collectors, door-keepers, artists by office, to keep the clock, and bells, and church buildings, &c. if the magistrates leave it to them.

(3.) I grant that the bishops or pastors may do some circumstances of their work by human officers;

as to facilitate their concord in synods, by choosing one to preside, to choose time and place, to send messengers to take votes, to moderate disputes, to record agreements, &c. as aforesaid; and these circumstantialia are the things that officers may be made for.

But the very modes and circumstances which are part of the work to which every bishop or pastor is obliged, he cannot commit to another; as to choose his text, subject, method, words, &c. These are parts of his own work; though concord in these is the work of many.

Now what is the work besides all these that we must have new churches and offices made for? Is it to govern all these bishops and churches? How? By the word or by the sword? If by the sword, the magistrate is to do it; if by the word, (or spiritual authority,) either God hath made such an office as archbishops or general bishops over many, or he hath not: if he have, we need no new human office for it, God having provided for it already; if not, but God hath left all bishops independent, and to learn of one another, as equal in office, and unequal only in gifts, then either such an office is fit and necessary, or not. If it be, you accuse God of omission in not appointing a bishop over bishops as well as a bishop of the lowest order. If not, then by what reason or power will you make new needless officers in the church? when Cyprian and his Carthage council so vehemently disclaimed being *Episcopi Episcoporum*?

19. I would fain know whether those new-made churches of human and not of divine fabrication, (whether universal, (or papal,) patriarchal, provincial, &c.) were made by former churches, or by no churches. If by no churches, then either by other societies or by single persons: if by other societies, by what power do they make new churches to Christ, who are themselves no churches? If by single persons, either they are before church members, or not; if not, how can those make new churches that be not so much as members of churches, without a commission from Christ? But if either former churches or their members made these new churches, then, (1.) It followeth that there were another sort of churches before these new or human churches. And if so, either those other that made these were themselves made of God or not. And so the question will run up till you bring it either to some church of God's making which made these other, or some person commissioned to do it. If you say the first, then he that will confess that there is a species of churches of Christ's institution, and a species not of his institution, must prefer the former, and must well prove the power of making the latter. And so they must do, if they say that it was done by particular persons that were no particular church members. For if Christ commissioned them to settle any one species of churches, those are to be esteemed settled by Christ. (2.) But if you say that Christ left them to vary the species of churches as they saw cause, and so on to the end of the world, 1. You must well prove it. 2. It is before disproved (unless you take the word church equivocally).

20. Lastly, all christians are satisfied of Christ's authority; and therefore in that they can agree: but so they are not of any human church maker's authority; and therefore in that there will never be an agreement: therefore such new churches, and ecclesiastical governments, will be but (as they ever have been) the engines of division and ruin in the churches; and the species of God's making, with the mutability of mutable adjuncts and circumstances, will best preserve the church's peace.

men, their actions are unlawful. If ministers, they are commissioned officers of Christ themselves, and it is the work of their own office which they do, and it is they that shall have the reward or punishment. But if preaching to all these churches, or giving to all these persons in a thousand parishes the sacraments, &c. were the bishops' or archbishops' work, that is, which they are obliged to do, then they would sin in not doing it. But if they are the governors only of those that are obliged to do it, and are not obliged to do it themselves, then governing the doers of it is only their work; and therefore it is but equivocally said that the work is theirs, which others and not they are obliged to do; and that they do their work *per alios*, when they do but govern those others in doing their own work.

Of this read the Lord Bacon's "Considerations," and Grotius "de Imper. summ. Potest. circa Sacra," who soundly resolve the case, against doing the pastoral work *per alium*.

Quest. LIX. *May a layman preach or expound the Scriptures? Or what of this is proper to the pastor's office?*

Ans. 1. No doubt but there is some preaching or teaching and expounding which a layman may use. So did Origen; so did Constantine; so may a king, or judge on the bench; so may a parent to his children, and a master to his family, and a school-master or tutor to his scholars.

2. It is not any one method or sermon fashion which is proper to a minister and forbidden to a layman; that method which is most meet to the matter and hearers, may be used by one as well as by the other.

3. It is not the mere publicness of the teaching, which must tell us what is unlawful for a layman. For writing and printing are the most public ways of teaching; and these no man taketh to be forbidden the laity. Scaliger, Casaubon, Grotius, Erasmus, Constantine, King James, the Lord Bacon, and abundance more laymen, have done the church great service by their writings. And judges on the bench speak oft theologically to many.

But that which is proper to the ministers or pastors of the church is, 1. To make a stated office of it, and to be separated, set apart, devoted, or consecrated and appropriated to this sacred work; and not to do it occasionally only, or sometimes, or on the by; but as their calling and the employment of their lives.

2. To do it as called and commissioned ministers of Christ, who have a special nunciative and teaching authority committed to them; and therefore are in a special manner to be heard, according to their special authority.

3. To be the stated teachers of particular churches, as their pastors and guides (though they may sometimes permit a layman when there is cause to teach them *pro tempore*). These three are proper to the ministerial and pastoral office.

But for the regulating of laymen's teaching, 1. They must stably keep in their families, or within their proper bounds.

2. They must not presume to go beyond their abilities, especially in matters dark and difficult.

3. They must not thrust themselves without a just call and need into public or numerous meetings as teachers, nor do that which savoureth of pride or ostentation, or which tendeth to cherish those vices in others.

4. They must not live or preach, as from under the government of the church pastors; but being

members of their flocks, must do all as under their lawful oversight and guidance: much less must they proudly and schismatically set up themselves against their lawful pastors, and bring them into contempt to get themselves reputation, and to draw away disciples after them.*

5. Times and places must be greatly distinguished. In infidel or grossly ignorant countries, where through the want of preachers there is a true necessity, men may go much further than in countries where teachers and knowledge do abound.

Quest. LX. *What is the true sense of the distinction of pastoral power, in foro interiore et exteriore, rightly used?*

Ans. 1. Not as if the pastors had any power of the sword or outward force, or of men's bodies or estates immediately: for all the pastoral power is immediately on the soul, and but secondarily on the body, so far as the persuaded soul will move it. Reason and love, and the authority of a messenger of Christ, are all the power by which bishops or pastors as such can work, in *foro interiore vel exteriore*: they rule the body but by ruling the soul.

2. But the true use of the distinction is only to serve instead of the usual distinction of public and personal obligation. It is one thing to satisfy a man's private conscience about his own personal case or matters; and another thing to oblige the whole church, or a particular person, of his duty as a member of the society to the rest. When the pastor absolveth a penitent person, in *foro interiore*, that is, in his own conscience, he delivereth him a discharge in the name of Christ on condition he be truly penitent; else not. But in *foro exteriore* he actually and absolutely restoreth him to his visible state of church communion. The rest of the members perhaps may justly think this man unlike to prove a true penitent; and then in *foro interiore* they are not bound to believe him certainly penitent or pardoned by God; but in *foro exteriore* that he is restored to church communion, and that for order's sake they are bound to hold communion with him, they are bound (internally) to believe. So that it comes near the sense of the distinction of the secret judgment (of God and conscience) and church judgment.

Quest. LXI. *In what sense is it true that some say, that the magistrate only hath the external government of the church, and the pastors the internal?*

Ans. 1. Not as external and internal are opposed in the nature of the action. For the voice of the pastor in preaching is external, as well as the king's.

2. Not as they are opposed in the manner of reception. For the ears of the auditors are external recipients from the preacher as well as from the king.

3. Not as distinguishing the parts that are to obey, the duties commanded, and the sins forbidden, as if the king ruled the body only and the pastor the soul. For the soul is bound to obey the king, or else the body could not be bound to obey him; unless by cords. And the body must obey the preacher as well as the soul. Murder, drunkenness, swearing, lying, and such other external vices, are under the pastor's power to forbid in Christ's name, as well as the king's.

4. Not as if all the external parts or actions of religion were exempted from the pastor's power. For preaching, praying, reading, sacraments, church

* Acts xx. 30; Heb. xiii. 7, 17, 24; 1 Thess. v. 12, 13; 1 Tim. v. 17.

assemblies, are external parts of religion, and under the pastor's care.

But in two respects the external power is only the king's or civil magistrate's. 1. As it is denominated from the sword, or mulcts, or corporal penalties, which is the external means of execution; though in this respect the distinction were far more intelligibly expressed by, The government by the sword, and by the sacred word.*

2. But the principal sense of their distinction is the same with Constantine's, who distinguished of a bishop without and within; or of our common distinction of intrinsic and extrinsic government. And though internal and external have the same signification, use maketh intrinsic and extrinsic more intelligible. And by internal is meant that power which intrinsically belongeth to the pastor's office as instituted by Christ; and so is intrinsic to the pastorship and the church (as preaching, praying, sacraments, the keys of admission and exclusion, ordination, &c.). And by external is meant, that which is extrinsic to the pastorship and the church; which princes have sometimes granted them, but Christ hath made no part of their office. In this sense the assertion is good, and clear, and necessary; that the disposal of all things *circa sacra*, all accidents and circumstances whatsoever, which by Christ's institution are not intrinsic to the pastorship and church, but extrinsic, do belong to the power of kings and magistrates.

Quest. LXII. *Is the trial, judgment, or consent of the laity necessary to the admittance of a member into the universal or particular church?*

Ans. 1. It is the pastor's office to bear and exercise the keys of Christ's church; therefore by office he is to receive those that come in; and consequently to be the trier and judge of their fitness.

2. It belongeth to the same office which is to baptize, to judge who is to be baptized; otherwise ministers should not be rational judges of their own actions, but the executioners of other men's judgment. It is more the judging who is to be baptized, which the minister's office consisteth in, than in the bare doing of the outward act of baptizing.

3. He that must be the ordinary judge in church admissions, is supposed to have both ability and leisure to make him fit; and authority and obligation to do the work.

4. The ordinary body of the laity have none of all these four qualifications, much less all. 1. They are not ordinarily able, so to examine a man's faith and resolution with judgment and skill, as may neither tend to the wrong of himself nor of the church; for it is great skill that is required thereunto. 2. They have not ordinarily leisure from their proper callings and labours, to wait on such a work as it must be waited on, especially in populous places. 3. They are not therefore obliged to do that which they cannot be supposed to have ability or leisure for. 4. And where they have not the other three, they can have no authority to do it.

5. It is therefore as great a crime for the laity to usurp the pastor's office in this matter, as in preaching, baptizing, or other parts of it.

6. And though pride often blind men (both people and pastors) so as to make them overlook the burden and look only at the authority and honour; yet is it

indeed an intolerable injury to the laity, if any would lay such a burden on them which they cannot bear, and consequently, would make them responsible for the omissions or misdoing of it, to Christ their Judge.

7. There is not so much as any fair pretence for the laity having power to judge who shall be received into the universal church; for who of the laity should have this power? Not all, nor the major vote of the church; for who ever sought the votes of all the christians in the world, before he baptized a man? Not any one particular church or persons above the rest; for they have no right to show for it, more than the rest.

8. It is not in the power of the laity to keep a man out of their own particular church communion, whom the pastor receiveth; because, as is said, it is his office to judge and bear the keys.

9. Therefore, if it be ill done, and an unworthy person be admitted, the consciences of the people need not accuse themselves of it, or be disturbed, because it is none of their employment.

10. Yet the liberty of the church or people, must be distinguished from their governing power, and their executing duty, from the power of judging. And so, 1. The people are to be guided by the pastors as volunteers, and not by violence: and therefore it is the pastor's duty, in all doubtful cases, to give the people all necessary satisfaction, by giving them the reasons of his doings, that they may understandingly and quietly obey and submit. 2. And in case the people discern any notable appearance of danger, by introducing heretics and grossly impious men to corrupt the church, and by subverting the order of Christ, they may go to their pastors to desire satisfaction in the case. 3. And if by open proof or notoriety it be certain, that by ignorance, fraud, or negligence, the pastors thus corrupt the church, the people may seek their due remedy from other pastors and magistrates. 4. And they may protest their own dissent from such proceedings. 5. And in case of extremity, may cast off heretical, and impious, and intolerable pastors, and commit their souls to the conduct of fitter men; as the churches did against the Arian bishops, and as Cyprian declareth it his people's duty to do; as is aforesaid.¹

Quest. LXIII. *What power have the people in church censures and excommunication?*

Ans. This is here adjoined, because it requireth but little more than the foregoing answer. 1. As it is the pastor's office to judge who is to be received, so also to judge who is to be excluded.

2. But the execution of his sentence belongeth to the people as well as to himself. It is they that either hold communion with the person, or avoid him.^a

3. Therefore though ordinarily they must acquiesce in the pastor's judgment, yet if he grossly offend against the law of God, and would bring them, e. g. to communion with heretics and openly impious, and excommunicate the orthodox and godly, they may seek their remedy as before.

Quest. LXIV. *What is the people's remedy in case of the pastor's mal-administration?*

Ans. This also is here annexed for despatch, as being almost sufficiently answered already.

* As Bishop Bilson of Obed. useth still to distinguish them; with many others. See B. Carlton of Jurisdiction.

^a John xx. 21—23; xxi. 15—17; Matt. xxviii. 19, 20; 1 Cor. iv. 1, 21; Tim. v. 17; Heb. xiii. 7, 17; 1 Cor. v. 3—6, 11; 2 Thess. iii. 6, 10, 14; Tit. iii. 10; 2 John;

Mark xiii. 9, 23, 33; Mark iv. 24; Matt. vii. 15, 16; xvi. 6, 11, 12; Mark xii. 36; viii. 15; Phil. ii. 2, 3; Col. ii. 8; 1 Pet. iii. 17; Matt. xxiv. 4.

^a 1 Cor. v. 3, 6, 11; 2 John; Tit. iii. 10.

It must be supposed that all church disorders and mal-administrations cannot be expected to be remedied; but many while we are sinners and imperfect must be borne.

1. The first remedy is to speak submissively to the pastor of his faults, and to say to Archippus, "Take heed to the ministry which thou hast received." And if he hear not more privately, for the people more openly to warn and entreat him; not as his governors, but as christians that have reason to regard Christ's interest and their own, and have charity to desire his reformation.

2. The next remedy is, to consult with the neighbour pastors of other churches, that they may admonish him; not as his governors, but as neighbour pastors.

3. The next remedy is to seek redress from those governors that have the power to correct or cast out the intolerable.

4. The last remedy is that of Cyprian, to desert such intolerable pastors.

But in all this, the people must be sure that they proceed not proudly, ignorantly, erroneously, passionately, factiously, disorderly, or rashly.

Quest. LXV. May one be a pastor or a member of a particular church, who liveth so far from it, as to be incapable of personal communion with them?

Ans. The name is taken from the relation; and the relation is founded in capacity, right, and obligation to actual communion, duties, and privileges: 1. He that is so stately distant is incapable stately of communion, and therefore incapable of the relation and name.

2. He that is but for a time accidentally so distant, is but for that time incapable of communion with them; and therefore retaineth capacity, right, and obligation stately for the future, but not for the present exercise. Therefore he retaineth the relation and name, in respect to his future intended exercise; but not in so plenary a sense, as he that is capable of present communion.

3. It is not the length or shortness of the time of absence that wholly cutteth off or continueth the relation and name, but the probability or improbability of a seasonable accession. For if a man be removed but a day, with a purpose to return no more, his relation ceaseth. And if a man be long purposing and probably like to return, and by sickness or otherwise be hindered, it doth not wholly end his relation.

4. If the delay be so long as either maketh the return improbable, or as necessitateth the church to have another stately in the pastor's place, where they can have but one, and so the people by taking another, consent (though with grief) to quit their relation and title to the former, there the relation is at an end.

5. It is a delusory formality of some, that call themselves members of a separated (or other) church, from which they most ordinarily and stately live at an utter distance, and yet take themselves to be no members of the church where they live, and usually join with: and all because they covenanted with one and not with the other.

Quest. LXVI. If a man be injuriously suspended or excommunicated by the pastor or people, which way shall he have remedy?

Ans. As is aforesaid in case of mal-administration;

▪ Col. iv. 17.

▪ Acts xv.

1. By admonishing the pastor or those that wrong him. 2. By consulting neighbour pastors, that they may admonish him. 3. By the help of rulers, where such are, and the church's good forbids it not. 4. In case of extremity, by removing to a church that will not so injure you. And what needs there any more, save patience?

Quest. LXVII. Doth presence always make us guilty of the errors or faults of the pastor in God's worship, or of the church? Or in what cases are we guilty?

Ans. 1. If it always made us guilty, no man could join with any pastor or church in the world, without being a wilful sinner. Because no man worshippeth God without sin, in matter or manner, omission or commission.

2. If it never made us guilty, it would be lawful to join with Mahometans and bread-worshippers, &c.

3. Therefore the following decision of the question, In what cases it is a duty or a sin to separate, doth decide this case also. For when separation is no duty, but a sin, there our presence in the worship is no sin; but when separation is a duty, there our presence is a sin.

4. Especially in these two cases our presence is a sin: 1. When the very assembly and worship is so bad as God will not accept, but judgeth the substance of it for a sin. 2. In case we ourselves be put upon any sin in communion, or as a previous condition of our communion (as to make some false profession, or to declare our consent to other men's sin, or to commit corporal, visible, reputative idolatry, or the like). But the pastor and church shall answer for their own faults, and not we, when we have cause to be present, and make them not ours by any sinful action of our own.

Quest. LXVIII. Is it lawful to communicate in the sacrament with wicked men?

Ans. The answer may be gathered from what is said before.

1. If they be so wicked for number, and flagitiousness, and notoriety, as that it is our duty to forsake the church, then to communicate with them is a sin. Therefore the after-resolution of the just causes of separation must be perused. As if a church were so far defiled with heresy, or open impiety, that it were justified by the major vote, and bore down faith and godliness, and the society were become incapable of the ends of church association and communion: in this and other cases it must be deserted.

2. If we do not perform our own duty to remove unlawful communions, (whether it be by admonition of the offender or pastor, or whatever is proved really our duty,) the omission of that duty is our sin.

3. But if we sin not by omitting our own duty, it will be no sin of ours to communicate with the church, where scandalous sinners or heretics are permitted. The pastor's and delinquent's sins are not ours.

4. Yea, if we do not omit our own duty in order to the remedy, that will justify us in denying communion with the church while wicked men are there. But it will rather aggravate our sin, to omit one duty first, and thence fetch occasion to omit another.

Quest. LXIX. Have all the members of the church right to the Lord's table? And is suspension lawful?

Of this see the defence of the synod's propositions in New England. I answer,

1. You must distinguish between a fundamental

right of state, and an immediate right of present possession; or if you will, between a right duly to receive the sacrament, and a right to immediate reception simply considered.

2. You must distinguish between a questioned, controverted right, and an unquestioned right; and so you must conclude as followeth.

(1.) Every church member (at least adult) as such, hath the fundamental right of stated relation, or a right duly to receive the sacrament; that is, to receive it understandingly and seriously at those seasons when by the pastors it is administered.

(2.) But if upon faults or accusations, this right be duly questioned in the church, it is become a controverted right; and the possession or admission may, by the bishops or pastors of the church, be suspended, if they see cause, while it is under trial, till a just decision.

3. Though infants are true members, yet the want of natural capacity duly to receive maketh it unlawful to give them the sacrament, because it is to be given only to receivers, and receiving is more than eating and drinking; it is consenting to the covenant, which is the real receiving in a moral sense, or at least consent professed. So that they want not a state of right, as to their relation, but a natural capacity to receive.

4. Persons at age who want not the right of a stated relation, may have such actual natural and moral indispositions, as may also make them for that time unmeet to receive. As sickness, infection, a journey, persecution, scattering the church, a prison. And (morally) 1. Want of necessary knowledge of the nature of the sacrament (which by the negligence of pastors or parents may be the case of some that are but newly past their childhood). 2. Some heinous sin, of which the sinner hath not so far repented, as to be yet ready to receive a sealed pardon, or which is so scandalous in the church, as that in public respects the person is yet unfit for its privileges. 3. Such sins or accusations of sin, as make the person's church title justly controverted, and his communion suspended, till the case be decided. 4. Such fears of unworthy receiving, as were like to hurt and distract the person, if he should receive till he were better satisfied. These make a man incapable of present reception, and so are a bar to his plenary right: they have still right to receive in a due manner; but being yet incapable of that due receiving, they have not a plenary right to the thing.

5. The same may be said of other parts of our duty and privileges. A man may have a relative, habitual, or stated right to praise God, and give him thanks for his justification, sanctification, and adoption, and to godly conference, to exercises of humiliation, &c. who yet for want of present actual preparation, may be incapable, and so want a plenary right.

6. The understanding of the double preparation necessary, doth most clearly help us to understand this case. A man that is in an unregenerate state, must be visibly cured of that state, (of utter ignorance, unbelief, ungodliness,) before he can be a member of the church, and lay a claim to its privileges. But when that is done, besides this general preparation, a particular preparation also to each duty is necessary to the right doing of it. A man must understand what he goeth about, and must consider of it, and come with some suitable affections. A man may have right to go, a journey, that wants a horse; or may have a horse that is not saddled: he that hath clothes must put them on, before he is fit to come into company: he that hath right to write, may want a pen, or have a bad one: having of gra-

cious habits, may need the addition of bringing them into such acts as are suitable to the work in hand.

Quest. LXX. *Is there any such thing in the church, as a rank or classis, or species of church members at age, who are not to be admitted to the Lord's table, but only to hearing the word and prayer, between infant members, and adult confirmed ones?*

Ans. Some have excogitated such a classis, or species, or order, for convenience, as a prudent, necessary thing; because to admit all to the Lord's table they think dangerous on one side; and to cast all that are unfit for it out of the church, they think dangerous on the other side, and that which the people would not bear. Therefore to preserve the reverence of the sacrament, and to preserve their own and the church's peace, they have contrived this middle way or rank. And indeed the controversy seemeth to be more about the title (whether it may be called a middle order of mere learners and worshippers) than about the matter. I have occasionally written more of it than I can here stay to recite; and the accurate handling of it requireth more words than I will here use. This breviate therefore shall be all.

1. It is certain that such catechumens as are in mere preparation to faith, repentance, and baptism, are no church members or christians at all; and so in none of these ranks.

2. Baptism is the only ordinary regular door of entrance into the visible church; and no man (unless in extraordinary cases) is to be taken for a church member or visible christian till baptized.

Two objections are brought against this. 1. The infants of christians are church members as such, before baptism, and so are believers. They are baptized because members, and not members by baptism.

Ans. This case hath no difficulty.

1. A believer as such, is a member of Christ and the church invisible, but not of the visible church, till he be an orderly professor of that belief. And this profession is not left to every man's will how it shall be made, but Christ hath prescribed and instituted a certain way and manner of profession, which shall be the only ordinary symbol or badge, by which the church shall know visible members; and that is baptism. Indeed when baptism cannot be had, an open profession without it may serve; for sacraments are made for man, and not man for sacraments. But when it may be had, it is Christ's appointed symbol, *tessera*, and church door. And till a person be baptized, he is but irregularly and initially a professor; as an embryo in the womb is a man; or as a covenant before the writing, sealing, and delivering is initially a covenant; or as persons privately contracted without solemn matrimony are married; or as a man is a minister upon election and trial before ordination: he hath only, in all these cases, the beginning of a title, which is not complete; nor at all sufficient *in foro ecclesie*, to make a man visibly and legally a married man, a minister, and so here a christian. For Christ hath chosen his own visible badge, by which his church members must be known.

2. And the same is to be said of the infant title of the children of believers; they have but an initial right before baptism, and not the badge of visible christians. For there are three distinct gradations to make up their visible christianity. 1. Because they are their own, (and as it were parts of themselves,) therefore believers have power and obliga-

What makes a visible member?

tion to dedicate their children in covenant with God. 2. Because every believer is himself dedicated to God, with all that is his own, (according to his capacity,) therefore a believer's child is supposed to be virtually (not actually) dedicated to God in his own dedication or covenant, as soon as his child hath a being. 3. Being thus virtually and implicitly first dedicated, he is after actually and regularly dedicated in baptism, and sacramentally receiveth the badge of the church; and this maketh him a visible member or christian, to which the two first were but introductory, as conception is to human nativity.

Object. But the seed of believers as such are in the covenant; and therefore church members.

Ans. The word covenant here is ambiguous; either it signifieth God's law of grace, or prescribed terms for salvation, with his immediate offer of the benefits to accepters, called the single covenant of God; or it signifieth this with man's consent, called the mutual covenant, where both parties covenant. In the former sense, the covenant only offereth church membership, but maketh no man a church member, till consent. It is but God's conditional promise, "If thou believe thou shalt be saved," &c. If thou give up thyself and children to me, I will be your God, and you shall be my people. But it is only the mutual covenant that maketh a christian or church member.

Object. The promise is to us and our children as ours.

Ans. That is, that you and your children dedicated to God, shall be received into covenant; but not otherwise. Believing is not only bare assenting, but consenting to the covenant, and delivering up yourselves to Christ; and if you do not consent that your child shall be in the covenant, and deliver him to God also, you cannot expect acceptance of him, against your wills; nor indeed are you to be taken for true believers yourselves, if you dedicate not yourselves to him, and all that are in your power.

Object. This offer or conditional covenant belongeth also to infidels.

Ans. The offer is to them, but they accept it not. But every believer accepteth it for himself; and his, or devoteth to God himself and his children when he shall have them; and by that virtual dedication or consent, his children are virtually in the mutual covenant; and actually upon actual consent and dedication.

Object. But it is profession, and not baptism, that makes a visible member.

Ans. That is answered before: it is profession by baptism; for baptism is that peculiar act of profession, which God hath chosen to this use, when a person is absolutely devoted, resigned, and engaged to God in a solemn sacrament, this is our regular initiating profession; and it is but an irregular embryo of a profession, which goeth before baptism ordinarily.

Prop. 3. The time of infant membership, in which we stand in covenant by our parents' consent, cannot be determined by duration, but by the insufficiency of reason, through immaturity of age, (or continuing idiots,) to choose for oneself.

Prop. 4. It is not necessary that the doctrine of the Lord's supper be taught catechumens before baptism; nor was it usual with the ancients so to do (though it may very well be done.)

Prop. 5. It is needful that the nature of the Lord's supper be taught all the baptized before they receive it, (as was opened before,) else they must do they know not what.

Prop. 6. Though the sacrament of the Lord's supper seal not another, but the same covenant that

baptism sealeth; yet are there some further truths therein expressed, and some more particular exercises of faith in Christ's sacrifice, and coming, &c. and of hope, and love, and gratitude, &c. requisite. Therefore the same qualifications which will serve for baptism, justification, and adoption, and salvation, are not enough for the right use of church communion in the Lord's supper, the one being the sacrament of initiation and our new birth; the other of our confirmation, exercise, and growth in grace.

7. Whether persons be baptized in infancy or at age, if they do not before understand these higher mysteries, they must stay from the exercise of them till they understand them; and so with most there must be a space of time between their baptism and fuller communion.

8. But the same that we say of the Lord's supper must be said of other parts of worship; singing psalms, praise, thanksgivings, &c. men must learn them, before they can practise them; and usually these as eucharistical acts concur with the Lord's supper.

9. Whether you will call men in this state, church members of a middle rank and order, between the baptized and the communicants, is but a *lis de nomine*, a verbal controversy. It is granted that such a middle sort of men there are in the church.

10. It is to be maintained that these are in a state of salvation, even before they thus communicate. And that they are not kept away for want of a stated relation title, but of an immediate capacity, as is aforesaid.

11. There is no necessity, but upon such unfitness, that there should be one day's time between baptism and the sacrament of the Lord's supper: nor is it desirable; for if the baptized understand those mysteries the first day they may communicate in them.

12. Therefore as men are prepared, some may suddenly communicate, and some stay longer.

13. When persons are at age, if pastors, parents, and themselves be not grossly negligent, they may and ought to learn these things in a very little time; so that they need not be settled in a lower learning state for any considerable time, unless their own negligence be the cause.

14. And in order to their learning, they have right to be spectators and auditors at the eucharist, and not to be driven away with the catechumens, as if they had no right to be there. For it is a thing best taught by the practice to beholders.

15. But if any shall by scandal or gross neglect of piety, and not only by ignorance, give cause of questioning their title, and suspending their possession of those sacred privileges, these are to be reckoned in another rank, even among those whose title to church membership itself becometh controverted, and must undergo a trial in the church.

And this much I think may serve to resolve this considerable question.

Quest. LXXI. *Whether a form of prayer be lawful?*

Ans. I have said so much of this and some following questions in many books already, that to avoid repetition, I shall say very little here.

The question must be out of question with all christians:

1. Because the Scripture itself hath many forms of prayer; which therefore cannot be unlawful.

Object. They were lawful then, but not now.

Ans. He that saith so, must prove where God hath since forbidden them. Which can never be.

Object. They may lawfully be read in Scripture for instruction, but not used as prayers.

Ans. They were used as prayers then, and are never since forbidden: yea, John and Christ did each their disciples to pray, and Christ thus pre-
aceth his form, "When ye pray, say"—

2. All things must be done to edification: but to use a form of prayer is for the edification of many persons, at least those that cannot otherwise do so well; therefore those persons must use a form. Full experience doth prove the minor, and nothing out strangeness to men can contradict it.

Quest. LXXII. *Are forms of prayer or preaching in the church lawful?*

Ans. Yes: most ministers study the methodical form of their sermons before they preach them; and many write the very words, or study them: and so most sermons are a form. And sure it is as lawful to think beforehand what to say in praying as in preaching.*

1. That which God hath not forbidden is lawful; but God hath not forbidden ministers to study their sermons or prayers, either for matter, method, or words, and so to make them many ways a form.

2. That which God prescribed is lawful (if he reverse it not): but God prescribed public forms of prayer; as the titles and matter of many of the Psalms prove, which were daily used in the Jewish synagogues.

Object. Psalms being to be sung, are more than prayers.

Ans. They were prayers, though more. They are called prayers, and for the matter many of them were no more than prayers, but only for the measures of words: nor was their singing like ours now, but liker to our saying. And there are many other prayers recorded in the Scripture.

3. And all the churches of Christ at least these thirteen or fourteen hundred years have taken public forms for lawful; which is not to be gainsayed without proof.

Quest. LXXIII. *Are public forms of man's devising or composing lawful?*

Ans. Yes: 1. The ministers afore-mentioned throughout the christian world, do devise and compose the form of their own sermons and prayers: and that maketh them not unlawful. 2. And whoever speaketh *ex tempore*, his words are a form when he speaketh them, though not a premeditated form. 3. And when Scripture so vehemently commandeth us to search, meditate, study the Scriptures, and take heed unto ourselves and unto doctrine, &c. what a person is that who will condemn prayer or preaching, only because we beforehand studied or considered what to say! as if God abhorred diligence and the use of reason. Men are not tied (now) from thinking beforehand what to say to the judge at the bar for estate or life, or what to say on an embassy, or to a king, or any man that we converse with. And where are we forbidden to forethink what to say to God? Must the people take heed how they hear, and look to their foot when they go into the house of God? and must not we take heed what we speak, and look to our words that they be fit and decent?

Object. Forms are images of prayer and preaching, forbidden in the second commandment?

Ans. Prove it, and add not to the word of God. 1. The Scripture and God's servants, even Christ himself, had broken the second commandment, when

* God gave forms of preaching to Moses and the prophets:

they used or prescribed forms. 2. Forms are no more images than extemporate words are, as they signify our minds. Are all the catechisms, printed and written sermons and prayers, images or idols? all forms that parents teach their children? O charge not such untruths on God; and invent not falsehoods of his word, while you cry down man's inventions.

Quest. LXXIV. *Is it lawful to impose forms on the congregation or the people in public worship?*

Yes, and more than lawful; it is the pastor's duty so to do. For whether he forethink what to pray or not, his prayer is to them a form of words; and they are bound in all the lawful parts, to concur with him in spirit or desire, and to say Amen. So that every minister by office is daily to impose a form of prayer on all the people in the congregation. Only some men impose the same form many times over, or every day, and others impose every day a new one.

Quest. LXXV. *Is it lawful to use forms composed by man, and imposed not only on the people, but on the pastors of the churches?*

Ans. The question concerneth not the lawfulness of imposing, but of using forms imposed. And, 1. It is not lawful to use them merely on that account because they are imposed or commanded, without some greater reason of the unlawfulness. For else it would be unlawful for any other to use imposed forms; as for a scholar or child, if the master or parent impose them, or for the congregation when the pastor imposeth them, which is not true.

2. The using of imposed forms may by other accidents be sometimes good and sometimes evil, as the accidents are that make it so.

1. These accidents may make it evil: (1.) When the form is bad for matter or manner, and we voluntarily prefer it before that which is better, being willing of the imposition. (2.) When we do it to gratify our slothfulness, or to cover our wilful ignorance and disability. (3.) When we voluntarily obey and strengthen any unlawful, usurping pastors or powers that impose it without authority, and so encourage church tyranny. (4.) When we choose a singular form, imposed by some singular pastor, and avoid that which the rest of the churches agree in, at a time when it may tend to division and offence. (5.) When the weakness and offence of the congregation is such, that they will not join with us in the imposed form, and so by using it, we drive them from all public worship or divide them.

2. And in the following circumstances the using of an imposed form is lawful and a duty: (1.) When the minister is so weak that he cannot pray well without one, nor compose so good a one himself. (2.) Or when the errors or great weakness of the generality of ministers is such, as that they usually corrupt or spoil God's worship by their own manner of praying, and no better are to be had; and thereupon the wise and faithful pastors and magistrates shall impose one sound and apt liturgy to avoid error and division in such a distempered time; and the ablest cannot be left at liberty without the relaxing of the rest. (3.) When it is a means of the concord of the churches, and no hinderance to our other prayers. (4.) When our hearers will not join with us if we use them not (for error and weakness must be borne with on one side, as well as on the other). (5.) When obedience to just authority requireth it,

see a large form of prayer for all the people, Deut. xxvi. 13—15. And so elsewhere there are many.

and no command of Christ is crossed by it. (6.) When the imposition is so severe that we must so worship God publicly, or not at all; and so all God's public worship will be shut out of that congregation, country, or nation, unless we will use imposed prayers. (7.) In a word, when the good consequences of obedience, union, avoiding offence, liberty for God's public worship and preaching the gospel, &c. are greater than the bad consequences which are like to follow the using of such forms: the preponderating accidents must prevail. (8.) And if a man's own judgment and conscience cannot be satisfied, to do God's work comfortably and quietly any other way, it may go far in the determination. And the common good of many churches must still be preferred before a less.

Quest. LXXVI. Doth not the calling of a minister so consist in the exercise of his own ministerial gifts, that he may not officiate without them, nor make use of other men's gifts instead of them?

Ans. 1. The office of the ministry is an obligation and authority to do the ministerial work, by those personal, competent abilities which God hath given us.

2. This obligation to use our own abilities, forbideth us not to make use of the helps, gifts, and abilities of others; either to promote our own abilities and habits, or to further us in the act or the exercise of them. For, 1. There is no such prohibition in Scripture. 2. All men are insufficient for themselves; and nature and Scripture require them to use the best help they can get from others. 3. God's service must be done in the best manner we can. But many ministers cannot do it so well (*consideratis considerandis*) without other men's help as with it.

3. We may use other men's gifts to help us, 1. For matter; 2. Method; 3. Words; and so for a threefold forin, of preaching or prayer.

4. He that useth a Scripture form of matter, method, or words, useth his own abilities no more, than if he used a form out of another book. But it is lawful to use a Scripture form; therefore it is lawful so far to take in assistance in the use of our own abilities.

5. He that useth a form useth his own abilities also (not only perhaps at other times, but) in the use of it. He useth his understanding to discern the true sense and aptitude of the words which he useth: he useth his holy desires in putting up those prayers to God; and his other graces, as he doth in other prayers. He useth his utterance in the apt and decent speaking of them.

6. A minister is not always bound to use his own gifts to the utmost that he can, and other men's as little as he can. For, 1. There is no such command from God. 2. All things must be done to the church's edification: but sometimes the greater use of another man's gifts, and the less use of his own, may be to the church's greater edification.

Instances of the lawful use of other men's gifts are such as these.

1. For matter, an abler minister may tell a young man what subjects are fittest for him in preaching and prayer; and what is the sense of the Scriptures which he is to open; and what is the true solution of several doubts and cases. A minister that is young, raw, or ignorant, (yea, the best,) may be a learner while he is a teacher: but he that is a learner maketh use so far of the gifts of others. And indeed all teachers in the world make use of the gifts of others; for all teach what they learn from others.

2. For method; it is lawful to learn that as well

as matter from another. Christ taught his disciples a method of prayer; and other men may open that method to us. All tutors teach their pupils method as well as matter; for method is needful to the due understanding and using of the matter. A method of divinity, a method of preaching, and a method of praying may be taught a preacher by word, and may be written or printed for his use.

3. For words, 1. There is no more prohibition in God's word, against learning or using another man's words, than his method or matter. Therefore it is not unlawful. 2. A tutor or senior minister may teach the Scripture words to a pupil or junior minister; yea, and may set them together and compose him a sermon or prayer out of Scripture in its words. (For he that may use an ill-composed Scripture form of his own gathering, may use a well-composed form of another's). 3. All the books in our libraries are forms of words; and it is lawful sure to use some of all those words which we read; or else our books would be a snare and limitation to our language. 4. All preachers ordinarily use citations, testimonies, &c. in other men's words. 5. All ministers use psalms in the metre of other men's composing (and usually imposing too). And there is no more prohibition against using other men's words in a prayer, than in a psalm. 6. Almost all ministers use other men's gifts and form of words, in reading the Scriptures, in their vulgar tongues: for God did not write them by his apostles and prophets in English, French, Dutch, &c. but in Hebrew, Chaldean, and Greek; therefore the wording them in English, &c. is a human form of words: and few ministers think they are bound to translate all the Bible themselves, lest they use other men's words or abilities. 7. If a young minister that can pray but weakly, hear more apt expressions and sentences in another minister's prayers, than his own are, he may afterward make use of those sentences and expressions. And if of one sentence, why not of two or ten, when God hath not forbidden it? So also in preaching. 8. It is lawful to read another man's epistles or sermons in the church, as the primitive churches did by Clement's and some others. 9. An imposition may be so severe, that we shall not use our own words, unless we will use some of other men's. 10. All churches almost in the world, have consented in the use of creeds, confessions, and prayers, and psalms, in the words of others.

But yet, 1. No minister must on these pretences stifle his own gifts, and grow negligent; 2. Nor consent to church tyranny or papal usurpations; 3. Nor do that which tendeth to eat out seriousness in the worship of God, and turn all into dead imagery or formality.

Quest. Is it lawful to read a prayer in the church?

Ans. 1. That which is not forbidden is lawful: but to read a prayer is not forbidden (as such, though by accident it may).

2. The prayers in the Scripture psalms, were usually read in the Jewish synagogues lawfully; for they were written to that end, and were indeed the Jewish liturgy. Therefore to read a prayer is not unlawful.

3. He that hath a weak memory may read his own sermon notes; therefore he may read his prayers.

4. I add as to this case and the former together; that, 1. Christ did usually frequent the Jewish synagogues.

2. That in those synagogues there were forms of prayer, and that ordinarily read, at least Scripture forms: and if either the Jewish rabbins (cited by

Scaliger, Selden in Eutych. Alexandr. &c.) or the strongest probability may be credited, there were also human forms. For who can imagine that those Pharisees should have no human forms, (1.) Who are so much accused of formality, and following traditions: (2.) And used long and frequent prayers: but if indeed they had no such forms, then long and frequent extemporate prayers are not so great a sign of the Spirit's gifts as is imagined, when such Pharisees abounded in them. But there is little probability but that they used both ways.

3. That Christ did not separate from the synagogues for such prayers' sake.

4. Yea, that we never read that Christ meddled in the controversy, it being then no controversy; nor that he once reproved such forms, or reading them, or ever called the Jews to repent of them.

If you say, his general reproof of traditions was enough: I answer, 1. Even traditions he reproved not as such, but as set before, or against the commands of God. 2. He named many of their particular traditions and corruptions, Matt. xv. xxiii. &c. and yet never named this. 3. His being usually present at their assemblies, and so joining with them in their worship, would be such an appearance of his approbation, as would make it needful to express his disallowance of it, if indeed he thought it sinful. So that whoever impartially considereth all this, that he joined with them, that he particularly reproved other corruptions, and that he never said any thing at all against forms or reading prayers, that is recorded, will sure be moderate in his judgment of such indifferent things, if he know what moderation is.

Quest. LXXVII. *Is it lawful to pray in the church without a prescribed or premeditated form of words?*

Ans. There are so few sober and serious christians that ever made a doubt of this, that I will not bestow many words to prove it.

1. That which is not forbidden is lawful. But church prayer without a premeditated or prescribed form of words is not forbidden (by God); therefore (as to God's laws) it is not unlawful.

2. To express holy desires understandingly, orderly, seriously, and in apt expressions, is lawful praying. But all this may be done without a set form of words; therefore to pray without a set form of words may be lawful.

3. The consent of the universal church, and the experience of godly men, are arguments so strong, as are not to be made light of.

4. To which Scripture instances may be added.

Quest. LXXVIII. *Whether are set forms of words, or free praying without them, the better way? And what are the commodities and incommunities of each way?*

Ans. I will first answer the latter question, because the former dependeth on it.

1. The commodities of a set form of words, and the discommodities of free praying, are these following.

1. In a time of dangerous heresy which hath infected the pastors, a set form of prescribed words tendeth to keep the church, and the consciences of the joiners, from such infection, offence, and guilt.

2. When ministers are so weak as to dishonour God's worship by their unapt, and slovenly, and unsound expressions, prescribed or set forms which are well composed, are some preservative and cure. When free praying leaveth the church under this inconvenience.

3. When ministers by faction, passion, or corrupt interests, are apt to put these vices into their prayers, to the injury of others, and of the cause and church of God, free praying cherisheth this, or giveth it opportunity, which set forms do restrain.

4. Concordant set forms do serve for the exactest concord in the churches, that all at once may speak the same things.

5. They are needful to some weak ministers that cannot do so well without them.

6. They somewhat prevent the laying of the reputation of religious worship upon the minister's abilities: when in free praying, the honour and comfort varieth with the various degrees of pastoral abilities; in one place it is excellently well done, in another but dryly, and coldly, and meanly, in another erroneously, unedifyingly, if not dishonourably, tending to the contempt of holy things: whereas in the way of set liturgies, though the ablest (at that time) doth no better, yet the weakest doth (for words) as well, and all alike.

7. And, if proud, weak men have not the composing and imposing of it, all know that words drawn up by study, upon sober premeditation and consultation, have a greater advantage, to be exact and apt, than those that were never thought on till we are speaking them.

8. The very fear of doing amiss, disturbeth some unready men, and maketh them do all the rest the worse.

9. The auditors know beforehand, whether that which they are to join in be sound or unsound, having time to try it.

10. And they can more readily put in their consent to what is spoken, and make the prayer their own, when they know beforehand what it is, than they can do when they know not before they hear it; it being hard to the duller sort of hearers, to concur with an understanding and consent as quick as the speaker's words are. Not but that this may be done, but not without great difficulty in the duller sort.

11. And it tendeth to avoid the pride and self-deceit of many, who think they are good christians, and have the spirit of grace and supplication, because by learning and use they can speak many hours in variety of expressions in prayer; which is a dangerous mistake.

1. The commodities of free extemporate prayers, and the discommodity of prescribed or set forms, are these following.

1. It becometh an advantage to some proud men who think themselves wiser than all the rest, to obtrude their compositions, that none may be thought wise enough, or fit to speak to God, but in their words; and so introduce church tyranny.

2. It may become a hinderance to able, worthy ministers that can do better.

3. It may become a dividing snare to the churches, that cannot all agree and consent in such human impositions.

4. It may become an advantage to heretics when they can but get into power (as the Arians of old) to corrupt all the churches and public worship; and thus the papists have corrupted the churches by the mass.

5. It may become an engine or occasion of persecution, and silencing all those ministers that cannot consent to such impositions.

6. It may become a means of depraving the ministry, and bringing them to a common idleness and ignorance (if other things alike concur). For when men perceive that no greater abilities are used and required, they will commonly labour for and get no greater, and so will be unable to pray without their forms of words.

7. And by this means christian religion may decay and grow into contempt; for though it be desirable that its own worth should keep up its reputation and success, yet it never hitherto was so kept up without the assistance of God's eminent gifts and graces in his ministers; but wherever there hath been a learned, able, holy, zealous, diligent ministry, religion usually hath flourished; and wherever there hath been an ignorant, vicious, cold, idle, negligent, and reproached ministry, religion usually hath died and been reproached. And we have now no reason to look for that which never was, and that God should take a new course in the world.

And the opinion of imposing forms of prayer, may draw on the opinion of imposing forms of preaching as much, and of restraining free preaching as much as free praying, as we see in Muscovy. And then when nothing but bare reading is required, nothing more will be ordinarily sought; and so the ministry will be the scorn of the people.

9. And it will be a shameful and uncomfortable failing, when a minister is not able on variety of occasions, to vary his prayers accordingly; and when he cannot go any further than his book or lesson; it being as impossible to make prayers just fitted to all occasions which will fall out, as to make sermons fit for all, or, as they say, to make a coat for the moon; and the people will condemn the ministers when they perceive this great deficiency.

10. And it is a great difficulty to many ministers to learn and say a form without book; so that they that can all day speak what they know, can scarce recite a form of words one quarter of an hour, the memory more depending upon the body and its temper, than the exercise of the understanding doth. He that is tied just to these words and no other, is put upon double difficulties (like him that on height must walk on a narrow plank, where the fear of falling will make him fall); but he that may express the just desires of his soul in what words occur that are apt and decent, is like one that hath a field to walk in: for my own part, it is easier to me to pray or preach six hours in freedom, about things which I understand, than to pray or preach the tenth part of an hour in the fetters of a form of words which I must not vary. And so the necessity of a book coming in, doth bring down the reputation of the minister's abilities in the people's eyes.

11. But the grand incommmodity, greater than all the rest, is, that it usually occasioneth carelessness, deadness, formality, and heartless lip-labour in our prayers to God; whilst the free way of present prayer tendeth to excite our cogitations to consider what we say. And it is not only the multitude of dead-hearted hypocrites in the church that are thus tempted to persevere in their lip-labour and hypocrisy, and to draw near to God with their lips when their hearts are far from him, and are gratified in their self-deceit, whilst parrot-like they speak the words which they regard not, and their tongues do overgo their hearts; but even better men are greatly tempted to dead remissness: I mean both the speakers and the hearers; for, (1.) It is natural to man's mind to have a slothful weariness as well as his body; and to do no more than he findeth a necessity of doing; and though God's presence alone should suffice to engage all the powers of our souls, yet sad experience telleth us, that God's eye and man's together will do more with almost all men, than one alone. And therefore no men's thoughts are so accurately governed as their words. Therefore when a minister knoweth beforehand that, as to man's approbation, he hath no more to do but to read that which he seeth before him, he is apt to let

his thoughts fly abroad, and his affections lie down, because no man taketh account of these; but in extemporate diversified prayer, a man cannot do it without an excitation of his understanding to think (to the utmost) what to say; and an excitation of his affections, to speak with life, or else the hearers will perceive his coldness. And though all this may be counterfeit and hypocritically affected, yet it is a great help to seriousness and sincerity to have the faculties all awake; and it is a great help to awaken them to be under such a constant necessity even from man. As those that are apt to sleep at prayer, will do it less when they know men observe them, than at another time.

(2.) And both to speaker and hearers, human frailty maketh it hard to be equally affected with the same thing spoken a hundred times, as we are at first when it is new, and when it is clothed in comely variety of expressions. As the same book affecteth us not at the twentieth reading as it did at the first. Say not, it is a dishonourable weakness to be thus carried by the novelty of things or words; for though that be true, it is a dishonour common to all mankind, and a disease which is your own, and which God alloweth us all lawful means to cure, and to correct the unhappy effects while it is uncured.

12. Lastly, set forms serve unworthy men to hide their unworthiness by, and to be the matter of a controversy in which they may vent their envy against them that are abler and holier than themselves.

III. Having now truly showed you the commodities and incommunities of both the ways, for the other question, Which of them is the best? I must give you but some rules to answer it yourselves.

1. That is best which hath most and greatest commodities, and fewest and least incommunities.

2. For neither of them is forbidden, in itself considered, nor evil, but by accident.

3. One may have more commodities and the other more discommodities in one country and age than in another, and with some persons than with others.

4. Sober christians should be very backward in such cases to quarrel with the churches where they live or come, but humbly submit to them in lawful things, though they think them inconvenient; because it is not they that are the governors and judges.

5. The commands of authority and the concord of the churches may weigh down many lighter accidents.

6. I crave leave to profess that my own judgment is, that somewhat of both ways joined together will best obviate the incommunities of both. To have so much wholesome, methodical, unquestionable forms as near as may be in Scripture phrase, as is necessary to avoid the inconvenience of a total exclusion of forms, and to the attainment of their desirable ends; and to have so much withal of freedom in prayer, as is necessary to its ends, and to avoid the deadness, formality, and other incommunities of forms alone. Though by this opinion I cross the conceits of prejudiced men on both extremes, I think I cross not the judgment of the church of England, which alloweth free prayers in the pulpit, and at the visitation of the sick; and I cross not the opinion of any ancient church that ever I read of, nor of the fathers and pastors whose works are come to our hands; nor yet of Luther, Melancthon, Bucer, Zuinglius, Calvin, Beza, Zanchius, and the rest of our famous reformers; nor yet of the famous nonconformists of England, Cartwright, Hildersham, Greenham, Perkins, Bain, Amesius, &c. and I less fear erring in all this company, than with those on either of the extremes.*

* I have a manuscript of Mr. Cartwright's in which, having

Quest. LXXIX. *Is it lawful to forbear the preaching of some truths, upon man's prohibition, that I may have liberty to preach the rest; yea, and to promise beforehand to forbear them? Or to do it for the church's peace?*

Ans. 1. Some truths are of so great moment and necessity, that without them you cannot preach the gospel in a saving sort. These you may not forbear, nor promise to forbear.

2. Some truths are such as God at that time doth call men eminently to publish and receive (as against some heresy when it is at the very height, or the church in greatest danger of it; or concerning some duty which God then specially calleth men to perform (as the duty of loyalty just in the time of a perilous rebellion, &c.) Such preaching being a duty, must not be forborne, when it cannot be performed upon lawful terms.

3. But some truths are controverted among good men; and some are of a lower nature and usefulness: and concerning these I further say,

(1.) That you may not renounce them or deny them, nor subscribe to the smallest untruth for liberty to preach the greatest truth.

(2.) But you may for the time that the church's benefit requireth it, both forbear to preach them, and promise to forbear, both for the church's peace, and for that liberty to preach the gospel, which you cannot otherwise obtain. The reasons are,

1. Because it is not a duty to preach them at that time; for no duty is a duty at all times: affirmative precepts bind not *ad semper*, because man cannot always do them.

2. It is a sin to prefer a lesser truth or good before a greater. You cannot speak all things at once. When you have all done, some, yea, a thousand must be by you omitted. Therefore the less should be omitted rather than the greater.

3. You have your office to the church's edification. Preaching is made for man, and not man for preaching. But the church's edification requireth you rather to preach the gospel, than that opinion or point which you are required to forbear. Without this the hearers may be saved, but not without the gospel.

And what a man may do and must do, he may on good occasion promise to do.

He that thinketh diocesans, or liturgies, or ceremonies unlawful, and yet cannot have leave to preach the gospel (in time of need) unless he will forbear, and promise to forbear to preach against them, may and ought so to do and promise, rather than not to preach the gospel.

Object. But if men imprison or hinder me from preaching, that is their fault; but if I voluntarily forbear any duty, it is my own fault.

Ans. 1. It is to forbear a sin, and not a duty at that time; it is no more a duty than reading, or singing, or praying at sermon time. 2. When you are in prison, or know in all probability you shall be there, though by other men's fault, it is your own fault if you will deny a lawful means to avoid it: for your not preaching the gospel is then your own sin, as well as other men's; and theirs excuseth not yours.

Quest. LXXX. *May or must a minister silenced, or forbid to preach the gospel, go on still to preach it, against the law?*

fully proved the falsehood of Sutliff's suspicion that he was acquainted with Hackett's project, he answereth his charge, as if he were against forms of prayer, that all the years that he lived at Middleburg and Antwerp, he constantly used the

Ans. Distinguish between, 1. Just silencing, and unjust. 2. Necessary preaching, and unnecessary.

1. Some men are justly forbidden to preach the gospel: as, 1. Those that are utterly unable, and do worse than nothing when they do it. 2. Those that are heretics and subvert the essentials of christianity or godliness. 3. Those that are so impious and malignant, that they turn all against the practice of that religion which they profess; in a word, all that do (directly) more hurt than good.

2. In some places there are so many able preachers, that some tolerable men may be spared, if not accounted supernumeraries; and the church will not suffer by their silence. But in other countries either the preachers are so few, or so bad, or the people so very ignorant, and hardened, and ungodly, or so great a number that are in deep necessity, that the need of preaching is undeniable. And so I conclude,

1. That he that is justly silenced, and is unfit to preach, is bound to forbear.

2. He that is silenced by just power, though unjustly, in a country that needeth not his preaching, must forbear there, and if he can must go into another country where he may be more serviceable.

3. Magistrates may not ecclesiastically ordain ministers or degrade them, but only either give them liberty, or deny it them as there is cause.

4. Magistrates are not the fountain of the ministerial office, as the sovereign is of all the civil power of inferior magistrates; but both offices are immediately from God.

5. Magistrates have not power from God to forbid men to preach in all cases, nor as they please, but justly only and according to God's laws.

6. Men be not made ministers of Christ only *pro tempore* or on trial, to go off again if they dislike it; but are absolutely dedicated to God, and take their lot for better and for worse; which maketh the Romanists say, that ordination is a sacrament (and so it may be aptly called); and that we receive an indelible character, that is, an obligation during life, unless God himself disable us.

7. As we are nearer devoted and related to God, than church lands, goods, and temples are, so the sacrilege of alienating a consecrated person unjustly, is greater and more unquestionable than the sacrilege of alienating consecrated houses, lands, or things. And therefore no minister may sacrilegiously alienate himself from God and his undertaken office and work.

8. We must do any lawful thing to procure the magistrate's licence to preach in his dominions.

9. All men silenced or forbidden by magistrates to preach, are not thereby obliged or warranted to forbear. For, 1. The apostles expressly determine it, Acts iv. 19, "Whether it be better to hearken to God rather than to you, judge ye." 2. Christ oft foretold his servants, that they must preach against the will of rulers, and suffer by them. 3. The apostles and ordinary ministers also for 300 years after Christ did generally preach against the magistrate's will, throughout the Roman empire and the world. 4. The orthodox bishops commonly took themselves bound to preach when Arian or other heretical emperors forbade them. 5. A moral duty of stated necessity to the church and men's salvation is not subjected to the will of men for order's sake: for order is for the thing ordered and for the end. Magistrates cannot dispense with us, for not loving our neighbours, or not showing mercy to the poor,

same form before sermon, and mostly after sermon, and also did read prayers in the church; and that since he seldom concluded but with the Lord's prayer.

or saving the lives of the needy in famine and distress. Else they that at last shall hear, "I was hungry and ye fed me not, I was naked and ye clothed me not, I was in prison and ye visited me not," might oft say, Our parents, masters, or magistrates forbid us. Yet a lesser moral duty may be forbidden by the magistrate for the sake of a greater, because then it is no duty indeed, and may be forbore if he forbid it not; as to save one man's life, if it would prove the death of a multitude; or to save one man's house on fire, if so doing would fire many. Therefore,

10. It is lawful and a duty to forbear some certain time or number of sermons, prayers, or sacraments, &c. when either the present use of them would apparently procure more hurt than good, or when the forbearance were like to procure more good than the doing of them; for they are all for our edification, and are made for man, and not man for them (though for God). As if forbearing this day would procure me liberty for many days' service afterward, &c.

11. It is not lawful at the command of man to forsake or forbear our calling and duty, when it is to be judged necessary to the honour of God, to the good of the church, and of men's souls; that is, when as in Daniel's case, Dan. vi. our religion itself and our owning the true God, doth seem suspended by the suspense of our duty; or when the multitude of ignorant, hardened, ungodly souls, and the want of fit men for number and quality, doth put it past controversy, that our work is greatly necessary.

12. Those that are not immediately called by Christ as were the apostles, but by men, being yet statedly obliged to the death when they are called, may truly say as Paul, "Necessity is laid upon me, and woe be to me if I preach not the gospel."^b

13. Papists and protestants concur in this judgment. Papists will preach when the law forbids them; and the judgment of protestants is, among others, by Bishop Bilson of Subjection, and Bishop Andrews, Tortur. Tort. plainly so asserted.

14. But all that are bound to preach, are not bound to do it to the same number, nor in the same manner; as they have not the same opportunity and call. Whether it shall be, in this place or that, to more or fewer, at this hour or that, are not determined in Scripture, nor alike to all.

15. The temples, tithes, and such adjuncts of worship and ministry, are at the magistrate's disposal, and must not be invaded against his laws.

16. Where any are obliged to preach in a forbidden, discountenanced state, they must study to do it with such prudence, caution, peaceableness, and obedience in all the lawful circumstantialia, as may tend to maintain peace and the honour of magistracy, and to avoid temptations to sedition, and unruly passions.

Quest. LXXXI. *May we lawfully keep the Lord's day as a fast?*

Ans. Not ordinarily; because God hath made it a day of thanksgiving; and we must not pervert it from the use to which it was appointed by God. But in case of extraordinary necessity, it may be done: as, 1. In case that some great judgment call us so suddenly to humiliation and fasting, as that it cannot be deferred to the next day (as some sudden invasion, fire, sickness, &c.) 2. In case by per-

secution the church be denied liberty to meet on any other day, in a time when public fasting and prayer is a duty. 3. In case the people be so poor, or servants, children, and wives be so hardly restrained, that they cannot meet at any other time. It is lawful in such cases, because positives give way to moral or natural duties, *ceteris paribus*, and leave duties unto greater: the sabbath is made for man, and not man for the sabbath.^c

Quest. LXXXII. *How should the Lord's day be spent in the main?*

Ans. I have so far opened that in the family directions, that I will now only say, 1. That ecclesiastical worship is the great work of the day; and that it should be kept as a day of public thanksgiving for the whole work of redemption, especially for the resurrection of our Lord.^d

2. And therefore the celebration of the sacrament of the Lord's supper was always a chief part of its observation in the primitive churches: not merely for the sacrament's sake; but because with it we still joined all the laudatory and thanksgiving worship. And it was the pastor's work so to pray, and praise God, and preach to the people, as tenderly most to possess their souls with the liveliest sense of the love of the Father, the grace of the Son, and the communion of the Holy Spirit, on the account of our redemption.

3. Though confession of sin and humiliation must not be the chief work of the day, yet it may and must come in, as in due subordination to the chief. 1. Because there are usually many persons present, who are members only of the visible church, and are not fit for the laudatory and rejoicing part. 2. Because while we are in the flesh, our salvation is imperfect, and so are we; and much sin still remaineth, which must be a grief and burden to believers: and therefore while sin is mixed with grace, repentance and sorrow must be mixed with our thanksgiving, and we must "rejoice with trembling." And though we "receive a kingdom which cannot be moved," yet must our "acceptable service of God be with reverence and godly fear, because our God is a consuming fire."^e 3. Our sin and misery being that which we are saved from, doth enter the definition of our salvation. And without the sense of them, we can never know aright what mercy is, nor ever be truly glad and thankful. But yet take heed that this subordinate duty be not pretended, for the neglecting of that thanksgiving which is the work of the day.

Quest. LXXXIII. *May the people bear a vocal part in worship, or do any more than say, Amen?*

Ans. Yes: the people should say Amen; that is, openly signify their consent. But the meaning is not that they must do no more, nor otherwise express their consent saving by that single word. For, 1. There is no scripture which forbiddeth more. 2. The people bear an equal part in singing the psalms; which are prayer, and praise, and instruction. 3. If they may do so in the psalms in metre, there can no reason be given but they may lawfully do so in the psalms in prose; for saying them and singing them are but modes of utterance; both are the speaking of prayer and praise to God: and the ancient singing was liker our saying, than to

^b Matt. xxviii. 20; Rom. x. 14; 1 Cor. ix. 16; Acts v. 42; x. 42; 2 Tim. iv. 1, 2; Acts viii. 4, 12; xv. 35.

^c Luke vi. 5; xiii. 15; Mark ii. 27.

^d Psal. xcii. 1-5; cxviii. 1-3, 15, 19, 23, 24, 27-29;

Acts xx. 7, 9; Rev. i. 10; Acts xxiv. 14, 26, &c.; Psal. xvi. 7-10; 1 Cor. xvi. 1, 2.

^e Psal. ii. 9-11; Heb. xii. 28, 29.

^f 1 Cor. xiv.; Psal. cl.; lxxxi. 2, 3; xcvi. 1-3 &c.; cv. 2, 7, &c.; cxlv. throughout; Col. iii. 16.

our tunes, as most judge. 4. The primitive christians were so full of the zeal and love of Christ, that they would have taken it for an injury and a quenching of the Spirit, to have been wholly restrained from bearing their part in the praises of the church. 5. The use of the tongue keepeth awake the mind, and stirreth up God's graces in his servants. 6. It was the decay of zeal in the people that first shut out responses; while they kept up the ancient zeal, they were inclined to take their part vocally in their worship; and this was seconded by the pride and usurpation of some priests thereupon, who thought the people of God too profane to speak in the assemblies, and meddle so much with holy things.

Yet the very remembrance of former zeal, caused most churches to retain many of the words of their predecessors, even when they lost the life and spirit which should animate them. And so the same words came into the liturgies, and were used by too many customarily, and in formality, which their ancestors had used in the fervour of their souls.

6. And if it were not that a dead-hearted, formal people, by speaking the responses carelessly and hypocritically, do bring them into disgrace with many that see the necessity of seriousness, I think few good people would be against them now. If all the serious, zealous christians in the assembly speak the same words in a serious manner, there will appear nothing in them that should give offence. If in the fulness of their hearts, the people should break out into such words of prayer, or confession, or praise, it would be taken for an extraordinary pang of zeal; and were it unusual, it would take exceedingly. But the better any thing is, the more loathsome it appeareth when it is mortified by hypocrisy and dead formality, and turned into a mockery, or an affected, scenical act. But it is here the duty of every christian to labour to restore the life and spirit to the words, that they may again be used in a serious and holy manner as heretofore.

7. Those that would have private men pray and prophesy in public, as warranted by 1 Cor. xiv. "Ye may all speak," &c. do much contradict themselves, if they say also that a layman may say nothing but Amen.

8. The people were all to say Amen in Deut. xxvii. 15, 16, 18—20, &c. And yet they oftentimes said more. As Exod. xix. 8, in as solemn an assembly as any of ours, when God himself gave Moses a sermon (in a form of words) to preach to the people, and Moses had repeated it as from the Lord, (it being the narrative of his mercies, the command of obedience, and the promises of his great blessings upon that condition,) "all the people answered together and said, All that the Lord hath spoken we will do." The like was done again, Exod. xxiv. 3, and Deut. v. 27. And lest you should think either that the assembly was not as solemn as ours, or that it was not well done of the people to say more than Amen, God himself who was present declared his approbation, even of the words, when the speakers' hearts were not so sincere in speaking them as they ought: ver. 28, 29, "And the Lord heard the voice of your words when you spake unto me, and the Lord said unto me, I have heard the voice of the words of this people—They have well said all that they have spoken. O that there were such a heart in them."

Object. But this is but a speech to Moses, and not to God.

Ans. I will recite to you a form of prayer which the people themselves were to make publicly to God: Deut. xxvi. 13—15, "Then shalt thou say before the Lord thy God, I have brought away the hallowed things out of my house, and also have given them

unto the Levite and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey." Is not here a full form of prayer to be used by all the people? And remember that Joseph and Mary, and Christ himself, were under this law, and that you never read that Christ found fault with the people's speech, nor spake a word to restrain it in his churches.

In Lev. ix. 24, "When all the people saw the glory of the Lord, and the fire that came out from it, and consumed the burnt offering, they shouted and fell on their faces;" which was an acclamation more than bare amen.

2 Kings xxiii. 2, 3, "King Josiah went up into the house of the Lord, and all the men of Judah, &c. and the priests and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, &c. with all their heart, and all their soul, &c. And all the people stood to the covenant." Where, as a king is the speaker, it is like that the people used some words to express their consent.

1 Chron. xvi. 35, 36, when David delivered a psalm for a form of praise: in which it is said to the people, ver. 35, "And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the Lord God of Israel for ever and ever. All the people said, Amen, and praised the Lord." Where it is like that their praising the Lord was more than their amen.

And it is a command, Psal. lxvii. 3, 5, "Let all the people praise thee, O God, let all the people praise thee." And he that will limit this to single persons, or say that it must not be vocally in the church, or it must be only in metre and never in prose, or only in tunes and not without, must prove it, lest he be proved an adder to God's word.

But it would be tedious to recite all the repeated sentences in the Psalms, which are commonly supposed to be the responses of the people, or repeated by them. And in Rev. xiv. 2, 3, the voice as "of many waters and as of a great thunder, and the voice of harpers harping with their harps, who sung a new song before the throne and before the four beasts and the elders, a song which none could learn but the hundred forty and four thousand which were redeemed from the earth, which were not defiled with women, who were virgins and followed the Lamb," &c. doth seem very plainly to be spoken of the praises of all the saints. Chap. xvii. 15, by waters is meant people, multitudes, &c. And chap. xix. 5—8, there is expressly recited a form of praise for all the people: "A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give

honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted," &c.

And indeed he that hath styled all his people "priests to God, and a holy and royal priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, and to show forth the praises (*τὰς ἀρετὰς*, the virtues) of him that hath called us out of darkness into his marvellous light," doth seem not to take them for so profane a generation, as to be prohibited from speaking to God in public any otherwise than by the mouth of a priest.

And it seemeth to be more allowed (and not less) under the gospel, than under the law; because then the people, as under guilt, were kept at a greater distance from God, and must speak to him more by a priest that was a type of Christ our Intercessor.* But now we are brought nigh, and reconciled to God, and have the spirit of sons, and may go by Christ alone unto the Father. And therefore though it be true that ministers yet are sub-intercessors under Christ our High Priest, yet they are rarely called priests, but described more in the New Testament by other parts of their office.

Object. But the people's responses make a confused noise in the assemblies, not intelligible.

Answer. All things are ill done, that are done by ill men that carnally and formally slubber it over: but if the best and holiest people would unanimously set themselves to do it, as they do in singing psalms, so that they did not only stand by to be the hearers of others, it would be done more orderly and spiritually, as well as singing is.

Quest. LXXXIV. *Is it not a sin for our clerks to make themselves the mouth of the people, who are no ordained ministers of Christ?*

Answer. 1. In those places where ordained deacons do it, this objection hath no place. 2. The clerks are not appointed to be the mouth of the people, but only each clerk is one of the people commanded to do that which all should do, lest it should be wholly left undone. If all the congregation will speak all that the clerk doth, it will answer the primary desire of the church governors, who bid the people do it; but if they that will not do it themselves, shall pretend that the clerk doth usurp the ministry, because he ceaseth not as well as they; they might as well say so by a few that should sing psalms in the church, when the rest are against it and forbear. May not a man do his duty in singing or saying, when you refuse yours, without pretending to be your mouth, or usurping the ministry?

Quest. LXXXV. *Are repetitions of the same words in church prayers, lawful?*

Answer. 1. It is not lawful to affect them as the heathens, who think they shall be heard for their batology, or saying over the same words, as if God were moved by them, as by a charm.^b 2. Nor is it lawful to do that which hath a strong appearance of such a conceit, and thereby to make God's worship ridiculous and contemptible; as the papists in their psalters, and prayer books, repeating over the name of Jesus, and Mary, so oft together as maketh it seem a ludicrous canting.

But, 1. It is lawful to speak the same words from

* Numb. i. 54; iii. 10, 31; Exod. xx.; Heb. iv. 16, 17; Eph. ii. 13; Heb. xii. 18, 21—23.

^b Matt. vi. 18.

^c Psal. cxxxvi.; cvii. 8, 13, 21, &c.

* Mic. vi. 6; Jer. xxiii. 27; Isa. lii. 5, 6; xxix. 24; xlii.

fulness and fervency of zeal; 2. And when we are afraid to give over lest we have not yet prevailed with God. 3. And in God's solemn praises (saying as said) a word or sentence oft repeated sometimes hath an elegance, and affecting decency; and therefore it is so often used in the Psalms; yea, and in many Scripture prayers. 4. In such cases, to bring a serious urgency of spirit to the repeated words and not to quarrel with the repetitions, is the duty of one that joineth with true christian assemblies as a son of piety and peace.¹

Quest. LXXXVI. *Is it lawful to bow at the naming of Jesus?*

Answer. The question either respecteth the person of Jesus, named by any of his names, or else this name Jesus only. And that either simply in itself considered; or else comparatively, as excluding, or not including, other names.

1. That the person of Jesus is to be bowed to, I never knew a christian deny.

2. That we may lawfully express our reverence by bowing, when the names, God, Jehovah, Jesus Christ, &c. are uttered, I have met with few christians who deny, nor know I any reason to deny it.

3. Had I been fit to have prescribed directions to other ministers or churches, I would not have persuaded, much less commanded, them to bow at the name of Jesus, any more than at the name of God, Jehovah, Christ, &c. for many reasons which the reader may imagine, though I will not now mention them.

4. But if I live and join in a church where it is commanded and peremptorily urged to bow at the name of Jesus, and where my not doing it would be divisive, scandalous, or offensive, I will bow at the name of God, Jehovah, Jesus, Christ, Lord, &c. one as well as the other; seeing it is not bowing to Christ's name that I scruple, but the consequences of seeming to distinguish and prefer that name alone before all the rest.²

Quest. LXXXVII. *Is it lawful to stand up at the gospel as we are appointed?*

Answer. 1. Had I been a prescriber to others myself, I should not have required the church to stand up at the reading of one part of a chapter by the name of the gospel, and not at the same words when the whole chapter is read.

2. But if I live where rulers peremptorily command it, (I suppose not forbidding us to stand up at the gospel read in chapters, but selecting this as an instance of their signified consent to the gospel, who will do no more,) I would obey them rather than give offence, by standing up at the reading of the chapters and all; which I suppose will be no violation of their laws.

Quest. LXXXVIII. *Is it lawful to kneel when the decalogue is read?*

Answer. 1. If I lived in a church that mistook the commandments for prayers, as many ignorant people do, I would not so harden them in that error. 2. And if I knew that many of the people present are of that mind, I had rather do nothing that might scandalize or harden them in it.

8, 9; Psal. ii. 10, 11; Phil. ii. 2, 9—12; Psal. xxiv. 3; lxvi. 2; lxviii. 4; lxvii. 19; lxxvi. 1, 2; xvi. 2; c. 4; cxi. 9; cxlviii. 13; cxlix. 3; Isa. ix. 6, 7; xii. 4; Psal. cxxxviii. 2, 3; Rev. xv. 4; 1 Chron. xxii. 20; 2 Chron. xxix. 30.

But, 1. That the thing in itself is lawful, is past doubt: as we may kneel to the king when we hear him or speak to him; so it is lawful to kneel to God, when we read a chapter or hear it read, and specially the decalogue so terribly delivered, and written by his own finger in stone. 2. And if it be peremptorily commanded, and the omission would be offensive, I would use it though mistaking persons are present, (1.) Because I cannot disobey, and also differ from the whole assembly, without a greater hurt and scandal, than seeming to harden that mistaking person. (2.) And because I could and would by other means remove that person's danger, as from me, by making him know that it is no prayer. (3.) And the rather in our times, because we can get the minister in the pulpit publicly to tell the people the contrary. (4.) And in catechising it is his appointed duty so to do. (5.) And we find that the same old silly people who took the commandments for a prayer, took the creed to be so too; when yet none kneeled at the creed; by which it appeareth that it is not kneeling which deceived them.

Quest. LXXXIX. *What gestures are fittest in all the public worship?*

Ans. 1. The customs of several countries, putting several significations on gestures, much varieth the case.

2. We must not lightly differ from the customs of the churches where we live in such a thing.

3. According to the present state of our churches, and the signification of gestures, and the necessities of men's bodies, all considered, I like best, (1.) To kneel in prayer and confession of sin (unless it be in crowded congregations where there is not room). (2.) To stand up in actions of mere praise to God, that is, at the singing and reading of the psalms of praise, and at the other hymns. (3.) To sit at the hearing of the word read and preached (because the body hath a necessity of some rest).

4. Had I my choice, I would receive the Lord's supper sitting; but where I have not, I will use the gesture which the church useth. And it is to be noted that the church of England requireth the communicant only to receive it kneeling; but not to eat or drink it kneeling when they have received it. The ancient churches took it for a universal custom, established by many general councils, (and continued many hundred years,) that no churches should kneel in any act of adoration upon any Lord's day in the year, or any week day between Easter and Whitsuntide; but only stand all the time. But because the weariness of the body is apt to draw the mind into consent, and make God's service burdensome to us, it seemeth a sufficient compliance with their custom and the reasons of it, if we stand up only in acts of praise (and at the profession of our assent to the christian faith and covenant).¹

5. And because there is so great a difference between the auditors in most assemblies, some being weak and not able to stand long, &c. therefore it is utterly unmeet to be too rigorous in urging a uniformity of gesture, or for any to be too censorious of other men for a gesture.

Quest. XC. *What if the pastor and church cannot agree about singing psalms, or what version or translation to use, or time or place of meeting, &c.?*

I meddle not here with the magistrate's part. Ans. 1. It is the office of the pastor to be the guide and ruler in such things, (when the magistrate

¹ 1 Chron. xvii. 16; 2 Sam. vii. 17.

interposeth not,) and the people should obey him. 2. But if the pastor injure the church by his misguidance and mal-administration, he ought to amend and give them satisfaction; and if he do not, they have their remedy before mentioned. 3. And if the people be obstinate in disobedience upon causeless quarrels, the pastor must first labour to convince them by reason and love, and his authority; and if no means will bring them to submission, he must consider whether it be better as to the public good of the church of Christ that he comply with them, and suffer them, or that he depart and go to a more tractable people; and accordingly he is to do. For they cannot continue together in communion if one yield not to the other: usually or oftentimes it will be better to leave such an obdurate, self-willed people, lest they be hardened by yielding to them in their sin, and others encouraged in the like by their example; and their own experience may at last convince them, and make them yield to better things, as Geneva did when they revoked Calvin. But sometimes the public good requireth that the pastor give place to the people's folly, and stay among them, and rather yield to that which is not best, (so it be otherwise lawful,) as a worse translation, a worse version, liturgy, order, time, place, &c. than quite forsake them. And he that is in the right, may in that case yield to him that is in the wrong, in point of practice.

Quest. XCI. *What if the pastor excommunicate a man, and the people will not forbear his communion, as thinking him unjustly excommunicated?*

Ans. 1. Either the pastor or the people are in the error. 2. Either the person is a dangerous heretic, or grossly wicked, or not. 3. Either the people do own the error or sin, for which he is excommunicated, or only judge the person not guilty. 4. The pastor's and the people's part in the execution must be distinguished. And so I conclude,

1. That if the pastor err and wrong the people, he must repent and give them satisfaction; but if it be their error and obstinacy, then, 2. If the pastor foreknow that the people will dissent, in some small dispensable cases he may forbear to excommunicate one that deserveth it; or if he know it after, that they will not forbear communion with the person, he may go on in his office, and be satisfied that he hath discharged his own duty, and leave them under the guilt of their own faults. 3. But if it be an intolerable wickedness or heresy, (as Arianism, Socinianism, &c.) and the people own the error or sin as well as the person, the pastor is then to admonish them also, and by all means to endeavour to bring them to repentance; and if they remain impenitent to renounce communion with them and desert them. 4. But if they own not the crime, but only think the person injured, the pastor must give them the proof for their satisfaction; and if they remain unsatisfied, he may proceed in his office as before.

Quest. XCII. *May a whole church, or the greater part, be excommunicated?*

Ans. 1. To excommunicate is by ministerial authority to pronounce the person unmeet for christian communion, as being under the guilt of impenitence in heinous sin; and to charge the church to forbear communion with him, and avoid him, and to bind him over to the bar of God.

2. The pastor of a particular church may pronounce all the church incapable of christian communion and salvation till they repent, e. g. If they

should all be impenitent Arians, Socinians, blasphemers, &c. for he hath authority, and they deserve it. But he hath no church that he is pastor of, whom he can command to avoid them. 3. The neighbour pastors of the churches about them, may, upon full proof, declare to their own churches, that such a neighbour church that is fallen to Arianism, &c. is unmeet for christian communion and to be owned as a church of Christ; and therefore charge their flocks not to own them, nor to have occasional communion with their members when they come among them. For there is authority, and a meet object, and necessity for so doing; and therefore it may be done. 4. But a single pastor of another church may not usurp authority over any neighbour church, to judge them and excommunicate them, where he hath neither call nor full proof, as not having had opportunity to admonish them all, and try their repentance.^m Therefore the pope's excommunications are rather to be contemned, than regarded. 5. Yet if many churches turn heretics notoriously, one single neighbour pastor may renounce their communion, and require his flock for to avoid them all. 6. And a pastor may as lawfully excommunicate the major part of his church, by charging the minor part to avoid them, as he may do the minor part; except that accidentally the inconveniences of a division may be so great, as to make it better to forbear; and so it may oft fall out also, if it were the minor part.

Quest. XCIII. What if a church have two pastors, and one excommunicate a man, and the other absolve him, what shall the church and the dissenter do?

Ans. It was such cases that made the churches of old choose bishops, and ever have but one bishop in one church. But, 1. He that is in the wrong is first bound to repent and yield to the other. 2. If he will not, the other in a tolerable ordinary case may for peace give way to him, though not consent to his injurious dealing. 3. In a dubious case they should both forbear proceeding till the case be cleared. 4. In most cases, each party should act according to his own judgment, if the counsel of neighbour pastors be not able to reconcile them. And the people may follow their own judgments, and forbear obeying either of them formally till they agree.

Quest. XCIV. For what sins may a man be denied communion, or excommunicated? Whether for impenitence in every little sin; or for great sin without impenitence?

Ans. 1. I have showed before that there is a suspension which is but a forbearance of giving a man the sacrament, which is only upon an accusation till his cause be tried; and an innocent person may be falsely accused, and so tried.

2. Some sins may be of so heinous scandal, that if the person repent of them this day, his absolution and reception may be delayed till the scandal be removed. 1. Because the public good is to be preferred before any man's personal good. 2. And the churches, or enemies about, cannot so suddenly know of a man's repentance. If they hear of a man's murder, perjury, or adultery to-day, and hear that he is absolved to-morrow, they will think that the church consisteth of such, or that it maketh very light of sin. Therefore the ancient churches de-

^m 2 John 10, 11; 3 John 9, 10; Rev. ii. 5, 16; iii. 5, 6, 15.

ⁿ Luke xiii. 3, 5; Acts ii. 37—39, &c.

^o Gal. vi. 1—4; James iii. 1—3.

layed and imposed penances, partly to avoid such scandal. 3. And partly because that some sins are so heinous, that a sudden profession is not a sufficient evidence of repentance, unless there be also some evidence of contrition.

3. But ordinarily no man ought to be excommunicated for any sin whatsoever, unless impenitence be added to the sin.^a Because he is first to be admonished to repent, Matt. xviii. 15, 16; Tit. iii. 10. And repentance is the gospel condition of pardon to believers.

4. A man is not to be excommunicated for every sin which he repenteth not of. Because, 1. Else all men should be excommunicated. For there are in all men some errors about sin and duty, and so some sins which men cannot yet perceive to be sin. 2. And ministers are not infallible, and may take that for a sin which is no sin, and so should excommunicate the innocent. 3. And daily unavoidable infirmities, though repented of, yet awaken not the soul sometimes to a notable contrition; nor are they fit matter for the church's admonition.^a A man is not to be called openly to repentance before the church for every idle word, or hour.

4. Therefore to excommunication these two must concur: 1. A heinousness in the sin. 2. Impenitence after due admonition and patience.

Quest. XCV. Must the pastors examine the people before the sacrament?

Ans. 1. Regularly they should have sufficient notice after they come to age that they own their baptismal covenant, and that they have that due understanding of the sacrament and the sacramental work, and such a christian profession as is necessary to a due participation.

2. But this is fittest done at their solemn transition out of their infant church state into their adult: and it is not necessarily to be done every time they come to the Lord's table (unless the person desire help for his own benefit); but only once, before their first communicating: if it be the satisfaction of the pastor or church that is intended by it.

Quest. XCVI. Is the sacrament of the Lord's supper a converting ordinance?

Ans. You must distinguish, 1. Between the conversion of infidels without the church, and of hypocrites within it. 2. Between the primary and the secondary intention of the institutor. 3. Between the primary duty of the receiver, and the event. And so I conclude,

1. That God did not command ministers to give infidels the Lord's supper to convert them to christianity.

2. He requireth us to give it to none but those that profess themselves converted from infidelity and a state of wickedness, and to none that profess not true saving faith and repentance.

3. God never commanded or allowed any infidel to demand or receive it to his conversion.

4. God commandeth the pastors of the church to deliver it to hypocrites, (who at the heart are infidels, or impenitent and ungodly,) if they profess faith and repentance, and desire or require it.^p

5. There is much in the nature of the sacrament, which tendeth to the conversion of a hypocrite.

6. And God often bleisseth it to the conversion of

^p Luke xxii. 19; 1 Cor. xi. 24; Acts ii. 37, 38; Matt. xxviii. 19, 20; 1 Cor. x. 16; 2 Cor. vi. 14; Acts viii. 13, 37, 38; 1 Cor. xi. 27—30.

hypocrites; so that it may thence be said to be his secondary intention.

7. But yet he that knoweth himself to be a mere hypocrite, or void of saving faith and repentance, should not come first and immediately to the sacrament, to be converted by it; but should first so long hear, read, meditate, and pray, till he repent and believe, and his heart consent to the covenant of God; and then he should come with penitent contrition, and solemnly renew his covenant in this sacrament, and there receive a sealed pardon.

Quest. XCVII. *Must no man come to the sacrament, that is uncertain or doubtful of the sincerity of his faith and repentance?*

Ans. 1. He that is sure of his unsoundness and hypocrisy should not come.^a

2. He that upon trial is not sure, but yet as far as he can understand his own heart and life, doth judge himself an impenitent hypocrite, should use other means to know himself certainly, and fullier to repent before he cometh. And though some melancholy and timorous persons be falsely persuaded that they are impenitent, yet it is better that such forbear the sacrament, while they use other means for their better acquaintance with themselves, than that all the hypocrites, and wicked, impenitent people be told that it is their duty to come, if they can but make themselves uncertain whether they be impenitent or not.

3. But he that after the best endeavours he can use to know himself, can say, I am not certain that I truly repent, but as far as I can know my heart I do; is not to be hindered from the sacrament by that uncertainty. 1. For few of the best attain to a full certainty of their own sincerity. 2. And all that can be expected from us is, that we proceed according to the best of our understandings, and the best acquaintance with ourselves that we can get. 3. And otherwise it would keep us from all other duties proper to true christians; as from thanksgiving for our justification, sanctification, adoption, &c.

4. He that only erreth about the nature of true faith and repentance, and not about the reality of it in himself, should not be kept away by that error; as if he can say, As far as I know my heart, I am willing to part with every known sin, and to know every sin that I may part with it; but I am afraid this is not true repentance; or he that saith, I believe the gospel to be true, and I am willing to have Christ upon his covenant terms, and wholly to resign myself unto him; but I am afraid yet that I am not a true believer. This person is truly penitent, and is a true believer, and therefore ought to come.

5. The case *de esse*, whether a man be a true christian or not, is in order before the case *de scire*, whether he be certain of it, or not.^b He that is a hypocrite is bound by God first to know that he is so, and then to repent, and then to communicate. He that is sincere, is bound by God to know that he is sincere, and to be thankful, and to communicate; and man's neglect of one duty will not make God change his laws, which still bind them to all this at once.

Quest. XCVIII. *Is it lawful or a duty to join oblations to the sacrament, and how?*

Ans. 1. There is no question but a christian must give up himself, soul and body, with all that he

hath, to God for his service; and this oblation is christianity itself.^c

2. It is undoubted that the Lord's day is a fit time for our depositing what we have to spare for charitable and pious uses, and this is partly of divine appointment, 1 Cor. xvi. 1, 2.

3. No doubt but what we give to the poor, should be for God's sake, and from our love to God; and therefore must first be devoted or given up to God, and but secondarily to the poor.^d

4. It is certain that the Lord's supper is as fit a season as any part of that day, for such oblations and collections. The ancient christians did therefore call it the communion, because in it they showed their love and communion, and feasted in common to that end. There are two several sorts of oblations which may lawfully be made (and fitly) at the communion. 1. The creatures of bread and wine should be offered or presented before God, as acknowledging him to be the Creator and Giver of all, and to desire his acceptance and benediction of them for that holy use. 2. Our alms or charitable contribution may be then fitly offered to God, that he may first accept it, and so it may be communicated to the church and poor. When we receive from God the most obliging benefits, when we return our greatest thanks, when we resign ourselves and all to God, it is then sure a seasonable time, to express all by the oblation of our benevolence: that hypocrites may not pretend that they are charitable in secret, but the church may have due notice of it, and the pastors be duly intrusted with it.^e

Quest. XCIX. *How many sacraments are there appointed by Christ?*

Ans. The word sacrament hath so many significations, that it is not fit for the question till it be explained.^f Passing all others now, we must take notice, 1. That our use of it is not so large as the Latin interpreter who putteth it for Mystery, but for A solemn dedication of man to God by a vow expressed by some sacred ceremony, signifying mutually our covenant to God, and God's reception of us and his covenant with us. And it is brought into the church from the Roman military oath called a sacrament, in which, as Tertul. "de Cor. Mil." sheweth, the soldier sware fidelity and obedience to Cæsar, renouncing father, mother, &c. for his service, and swearing to prefer it, and its safety, before them all: see Martinus's reciting the oath out of divers authors. This is our sense of the word; let no man now that taketh it in other sense, pretend therefore that we differ in doctrine.

2. Seeing it is no Scripture word, it is not of necessity to the faith or peace of the church; but when disputers agree not of the sense of the word, they had best lay it by, and use such terms whose sense they can agree on.

3. The name sacrament is either taken from the covenant sworn to, or from the sign or ceremony of consent, by which we oblige ourselves, or from both together.

4. The covenant of christianity is different from a particular covenant of some office; and accordingly the sacrament is to be distinguished.

5. As civil, economical, and ecclesiastical offices are distinct, so are their several sacraments.

6. The solemn renewing of the sacred vow or covenant, without any instituted, obliging sign, is to

^a 1 Cor. xi. 28, 29, 31.

^b 2 Cor. xiii. 5, 6.

^c Rom. xii. 1; 1 Pet. ii. 5, 9.

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^d Matt. x. 42; xxv. 40, &c.

^e 1 Cor. xvi. 1, 2.

^f Of which see Martinus fully in "Onom. de Sacram." Bellarmin himself reckoneth five.

be distinguished from the renewing it by such a sign of God's institution : and now I conclude,

1. As the word sacrament is taken improperly *secundum quid*, from the nobler part only, that is, the covenant, (as a man's soul is called the man,) so there are as many sacraments as covenants ; and there is in specie but one covenant of christianity, and so but one sacrament of christianity, variously expressed.

2. As the word sacrament is taken properly and fully according to the aforesaid description ; so there are properly two sacraments of christianity, or of the covenant of grace ; that is, baptism, the sacrament of initiation, (most fully so called,) and the Lord's supper, or the sacrament of confirmation, exercise, and progress.

3. As the word sacrament is taken less properly, defectively, *secundum quid*, for the same covenant of grace or christianity renewed by any arbitrary sign of our own, without a solemn ceremony of divine institution, so there are divers sacraments of christianity or the covenant of grace, that is, divers solemn renewals of our covenant with God. As, 1. At our solemn transition from the state of infant membership unto that of the adult, when we solemnly own our baptismal covenant, which Calvin and many protestants (and the English rubric) call confirmation. 2. The solemn owning the christian faith and covenant, in our constant church assemblies, when we stand up at the creed or profession of our faith, and all renew our covenant with God, and dedication to him. 3. At solemn days of fasting or humiliation, and of thanksgiving when this should be solemnly done. Especially upon some public defection. 4. Upon the public repentance of a particular sinner before his absolution. 5. When a man is going out of the world, and recommending his soul to God by Christ ; all these are solemn renewals of our covenant with God, in which we may use any lawful, natural, or arbitrary signs or expressions, to signify our own minds by, as speaking, subscribing, standing up, lifting up the hand, laying it upon a book, kissing the book, &c. These sacraments are improperly so called ; and are divine as to the covenant renewed, but human as to the expressing signs.

4. Ordination is not improperly or unfidly called a sacrament, because it is the solemnizing of a mutual covenant between God and man, for our dedication to his special service, and his reception of us and blessing on us, though imposition of hands be not so solemn a ceremony by mere institution, as baptism and the Lord's supper. But then it must be noted, that this is not *sacramentum christianitatis*, a sacrament of the christian covenant ; but *sacramentum ordinis vel officii particularis*, a sacrament of orders, or a particular office ; but of divine institution.

5. The solemn celebration of marriage, is an economical sacrament ; that is, a solemn obligation of man and woman by vow to one another, and of both to God in that relation, which may be arbitrarily expressed by lawful signs or ceremonies.

6. The solemn covenant of a master with his servant, is on the same account an economical sacrament.

7. The inauguration of a king, in which he is sworn to his subjects, and dedicated to God in that office, and his subjects sworn or consent to him, is a civil sacrament, whether unction be added or not. And so is a judge's entrance on his office, when it is done so solemnly by an obliging vow or covenant.

8. Confirmation in the papists' sense, as conferred

by chrism on infants for giving them the Holy Ghost, is but an unwarrantable imitation of the old miraculous operation by the apostles, and neither a christian sacrament, nor a warrantable practice, but a presumption.

9. The same may be said of their sacrament of extreme unction.

10. Their sacrament of marriage is no otherwise a sacrament, than the inauguration of a king is ; which is approved by God as well as marriage, and signifieth also an honourable collation of power from the universal King.

11. Their sacrament of penance is no otherwise a sacrament than many other forementioned renewings of our covenant are.

12. Therefore the papists' seven sacraments, or septenary distribution, is confused, partly redundant, partly defective, and unworthy to be made a part of their faith or religion, or the matter of their peevish and ignorant contendings. And they that peremptorily say, without distinguishing, that there are but two sacraments in all, do but harden them by the unwarrantable narrowing of the word.

Quest. C. *How far is it lawful, needful, or unlawful for a man to afflict himself by external penances for sin ?*

Ans. 1. Not to the destroying of his body, life, or health, or the disabling or unfitting body or mind, for the service of God.

2. Not to be the expression of any sinful, inordinate dejection, despondency, sorrow, or despair.

3. Not so as may be an outward appearance of such inordinate passions, or as may be a scandal to others, and deter them from religion as a melancholy, hurtful thing.

4. Nor as if God would accept the mere external self-afflicting for itself, or as if he loved our hurt, or as if we merited of him by our unprofitable, voluntary troubles.

But, 1. It is a duty to express true godly sorrow by its proper exercise and signs, so far as either the acting of it, or the increase or continuance by the means of those expressions is profitable to ourselves.

2. And also so far as is needful to the profiting of others, by showing them the evil of sin, and drawing them to repentance.

3. And so far as is necessary to the satisfying of the church of the truth of our repentance, in order to our absolution and communion.

4. Especially so far as is necessary to subdue our fleshly lusts, and tame our bodies, and bring them into a due subjection to our faith, and to avoid our sin for the time to come. And also by the exercise of sober mortification, prudently, to keep under all our worldly phantasies, and love of this present world, without unfitting ourselves for duty.

5. And so far as is needful by such mortification, to fit us for fervent prayer, especially by fasting on days of humiliation ; and to help us in our meditations of death and judgment, and to further our heavenly contemplations and conversation.

6. The greatest difficulty is, Whether any self-revenge be lawful or due ; which is answered by what is said already ; none such as disableth us for God's service is lawful. But true repentance is an anger or great displeasure with ourselves for sin, and a hatred of sin, and loathing of ourselves for it ; and to judge, condemn, and afflict our own souls by a voluntary self-punishing, is but that exercise of

† Isa. lviii. 3, 5—8, &c. ; Mark ix. 13 ; xii. 7 ; Matt. vi. 1, 3, 5, 6, 17 ; Zech. viii. 19 ; 2 Cor. ii. 7 ; Col. ii. 22—24 ; Joel i. 14 ; ii. 15 ; Dan. ix. 3 ; Acts x. 13 ; 1 Cor. vii. 5 ; Luke ii.

37 ; Matt. iv. 2 ; 2 Sam. xii. 22 ; Luke xviii. 12 ; 2 Cor. vii. 9—11 ; 1 Cor. ix. 27 ; Col. i. 5, 6 ; Rom. xiii. 13, 14.

justice on ourselves, which is fit for pardoned sinners that are not to be condemned by the Lord, and indeed the just exercise of repentance and displeasure against ourselves.* On which accounts of sober self-revenge we may cherish such degrees of godly sorrow, fasting, coarse clothing, (as sackcloth,) and denying ourselves the pleasures of this world, as shall not be hurtful but helpful to our duty. And if great and heinous sinners have of old on these terms, exceeded other men in their austerities, and self-afflictions, we cannot condemn them of superstition, unless we more particularly knew more cause for it. But popishly to think that self-afflicting without respect to such causes or necessities is a meritorious perfection, fit for others, is superstition indeed.† And to think, as many of the melancholy do, that self-murder is a lawful self-revenge, is a heinous sin, and leadeth to that which is more heinous and dangerous.

Quest. CI. *Is it lawful to observe stated times of fasting imposed by others, without extraordinary occasions? And particularly Lent?*

Ans. Remember that I here meddle not with the question, how far is it lawful for rulers to impose such fasts on others? save only to say, 1. That it is undoubtedly fit for kings to do it by precepts, and churches by consent, in extraordinary cases of defection, sin, or judgments.‡ 2. That it is undoubtedly sinful usurpation, for either pope or any pretended ecclesiastical, universal rulers, to impose such on the universal church (because there are no universal rulers). Or for a neighbour bishop by usurpation to impose it on a neighbour church. 3. And that it is sinful in all or many churches, to make by their agreements such things to be necessary to their union or communion with their neighbour churches, so that they will take all those for schismatics that differ from them in such indifferent things. But as to the using of such fasts (omitting the imposing) I say,

1. 1. That so great and extraordinary a duty as holy fasting, must not be turned into a mere formality or ceremony.¶

2. No particular man must be so observant of a public, commanded, anniversary fast, as for it to neglect any duty commanded him by God which is inconsistent with it. As to rejoice or keep a thanksgiving in Lent, upon an extraordinary obliging cause; to keep the Lord's day in Lent, as a day of thanksgiving and rejoicing; to preserve our own health, &c. It is not lawful in obedience to man, to fast so much, or use such diet, as is like to destroy our lives or health; these being not so far put into the power of man; nor can man dispense with us as to the duty of self-preservation. If God himself require us not to offer him our lives and health needlessly, as an acceptable sacrifice, nor ever maketh self-destruction our duty, no nor any thing that is not for man's own good; then we are not to believe without very clear proof that either prince or prelates have more power than ever God doth use himself.

3. Such an anniversary fast as is meet for the remembrance of some great sin or judgment, if commanded, is to be kept, both for the reason of it, and for the authority of the commander. For, 1. It is not unlawful as anniversary. (For, (1.) It is not forbidden, and, (2.) There may be just occasion. Some arbitrarily keep an anniversary fast on the day of their nativity (as I have long done); and some

* Psal. lxxix. 10; Lev. xvi. 29, 31; xxiii. 27, 32; Numb. xxix. 7; xxx. 13; Ezra viii. 21.

† Isa. lviii. 5.

on the day that they fell into some great sin; and some on the day of the death of a friend, or of some personal, domestic, or national calamity; and none of this is forbidden.) 2. And that which is not unlawful in itself, is not therefore unlawful to be done because it is commanded; seeing obedience to superiors is our duty and not our sin, unless in sinful things.

4. Whether it be lawful or meet to commemorate Christ's sufferings by anniversary fasts, is next to be considered.

II. As for Lent in particular, we must distinguish, 1. Between the ancient Lent, and the later Lent. 2. Between keeping it on a civil account, and on a religious. 3. Between true fasting, and change of diet. 4. Between the imitation of Christ's forty days' fasting, and the mere commemoration of it. Which premised I conclude,

1. The keeping a true fast or abstinence from food, for forty days, on what account soever, being impossible, or self-murder, is not to be attempted.

2. The imitation of Christ in his forty days' fasting is not to be attempted or pretended to; because his miraculous works were not done for our imitation. And it is presumption for us to pretend to such a power as is necessary to miracles; or yet to make any essays at such an imitation, any more than at the raising of the dead.

3. The pretending of a fast when men do but change their diet, flesh for fish, fruit, sweetmeats, &c. is but hypocritical and ridiculous; most poor labourers, and temperate ministers, do live all the year on a more flesh-denying diet, and in greater abstinence, than many papists do in Lent, or on their fasting days. And what a ridiculous dispute is it to hear, e. g. a Calvin that never eateth but one small meal a day for many years, to plead against the keeping of the popish fasts, and their clergy call him voracious, and carnal, and an epicure, and plead for fasting as holy mortification, who eat as many meals and as much meat on a Lent day or fasting day, as Calvin did in three feasting days; and drink as much wine in a Lent, as he in twenty years! Sure I am I know many such on both sides; some that eat but a small meal a day, and never drink wine at all, and others that drink wine daily, and eat of many dishes at a meal, and that to the full, and of the sweetest, as fish, fruits, &c. yet rail at the former for not fasting as they do. So delusory are the outward appearances, and so false the pretensions of the carnal sort!

4. The ancient Lent consisted first of one day (Good Friday) alone; and after that of three days, and then of six, and at last it came up to forty. (Of which read Dalleus *ubi supra* at large.)

5. None can question the lawfulness of and obedient keeping of such a civil Lent fast as our statutes command, for the vending of fish, and for the breed of cattle; so be it no bodily necessity or greater duty be against it.

6. It is not unlawful for those that cannot totally fast, yet to use more abstinence and a more mortifying sort of diet than ordinary, for the exercises of repentance and mortification, in due time.

7. If authority shall appoint such a mortifying, abstemious course upon lawful or tolerable grounds and ends, I will obey them, if they peremptorily require it, when my health or some greater duty forbiddeth it not.

8. As for the commanding such an abstinence, as in Lent, not in imitation, but bare commemoration

‡ 2 Chron. xx. 3; Ezra viii. 21; Jonah iii. 5; Zech. viii. 19; Joel ii. 15. Read Dalleus's "Treatise de Jejuniiis."

¶ Isa. lviii. 3, 5—8.

of Christ's forty days' fast, I would not command it if it were in my power; but being peremptorily commanded, I cannot prove it unlawful to obey, with the afore-mentioned exceptions.

9. It was anciently held a crime to fast on the Lord's day, even in Lent; and I take that day to be separated by Christ and the Holy Ghost for a church festival or day of thanksgiving; therefore I will not keep it as a fast, though I were commanded, unless in such an extraordinary necessity, as aforesaid.

Of pilgrimages, saints, relics, and shrines, temples, of their miracles, of praying to angels, to saints, for the dead, purgatory, of the pope's pardons, indulgences, dispensations; of the power of true pastors to forgive sins, with a multitude of such cases, which are commonly handled in our controversial writers against the papists, I must thither refer the reader for a solution, because the handling of all such particular cases would swell my book to a magnitude beyond my intention, and make this part unsuitable to the rest.

Quest. CII. *May we continue in a church, where some one ordinance of Christ is wanting, as discipline, prayer, preaching, or sacraments, though we have all the rest?*

Ans. Distinguish, 1. Of ordinances. 2. Of a stated want, and a temporary want. 3. Of one that may have better, and one that cannot.

1. Teaching, prayer, and praise, are ordinances of such necessity that church assemblies have not their proper use without them.

2. The Lord's supper is of a secondary need, and must be used when it may, but a church assembly may attain its ends sometimes without it, in a good degree.

3. Discipline is implicitly exercised when none but the baptized are communicants, and when professed christians voluntarily assemble, and the preaching of the word doth distinguish the precious from the vile; much more when notorious, scandalous sinners are by the laws kept from the sacrament (as our rubric and canons do require).

4. But for the fuller, explicit, and exacter exercise of discipline, it is very desirable for the well-being of the churches; but it is but a stronger fence or hedge, and preservative of sacred order; and both the being of a church, and the profitable use of holy assemblies, may subsist without it; as in Helvetia and other countries it is found.

I conclude then, 1. That he that, *consideratis considerandis*, is a free man, should choose that place where he hath the fullest opportunities of worshipping God, and edifying his soul.

2. He is not to be accounted a free man that cannot remove, without a greater hurt than the good, either to the church or country, or to his family, his neighbours, or himself.

3. Without teaching, prayer, and divine praises we are not to reckon that we have proper church-assemblies and communion.

4. We must do all that is in our power to procure the right use of sacraments and discipline.

5. When we cannot procure it, it is lawful and a duty to join in those assemblies that are without it, and rather to enjoy the rest than none. Few churches have the Lord's supper above once a month, which in the primitive church was used every Lord's day and offer; and yet they meet on other days.⁴

⁴ Acts xxviii. 31; xi. 26; xx. 7, 20, &c.; 1 Cor. xiv. 42; 1 Tim. iv. 13, 14; 2 Tim. iv. 1, 2; 2 Tim. iii. 16; Heb. x. 25, 26; Col. iv. 16; Acts xiii. 27; xv. 21; 1 Thess. v. 27; 1 Cor. v. 34, &c.

6. It is possible that preaching, prayer, and praise, may be so excellently performed in some churches that want both discipline and the Lord's supper, and all so coldly and ignorantly managed in another church that hath all the ordinances, that men's souls may much more flourish and prosper under the former than the latter.

7. If forbearing or wanting some ordinances for a time, be but in order to a probable procurement of them, we may the better forbear.⁵

8. The time is not to be judged of only by length, but by the probability of success. For sometimes God's providence, and the disturbances of the times, or the craft of men in power, may keep men so long in the dark, that a long expectation or waiting may become our duty.

Quest. CIII. *Must the pastors remove from one church to another whenever the magistrate commandeth us, though the bishop contradict it, and the church consent not to dismiss us; and so of other cases of disagreement?*

Ans. As in man's soul, the intellectual guidance, the will, and the executive power do concur, so in church cases of this nature, the potestative government of the magistrate, the directive guidance of the senior pastors, and the attractive love of the people (who are the chief inferior, final cause) should all concur; and when they do not, it is confusion: and when God's order is broken which commandeth their concurrence, it is hard to know what to do, in such a division which God alloweth not; as it is to know whether I should take part with the heart against the head, or with the head against the stomach and liver, on suppositions of cross inclinations or interests; whenas nature supposeth either a concord of inclination and interest, or else the ruin, sickness, or death of the person; and the cure must be by reconciling them, rather than by knowing which to side with against the rest.

But seeing we must suppose such diseases frequently to happen, they that cannot cure them must know how to behave themselves, and to do their own duty. For my own part, in such cases I would do thus:

1. I would look at my ultimate end, God's glory, and at the next end, the good of souls and welfare of the church; and so at the people's interest as it is the end of the order of magistracy and ministry: and I would take myself to be so obliged to that end, as that no point of mere order could disoblige me, the end being better than the means as such; therefore I would do all things to edification, supposing that all power of man is as Paul's was, for edification and not for destruction.⁶

2. But in judging of what is best for the church, I must take in every accident and circumstance, and look to many, more than to a few, and to distant parts as well as to those near me, and to the time and ages to come, as well as to the present, and not go upon mistaken suppositions of the church's good; he that doth not see all things that are to be weighed in such a case, may err by leaving out some one.

3. I would obey the magistrate formally for conscience sake in all things which belong to his office; and particularly in this case, if it were but a removal from place to place, in respect to the temple, or tithes, or for the civil peace, or for the preservation of church order in cases where it is not grossly injurious to the church and gospel.

⁵ Matt. xxvi. 31; Acts viii. 1.

⁶ Eph. iv. 12, 14; 2 Cor. x. 8; xiii. 10; Rom. xiv. 19; Rom. xv. 2; 1 Cor. x. 23; 1 Cor. xiv. 5, 12, 26; 2 Cor. xii. 19.

4. In cases which by God's appointment belong to the conduct of bishops, or pastors, or the concord of consociate churches, I would *formaliter* follow them. And in particular, if they satisfy me that the removal of me is an apparent injury to the church, (as in the Arian's times, when the emperors removed the orthodox from all the great churches to put in Arians,) I would not obedientially and voluntarily remove.

5. If magistrates and bishops should concur in commanding my remove in a case notoriously injurious and pernicious to the church, (as in the aforesaid case, to bring in an Arian,) I would not obey formally for conscience sake; supposing that God never gave them such a power against men's souls and the gospel of Christ; and there is no power but of God.

6. But I would prefer both the command of the magistrate, and the direction of the pastors, before the mere will and humour of the people, when their safety and welfare were not concerned in the case.

7. And when the magistrate is peremptory, usually I must obey him materially, when I do it not formally (in conscience to his mere command). Because though in some cases he may do that which belongeth not to his office, but to the pastor's, yet his violence may make it become the church's interest, that I yield and give place to his wrath; for as I must not resist him by force, so if I depart not at his command, it may bring a greater suffering on the churches: and so for preventing a greater evil he is to be submitted to in many cases, where he goeth against God and without authority; though not to be formally obeyed.

8. Particular churches have no such interest in their ministers or pastors, as to keep them against their wills and the magistrate's, and against the interest of the universal church, as shall be next asserted.

I have spoken to this instance as it taketh in all other cases of difference between the power of the magistrate, the pastor's and the people's interest, when they disagree, and not as to this case alone.

Quest. CIV. *Is a pastor obliged to his flock for life? Or is it lawful so to oblige himself? And may he remove without their consent? And so also of a church member, the same questions are put.*

These four questions I put together for brevity, and shall answer them distinctly.

I. 1. A minister is obliged to Christ and the universal church for life, (*durante vita*.) with this exception, if God disable him not. 2. But as a pastor he is not obliged to this or that flock for life. There is no such command or example in God's word.

II. To the second: 1. It is lawful to oblige ourselves to a people for life in some cases, conditionally; that is, if God do not apparently call us away. 2. But it is never lawful to do it absolutely: 1. Because we shall engage ourselves against God; against his power over us, and interest in us, and his wisdom that must guide us. God may call us whither he please; and though now he speak not by supernatural revelation, yet he may do it by providential alterations. 2. And we shall else oblige ourselves against the universal church, to which we are more strictly bound, than to any particular church, and whose good may oblige us to remove. 3. Yea, we may bind ourselves to the hurt of that church itself; seeing it may become its interest to part with us. 4. And we should so oblige ourselves against our duty to authority, which may remove us.

III. To the third question I answer, 1. A pastor may not causelessly remove, nor for his own worldly commodity when it is to the hurt of the church and hinderance of the gospel. 2. When he hath just cause, he must acquaint the people with it, and seek their satisfaction and consent. 3. But if he cannot procure it, he may remove without it: as, 1. When he is sure that the interest of the gospel and universal church require it: 2. Or that just authority doth oblige him to it.

The reasons are plain from what is said; and also, 1. He is no more bound to the people, than they are to him; but they are not so bound to him, but they may remove on just occasion. 2. If he may not remove, it is either because God forbids it, or because his own contract with them hath obliged him against it. But, 1. God no where forbids it: 2. Such a contract is supposed not made, nor lawful to be made.

IV. As to the people's case, it needs no other answer; 1. No member may remove without cause: 2. Nor abruptly and uncharitably to the church's dissatisfaction, when he may avoid it. But, 3. He may remove upon many just causes, (private or public,) whether the church and pastors consent or not, so the manner be as becometh a christian.

Quest. CV. *When many men pretend at once to be the true pastors of a particular church against each other's title, through differences between the magistrates, the ordainers, and the flocks, what should the people do, and whom should they adhere to?*

Ans. This case is mostly answered before in Quest. LXXXII. &c. I What pastor to adhere to. need only to add these rules of caution. 1. Do not upon any pretence accept of a heretic, or one that is utterly unfit for the office.

2. Do not easily take a dividing course or person, but keep as much as may be in a way of concord with the united, faithful pastors and churches in your proximity or country.

3. Look to the public good and interest of religion, more than to your particular congregation.

4. Neglect not the greatest advantages for your own edification; but rather take them by a removal of your dwelling, though you suffer by it in your estates, than by any division, disturbance of the church's peace, or common detriment.

5. Do not easily go against the magistrate's commands; unless they be apparently unlawful, and to the church's detriment or ruin, in the reception of your pastors.

6. Do not easily forsake him that hath been justly received by the church, and hath possession, that is, till necessity require it.

Quest. CVI. *To whom doth it belong to reform a corrupted church? to the magistrates, pastors, or people?*

Ans. A church is reformed three several ways: 1. By the personal reformation of every member: 2. By doctrinal direction: and, 3. By public, forcible execution, and constraint of others.

1. Every member, whether magistrates, pastors, or people, must reform themselves, by forsaking all their own sins, and doing their own duties. If a ruler command a private person to go to mass, to own any falsehood, or to do any sin, he is not to be obeyed, because God is to be first obeyed.

2. The bishops or pastors are to reform the church by doctrine, reproof, and just exhortations, and nunciative commands in the name of Christ to rulers

and people to do their several duties; and by the actual doing of his own.*

3. The king and magistrates under him, only, must reform by the sword, that is, by outward force, and civil laws and corporal penalties: as forcibly to break down images, to cast out idolaters, or the instruments of idolatry from the temples, to put true ministers in possession of the temples, or the legal public maintenance; to destroy, punish, or hurt idolaters, &c. Supposing still the power of parents and masters in their several families.

Quest. CVII. *Who is to call synods? princes, pastors, or people?*

Ans. 1. There are several ways of calling synods: 1. By force and civil mandates; 2. By pastoral persuasion and counsel; and, 3. By humble entreaty and petition.

1. Magistrates only (that is, the supreme by his own power, and the inferior by power derived from him) may call synods by laws and mandates, enforced by the sword or corporal penalties, or mulcts.

2. Bishops or pastors in due circumstances may call synods by counsel and persuasive invitation.

3. The people in due circumstances and necessity, may call synods by way of petition and entreaty.

But what are the due circumstances?

Ans. 1. The magistrate may call them by command at his discretion, for his own counsel, or for the civil peace, or the church's good.

2. The pastors and people may not call them, nor meet when the magistrate forbiddeth it, except when the necessity of the church requireth it: synods may profitably be stated for order, when it may be lawfully obtained (both as to limits of place, numbers, and time). But these prudential orders are not of stated necessity, but must give place to weightier reasons on the contrary.

3. Synods themselves are not ordinarily necessary, by nature or institution; (let him that affirmeth it, prove it;) but that which is statedly necessary is, The concord of the churches as the end, and a necessary correspondency of the churches as the means, and synods when they may well be had, as a convenient sort of means.

4. When synods cannot be had, or are needless, messengers and letters from church to church may keep up the correspondency and concord.

5. In cases of real necessity, (which are very rare, though usefulness be more frequent,) the bishops and people should first petition the king for his consent: and if that cannot be had, they may meet secretly and in small numbers, for mutual consultation and advice about the work of God; and not by keeping up the formality of their set numbers, times, places, and orders, provoke the king against them.

6. The contempt of synods by the separatists, and the placing more power in synods than ever God gave them by others, yea, and the insisting on their circumstantial orders, making them like a civil senate or court, have been the two extremes which have greatly injured and divided the churches, throughout the world.

Quest. CVIII. *To whom doth it belong to appoint days and assemblies for public humiliation and thanksgiving?*

Ans. The answer of the last question may serve

* 1 Cor. xi. 28, 29, 31, 33, 34; 1 Cor. v. 11; Dan. iii.; vi.

for this. 1. The magistrate only may do it by way of laws, or civil mandate enforced by the sword.

2. The pastors may do it in case of necessity, by pastoral advice and exhortation, and nunciative command in the name of Christ.

3. The people may do it by petition.

4. As ordinary church assemblies must be held if the magistrate forbid them, (of which next,) so must extraordinary ones, when extraordinary causes make it a duty.

5. When the magistrate forcibly hindereth them, natural impossibility resolveth the question about our duty.

Quest. CIX. *May we omit church-assemblies on the Lord's day, if the magistrate forbid them?*

Ans. 1. It is one thing to forbid them for a time, upon some special cause, (as infection by pestilence, fire, war, &c.) and another to forbid them statedly or profanely.

May we omit church assemblies on the Lord's day, if forbidden by magistrates.

2. It is one thing to omit them for a time, and another to do it ordinarily.

3. It is one thing to omit them in formal obedience to the law; and another thing to omit them in prudence, or for necessity, because we cannot keep them.

4. The assembly and the circumstances of the assembly must be distinguished.

(1.) If the magistrate for a greater good, (as the common safety,) forbid church assemblies in a time of pestilence, assault of enemies, or fire, or the like necessity, it is a duty to obey him. 1. Because positive duties give place to those great natural duties which are their end: so Christ justified himself and his disciples' violation of the external rest of the sabbath. "For the sabbath was made for man, and not man for the sabbath." 2. Because affirmatives bind not *ad semper*, and out-of-season duties become sins. 3. Because one Lord's day or assembly is not to be preferred before many, which by the omission of that one are like to be obtained.

(2.) If princes profanely forbid holy assemblies and public worship, either statedly, or as a renunciation of Christ and our religion; it is not lawful formally to obey them.

(3.) But it is lawful prudently to do that secretly for the present necessity, which we cannot do publicly, and to do that with smaller numbers, which we cannot do with greater assemblies, yea, and to omit some assemblies for a time, that we may thereby have opportunity for more: which is not formal but only material obedience.

(4.) But if it be only some circumstances of assembling that are forbidden us, that is the next case to be resolved.

Quest. CX. *Must we obey the magistrate if he only forbid us worshipping God in such a place, or country, or in such numbers, or the like?*

Ans. We must distinguish between such a determination of circumstances, modes, or accidents, as plainly destroy the worship or the end, and such as do not. For instance, 1. He that saith, You shall never assemble but once a year, or never but at midnight, or never above six or seven minutes at once, &c. doth but determine the circumstance of time: but he doth it so as to destroy the worship, which cannot so be done, in consistency with its ends. But

What if we be forbidden only place, numbers, &c.

1 Cor. v. 3-5; 1 Pet. v. 2, 3; Luke xxii. 24-27.

he that shall say, You shall not meet till nine o'clock, nor stay in the night, &c. doth no such thing.

So, 2. He that saith, You shall not assemble but at forty miles' distance one from another; or you shall meet only in a room, that will hold but the twentieth part of the church; or you shall never preach in any city or populous place, but in a wilderness far from the inhabitants, &c. doth but determine the circumstance of place: but he so doth it, as tends to destroy or frustrate the work which God commandeth us. But so doth not he that only boundeth churches by parish bounds, or forbiddeth inconvenient places.

3. So he that saith, You shall never meet under a hundred thousand together, or never above five or six, doth but determine the accident of number: but he so doth it as to destroy the work and end. For the first will be impossible; and in the second way they must keep church assemblies without ministers, when there is not so many as for every such little number to have one. But so doth not he that only saith, You shall not meet above ten thousand, nor under ten.

4. So he that saith, You shall not hear a Trinitarian, but an Arian; or you shall hear only one that cannot preach the essentials of religion, or that cries down godliness itself; or you shall hear none but such as were ordained at Jerusalem or Rome, or none but such as subscribe the council of Trent, &c. doth but determine what person we shall hear: but he so doth it as to destroy the work and end. But so doth not he that only saith, You shall hear only this able minister, rather than that.

I need not stand on the application. In the latter case we owe formal obedience. In the former we must suffer, and not obey.

For if it be meet so to obey, it is meet in obedience to give over God's worship. Christ said, "When they persecute you in one city, flee to another;" but he never said, If they forbid you preaching in any city, or populous place, obey them. He that said, "Preach the gospel to every creature, and to all nations, and all the world," and that "would have all men to be saved and to come to the knowledge of the truth,"^a doth not allow us to forsake the souls of all that dwell in cities and populous places, and preach only to some few cottagers elsewhere; no more than he will allow us to love, pity, and relieve the bodies only of those few, and take none for our neighbours that dwell in cities, but with priest and Levite to pass them by.

Quest. CXI. *Must subjects or servants forbear weekly lectures, reading, or such helps, above the Lord's day's worship, if princes or masters do command it?*

Ans. 1. There is great difference between a mere subject, or person governed, and a servant, slave, or child.

2. There is great difference between such as are hindered by just cause and real necessities, and such as are hindered only through profane malignity.

(1.) Poor people have not so much leisure from their callings, as the rich; and so providing for their families may, at that time, by necessity become the greater and the present duty.

(2.) So may it be with soldiers, judges, and others, that have present urgent work of public consequence; when others have no such impediment.

(3.) He that is the child or slave of another, or is his own by propriety, is more at his power, than he

^a Matt. x. 30; Mark xvi. 15; Matt. xxviii. 19; 1 Tim. ii. 4; 2 Tim. ii. 25, 26; iv. 1-3.

that is only a subject, and so is but to be governed in order to his own and the common good.

(4.) A servant that hath absolutely hired himself to another, is for that time near the condition of a slave; but he that is hired but with limitations, and exceptions of liberty, (expressed or understood,) hath right to the excepted liberty.

(5.) If the king forbid judges, soldiers, or others, whose labours are due to the public, to hear sermons at that time when they should do their work, or if parents or masters so forbid children and servants, they must be obeyed, while they exclude not the public worship of the Lord's own day, nor necessary prayer and duty in our private daily cases.

(6.) But he that is under such bondage as hindereth the needful helps of his soul, should be gone to a freer place, if lawfully he can. But a child, wife, or such as are not free, must trust on God's help in the use of such means as he alloweth them.

(7.) A prince, or tutor, or schoolmaster, who is not a proprietor of the person, but only a governor, is not to be obeyed formally and for conscience sake, if he forbid his subjects or scholars such daily or weekly helps for their salvation as they have great need of, and have no necessity to forbear; such as are hearing or assembling with the church on the week days at convenient time, reading the Scriptures daily, or good books, accompanying with men fearing God, praying, &c.; because God hath commanded these when we can perform them.

Quest. CXII. *Whether religious worship may be given to a creature? and what?*

Ans. While the terms of the question remain ambiguous, it is incapable of an answer.

1. By worship is meant either *cultus in genere*, any honour expressed to another; or some special act of honour. We must understand the question in the first general sense, or else we cannot answer it, till men tell us, what acts of honouring they mean.

2. By religious is meant, either in general, that which we are bound to by God, or is done by virtue of a religious, that is, a divine obligation, and so is made part of our religion; that is, of our obedience to God: or else by religious is meant divine, or that which is properly due to God. The question must be taken in the first general sense; or else it is no question, but ridiculous (to ask whether we may give God's proper worship to a creature).

And so I answer, 1. By way of distinction. 2. Of solution.

(1.) We must distinguish between the honour of worshipping acts of the mind, and of the body. (2.) Between idolatry as against the first commandment, and idolatry or scandal as against the second.

Af. Prop. 1. There is due to every creature, a true estimation of it according to the degree of its dignity or goodness; and a love proportionable: as also a belief, a trust, a fear, proportionable to every man's credibility, fidelity, power, &c.

2. There is an eminent degree therefore of estimation, reverence, and love, and trust, due to good men above bad, and to those in heaven above those on earth; and a peculiar honour to rulers as such, which is not due to their inferiors.¹

3. This is to be expressed by the body, by convenient actions.

4. The highest honour which we owe to any, is for the image of God in them; viz. 1. His natural image, as men. 2. His moral image, as saints. 3.

¹ Psal. xv. 4.

His relative image of supereminency, as superiors. And so it is God in them first, and they next as the images of God, who are to be honoured.

5. There is no honour to be given to any creature, but that of which God himself is the end; viz. as it referreth to his glory.

6. Therefore all honour given to men must be thus far religious honour (or worship); for as all things are sanctified to and by saints, so all things that religious men do, must be religiously done.*

7. As persons, so places, books, words, utensils, times, &c. must be honoured for God's sake, as they are related to God, with such estimations and expressions as are suitable to their relations.

Neg. 1. No creature must be esteemed to be a god; nor any of God's proper attributes or honour given to any creature whatsoever.

2. No creature must be esteemed better, or greater, or wiser, than it is (as far as we have means to know it).

3. Whatsoever outward expressions of honour (by word or deed) are appropriated to the true God, 1. By divine institution; 2. Or by nature; 3. Or by received usage, that expression of honour ought not to be used to a creature, were the heart never so free from honouring it. (1.) Because it is bodily idolatry: (2.) And scandal as being idolatry interpretatively, in the just sense of others.¹

4. Whatsoever outward expressions of honour idolaters have used, and do use, to signify their inward idolatry, or taking a creature or a fiction to be God, and so make it a *lessera*, or symbol, or professing sign of that their idolatry, if those actions are so used or esteemed among us, or within the notice of our actions, it is unlawful for us to use the like to any creature. Because the use of their expression maketh it to be a profession of idolatry by us, and so to be interpretative idolatry and scandal; for to use professing symbols is to profess.

Except when there is some notorious reason to use the same words or actions to another lawful signification, which is of greater weight than the scandal; and we make it as public to obviate the scandal, that we do it not to the idolater's intents.

For example, If the Mahometans make it a symbol of their religion, to say, God is but one, upon a false supposition that the christians make more gods than one; yet it is lawful for us to use that symbolical word to a better end. But if they add to their symbol, and Mahomet is his prophet, we may not use that, because it is, 1. Symbolical of a false religion; 2. And a falsehood of itself.

So if they make it a distinctive note of their religious meetings, to congregate the people by voice and not by bells, when it will be taken for a professing their religion to do the same, we must avoid it; but not when there is great cause for it, (as if we have no other means,) and the reason against it or scandal may be well avoided.

5. Image worship, (or bowing or otherwise worshipping towards an image as an object,) in the time of divine worship, or when we otherwise pretend to be worshipping God, is so gross an appearance of inward idolatry, (either as visibly describing God to be like a creature, or else as seeming to mean what idolaters did by that action,) that God hath

thought meet to forbid it to all mankind by a special law. (Command. 2.)

6. The scandal of seeming idolatry is a heinous sin, and not to be excused by the contrary meaning of the heart, no more than lying, idolatrous professions are. Because to blaspheme God as if he were like a creature, or to tell the world by our actions that a creature is God, are both very heinous. And so is it to murder our brethren's souls, by tempting them to the like.²

7. It is no appearance of idolatry to kneel to a king, or a father, or superior, when we are professing nothing but to honour them with due honour. But when the church assembleth professedly to worship God, if then they mix expressions of veneration to angels, and saints in heaven, or to a king, or any creature, in their worshipping of God, without a very notorious signification of sufficient difference, it will seem a joining them in part of the same divine honour.³

8. So we may put off our hats to the chair of state, or king's image, yea and kneel towards it as to him, if the command is in due time and place, when it is human worship only which we profess. But to kneel or bow as an act of honour towards the image of king, saints, or angels, in the time of our professed worshipping of God, is scandalous, and an appearance that we give them a part of that which we are giving to God.

9. Yet it is not unlawful even in the sacred assemblies, to bow to our superior at our entrance, or going out, or in the intervals of God's worship; because the time, and custom, and manner may sufficiently notify the distinction, and prevent the scandal.

10. If any presumptuous clergyman on pretence of their authority, will bring images into the churches, and set them before us in divine worship, as objects only of remembrance, and means of exciting our affections to God, that they may show *quam proxime se accedere posse ad peccatum sine peccato*, how near they can come to sin without sin, it is not meet for any good christians to follow them in their presumption, nor by obeying them to invite them to proceed in their church tyranny.⁴ Though I now determine not, whether in case of necessity, a man may not be present with such a church, if their worship of God himself be sound, supposing him sufficiently to notify his dissent, and that he do not himself scandalously direct his worship toward such images. (As in the Lutheran churches we may suppose they do not.)

Quest. CXIII. *What images, and what use of images, is lawful or unlawful?*

Ans. 1. It is unlawful to make any image of God. Because it would be a blaspheming of him, as pretending him to be like to that which he is not like to, that is, a creature.⁵

Object. Man is God's image: it is lawful to make an image of man; and so an image of God's image, and that may be a secondary image of God.

Ans. 1. It is the soul of man, of which no image can be drawn or made, which is the image of God, and not the body. 2. The image of him who

* 1 Tim. iv. 5; Tit. i. 15; 1 Cor. x. 14; 1 Pet. iv. 3.

¹ 1 Cor. vi. 9; x. 17; Rev. xxi. 8; xxii. 15; Acts xvii. 16; Gal. v. 20; Second commandment; Rev. xxii. 8, 9; ii. 14, 20; 1 Cor. viii. 1; x. 19, 28; 1 John v. 21; Dan. iii.

² Rom. xi. 4; 1 Kings xix. 18; Rev. xxii. 8, 9; Josh. xxi. 7; 2 Kings xvii. 35; Exod. xx. 5.

³ Gen. xxvii. 29; xxxii. 10; xlv. 8; Exod. xi. 8; 2 Kings v. 18; Gen. xli. 43; Ruth ii. 10; 1 Sam. xxv. 23, 41.

⁴ Lev. xxvi. 1; Gal. ii. 4, 5; v. 1; 1 Cor. vii. 23.

⁵ Isa. xl. 18, 25; xli. 5; Exod. xx. 4; Gen. i. 26; v. 1; Deut. iv. 16—18, 23, 25; v. 8; xvi. 22; 2 Chron. xxxiii. 7; Ezek. viii. 3, 5; Dan. iii.; Rom. i. 23; Heb. xii. 29; Col. iii. 10; Deut. ix.; Exod. xxiii. 24; xxxiv. 13; Deut. vii. 5; 1 Kings xiv. 9, 23; 2 Kings xvii. 19; 2 Chron. xiv. 3, 5; Hab. ii. 18; Jer. x. 8; Deut. xxvii. 15; Isa. xvii. 8; xli. 29; 2 Chron. xxviii. 2; xxiv. 3, 4; Hos. xiii. 2; Ezek. xvi. 17; xiii. 14; xxx. 13; Hos. x. 1, 2; 2 Kings xxi. 7; Jer. viii. 19; li. 47.

secundum quid as to the soul is God's image, is not God's image, but man's *quoad corpus* as to another part. We need not contend much about the name, whether this may be called a remote image of God (though undoubtedly unfit). But we must not really take it to be like him, or use it for his image.

Object. God hath imprinted his image on the whole creation; e. g. he is called a consuming fire; therefore fire may be pictured as his image.

Ans. The same answer serveth as to the former objection. And it is not all the impressions and *vestigia* of God's power, wisdom, and goodness, which are called his image; as the house is not the image of the builder, or a clock of a clock-maker, &c. And if God be metaphorically called fire, as he is called a lion, &c. because of the similitude of some operation or effect, it followeth not that these are his image; much less that the image of these is his image.

2. No image may be made to be a teacher of lies; as we may not lie by words, so neither by images. Therefore false stories, or false images of realities, when made as true, and pretended to be true images or representations, are unlawful.

3. Therefore it is unlawful to make an image of a spirit, pretending it to be a true image. Because it will be a lie.

4. It is unlawful so to make, place, or use any image, as is like to do more harm than good.

5. Therefore it is unlawful so to make, place, or use them, as that they are like to tempt a man to any sin, unless necessity for some greater good require it. (Of which more anon.)

6. Therefore all images of such idols or feigned deities are unlawful, as are like to be any temptation to any to believe in them, or worship them.

7. Therefore also all images of such creatures as others use to give unlawful worship or honour to, are unlawful when they are like to be a temptation to us or others to do the like. As among papists the image of the crucifix, the virgin Mary, and angels may not be made, placed, or used so as may tempt any to worship them sinfully as they use to do.

8. The image of an over-honoured or falsely honoured person, (though not adored,) may not be so made, placed, or used, as tendeth to tempt others also to such honour. As of Mahomet, or Apollonius (as Alexander Severus placed him and others, with Abraham and Christ, in his *lararium* or chapel). And many give too much honour by images to Alexander, Cæsar, and such other great thieves and murderers of mankind.

9. It is unlawful to make lascivious images of naked persons, and place or use them so, as tendeth to be a temptation to lust or immodesty. A common sin of persons of unclean imaginations.

10. It is also unlawful so to represent plays, pompous honours, splendid clothing or buildings, as tendeth more to tempt the beholders to sinful desires, than to any good.

11. It is unlawful to place images in churches or in secret before our eyes when we are worshipping God, when it tendeth to corrupt the imagination, or by possessing it, to hinder the spiritual exercise of the mind. Which is the ordinary effect of images.

12. It is unlawful to use images scandalously, as any of the aforesaid sinners use them, though we do it not with the same intent. That is, so to use them, as is interpretatively or in outward appearance the same with their use; because by so doing we shall dishonour God as they do, and harden them in sin. Therefore images in churches or oratories, in those countries where others use them sinfully, or near such countries where the same may harden men in their sin, is evil.

13. It is unlawful to make talismans or shapes, upon false suppositions that the very shape naturally disposeth the matter to receive such influences of the stars, by which it shall preserve men from plagues, fire, wild beasts, serpents, diseases, or shall otherwise work wonders; for which Gaffarel vainly pleadeth at large; such as they call naturally magical and charming shapes.

14. Much more unlawful is it purposely to make shapes to be symbols or instruments by which the devil shall operate, whether it be for good or evil; it being unlawful so far to use him.

15. So is it to make such shapes, on conceit that God or good angels will operate in or by them. As some use the cross or other images, to defend them from devils, to cure the tooth-ache or other diseases, or such like use; when God hath neither appointed any such means to be used, for such ends, nor promised any such blessing or operation by them.

16. It is unlawful to place the image of a tutelary saint or angel in house, church, or town, on supposition that we shall be the safer while that image is there placed; or else to profess our trust in that particular guardian. Because no man knoweth what angel God doth make his guardian, nor can we distinguish them; much less that he maketh such or such a saint our guardian. And men's own (foolish) choosing such a one to be their guardian, will not make them so. Nor hath God appointed or promised to bless any such imagery.

17. It is sinful to use such amorous images of the persons towards whom your lust is kindled, as tendeth to increase or keep up that lust, or to make profession or ostentation of it. As lustful persons use to carry or keep the pictures of those on whom they dote.

18. It is unlawful to make such use of the pictures of our deceased friends, as tendeth to increase our inordinate sorrow for them.

19. It is unlawful to make such images, monuments, or memorials of the best and holiest persons or martyrs, as may endanger or tempt men to any inordinate veneration of, or confidence in the persons honoured.

20. Inward images of God imprinted on the fantasy are sinful: and so are other such false and sinful images as afore-mentioned, though they be not made externally for the use of the eye.

21. I think it is unlawful to make an image, or any equal instituted sign, to be the public common symbol of the christian religion (though it be but a professing sign); because God having already instituted the symbols or public *tesseræ* of our christian profession or religion, it is usurpation to do the like without his commission. As the king having made the wearing of a George and star the badge of the order of the garter, would take it ill, if any shall make another badge of the order, much more if they impose it on all of the order: though I presume not to condemn it.

1. All images painted or engraven are not unlawful; for God himself commanded and allowed the use of many in the Old Testament. And Christ reprehendeth not Cæsar's image on his coin.^a

2. The civil use of images in coins, sign-posts, banners, ornaments of buildings, or of books, or chambers, or gardens, is not unlawful.

3. As the word image is taken in general for signs, there is no question but they are frequently to be used; as all a man's words are the images, that is, the signifiers of his mind; and all a man's writings are the same made visible. It is therefore a blind,

^a 2 Chron. iii. 10; Matt. xxii. 10; Numb. xxi. 9; 2 Kings xvi. 17; 1 Kings vii. 18, 19, 25, 26, 29, 30.

confounding error of some now among us (otherwise very sober, good men) who accuse all forms of prayer and of preaching as sinful, because (say they) they are idols, or images of prayer and of preaching; they are neither engraven nor painted images of any creature; but all words are or should be signs of the speaker's mind. And if you will *secundum quid* call only the inward desires by the name of prayer, then the words are the signs of such prayer. But because prayer in the full sense is desire expressed, therefore the expressions are not the signs of such prayer, but part of the prayer itself, as the body is of the man: nor is a form, that is fore-conceived or premeditated words, (whether in mind or writing,) any more an image of prayer, than extemporate prayer is. All words are signs, but never the more for being premeditated or written. And according to this opinion, all books are sinful images, and all sermon notes, and the printing of the Bible itself, and all pious letters of one friend to another, and all catechisms: strangers will hardly believe, that so monstrous an opinion as this, should in these very instances be maintained, by men otherwise so understanding and truly godly, and every way blameless, as have and do maintain it at this day.

4. The making and using of the image of Christ, as born, living, preaching, walking, dying, (a crucifix,) rising, ascending, is not unlawful in itself, though any of the forementioned accidents may make it so in such cases. As Christ was man like one of us, so he may be pictured as a man.

Object. His divine nature and human soul are Christ, and these cannot be pictured; therefore an image of Christ cannot be made.

Ans. It is not the name, but the thing which I speak of: choose whether you will call it an image of Christ *secundum corpus*, or an image of Christ's body. You cannot picture the soul of a man, and yet you may draw the picture of a man's body.

5. It is a great part of a believer's work, to have Christ's image very much upon his imagination, and so upon his mind. As if he saw him in the manger, in his temptations, in his preaching, in his praying, watching, fasting, weeping, doing good, as crowned with thorns, as crucified, &c.; that a crucified Saviour being still as it were before our eyes, we may remember the price of our redemption, and the example which we have to imitate; and that we are not to live like a Dives or a Cæsar, but like the servants of a crucified Christ. A crucifix well befiteth the imagination and mind of a believer.

6. It is a great part of true godliness, to see God's image in the glass of the creation; to love and honour his image on his saints, and all the impressions of his power, wisdom, and goodness on all his works; and to love and honour him as appearing in them.*

7. It is lawful on just occasion, to make the image of fire or light as signifying the inaccessible light in which God is said to dwell, and the glory in which he will appear to the blessed in heaven.† For by many such resemblances the Scripture setteth these forth, in Rev. i. xxi. xxii. &c. And Moses saw God's back parts, viz. a created glory.

8. It is lawful to represent an angel on just occasions, in such a likeness as angels have assumed in apparitions; or as they are described in Ezekiel or elsewhere in Scripture; so be it we take it not for an image of their true spiritual nature, but an im-

proper representation of them, like a metaphor in speech.‡

9. It is lawful (seasonably and in fit circumstances) to use images, 1. For memory, 2. For clearer apprehension, 3. For more passionate affection, even in religious cases; which is commonly called the historical use of them. For these ends the Geneva Bible, and some other, have the Scripture histories in printed images; to show the papists that it is not all images, or all use of them, that they were against. And so men were wont to picture Dives in his feasting, with Lazarus in rags, over their tables, to mind them of the sinfulness of sensuality. And so the sacred histories are ordinarily painted, as useful ornaments of rooms, which may profit the spectators.

10. Thus it is lawful to honour the memory of learned, great, and virtuous persons, saints and martyrs, by keeping their images; and by the beholding of them to be remembered of our duty, and excited to imitation of them.‡

11. It is lawful to use hieroglyphics, or images expressing virtues and vices, as men commonly make images to decipher prudence, temperance, charity, fortitude, justice, &c. and envy, sloth, pride, lust, &c. As they do of the five senses, and the four seasons of the year, and the several parts of man's age, and the several ranks and qualities of persons, &c.

12. Thus it is lawful to represent the devil, and idols, when it tendeth but to make them odious. For as we must not take their names into our mouths, Psal. xvi. 4; Exod. xxiii. 13; Eph. v. 3; that is, when it tendeth to honour them, or tempt men to it; and yet may name them as Elias did in scorn, or as the prophets did by reproof of sin; so is it also in making representations of them. Even as a drunkard may be painted in his filth and folly to bring shame and odium on the sin.

13. It is lawful to use hieroglyphics instead of letters, in teaching children, or in letters to friends; or to make images to stand as characters instead of words, and so to use them even about sacred things.

14. As it is lawful to use arbitrary professing signs even about holy things, which signify no more than words, and have by nature or custom an aptitude to such a use; while it is extended no further, than to open our own minds; so it may be lawful to use such a characteristical or hieroglyphical image to that end, when it hath the same aptitude, but not otherwise. As a circular figure or ring being a hieroglyphic of perpetuity, and so of constancy, is used as a significant profession of constancy in marriage; and so the receiving of each other's picture might be used. And so in covenanting, or taking an oath, the professing sign is left to the custom of the country; whether we signify our consent by gesture, words, action, writing. And as it is lawful to make an image on a seal which hath a sacred signification, (as a flaming heart on an altar, a Bible, a praying saint, &c.) as well as to write a religious motto on a seal; so it is lawful to put this seal to a subscribed covenant with God and his church, or our king and country, when we have a lawful call to seal such a covenant.‡ But if law or custom would make such a seal to be the common public badge or symbol of the christian religion, I think it would become unlawful.

As the crucifix for aught I know might thus have been arbitrarily used as a seal, or as a transient, arbitrary professing sign, as the cross was by the ancients at the beginning. If any man had scorned me

* Rom. viii. 29; Rev. i. 12, &c.; 2 Cor. iv. 4; Col. i. 15; Phil. iii. 8–10, &c.

† 1 Cor. xi. 7; 2 Cor. iii. 18; Col. iii. 10.

‡ Exod. xxv. 18, 19; xxxvii. 8, 9.

§ 1 Kings vi. 24–27; Ezek. x. 2, 4, 7, 9, 14; 1 Kings vii.

29, 36; viii. 6, 7; 1 Sam. iv. 4; 2 Kings xix. 15; Psal. lxxx. 1; xcix. 1; Isa. vi. 2, 6.

¶ Ut Beza Icones Viror. Illustrium.

‡ Neh. ix. 48; Esth. viii. 8.

for believing in a crucified Christ, I know not but I might have made a crucifix by art, act, or gesture, to tell him that I am not ashamed of Christ; as well as I may tell him so by word of mouth. But if men's institution or custom shall make this a symbol or badge of a christian, and twist it in baptism, or adjoin it, as a dedicating sign, and as the common professing symbol that every baptized person must use, to signify and declare that he is not ashamed of Christ crucified, but believeth in him, and will manfully fight under his banner against the flesh, the world, and the devil to the death: though he call it but a professing sign, and say, he doth but signify his own mind, and not God's act and grace; I should wish to distinguish between a private or arbitrary act of profession, and a common public badge and professing symbol of our religion; and tell him that I think the instituting of the latter belongs to God alone; and that he hath made two sacraments to that end; which sacraments are essentially such symbols and badges of our profession, and are dedicating signs on the receiver's part; and that Christ crucified is the chief grace or mercy given to the church, and his sacrifice is his own act: and therefore objectively, the grace, and act of God also, is here signified; and therefore on two accounts set together, I fear this use of the crucifix is a sin: 1. As it is an image, (though it should be transient,) used as a medium in God's worship, and so forbidden in the second commandment (for it is not a mere circumstance of worship, but an outward act of worship). 2. Because it is a new human sacrament, or hath too much of the essence of a sacrament, and so is a usurpation of his prerogative that made the sacraments: for as I said, it belongeth to the king to make the common badge or symbol of his own subjects, or any order honoured by him. And the general giveth out his own colours; and though one may arbitrarily wear another colour, yet if any shall give out common colours to his army, regiment, or troop beside his own, to be the symbol or badge of his soldiers, I think he would take it for too much boldness. Yet if only an inferior captain gave but subordinate colours, not to notify a soldier of the army as such, but to distinguish his troop from the rest, it were not so much as the other: so if a bishop or ruler did but make such a symbol by which the christians of his charge might be discerned from all others, and not as a badge of christianity itself, though I know no reason for such distinction, and it may be faulty otherwise, yet would it not be this usurping of sacramental institution, which now I speak of. All professing signs are not symbols of christianity. Christ hath done his own work well already; his colours, sacraments, or symbols are sufficient; we need not devise more, and accuse his institutions of insufficiency; nor make more work for ourselves in religion, when we leave undone so much that he hath made us.

15. All abuse of images will not warrant us to separate from the church which abuseth them; nor is all such abuse, idolatry. If the church or our rulers will against our will place images inconveniently in churches, we may lawfully be there, so that they be not symbols of idol worship, or of a religion or worship so sinful in the substance, as that God will not accept it; and so be it we make no sinful use of those inconvenient images ourselves. Though mere temptation and scandal make them sinful in those that so abuse them, and set them up; yet he that is not the author of that temptation or scandal, may not forsake God's worship, because that such things are present, nor is to be interpreted a consent to them, while he cometh only about lawful

worship (and perhaps hath fit opportunity at other times to profess his dissent).

16. It is lawful to preserve the honest and sober love to our friends, by keeping their pictures; or to show our love by decent monuments.

17. Where we may use creatures themselves to profit us by the sight, we may (ordinarily) use the images of those creatures. As the sight of trees, fruits, cities, &c. may delight us, and mind us of the power, wisdom, and goodness of God (or the sight of the sun, moon, stars, &c.); so may the pictures of the same things. And as a dead body, skeleton, or skull, may profitably mind us of our latter end; so may the picture of any of these, which we may more conveniently keep.

18. It is not unlawful to pray before or towards an image, in a room where images are placed only for ornament, and we have no respect to them as a medium or object of our worship (except by accident as aforesaid).

19. It is not unlawful to make an image (out of the cases of accidental evil before named) to be *objectum vel medium excitans ad cultum Dei*, an object or medium of our consideration, exciting our minds to worship God. (As a death's-head, or a crucifix, or an historical image of Christ or some holy man, yea, the sight of any of God's creatures, may be so holily used, as to stir up in us a worshipping affection, and so is *medium cultus excitans vel efficiens*.) But no creature, or image, (I think,) may lawfully be made the *medium cultum vel terminus, in genere causæ finalis*, a worshipped medium, or the terminus, or the thing which we worship mediately, on pretence of representing God, and that we worship him in it ultimately. And this I take to be the thing forbidden directly in the second commandment; viz. To worship a creature (with mind or body) in the act of divine worship, as representing God, or as the mediate term of our worship, by which we send it unto God, as if it were the more acceptable to him. So that it is lawful by the sight of a crucifix to be provoked to worship God; but it is unlawful to offer him that worship, by offering it to the crucifix first, as the sign, way, or means of our sending it to God.

20. Yet a creature may be honoured or worshipped with such worship as is due to him, by the means of such a representing *terminus* or image. If the king command his subjects to bow towards his image or throne when he is absent, as an act of honour, or human worship to himself, it is lawful so to do, God having not forbid it. But God hath forbid us to do so by himself, because he hath no image, and is confined to no place, and to avoid the danger and appearance of idolatry.

21. Yet is it lawful to lift up our hand and eyes towards heaven, as the place of God's glory; and I condemn not the ancient churches that worshipped towards the east. But it was not heaven, or the sun, or east that they worshipped, or to which they sent their worship, as any *terminus medius*, or thing mediately worshipped; but only to God himself, whose glory is in the heavens.

Quest. CXIV. *Whether stage-plays, where the virtuous and vicious are personated, be lawful?*

Because this is a kind of imagery, the question may be here fitly handled. But I have said so much before of stage-plays, and the sin that is used in them, part i. chap. 18, that I have nothing more to say here, but only to decide this particular case of conscience concerning them.

As I am not willing to thrust any man into extremes, nor to trouble men with calling those sins,

which God hath not forbidden; so I have reason to advise men to go, in doubtful cases, on the safer side, much more to dissuade them from undoubted sin, and especially from great and multiplied sins; and therefore I must thus decide the question.

1. It is not absolutely unlawful to personate another man, nor doth the second commandment forbid such living images in this extent. I pass by the instance of the woman of Tekoah, 2 Sam. xiv.; because the bare history proveth not the lawfulness. But Paul's speaking as of himself and Apollos the things which concerned others, was approvable; and as Christ frequently taught by parables, so his parables were a description of good and evil, by the way of feigned history, as if such and such things had been done by such persons as never were. And this fiction is no falsehood; for the hearer knoweth that it is not meant as an historical narrative, but a parable; and it is but an image in words, or a painted doctrine. And if a person and action may be feigned by words, I know not where it is forbidden to feign them by personal representation. Therefore to personate another is not simply a sin.

2. To personate good men in good actions, is not simply unlawful; because, 1. It is not unlawful as it is personating, as is showed. 2. Nor as lying; because it is not an asserting, but a representing; nor so taken.

3. To personate a bad man, in a bad action, is more dubious; but seemeth not in all cases to be unlawful. To pass by David's feigning himself mad, (as of uncertain quality,) it is common with preachers, to speak off the words of wicked men, as in their names or persons, to disgrace them: and Prov. v. 11, 12, &c. cometh near it. And whether Job be a history, or a dialogue personating such speakers, is doubted by the most learned expositors.

4. I think it possible to devise and act a comedy or tragedy, which should be lawful, and very edifying. It might be so ordered by wise men.

5. I think I never knew or heard of a lawful stage-play, comedy, or tragedy, in the age that I have lived in; and that those now commonly used, are not only sins, but heinous, aggravated sins; for these reasons.

1. They personate odious vices commonly viciously; that is, 1. Without need, reciting sinful words, and representing sinful actions; which as they were evil in the first committing, so are they in the needless repetition. Eph. v. 3, 4, 12, "But fornication, and all uncleanness, or covetousness, (or lust,) let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.—For it is a shame even to speak of those things which are done of them in secret." 2. Because they are spoken and acted commonly without that shame, and hatred, and grief which should rightly affect the hearers with an abhorrence of them; and therefore tend to reconcile men to sin, and to tempt them to take it but for a matter of sport.

2. There are usually so many words materially false (though not proper lies) used in such actings of good and evil, as is unsavoury, and tendeth to tempt men to fiction and false speaking.

3. There are usually such multitudes of vain words poured out on the circumstantialities, as are a sin themselves, and tempt the hearers to the like.

4. They usually mix such amorous or other such insinuating expressions or actions, as are fitted to

kindle men's sinful lusts, and to be temptations to the evils which they pretend to cure.

5. A great deal of precious time is wasted in them, which might have been much better spent; to all the lawful ends which they can intend.

6. It is the preferring of an unmeet and dangerous recreation, before many fitter; God having allowed us so great choice of better, it cannot be lawful to choose a worse. The body which most needeth exercise, with most of the spectators, hath no exercise at all; and the mind might be much more fruitfully recreated many ways, by variety of books, of converse, by contemplating God and his works, by the fore-thoughts of the heavenly glory, &c. So that it is unlawful, as unfitted to its pretended ends.

7. It usually best suiteth with the most carnal minds, and more corrupteth the affections and passions, as full experience proveth: those that most love and use them are not reformed by them, but commonly are the most loose, ungodly, sensual people.

8. The best and wisest persons least relish them, and are commonly most against them. And they are best able to make experiment, what doth most help or hurt the soul. Therefore when the sensual say, We profit by them, as much as by sermons, they do but speak according to their sense and lust. As one that hath the green-sickness may say, coals and clay and ashes do more good than meat; because they are not so fit to judge, as those that have a healthful state and appetite. And it seldom pleaseth the conscience of a dying man, to remember the time he spent at stage-plays.

9. Usually there is much cost bestowed on them, which might be better employed, and therefore is unlawful.

10. God hath appointed a stated means of instructing souls, by parents, ministers, &c. which is much more fit and powerful; therefore that time were better spent.* And it is doubtful whether play-houses be not a stated means of man's institution, set up to the same pretended use as the church and ministry of Christ, and so be not against the second commandment. For my part I cannot defend them, if any shall say that the devil hath apishly made these his churches, in competition with the churches of Christ.

11. It seemeth to me a heinous sin for players to live upon this as a trade and function, and to be educated for it, and maintained in it. That which might be used as a recreation, may not always be made a trade of.

12. There is no mention that ever such plays were used in Scripture times by any godly persons.

13. The primitive christians and churches were commonly against them; many canons are yet to be seen, by which they did condemn them. Read but Dr. J. Reignolds against Albericus Gentilis, and you shall see unanswerable testimonies, from councils, fathers, emperors, kings, and all sober antiquity against them.

14. Thousands of young people in our time have been undone by them; some at the gallows, and many apprentices who run out in their accounts, neglect their masters' business, and turn to drunkenness, and whoredom, and debauchery, do confess that stage-plays were not the last or least of the temptations which did overthrow them.

15. The best that can be said of these plays is, that they are controverted and of doubtful lawfulness; but there are other means enough of undoubted

* Psal. xxvi. 4; cxix. 113; 1 Tim. vi. 20; Matt. xii. 36, 37; 1 Pet. i. 18; Eccl. vii. 3—7; Eph. iv. 29, 30; v. 15, 16; Luke xii. 17—19; Rom. xiii. 13, 14.

* John vi. 12; 1 Pet. iv. 10; Matt. xviii. 23; Rom. xiv. 12; Phil. iv. 17; Psal. i. 2; 2 Tim. iv. 1, 2.

and uncontroverted lawfulness, for the same honest ends; and therefore it is a sin to do that which is doubtful without need.

Upon all these reasons, I advise all that love their time, their souls, their God and happiness, to turn away from these nurseries of vice, and to delight themselves in the law and ordinances of their Saviour, Psal. i. 2, 3.

Quest. CXV. *Is it ever unlawful to use the known symbols and badges of idolatry?*

Answ. 1. Ordinarily it is unlawful, as being the thing forbidden in the second commandment. For he that useth them, 1. Is corporally idolatrous, whatever his secret thoughts may be. 2. And he is interpretatively an idolater, and actually persuadeth others to be so.

2. But yet though no man may ever use such symbols of idolatry *formaliter, qua tales*, as such; yet materially he may use them in some cases.

As, 1. When an idolater will take an ordinance of God, and an appointed duty, and turn it into a symbol of his idolatry (as in the foregoing instance of the Mahometans). We may not therefore forsake that duty; but we must do it in such a manner, as may sufficiently disclaim the idolater's use of it. As if any idolaters will make a symbol of some Scripture texts, or of the Lord's day, or of the sacramental bread and wine, &c. we must not therefore disuse them.

2. When a thing indifferent is made an idolatrous symbol or badge, though I must not use it as idolaters do, yet if any act of Divine Providence make it become necessary as a moral duty, I may be obliged to use it, disclaiming the idolater's manner and end: and then it will be known that I use it not as their symbol. As if a man, by famine or a swoon, were dying in an idol's temple, I might give him meat and drink there to save his life, though such as was a badge of their idolatry, while I disclaim their ends and use. The reason is, 1. Because at such a time it is a natural duty, and therefore may not be omitted for fear of scandal, or seeming sin, which at that time is no sin. 2. Because Christ hath taught us in the instance of himself and his disciples, that positive commands give place to natural, *cæteris paribus*. And that the sabbath was made for man, and not man for the sabbath; and that we must learn what this meaneth, "I will have mercy and not sacrifice." And if we must break the rest of the sabbath for the life, yea, the feeding of an ox or ass, much more of a man: and the positives of the second commandment must be regulated as the positives of the fourth. 3. And the scandal in such a case may be avoided, by declaring that I do disclaim their use and ends.

In a country where kneeling or being uncovered to the prince is a civil, honouring custom, if the prince should be a Caligula, and command the subjects to worship him and his image as a god, and make bowing, kneeling, or being uncovered the badge or symbol of it; here I would ordinarily avoid even that which before was a duty, because it was but by accident a duty, and now interpreted as heinous sin. But in case that the life of any man lay on it, or that the scandal on religion for my denying civil honour to the prince, would be greater and of more perilous consequence, than the scandal of seeming idolatry, I would perform that civil honour which I did before, and which God enjoineth me to perform to my prince. But I would avoid the

scandal, by open protesting (seasonably) against the idolatry.

Quest. CXVI. *Is it unlawful to use the badge or symbol of any error or sect in the worship of God?*

Answ. 1. It is unlawful to use it formally as such.

2. But not materially, when, 1. There are just and weighty reasons for it. 2. And I may disown the error.

For, 1. All sects and erroneous persons may turn holy words and duties into symbols of their errors. 2. All christians in the world being imperfect, do sometimes err in matter or manner in their worship. And he that will materially avoid all the badges or symbols of their errors, shall have no communion with any church or christian. 3. As we must do our best so to avoid all their errors, that we choose them not, and make them not formally our own practice; (as tautologies, vain repetitions, disorders, unfit phrases, &c. We must ourselves when we are the speakers do as much better as we can;) so we must not therefore separate from them that do use them, nor deny them our communion when they use them; else we must separate from all others, and all others from us. 4. But when we are present with them, our minds must disown all the faults of the holiest prayer in the world which we join in: we may be bound to stay with them, and join in all that is good and warrantable, and yet as we go along, to disown in our minds all that we know to be amiss.

Quest. CXVII. *Are all indifferent things made unlawful to us, which shall be abused to idolatrous worship?*

Answ. You must distinguish, 1. Of the symbol of idolatry before spoken of; and other by-abuses. 2. Of an abuse done in former ages or remote countries, and in our own age and country. 3. Of the reasons inviting us to use them, whether necessary or not.

1. The case of symbols or badges is not here spoken of, but other abuses.

2. An abuse committed in the age and place we live in, or any other, which will by the scandal imbolden others to the like, may not be complied in, without so great reason, as will notably preponderate the evil consequences.

3. But yet in many cases such abused, indifferent things, may after be lawfully used by believers. For instance:

1. Names may be things indifferent, abused to idolatry, and yet lawfully used by us: as the name God, *Deus*, Lord, holy, just, good, temple, altar, sacrifice, priest, heaven, sun, moon, Jupiter, Saturn, and a hundred such; I mean these letters and syllables in these languages. That these names are all in themselves indifferent appeareth in that they are neither naturally necessary, nor by God's institution, but arbitrary signs of human invention and choice: for we may easily and lawfully make new words to signify all the same things that these do: and that they are abused to idolatry is notoriously known: and that yet they are lawfully used, the practice of all christians, English and Latin, even the most scrupulous themselves, doth judge.

2. And the use of temples (these individuals which have been used to idolatry) is lawful.

3. So also of bells, pulpits, cups, tables, and fonts, and other utensils.

4. The Bible itself, as it is this individual book

^b Mark ix. 13; xii. 7; ii. 17.

rather than another, is a thing indifferent, yet it may be read in after it hath been abused to idolatry.

5. If the king would not only give the garments, but the money, lands, lordships, houses, which have been consecrated or otherwise abused to idolatry, to any poor people, or most of the scrupulous, they would think it lawful to receive and use them; yea, it is lawful to dedicate the same lands and money afterwards to holy uses, and to maintain religious worship.

6. Otherwise it were in the power of any idolater whenever he pleased, to deprive all the christian world of their christian liberty, and to make nothing indifferent to us, seeing they can abuse them all.

7. Yea, almost nothing is then already indifferent, there being few things that some person in some time and place hath not abused to idolatry.

8. If the question be only of all individual things abused to idolatry, the decision now given will hold good; but if it be also of all species of such things, it will be a dishonour to a man's reason to make a question of it.

Quest. CXVIII. *May we use the names of week days which idolatry honoured their idols with; as Sunday, Monday, Saturday, and the rest? And so the months?*

Ans. 1. It were to be wished that the custom were changed; 1. Because the names have been so grossly abused; 2. And we have no need of them; 3. And as the papists say, Our monuments, temple names, and other relics among you prove ours to be the old religion, and keep possession for us till it be restored; so the heathens say to all the christians, Your very names of your days and months prove our religion to be elder than yours, and keep possession for us till it be restored.

2. It is meet that we wisely do our duty toward the reformation of this abuse.

3. But yet long custom and sound doctrine hath so far taken away the scandal and ill effects, that rather than be an offence to any by seeming singularity, it is as lawful still to use these names, as it was to Luke to use the names of Castor and Pollux, Jupiter and Mercury, historically.

4. In such cases the true solution of the question must be by weighing accidents and foreseen consequences together wisely and impartially; and he that can foresee which way is likely to do most good or hurt, may satisfactorily know his duty.

Quest. CXIX. *Is it lawful to pray secretly when we come first into the church, especially when the church is otherwise employed?*

Ans. 1. This is a thing which God hath given us no particular law about; but the general laws must regulate us, "Let all be done decently, in order, and to edification."

2. Our great and principal business in coming to the church assembly is to join with them in the public worship; and this is it that accordingly, as our great business, we must intend and do.

3. In a place where superstition makes ignorant people think it a matter of necessity, so to begin with secret prayer, when the church is otherwise employed, the use of it is the more scandalous, as encouraging them in their error.

4. It is the best way to come before the public worship begin, and then they that think it most decent may do it without scruple or just offence.

5. But as a man's heart may put up a short ejaculation as he walketh up the church, without losing

what else he might hear, so a man may on his knees be so brief, as that his loss shall be but small; and whether his profit preponderate that little time's loss, he can judge better than another. Therefore though I like best keeping to concord with the assembly in our devotion, yet these are things in which it ill beseemeth christians to judge or despise each other; and I shall take on either side the judging and despising of those that differ from us, to be a far greater sin, than the doing or not doing of the thing.

Object. Is it not called in Eccles. v. 1, 2, "The sacrifice of fools who know not that they do evil?"

Ans. No: I have wondered to hear that text so ordinarily thus perverted. The text is, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools." Which is no more, than that it is the imagination and custom of fools to think to please God by their sacrifices, and bringing somewhat to him, while they refuse or neglect to hear his commands and obey him. Whereas obedience is better than sacrifice; and the sacrifice of the wicked is abomination to the Lord: and he that turneth away his ear from hearing the law, his prayer is abominable: and because they hate instruction—they shall cry and God will not hear them. Therefore be first careful to hear what God saith to thee, and to learn his will and do it, and then bring thy sacrifice to him: leave thy gift at the altar, and go and be reconciled to thy brother: obey first, and then come and offer thy gift. This is all the meaning of the text. See also Psal. l. 8, and compare these cited texts, 1 Sam. xv. 22; Prov. xv. 8; xxi. 17; Matt. v. &c. But whether we should begin with prayer or hearing when we enter into the church, God hath left to prudence to be decided by the general rules.

Quest. CXX. *May a preacher kneel down in the pulpit, and use his private prayers when he is in the assembly?*

Ans. This will have the same answer with the former; and therefore I shall trouble the reader with no more.

Quest. CXXI. *May a minister pray publicly in his own name singly, for himself or others? or only in the church's name, as their mouth to God?*

Ans. It is good to be as exact in order and decency as we can; but they that would not have other men's ceremonies brought in on that pretence, should not bring in their own made doctrines.

1. It is certain that all the assembly come thither, not only to hear a prayer, but to pray as well as the minister; and therefore the practice of all churches in the world (as is seen in all the liturgies) is for the minister to speak in the plural number, and usually to pray in the church's name. And so he is both their guide and mouth in prayer. Therefore even when he prayeth for himself, it is usually fittest (or very fit) for him rather to say, We beseech thee, give the speaker thy assistance, &c. than I beseech thee.

2. And even subjectively it is not inconvenient to speak of himself in the third person, Give him, or Give the speaker thy help, instead of Give me.

3. But they that will place a necessity in either of these, and make the contrary a sin, must have more knowledge than I have to be able to prove it.

For, 1. In the latter case the minister doth not pray in his own person, but only for his own person,

when he saith, We beseech thee, give me thy help, &c.

2. And I know no word of God that saith, either that the minister is only the mouth of the people, or that he is to speak only in their names, or that he may not pray for himself or them in his ministerial capacity in the first person.^c

For, 1. He is a minister of Christ for the church, and not the minister of the church properly. And he is subordinate to Christ in his priestly office, as well as in his teaching and ruling office: and the priests did always take it for their office, not only to speak as the people's mouth, but as sub-mediators or intercessors for them to God; and as then they were types of Christ by standing between God and the people, so they were his officers as well as types; and so they are his officers to this day: and as they each and rule in his name by office, so do they intercede in his name: all men confess that they may do this in private; and where is it forbidden to be done in public?

2. And there are some cases in which it is fittest that it should be so. That is, when it is supposed that the congregation doth not join with him. As, 1. When the whole church is fallen into some error of judgment, (as who hath not many,) and he knoweth that they differ from him, it is fitter for him to pray as a sub-intercessor for them in his own person, than to speak as in their persons, who he knoweth join not with him. For that hath a plain untruth in it. 2. If the whole church be fallen into some little in, which seduction yet hindereth them from repenting of, he were better confess it, and profess sorrow or it, in his own person, than in theirs that join not with him in it. 3. When he prayeth for somewhat or himself and them, that is above their understanding, (as for direction in some difficult controversies, &c.) I know not that he is bound to speak in their names that understand him not.

Therefore this is no business for christians that are not possessed with a proud, peevish, self-conceited, quarrelsome humour, to censure or despise a minister for; nor should any introduce that false doctrine of man's invention into the church, that the minister is only to pray in public as the people's mouth. But the power of prejudice is great.

Quest. CXXII. *May the name, priests, sacrifice, and altars, be lawfully now used instead of, Christ's ministers, worship, and the holy table?*

Ans. 1. He that useth them in design to bring in the popish transubstantiation and real sacrifice of the mass, doth heinously sin in such a design and use.

2. In a time and place where they may not be used without scandal, or tempting or encouraging any to their errors, the scandal will be a grievous sin.

3. The New Testament useth all the Greek names which we translate, priests, sacrifice, and altars, therefore we may use the same in Greek; and our translation and English names are not intolerable. If priest come from presbyter I need not prove that; if it do not, yet all ministers are subordinate to Christ in his priestly office as essentially as in the rest. And Rev. i. 6; v. 10; xx. 6, it is said, that we are or shall be made priests of God, and unto God. And 1 Pet. ii. 5, we are "an holy priesthood," and ver. 9, a "royal priesthood:" if this be said of all, then especially of ministers.

And the word sacrifice is used of us and our offered worship, 1 Pet. ii. 5; Heb. xiii. 15, 16; Phil. iv. 18; Eph. v. 2; Rom. xii. 1.

^c 1 Tim. ii. 1, 2; Isa. lix. 16; Jer. xxvii. 18; vii. 16; xix. 7; xxxvii. 3; xlii. 2, 4, 20; 1 Sam. vii. 5; xii. 19, 23;

And Heb. xiii. 10, saith, "We have an altar whereof they partake not," &c. And the word is frequently used in the Revelation, chap. vi. 9; viii. 3, 5; xvi. 7, &c. in relation to gospel times. We must not therefore be quarrelsome against the bare names, unless they be abused to some ill use.

4. The ancient fathers and churches did ever use all these words so familiarly without any question or scruple raised about them, either by the orthodox or any heretics, that at present I can remember to have ever read of, that we should be the more wary how we condemn the bare words, lest thence we give advantage to the papists to make them tell their followers, that all antiquity was on their side; which were very easy for them to prove, if the controversy were about the names alone. Extremes and passionate imprudence do give the adversaries great advantages.

5. The names of sacrifice and altar, were used by the ancient churches, not properly, but merely in allusion to the Jewish and heathen sacrifices and altars, together with a tropical use from the christian reasons of the names.

As the Lord's supper is truly the commemoration of Christ's sacrifice; and therefore called by protestants, a commemorative sacrifice; so that our controversy with the papists is not, whether it may be called a sacrifice, but whether it be only the sacrament of a sacrifice, or a sacramental, commemorative sacrifice, or also a real, proper sacrifice of the very body and blood itself of Christ. For we acknowledge, that This is a sacrifice, is no more tropical a speech, than This is my body and blood.

6. Yet it must be noted, that the Scripture useth the word sacrifice about ourselves, and our thanksgivings, and praises, and works of charity, rather than of the Lord's supper; and the word priests, of all men, lay or clergy, that offer these foresaid sacrifices to God. Though the ancient doctors used them familiarly, by way of allusion, of the sacrament and its administrators.

7. In a word, as no christian must use these or any words to false ends or senses, or deceiving purposes, nor yet to scandal; so out of these cases, the words are lawful: and as the fathers are not to be any further condemned for using them, than as the words (which they foresaw not) have given advantage to the papists, to bring in an ill sense and doctrine; so those that now live in churches and countries, where the public professed doctrine doth free them from the suspicion of a popish ill sense, should not be judged nor quarrelled with for the terms; but all sober christians should allow each other the liberty of such phrases without censoriousness, or breach of charity or peace.

Quest. CXXIII. *May the communion table be turned altar-wise, and railed in? And is it lawful to come up to the rails to communicate?*

Ans. The answer to this is mostly the same with that to the foregoing question. 1. God hath given us no particular command or prohibition about these circumstances; but the general rules, for unity, edification, order, and decency; whether the table shall stand this way or that way, here or there, &c. he hath not particularly determined.

2. They that turn the table altar-wise and rail it in, out of a design to draw men to popery, or in a scandalous way which will encourage men to or in popery, do sin.

3. So do they that rail in the table to signify that 2 Cor. xiii. 7; Phil. i. 9; Col. i. 9, 3; 1 Thess. v. 23; 2 Thess. i. 11; 1 Thess. iii. 10.

the vulgar or lay christians must not come to it, but be kept at a distance; when Christ in his personal presence admitted his disciples to communicate at the table with himself.

4. But where there are no such ends, but only to imitate the ancients that did thus, and to show reverence to the table on the account of the sacrament, by keeping away dogs, keeping boys from sitting on it; and the professed doctrine of the church condemneth transubstantiation, the real corporal presence, &c. (as ours doth;) in this case christians should take these for such as they are, indifferent things, and not censure or condemn each other for them; nor should any force them upon those that think them unlawful.

5. And to communicate is not only lawful in this case, where we cannot prove that the minister sinneth, but even when we suspect an ill design in him, which we cannot prove; yea, or when we can prove that his personal interpretation of the place, name, situation, and rails is unsound; for we assemble there to communicate in and according to the professed doctrine of christianity and the churches, and our own open profession, and not after every private opinion and error of the minister. As I may receive from an anabaptist or separatist notwithstanding his personal errors; so may I from another man, whose error destroyeth not his ministry, nor the ordinance, as long as I consent not to it, yea, and with the church profess my dissent.

6. Yet, *ceteris paribus*, every free man that hath his choice, should choose to communicate rather where there is most purity and least error, than with those that swerve more from regular exactness.

Quest. CXXIV. *Is it lawful to use David's psalms in our assemblies?*

Ans. Yes: 1. Christ used them at his last supper, as is most probable; and he ordinarily joined with the Jews that used them; and so did the apostles.

2. It is confessed lawful to read or say them; therefore also to sing them. For saying and singing difference not the main end.

3. They are suitable to our use, and were the liturgy of the Jewish church, not on a ceremonial account, but for that fitness which is common to us with them.

4. We are commanded in the New Testament to sing psalms; and we are not commanded to compose new ones; nor can every one make psalms, who is commanded to sing psalms. And if it be lawful to sing psalms of our own or our neighbour's making, much more of God's making by his Spirit in his prophets.^d

Object. They are not suitable to all our cases, nor to all in the assembly.

Ans. 1. We may use them in that measure of suitableness to our cases which they have. You may join with a man in prayer who expresseth part of your wants, though he express not all. Else you must join with no man in the world.

2. If ungodly men are present when the faithful speak to God, must we not speak our proper case, because they are present? The minister in church administrations speaketh principally in the name of the faithful, and not of hypocrites. Must he leave out of his prayers all that is proper to the godly, merely because some wicked men are there? No more must the church do in singing unto God.

^d Matt. xxvi. 30; Mark xiv. 26; Luke iv. 16; vi. 6; John vi. 59; xviii. 20; Mark i. 21, 23, 29; iii. 1; vi. 2; 1 Chron. xvi. 7; Psal. xc. 2; cv. 2; James v. 13; 1 Chron. xvi. 9.

3. They that cannot speak every word in a psalm just as their own case, may yet speak it as instructive; otherwise they might not read or say it.

But the sectarian objections against singing David's psalms are so frivolous, that I will not tire the reader with any more.*

Quest. CXXV. *May psalms be used as prayers, and praises, and thanksgivings, or only as instructive? even the reading as well as the singing of them?*

Ans. The sober reader who knoweth not what errors others hold, will marvel that I trouble men with such questions. But I have oft been troubled with those that (having no other shift to deny the lawfulness of written and set forms of prayer) do affirm that psalms are neither to be read or sung at all as prayers, but only as doctrinal scriptures for instruction.^f But that this is false appeareth,

1. In that those that are real, material prayers, and praises, and thanksgivings, and were penned for that very use, as the titles show, and those that were so used by the Jewish synagogues where Christ was ordinarily present, may be so used by us: but such are the psalms both as said and sung.

2. And those that we are commanded to sing as psalms, and have Christ's example so to use, (who sung a hymn or psalm of praise at his last supper,) we also may so use: but, &c.

3. And those that are by God's Spirit fitted for use in prayer, praise, and thanksgiving, and never forbidden so to be used, may by us be so used: but such are the psalms, &c. I will weary you with no more.

Quest. CXXVI. *Are our church tunes lawful, being of man's invention?*

Ans. Yes: they are a lawful invention, allowed us by God, and fitted to the general rules of edification. Scripture is no particular rule for such modes and circumstances.

Object. They breed a carnal pleasure by the melody, which is not fit for spiritual devotion.

Ans. 1. It is a lawful sensitive pleasure, sanctified to a holy use, not hindering, but greatly helping the soul in spiritual worship.

Either you call it carnal, because it gratifieth the sinful, corrupt inclinations of man; or only because it is sensitive, or a pleasure in the imagination and lower faculties. If the former, 1. There is nothing in it which is a necessary cause of any sinful pleasure, nor any impediment to spiritual pleasure.

2. But a lustful person will turn all sensitive pleasure into sin; our meat, and drink, and clothes, and houses, and friends, and health: the bread and wine in the sacrament may be thus abused.^g

2. But you must know, that as our bodies are here united to our souls, so they act together, and while the sensitive part is subordinate to the rational, it is serviceable to it, and not a hinderance: when you come to have souls that are separated from the body, you shall use no bodily instruments; and yet even then it is uncertain to us, whether the sensitive powers of the soul do not accompany it, and be not used by it. But certainly in the meantime, he that will not use sense, shall not use reason. And he that acteth not sensibly, acteth not as a man: it is not a sin to be a man; and therefore not to see, to hear, to taste, to smell, &c. Nor is it a sin to taste sweetness in our meat or drink; nor is it a sinful pleasure for the eyes to behold the light, or the

^e James v. 13; Eph. v. 19; Col. iii. 16.

^f Psal. lxxii. 20; xc. title; lxxxvi. title; xvii title, &c.

^g Luke xii. 17-19; xvi. 20-22.

variety of the beauteous works of God, or to take pleasure in them. "His works are great, sought out of all them that have pleasure therein," Psal. xi. 2.

You know not what it is to be a man, if you know not that God hath made all the senses to be the inlets of objects, and so of holy pleasure into the soul. Would he have given us eyes, and ears, and appetites, and made his creatures sweet and beauteous, had all might either be sin or useless to us? No: all things are sanctified, and pure to the pure.^a The sense is the natural way to the imagination, and that to the understanding; and he that will have no sensible and natural pleasure, shall have no spiritual pleasure: and he that will have none but sensitive pleasure, were better have none at all. It is therefore a foolish pretence of spirituality, to dream of acting without our senses, or avoiding those delights, which may and must be sanctified to us. Harmony and melody are so high a pleasure of the sense, that they are nearest to rational delights, if not participating of them, and exceedingly fitted to elevate the mind and affections unto God.

And as it is the very nature of true holiness, to be so suited to holy things, as that they may be our delight, and he is the genuine saint, and the best of christians, who most delighteth in God and holiness; so that is the best means to make us the best christians, which helpeth us best to these delights; and if any thing on earth be like to heaven, it is to have our delight in God. And therefore if any thing may make us heavenly, it is that which raiseth us to such delights. And therefore a choir of holy persons, melodiously singing the praises of Jehovah, are likeliest to the angelical society, Psal. cl.

Quest. CXXVII. *Is church music by organs or such instruments, lawful?*¹

Ans. I know that in the persecuted and poorer times of the church, none such were used (when they had not temples, nor always a fixed meeting place). And that the author of the Quest. et Resp. n Justin Martyr speaketh against it (which Perkins and others cite to that purpose). And I grant,

1. That as it is in the power of weak, diseased christians, to make many things unlawful to their brethren lest we be hurtful to them, and to deprive us of much, not only of our liberties but our helps; so in abundance of congregations, church music is made unlawful by accident, through their mistake. For it is unlawful (*cæteris paribus*) by an unnecessary thing to occasion divisions in the churches; but where one part judgeth church music unlawful, for another part to use it, would occasion divisions in the churches, and drive away the other part. Therefore I would wish church music to be no where set up, but where the congregation can accord in the use of it; or at least where they will not divide hereupon.

2. And I think it unlawful to use such strains of music as are light, or as the congregation cannot easily be brought to understand; much more on purpose to commit the whole work of singing to the choristers, and exclude the congregation. I am not willing to join in such a church where I shall be shut out of this noble work of praise.

3. But plain, intelligible church music, which occasioneth not divisions, but the church agreeth in, for my part I never doubted to be lawful. For, I.

God set it up long after Moses' ceremonial law, by David, Solomon, &c.

2. It is not an instituted ceremony merely, but a natural help to the mind's alacrity: and it is a duty and not a sin to use the helps of nature and lawful art, though not to institute sacraments, &c. of our own. As it is lawful to use the comfortable helps of spectacles in reading the Bible, so is it of music to exhilarate the soul towards God.²

3. Jesus Christ joined with the Jews that used it, and never spake a word against it.

4. No Scripture forbiddeth it, therefore it is not unlawful.

5. Nothing can be against it, that I know of, but what is said against tunes and melody of voice. For whereas they say that it is a human invention; so are our tunes (and metre, and versions). Yea, it is not a human invention; as the last psalm and many others show, which call us to praise the Lord with instruments of music.

And whereas it is said to be a carnal mind of pleasure, they may say as much of a melodious, harmonious concert of voices, which is more excellent music than any instruments.

And whereas some say that they find it do them harm, so others say of melodious singing; but as wise men say, they find it do them good. And why should the experience of some prejudiced, self-conceited person, or of a half-man that knoweth not what melody is, be set against the experience of all others, and deprive them of all such helps and mercies, as these people say they find no benefit by.

And as some deride church music by many scornful names, so others do by singing (as some congregations near me testify, who these many years have forsaken it, and will not endure it; but their pastor is fain to unite them, by the constant and total omission of singing psalms). It is a great wrong that some do to ignorant christians, by putting such whimsies and scruples into their heads, which as soon as they enter, turn that to a scorn, and snare, and trouble, which might be a real help and comfort to them, as it is to others.

Quest. CXXVIII. *Is the Lord's day a sabbath, and so to be called and kept, and that of divine institution? And is the seventh-day sabbath abrogated? &c.*

Ans. All the cases about the Lord's day (except those practical directions for keeping it, in the Economical part of this book) I have put into a peculiar treatise on that subject by itself; and therefore shall here pass them over, referring the reader to them in that discourse.

Quest. CXXIX. *Is it lawful to appoint human holy days, and observe them?*

Ans. This also I have spoke to in the foresaid treatise, and my "Disput. of Church Government and Cer." Briefly, I. It is not lawful to appoint another weekly sabbath, or day wholly separated to the commemoration of our redemption: for that is to mend (pretendedly) the institutions of God; yea, and to contradict him who hath judged one day only in seven to be the fittest weekly proportion.

2. As part of some days may be weekly used in holy assemblies, so may whole days on just, extraordinary occasions, of prayer, preaching, humiliation, and thanksgiving.

¹ 1 Sam. xviii. 6; 1 Chron. xv. 16; 2 Chron. v. 13; vii. 6; xxiii. 13; xxxiv. 22; Psal. xcvi. ix; cxix. cxlix.; cl.

^a Rom. viii. 18, 32; Tit. i. 15; Rom. xiv. 20; 1 Cor. iii. 1; 2 Cor. iv. 15.

¹ Rev. xiv. 2, 3. "The voice of harpers harping with their harps," is ordinarily expounded of public worship.

3. The holy doctrine, lives, and sufferings of the martyrs and other holy men, hath been so great a mercy to the church, that (for any thing I know) it is lawful to keep anniversary thanksgivings in remembrance of them, and to encourage the weak, and provoke them to constancy and imitation.

4. But to dedicate days or temples to them in any higher sense, as the heathen and idolaters did to their heroes, is unlawful; or any way to intimate an attribution of divinity to them, by word or worship.

5. And they that live among such idolaters must take heed of giving them scandalous encouragement.

6. And they that scrupulously fear such sin more than there is cause, should not be forced to sin against their consciences.

7. But yet no christians should causelessly refuse that which is lawful, nor to join with the churches in holy exercises on the days of thankful commemoration of the apostles, and martyrs, and excellent instruments in the church; much less petulantly to work and set open shops to the offence of others; but rather to persuade all to imitate the holy lives of those saints to whom they give such honours.

Quest. CXXX. How far are the holy Scriptures a law and perfect rule to us?

Ans. 1. For all thoughts, words, affections, and actions, of divine faith and obedience (supposing still God's law of nature). For it is no believing God to believe what he never revealed; nor any trusting God, to trust that he will certainly give us that which he never either directly or indirectly promised; nor any obeying God, to do that which he never commanded.

2. The contents will best show the extent; whatever is revealed, promised, and commanded in it, for that it is a perfect rule. For certainly it is perfect in its kind and to its proper use.

3. It is a perfect rule for all that is of universal moral necessity; that is, whatever it is necessary that man believe, think, or do, in all ages and places of the world, this is of divine obligation. Whatever the world is universally bound to, (that is, all men in it,) it is certain that God's law in nature, or Scripture, or both, bindeth them to it. For the world hath no universal king or lawgiver but God.

4. God's own laws in nature and Scripture are a perfect rule for all the duties of the understanding, thoughts, affections, passions, immediately to be exercised on God himself; for no one else is a discernor or judge of such matters.¹

5. It perfectly containeth all the essential and integral parts of the christian religion; so that nothing is of itself, and directly, any part of the christian religion which is not there.

6. It instituteth those sacraments perfectly, which are the seals of God's covenant with man, and the delivery of the benefits, and which are the badges or symbols of the disciples and religion of Christ in the world.

7. It determineth what faith, prayer, and obedience shall be his appointed means and conditions of justification, adoption, and salvation. And so what shall be professed and preached in his name to the world.

8. It is a perfect instrument of donation or conveyance of our right to Christ, and of pardon, and justification, and adoption, and the Holy Spirit's assistances, and of glory. As it is God's covenant, promise, or deed of gift.

9. It instituteth certain ministers as his own

¹ 2 Tim. iii. 16; 2 Pet. i. 10; 2 Tim. iii. 15; Rom. xv. 4; xvi. 26; John v. 39; Acts xvii. 2, 11; John xix. 24, 28, 36, 37.

church officers, and perfectly describeth their office, as instituted by him.

10. It instituteth the form of his church universal, which is called his body; and also of particular holy societies for his worship; and prescribeth them certain duties, as the common worship there to be performed.

11. It determineth of a weekly day, even the first, to be separated for and used in this holy worship.

12. It is a perfect general rule for the regulating of those things, which it doth not command or forbid in particular. As that all be done wisely, to edification, in charity, peace, concord, season, order, &c.

13. It giveth to magistrates, pastors, parents, and other superiors, all that power by which they are authorized to oblige us, under God, to any undetermined particulars.

14. It is the perfect rule of Christ's judging, rewarding, and punishing at last, according to which he will proceed.

15. It is the only law that is made by primitive power.

16. And the only law that is made by infallible wisdom.

17. And the only law which is faultless, and hath nothing in it that will do the subject any harm.

18. And the only law which is from absolute power, the rule of all other laws, and from which there is finally no appeal.^m

Thus far the holy Scripture with the law of nature is our perfect rule. But not in any of the following respects.

1. It is no particular revelation or perfect rule of natural sciences, as physics, metaphysics, &c.

2. It is no rule for the arts, for medicine, music, arithmetic, geometry, astronomy, grammar, rhetoric, logic; nor for the mechanics, as navigation, architecture; and all the trades and occupations of men; no, not husbandry by which we have our food.

3. It is no particular rule for all the mutable, subordinate duties of any societies. It will not serve instead of all the statutes of this and all other lands, nor tell us, when the terms shall begin and end, nor what work every parent and master shall set his children and servants in his family, &c.

4. It is no full rule in particular for all those political principles which are the ground of human laws; as whether each republic be monarchical, aristocratical, or democratical; what person or of what family shall reign; who shall be his officers and judges, and how diversified; so of his treasury, munition, coin, &c.

5. It is no rule of propriety in particular, by which every man may know which is his own land, or house, or goods, or cattle.

6. It is no particular rule for our natural actions; what meat we shall eat; what clothes we shall wear; so of our rest, labour, &c.

7. It is no particular law or rule for any of all those actions and circumstances about religion or God's own ordinances, which he hath only commanded in general, and left in specie or particular to be determined by man according to his general laws; but of these next.

Quest. CXXXI. What additions or human inventions in or about religion, not commanded in Scripture, are lawful or unlawful?

Ans. 1. These following are unlawful. 1. To feign any new article of faith or doctrine, any precept, promise, threatening, prophecy, or revelation,

^m Psal. xii. 6; xix. 7—10; cxix.

falsely to father it upon God, and say, that it is of him, or his special word.*

2. To say that either that is written in the Bible which is not, or that any thing is the sense of a text which is not; and so that any thing is a sin or a duty by Scripture which is not. Or to father apocryphal books, or texts, or words upon the Spirit of Christ.

3. To make any law for the church universal, or as obligatory to all christians; which is to usurp the sovereignty of Christ; for which treasonable usurpation it is that protestants call the pope, antichrist.

4. To add new parts to the christian religion.

5. To make any law, which it did properly belong to the universal Sovereign to have made, if it should have been made at all: or which implieth an accusation of ignorance, oversight, error, or omission, in Christ and the holy Scriptures.

6. To make new laws for men's inward heart duties towards God.

7. To make new sacraments for the sealing of Christ's covenant and collation of his benefits therein contained, and to the public *tesserae*, badges or symbols of christians and christianity in the world.

8. To feign new conditions of the covenant of God, and necessary means of our justification, adoption, and salvation.

9. To alter Christ's instituted church ministry, or add any that are supra-ordinate, co-ordinate, or derogatory to their office, or that stand on the like pretended ground, and for equal ends.

10. To make new spiritual societies or church forms which shall be either supra-ordinate, co-ordinate, or derogatory to the forms of Christ's institution.*

11. Any impositions upon the churches (be the thing never so lawful) which is made by a pretended power not derived from God and the Redeemer.*

12. Any thing that is contrary to the church's good and edification, to justice, charity, piety, order, unity, or peace.*

13. Any unnecessary burden imposed on the consciences of christians; especially as necessary either to their salvation, communion, liberty, or peace.

14. And the exercise of any power, pretended to be either primitive and underived, or infallible, or impeccable, or absolute.

15. In general, any thing that is contrary to the authority, matter, form, obligation, honour, or ends of the laws of God, in nature or Scripture.

16. Any thing which setteth up those judaical laws and ceremonies which Christ hath abrogated, in that form and respect in which he abrogated them.

17. Where there is a doubt among sober, conscientious christians, lest in obeying man they should sin against God and disobey his laws, and the matter doubted of is confessed unnecessary by the imposers: so infinite is the distance between God and man, and so wholly dependent on him are the highest, that they should be exceedingly unwilling to vie with the authority of their Maker in men's consciences, or to do any thing unnecessary which tendeth to compel men to tread down God's authority in their consciences, and to prefer man's. Much more unwilling should they be, to silence the sober preachers of Christ's gospel upon such accounts.

Quest. CXXXII. *Is it unlawful to obey in all those cases, where it is unlawful to impose and command?*

* Deut. xii. 32; Rev. xxii. 18; Col. ii. 18, 23—26; Matt. xv. 3, 8, 9; Gal. i. 8, 9; Jer. v. 12; xiv. 14; xxiii. 25, 26, 32; Ezek. xiii. 9, 19; xxii. 28; Zech. xiii. 2—6.

* Gal. ii. 5.

Or in what cases? And how far pastors must be believed and obeyed?

Ans. I must entreat the reader carefully to distinguish here, 1. Between God's law forbidding rulers to do evil; and his law forbidding subjects or private men.

2. Between obedience formally so called; which is, when we therefore obey in conscience, because it is commanded, and the commander's authority is the formal reason and object of our obedience: and obedience material only, which is properly no obedience, but a doing the thing which is commanded upon other reasons, and not at all because it is commanded.

3. Between formal obedience to the office of the ruler in general, and formal obedience to him, as commanding this very matter in particular.

4. Between such authority in the ruler as will warrant his impositions before God for his own justification; and such authority as may make it my duty to obey him. And so I answer,

1. We shall not be judged by those laws of God which made the ruler's duty, but by that which made our own. It is not all one to say, Thou shalt not command it, and to say, Thou shalt not do it.

2. Whatever God absolutely forbiddeth men to do, we must not do, whoever command it.

3. There are many of the things forementioned absolutely and always unlawful, as being evil of themselves, which no man may either command or do; and there are some of them, which are only evil by accident, which may not be commanded, but may be done when contrary, weightier accidents do preponderate.

4. Many such things may be done materially on other reasons, (as for the church's good, the furtherance of the gospel, the winning of men to God, the avoiding of scandal, or of hurt to others or ourselves, &c.) when they are not to be done in formal obedience, out of conscience to the authority imposing (as if it be commanded by one that hath no just power).

5. Our actions may participate of obedience in general, as being actions of subjects, when they are not obedience in the full and perfect formality as to the particular. The last leaf of Richard Hooker's eighth book of Eccles. Polit. will show you the reason of this. He that hath not just power to command me this one particular act, yet may be my ruler in the general, and I am bound to honour him in general as my ruler; and to disobey him in a thing lawful for me to do, though not for him to command, may be dishonouring of him, and an appearance of disobedience and denial of his power.* A parent is forbidden by God to command his child to speak an idle word, or to do a vain and useless action (much more a hurtful). Yet if a parent should command a child to speak an idle word, or do a vain action, the duty of obedience would make it at that time not to be vain and idle to him; yea, if he bid him throw away a cup of wine, or a piece of bread, which is evil when causeless, the child may be bound to do it: not only because he knoweth not but the parents may have lawful ends and reasons for their command, (as to try and exercise his obedience,) but also if he were sure that it were not so; because he is a subject, and the honouring of a parent is so great a good, and the dishonouring him by that disobedience may have such ill consequences, as will preponderate the evil of the loss of a cup of wine, &c. Yet in this case, the act of obedience is but mixed: it is an act

* Acts xv. 23—25.

* 2 Cor. x. 8; xiii. 10; 1 Cor. xiv. 5, 12, 26; 2 Cor. xii. 19; Eph. iv. 12, 16; 1 Tim. i. 4.

* Eph. v. 24; Col. iii. 20, 22; Rom. xiii. 1—6.

of subjection or honour to a parent, because in general he is a governor: but it is but materially obedience in respect of that particular matter, which we know he had no authority to command.

6. In this respect, therefore, a ruler may have so much power as may induce on the subject an obligation to obey, and yet not so much as may justify his commands before God, nor save himself from divine punishment.

I add this so distinctly, lest any should misapply Mr. Rich. Hooker's doctrine aforesaid, Eccl. Pol. lib. viii. p. 223, 224. "As for them that exercise power altogether against order, though the kind of power which they have may be of God, yet is their exercise thereof against God, and therefore not of God, otherwise than by permission, as all injustice is.—Usurpers of power, whereby we do not mean them that by violence have aspired unto places of highest authority, but them that use more authority than they did ever receive in form and manner, before-mentioned.—Such usurpers thereof, as in the exercise of their power, do more than they have been authorized to do, cannot in conscience bind any man to obedience.

Lest any should gather hence that they are never bound in conscience to obey their parents, their king, their pastors, in any point wherein they exercise more power than God gave them, I thought meet to speak more exactly to that point, which needed this distinguishing. For the ground is sure that There is no power but of God;* and that God hath given no man power against himself, his laws and service; but yet there are many cases in which God bindeth children and subjects to obey their superiors, in such matters as they did sinfully command.

7. It greatly concerneth all sober christians therefore to be well studied in the law of God, that we may certainly know what those things are which God hath absolutely forbidden us to do, whoever command them, and to distinguish them from things that depend on mutable accidents; that as the three witnesses and Daniel, Dan. iii. vi. we may be true to God whatever we suffer for it; and yet may obey men in all that is our duty to them.

Thus the apostles knew that no man had power from God to silence them, or persecute them for the gospel. Therefore they would not obey those that forbade them to preach; and yet they would appear before any magistrate that commanded them, and obey their summons; and so we may do even to a usurper, or a private man.

8. The principal and most notable case, in which we must obey when a ruler sinfully commandeth, is, when the matter which he commandeth is not such as is either forbidden us by God, or out of the verge of his place and calling at all to meddle with and command, nor yet such as is destructive of our duty to God; but such as in general belongeth to his office to determine of according to God's general rules; but he misseeth it in the manner and goeth against those rules; yet not so far as to destroy the duty we owe to God, or the end of it.

For instance, it is not in the ruler's power to determine whether there shall be preaching or none, true doctrine or false, &c. But it is in his power to regulate the circumstances of time, place, &c. (next to be recited). Now if he do these to order, unity, and edification, I will obey him formally and fully for conscience sake. If he so do it as is destructive to the end, (as is aforesaid,) as to say, You shall meet only at twenty miles' distance, or only at midnight, &c. I will obey him no further than necessity and the common good requireth me. If he do it only

with a tolerable inconvenience, (as to say, You shall meet no where but in the open fields, &c.) I will obey for conscience sake, as I am in general a subject bound to honour the magistrate; but not as he nameth an unmeet circumstance, in that respect my obedience shall be but material.

I need not handle it as a distinct question, Whether pastors are to be believed or obeyed any further than they show a word of God revealing and commanding the particular thing? Divine faith and obedience is one thing, and human is another. 1. If as a preacher he shall say, This is God's word, believe it and obey it as such, you must believe with a human faith that it is liker that he knoweth what he saith, than you do, (unless, (1.) You see evidence; (2.) Or the consent of more credible persons to be against him, and then you are not to believe him at all). Even as a child believeth his teacher in order to learn the things himself, so you are so far to take his word while you are learning to know whether it be so or not. But not to rest in it as certain, nor to take your belief of him and obedience to him, to be a believing and obeying God formally, though a duty.

Quest. CXXXIII. *What are the additions or inventions of men which are not forbidden by the word of God (whether by rulers or by private men invented)?*

Ans. This is handled under the directions for worship; to which I refer the reader, as also for part of the answer to the former cases. Yet here I shall trouble you with so much repetition, as to say, that,

1. Such inventions and additions are lawful as God hath commanded men (rulers, pastors, parents, or private persons) to make under the regulation of his general laws.

2. All such additions are lawful as are merely subordinate and subservient to God's laws and orders, and not forbidden by him, among the forementioned prohibited additions.

Instances are many. 1. All such modes of a duty as are necessary *in genere*, or one way or other to be determined of, but left to human prudence as to particulars. As, 1. Whether I shall (this week or month) publish the gospel by speaking, or by writing, or by printing. 2. Whether I shall use this method, or that, or another method in this sermon. 3. Whether I shall use these phrases and words, or other words. 4. Whether I shall use notes for my memory or not. And whether large ones or short ones. 5. Whether I shall be an hour or two in preaching. 6. Whether I shall preach with a loud voice or a low. 7. Whether I shall at this time more endeavour explication or application, comfort or terror, reprehension or direction, &c. All which are to be varied by man's lawful invention according to God's general rules.

2. It is also lawful and needful, that our own invention or our superior's according to God's general laws, do determine of the particular subjects of our office; which Scripture doth not particularly determine of, viz. 1. Scripture telleth not ministers what country, parish, or church they shall bestow their labours in. 2. Nor to how many they shall be a pastor. 3. Nor what text or subject they shall preach on. 4. Nor what singular persons they shall apply comfort, counsel, or terror to, this or that. 5. Nor whom they shall admit to the sacrament (but by the general rule or description). 6. Nor whom they shall openly rebuke or excommunicate. 7. Nor whom they shall absolve. It telleth them not whom the persons be to whom the Scripture character doth belong, in any of these cases. 8. Nor

* John xix. 11; Rom. xiii. 1.

whether the witnesses say truly or falsely who accuse a man. 9. Nor whether the accused be to be taken as guilty of heresy, scandal, or schism, &c.

3. It is also a lawful invention of man, to find, choose, and use, such natural helps, as are useful to further us in the obedience of God's laws, and the practice of his worship, and are not forbidden by him. Yea, *in genere* they are commanded, and yet never particularly determined of in the Scripture: as, 1. What will clear a preacher's voice, to speak audibly. 2. The advantage of a pulpit to be above the people. 3. The use of spectacles to them that need them to read the Scripture. 4. The translating of the Scriptures into our native language. 5. Which translation of many we shall use in the churches. 6. The printing of the Bible. 7. The dividing it into chapters and verses. 8. The printing of good books, to expound and apply the Scripture; commentaries, sermons, &c. 9. The forms of school exercises, disputations, &c. to prepare students for the ministry; and what books of divinity tutors shall read to their pupils, or every student shall have in his library. 10. The manner and tune of singing psalms in the churches. 11. What version or metre to use, this or that. 12. What form of catechism, (verbal, written, or printed,) to use among many, in the church or family. 13. Whether to pray in the same words often, or in various. 14. Whether to use words of our own composing or invention primarily, or of other men's; and that by direction, persuasion, or command. 15. To use a written or printed form, or neither; to read it on the book, or speak it by memory. 16. To use Scripture forms only, of prayer, praise, psalms and hymns, or those that are of later composition also. 17. To print the Bible and use it with marginal notes, and contents, or without. 18. To baptize in a river, well, pool, or font. 19. To have sponsors or witnesses of the parents' trustiness, and the child's covenant, or not. 20. At how many days old children shall be baptized. 21. Whether they shall be named in baptism, or before, or after. 22. Whether one of the ministers shall be a tutor or teacher to the rest that are younger. 23. How far the rest shall submit their judgments to one that is eldest and ablest, and be ruled by him. 24. Whether there shall be any deaconesses in the church. 25. Whether a church shall have one minister, two, or more. 26. Who shall be the men. 27. What space of ground shall be the church bounds, for the co-habitation of the members. 28. How many neighbour churches shall make a synod; and which be they. 29. How many members a synod shall consist of. 30. Who shall be president. Or whether any. And who shall gather the votes. 31. Who shall record their acts, as scribe. 32. What messenger shall carry them to the churches. 33. What letters for correspondence and communion shall be written to the churches. 34. When pastors shall remove from one church to another; and to which. 35. Who shall be ordained ministers to preach, baptize, and gather churches. 36. How many the ordainers shall be. 37. Whether there shall be any music by instruments in the church or house, for the praises of God; and what. 38. Who shall lead the psalm. 39. Who shall read. 40. What words the church's profession of faith shall be expressed by. 41. By what signs the church shall signify their consent; whether lifting up the hand, standing up, bowing the head, or by voice, or writing. 42. By what sign or ceremony men shall take an oath; whether lifting up the hand towards heaven, or laying it on a book, or kissing the book, &c. 43. Whether the people at the sacrament sit near the

table, or keep farther off. 44. Whether it be put into each person's hand, or they take it themselves. With many more such like.

4. And it is a lawful invention to determine of mere circumstances of time and place which God hath not determined of in Scripture: as, 1. At how many times in the year or week, baptism shall be administered. 2. At what age persons be admitted to the Lord's supper. 3. On what days and hours of the week there shall be lectures, or church assemblies. 4. How oft and when ministers shall catechise and instruct the people privately. 5. On what hour the church shall assemble on the Lord's days, and receive the sacrament. 6. How long prayer, reading, and sermon shall be. 7. At what hour to end the public exercises. 8. At what hours to pray in families or in secret. 9. How often disciplinary meetings shall be held, for the trial of accused members. 10. How often synods shall meet; and how long continue. Of holy days before.

5. The same is to be said for the places of holy exercises. 1. What edifices the church shall have for such uses? 2. In what places they shall be situate? 3. Where the pulpit shall stand? 4. And where the font? 5. And where the table? 6. Where each of the people shall sit? 7. Where synods shall meet? 8. How many temples shall be in a city? &c.

6. The same is to be said of all accidental, subordinate officers; as lecturers, clerks, door-keepers, churchwardens, and many before mentioned.

7. The same is to be said of church utensils; as table, cups, linen, pulpits, fonts, clock, hour-glass, bells, seats, decent habit of clothes, &c.

8. The same may be said of decent gestures, not particularly commanded; as what gesture to preach in, standing or sitting? What gesture to read in? What gesture to hear in? What gesture to sing psalms in? Whether to be covered or bare-headed? In what gesture to receive the Lord's supper? (In which Scripture no more regulateth us, than of the room, the hour of communicating, the number of communicants, the place; in all which Christ's example was not a particular law.)

9. The same may be said of order. 1. Whether the pastor shall begin with prayer, reading, or exhortation? 2. Whether the people shall begin with prayer or ejaculations privately? 3. Whether we shall make but one or two long continued prayers, or many short ones? 4. Whether we shall pray before sermon immediately, and after, in the pulpit or in the reading place? 5. When the psalms shall be said or sung, and how many? 6. How many chapters shall be read? and which and in what order? 7. Whether baptism shall be before, or after, or when? 8. When the catechumens and learners shall be dismissed, and the proper eucharistical church exercises begin? 9. When collections made? &c.

But, O Lord, have compassion on thy scattered flock, who are afflicted and divided by the impiousness of those pastors, who think it not enough for the exercise of their domination, to promote all thine own holy laws and doctrines, and to make their own canons in all these cases, or such like; but they must needs make more work than all this cometh to, for themselves and for their flocks, even unto those distractions, and dissipations, and fierce persecutions and contentions, which many hundred years have exercised the Greek and Latin churches, and many more throughout the world.

Quest. CXXXIV. *What are the mischiefs of unlawful additions in religion?*

Ans. Alas! many and great. 1. They tend to dethrone Christ from his sovereignty, and legislative prerogative. 2. And to advance man, blind and sinful man, into his place. 3. And thereby to debase religion, making it but a human or a mixed thing (and it can be no more noble than its author is). 4. And thereby they debase also the church of God, and the government of it, while they make it to be but a human policy, and not divine. 5. They tend to depose God from his authority in men's consciences, and to level or join him there but with man. 6. They tend to men's doubtfulness and uncertainty of their religion; seeing man is fallible, and so may his constitutions be. 7. They tend to drive out all true religion from the world, while man that is so bad is the maker of it; and it may be suspected to be bad, that is made by so bad an author. 8. And it taketh off the fear of God, and his judgment: for it is man that must be feared, so far as man is the maker of the law. And it destroyeth the consolation of believers, which consisteth in the hopes of a reward from God; for he that serveth man, must be rewarded by man; and though they do not exclude God, but join him with themselves, yet this mixture debaseeth and destroyeth religion, as the mixture of God and mammon in men's love, and as mixed and debased metals do the sovereign's coin. 9. It hardeneth infidels and hindereth their conversion; for they will reverence no more of our religion than we can prove to be divine: and when they find one part of it to be human, they suspect the rest to be so too, and condemn it all; even as protestants do popery, for the abundance of human trinkets and toys with which we see them exercise and delude their silly followers. 10. It is the great engine of dividing all the churches, and breeding and feeding contentions in the christian world. 11. And because men that will command, will be obeyed, and they that are absolutely subjected to God, will obey none against him, whatever it cost them, (as Dan. iii.; vi.; Heb. xi.; Luke xiv. 26, 33; Matt. v. 10—12,) therefore it hath proved the occasion of bloody persecutions in the churches, by which professed christians draw the guilt of christian blood upon themselves. 12. And hereby it hath dolefully hindered the gospel, while the persecutors have silenced many worthy, conscientious preachers of it. 13. And by this it hath quenched charity in the hearts of both sides, and taught the sufferers and the afflictors to be equally bitter in censuring if not detesting one another. 14. And the infidels seeing these dissensions and bitter passions among christians, deride, and scorn, and hate them all. 15. Yea, such causes as these in the Latin and Greek churches have engaged not only emperors and princes against their own subjects, so that chronicles and books of martyrs perpetuate their dishonour, as Pilate's name is in the creed; but also have set them in bloody wars among themselves. These have been the fruits, and this is the tendency of usurping Christ's prerogative over his religion and worship in his church.

And the greatness of the sin appeareth in these aggravations. 1. It is a mark of pitiful ignorance and pride when dust shall thus (like Nebuchadnezzar) exalt itself against God, to its certain infamy and abasement.

2. It sheweth that men little know themselves, that think themselves fit to be the makers of a religion for so many others: and that they have base thoughts of all other men, while they think them unfit to worship God any other way, than that of their making; and think that they will all so far

deny God as to take up a religion that is made by man.

3. It shows that they are much void of love to others, that can thus use them on so small occasion.

4. And it sheweth how little true sense or reverence of christian religion they have themselves who can thus debase it, and equal their own inventions with it.

5. And it leaveth men utterly unexcusable, that will not take warning by so many hundred years' experiences of most of the churches through the world? Even when we see the yet continued divisions of the eastern and western churches, and all about a human religion (in the parts most contended about); when they read of the rivers of blood that have been shed in Piedmont, France, Germany, Belgia, Poland, Ireland, and the flames in England, and many other nations, and all for the human parts of men's religion? He that will yet go on and take no warning, may go read the eighteenth and nineteenth of the Revelation, and see what joy will be in heaven and earth, when God shall do justice upon such.

But remember that I speak all this of no other, than those expressly here described.

Quest. CXXXV. What are the mischiefs of men's error on the other extreme, who pretend that Scripture is a rule where it is not, and deny the foresaid lawful things, on pretence that Scripture is a perfect rule (say some, for all things)?

Ans. 1. They fill their own minds with a multitude of causeless scruples, which on their principles can never be resolved, and so will give themselves no rest.

2. They make themselves a religion of their own, and superstition is their daily devotion; which being erroneous, will not hang together, but is full of contradictions in itself; and which being human and bad, can never give true stability to the soul.

3. Hereby they spend their days much in melancholy troubles, and unsettled distracting doubts and fears; instead of the joys of solid faith, and hope, and love.

4. And if they escape, this their religion is contentious, wrangling, censorious, and factious, and their zeal lieth out against those that differ from their peculiar superstitions and conceits.

5. And hereupon they are usually mutable and unsettled in their religion; this year for one, and the next for another; because there is no certainty in their own inventions and conceits.

6. And hereupon they still fall into manifold parties, because each man maketh a religion to himself, by his misinterpretation of God's word; so that there is no end of their divisions.

7. And they do a great deal of hurt in the church, by putting the same distracting and dividing conceits into the heads of others. And young christians, and women, and ignorant, well meaning people, that are not able to know who is in the right, do often turn to that party which they think most strict and godly (though it be such as our quakers). And the very good conceit of the people whom they take it from, doth settle so strong a prejudice in their mind, as no argument or evidence scarcely can work out; and so education, converse, and human estimation breedeth a succession of dividers, and troublemakers of the churches.

8. They sin against God by calling good evil, and light darkness, and honouring superstition, which is the work of Satan, with holy names."

* Rom. xiv. xv.

° Isa. v. 20, 21.

9. They sin by adding to the word of God; while they say of abundance of lawful things, This is unlawful, and that is against the word of God, and pretend that their Touch not, taste not, handle not, is in the Scriptures.* For while they make it a rule for every circumstance in particular, they must squeeze, and force, and wrest it, to find out all those circumstances in it which were never there; and so by false expositions make the Scriptures another thing.

10. And how great a sin is it to father Satan's works on God, and to say that all these and these things are forbidden or commanded in the Scripture, and so to belie the Lord and the word of truth.

11. It engageth all subjects against their rulers' laws and government, and involveth them in the sin of denying them just obedience; while all the statute book must be found in the Scriptures, or else condemned as unlawful.

12. It maintaineth disobedience in churches, and causeth schisms and confusions unavoidably; for they that will neither obey the pastors, nor join with the churches, till they can show scriptures particularly for every translation, method, metre, tune, and all that is done, must join with no churches in the world.

13. It bringeth rebellion and confusion into families, while children and servants must learn no catechism, hear no minister, give no account, observe no hours of prayer, nay, nor do any work, but what there is a particular scripture for.

14. It sets men on enthusiastical expectations, and irrational, scandalous worshipping of God, while all men must avoid all those methods, phrases, books, helps, which are not expressly or particularly in Scripture, and men must not use their own inventions, or prudence, in the right ordering of the works of religion.

15. It destroyeth christian love and concord, while men are taught to censure all others, that use any thing in God's worship which is not particularly in Scripture, and so to censure all true worshippers in the world.

16. Yea, it will tempt men at last to be weary of their own religion, because they will find it an unsatisfactory, uncomfortable, tiresome thing, to do their own superstitious work.

17. And they will tempt all that they draw into this opinion, to be weary of religion also. And truly had not God's part, which is wise, and good, and pleasant, prevailed against the hurtfulness of men's superstition, which is foolish, bad, and unpleasant, religion had ere this been cast off as a wearisome, distracting thing; or, which is as bad, been used but to delude men.

18. Yea, it will tempt men at last to infidelity; for Satan will quickly teach them to argue, that if Scripture be a perfect, particular rule, for forty things that were never there, then it is defective, and is not of God, but an undertaking of that which is not performed, and therefore is but a deceit.

19. And the notoriousness and ridiculousness of this error, will tempt the profane to make religious people a scorn.

20. Lastly, and rulers will be tempted in church and state, to take such persons for intolerable in all societies, and such whose principles are inconsistent with government. And no thanks to this opinion, if they be not tempted to dislike the Scripture itself, and instead of it to fly to the papists' traditions, and the church's legislative sovereignty, or worse.

But here also remember that I charge none with all this, but those before described.

Quest. CXXXVI. *How shall we know what parts of Scripture precept or example were intended for universal, constant obligations, and what were but for the time and persons that they were then directed to?*

Answ. It is not to be denied, but some things in Scripture, even in the New Testament, are not laws, much less universal and perpetual. And the difference is to be found in the Scripture itself.

1. All that is certainly of universal and perpetual obligation, which is but a transcript of the universal and perpetual law of nature.

2. And all that which hath the express characters of universality and perpetuity upon it; and such are all the substantial parts of the gospel; as, "Except ye repent, ye shall all perish," Luke xiii. 3, 5. "Except a man be born again, he cannot enter into the kingdom of heaven," John iii. 3, 5. "He that believeth in him, shall not perish, but have everlasting life," John iii. 16. "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned," Mark xvi. 16. "Without holiness none shall see God," Heb. xii. 14. "Go, preach the gospel to all nations, baptizing them, &c. teaching them to observe all things that I have commanded you," Matt. xxviii. 19, 20. Abundance such texts have the express characters of universality and perpetuity (which many call morality).

3. And with these we may number those which were given to all the churches, with commands to keep them, and propagate them to posterity.

4. And those that have a plain and necessary connexion to these before mentioned.

5. And those which plainly have a full parity of reason with them; and where it is evident that the command was given to those particular times and persons, upon no reasons proper to them alone, but such as were common to all others. I deny not but (as Amesius noteth after others) many ceremonial and temporary laws are urged (when they are made) with natural and perpetual motives: but the reasons of making them were narrower, whatever the reasons of obeying them may be.

On the other side, narrow and temporary precepts and examples, 1. Are void of all these foresaid characters. 2. They are about materials of temporary use. 3. Or they are but the ordering of such customs as were there before, and were proper to those countries. 4. And many speeches are plainly appropriate to the time and persons. 5. And many actions were manifestly occasional, without any intimation of reason or purpose of obliging others to imitation.

For instance, 1. Christ's preaching sometimes on a mountain, sometimes in a ship, sometimes in a house, and sometimes in the synagogues, doth show that all these are lawful in season on the like occasion: but he purposed not to oblige men to any one of them alone.

2. So Christ's giving the sacrament of his body and blood, in an upper room, in a private house after supper, to none but ministers, and none but his family, and but to twelve, and on the fifth day of the week only, and in the gesture of a recumbent, leaning, sitting; all these are plainly occasional, and not intended as obliging to imitation: for that which he made a law of, he separated in his speeches, and commanded them to do it in remembrance of him till his coming. And Paul expoundeth the distinction, 1 Cor. xi. in his practice.

So the promise of the spirit of revelation and miracles is expounded by the event, as the seal of the gospel and Scripture, proper to those times in the main.

So the primitive christians selling their estates, and distributing to the poor, or laying it down at the apostles' feet, was plainly appropriated to that time, or the like occasions, by the reason of it; which was suddenly to show the world what the belief of heaven through the promises of Christ, could make them all, and how much their love was to Christ and one another, and how little to the world; and also by the cessation of it, when the persecutions abated, and the churches 'came to any settlement; yea, and at first it was not a thing commanded to all, but only voluntarily done.

So the women's veil, and the custom of kissing each other as a token of love, and men's not wearing long hair, were the customs of the country there ordered and improved by the apostles about sacred things; but not introduced into other countries that had no such custom.

So also anointing was in those countries taken for salubrious, and refreshing to the body, and a ceremony of initiation into places of great honour; whereupon it was used about the sick, and God's giving the gift of healing in those times was frequently conjunct with this means. So that hence the anointing of the sick came up; and the ancient christians turned it into an initiating ceremony, because we are kings and priests to God. Now these occasions extend not to those countries where anointing neither was of such use, or value, or signification.

So also Paul's becoming a Jew to the Jews, and being shaved, and purifying himself, and circumcising Timothy, are evidently temporary compliances in a thing then lawful, for the avoiding of offence, and for the furtherance of the gospel, and no obligatory, perpetual laws to us. And so most divines think the eating of things strangled, and blood, were forbidden for a time to them only that conversed with the Jews, Acts xv. Though Beckman have many reasons for the perpetuity, not contemptible.

So the office of deaconesses (and some think of deacons) seemeth to be fitted to that time, and state, and condition of christians. And where the reasons and case are the same, the obligations will be the same. In a word, the text itself will one way or other show us, when a command or example is universally and durably obligatory, and when not.

Quest. CXXXVII. How much of the Scripture is necessary to salvation, to be believed, and understood?

Ans. This question is the more worthy consideration, that we may withal understand the use of catechisms, confessions, and creeds, (of which after,) and the great and tender mercies of God to the weak, and may be able to answer the cavils of the papists against the Scriptures, as insufficient to be the rule of faith and life, because much of it is hard to be understood.

1. He that believeth God to be true, and the Scripture to be his word, must needs believe all to be true which he believeth to be his word.

2. All the Scripture is profitable to our knowledge, love, and practice; and none of it to be neglected, but all to be loved, revered, and studied, in due time and order, by them that have time and capacity to do it.

3. All the holy Scriptures, either as to matter or words, are not so necessary, as that no man can be saved, who doth not either believe or understand them; but some parts of it are more necessary than others.

4. It is not of necessity to salvation to believe
 * Rom. xiv. 17, 18; xiii. 8-10; 1 Cor. xv. 2-6; Mark xvi. 16.

every book or verse in Scripture, to be canonical, or written by the Spirit of God. For as the papists' canon is larger than that which the protestants own; so if our canon should prove defective of any one book, it would not follow that we could not be saved for want of a sufficient faith. The churches immediately after the apostles' time, had not each one all their writings, but they were brought together in time, and received by degrees, as they had proof of their being written by authorized, inspired persons. The second of Peter, James, Jude, Hebrews, and Revelation, were received in many churches since the rest. And if some book be lost, (as Enoch's prophecy, or Paul's epistle to the Laodiceans, or any other of his epistles not named in the rest,) or if any hereafter should be lost or doubted of, as the Canticles, or the second or third epistles of John, the epistle of Jude, &c. it would not follow, that all true faith and hope of salvation were lost with it.

It is a controversy whether 1 John v. 7, and some other particular verses, be canonical or not, because some Greek copies have them, and some are without them; but whoever erreth in that only, may be saved.

5. There are many hundred or thousand texts of Scripture, which a man may possibly be ignorant of the meaning of, and yet have a saving faith, and be in a state of salvation. For no man living understandeth it all.

6. The holy Scripture is an entire, comely body, which containeth not only the essential parts of the true religion, but also the integral parts, and the ornaments and many accidents; which must be distinguished, and not all taken to be equal.

7. So much as containeth the essentials of true religion, must be understood and believed of necessity to salvation; and so much as containeth the integrals of religion doth greatly conduce to our salvation, both that we may be the surer and the better christians, as having greater helps to both.

The very adjuncts also have their use to make us the more adorned christians, and to promote our knowledge of greater things.

Quest. CXXXVIII. How may we know the fundamentals, essentials, or what parts are necessary to salvation? And is the papists' way allowable that (some of them) deny that distinction, and make the difference to be only in the degrees of men's opportunities of knowledge?

Ans. 1. Those papists' perverseness can mean no better than that christianity itself is not necessary to salvation, to those that have not opportunity to know it (as Johnson's Rejoinder to me, and Sancta Clara, and many others, plainly intimate); and were that never so true and certain, it were nothing to the question between them and us, which is, What are the essentials of christianity? And what is necessary to salvation, where christianity is necessary? or where the christian religion is made known, and men may come to the knowledge of it, if they will do their best? This is the true state of our controversy with them. And whereas they would make all the parts of christian faith and practice equally necessary, where men have a capacity and ability to know, believe, and practise them, it is a gross deceit, unworthy of men pretending to a mediocrity of knowledge in the nature of religion; and thereby they make all sins and errors as equal as all duties and truths. Whereas, 1. There is no man that hath not some error and some sin.* 2. There is no man that doth

* James iii. 2; 1 John i. 10.

all that ever he was able to do, to understand all the truth. 3. Therefore there is no man whose errors themselves are not (many of them at least) culpable or sinful. 4. And they that distinguish between mortal and venial sins, and yet will not distinguish between mortal and venial errors, are either blind, or would keep others blind. As it is not so damning a sin for a man to think a vain thought, or to speak a vain word, as not to love God, or holiness; (no, though he was more able to have forborne that idle word, than to have loved God;) so it is not so mortal a sin, (that is, inconsistent with a justified state,) to mistake in a small matter, (as who was the father of Arphaxad, or what year the world was drowned in, &c.) as to blaspheme the Holy Ghost, or deny Jesus Christ to be the Saviour of the world, or to deny that there is a God, or everlasting life, or a difference between good and evil. All sins are not equal in magnitude or danger. Therefore all errors are not equal in magnitude, sinfulness, or danger.

2. And what priest is able to know whom to take for a christian, and baptizable upon such terms as these? Who knoweth just what opportunities of knowledge other men have had, and what impediments? And will they indeed baptize a man that is a heathen, because he had not opportunity to come to the knowledge of christianity? I think they will not. Or will they deny baptism to one that knoweth and believeth only all the articles of the creed, and the chief points of religion, because he knoweth not as much more, as he had opportunity to know? I think not. Do not these men perceive how they condemn themselves? For do they not say themselves, that baptism to the due receiver washeth away sin, and puts the person in a state of life? O when will God deliver his poor church from factious deceivers?

3. Either christianity is something and discernible, or nothing and undiscernible. If the latter, then christians are not to be distinguished from heathens and infidels. If the former, then christianity hath its constitutive parts, by which it is what it is. And then it hath essential parts distinguishable from the rest.

4. The word fundamentals being but a metaphor, hath given room to deceivers and contenders to make a controversy, and raise a dust about it. Therefore I purposely use the word essentials, which is not so liable to men's cavils.

5. Those are the essentials of christianity, which are necessary to the baptism of the adult. Know but that, and you answer all the pratings of the papists, that bawl out for a list of fundamentals. And sure it is not this day unknown in the christian world, either what a christian is, or who is to be baptized: do not the priests know it, who baptize all that are christened in the world? And why is baptism called our christening, if it make us not christians? And why hath Christ promised, that "he that believeth and is baptized, shall be saved," Mark xvi. 16, if that so much faith as is necessary to baptism, will not also serve to a man's state of salvation?

6. The baptismal covenant of grace therefore is the essential part of the gospel, and of the christian religion; and all the rest are the integrals, and accidents or adjuncts.

7. This covenant containeth,

I. Objectively, 1. Things true as such; 2. Things good as such; 3. Things practicable or to be done, as such: the *credenda*, *diligenda*, (et *eligenda*), et *agenda*: as the objects of man's intellect, will, and practical power.

The *credenda*, or things to be known and believed, are, I. God as God, and our God and Father. 2.

Christ as the Saviour, and our Saviour. 3. The Holy Ghost as such, and as the Sanctifier, and our Sanctifier (as to the offer of these relations in the covenant).

The *diligenda* are the same three Persons in these three relations as good in themselves and unto us, which includeth the grand benefits of reconciliation and adoption, justification, and sanctification, and salvation.

The *agenda* in the time of baptism that make us christians, are, 1. The actual dedition, resignation, or dedication of ourselves, to God the Father, Son, and Holy Ghost in these relations. 2. A promise or vow to endeavour faithfully to live according to our undertaken relations (though not in perfection); that is, as creatures to their Creator, and their reconciled God and Father; as christians to their Redeemer, their Teacher, their Ruler, and their Saviour; and as willing receivers of the sanctifying and comforting operations of the Holy Spirit.

II. The objects tell you what the acts must be on our part; 1. With the understanding, to know and believe; 2. With the will to love, choose, desire, and resolve; and, 3. Practically to deliver up ourselves for the present, and to promise for the time to come. These are the essentials of the christian religion.

8. The creed is a larger explication of the *credenda*, and the Lord's prayer of the *diligenda*, or things to be willed, desired, and hoped for; and the decalogue of the natural part of the *agenda*.

9. Suffer not your own ignorance, or the papists' cheats, to confound the question about fundamentals, as to the matter, and as to the expressing words. It is one thing to ask, What is the matter essential to christianity? And another, What words, symbols, or sentences are essential to it? To the first, I have now answered you. To the second I say, 1. Taking the christian religion as it is, an extrinsic doctrine in *signis*, so the essence of it is, words and signs expressive or significant of the material essence. That they be such in specie is all that is essential. And if they say, But which be those words? I answer, 2. That no particular words in the world are essential to the christian religion. For, (1.) No one language is essential to it. It is not necessary to salvation that you be baptized, or learn the creed or Scriptures, in Hebrew, or Greek, or Latin, or English, so you learn it in any language understood. (2.) It is not necessary to salvation that you use the same words in the same language, as long as it hath more words than one to express the same thing by. (3.) It is not necessary to salvation, that we use the same (or any one single) form, method, or order of words, as they are in the creeds, without alteration. And therefore while the ancients did tenaciously cleave to the same symbol or creed, yet they used various words to express it by. (As may be seen in Irenæus, Tertullian, Origen, and Ruffin, elsewhere cited by me; so that it is plain, that by the same symbol they meant the same matter, though expressed in some variety of words.) Though they avoided such variety as might introduce variety of sense and matter.

10. Words being needful, 1. To make a learner understand; 2. To tell another what he understandeth: it followeth that the great variety of men's capacities maketh a great variation in the necessity of words or forms. An Englishman must have them in English, and a Frenchman in French. An understanding man may receive all the essentials in a few words; but an ignorant man must have many words to make him understand the matter. To him that understandeth them, the words of the baptismal covenant express all the essentials of christianity:

but to him that understands them not, the creed is necessary for the explication : and to him that understandeth not that, a catechism, or larger exposition, is necessary. This is the plain explication of this question, which many papists seem loth to understand.

Quest. CXXXIX. *What is the use and authority of the creed ? And is it of the apostles' framing or not ? And is it the word of God or not ?*

Ans. 1. The use of the creed is, to be a plain explication of the faith professed in the baptismal covenant. 1. For the fuller instruction of the duller sort, and those that had not preparatory knowledge, and could not sufficiently understand the meaning of the three articles of the covenant, what it is to believe in God the Father, Son, and Holy Ghost, without more words. 2. And for the satisfaction of the church, that indeed men understood what they did in baptism, and professed to believe.

2. The creed is the word of God, as to all the doctrine or matter of it, whatever it be as to the order and composition of words.

3. That is oft by the ancients called the apostles', which containeth the matter delivered by the apostles, though not in a form of words compiled by them.

4. It is certain that all the words now in our creed, were not put in by the apostles, 1. Because some of them were not in till long after their days. 2. Because the ancient *formulae* agree not in words among themselves.*

5. It is not to be doubted of, but the apostles did appoint and use a creed commonly in their days. And that it is the same with that which is now called the apostles' and the Nicene in the main ; but not just the same composure of words, nor had they any such precise composure as can be proved. But this much is easily provable :—

(1.) That Christ composed a creed when he made his covenant, and instituted baptism, Matt. xxviii. 19.

(2.) That in the Jewish church, where men were educated in the knowledge of the Scriptures, and expectation of the Messiah, it was supposed that the people had so much preparatory knowledge, as made them the more capable of baptism, as soon as they did but seriously profess to believe, and consent to the terms of the covenant; and therefore they were presently baptized, Acts ii. 38—40.

(3.) That this could not be rationally supposed among the gentiles, and common, ignorant people of the world. And *ignorantis non est consensus*. He doth not covenant who understandeth not the covenant, as to what is promised him, and what he promiseth.

(4.) That the apostles baptized, and caused others to baptize many thousands, and settle many churches, before any part of the New Testament was written, even many and many years.

(5.) That the apostles did their work as well and better than any that succeeded them.

(6.) That their successors in the common ministry, did, as far as any church history leadeth us up, instruct and catechise men in the meaning of the baptismal covenant, (which is the christian faith,) before they baptized them : yea, they kept them long in the state of catechumens usually, before they would baptize them. And after baptized but twice a year, at Easter and Whitsuntide (as our liturgy noteth). And they received an account of their tolerable understanding of religion, before they would receive them into the church.

* Vid. Usher and Vossius de Symbolis.

† Heb. v. 11, 12; vi. 1—3

(7.) No doubt then but the apostles did cause the baptizable to understand the three articles of Christ's own creed and covenant, and to give some account of it before they baptized them, ordinarily among the gentiles.

(8.) No doubt therefore but they used many more explicatory words, to cause them to understand those few.

(9.) There is neither proof nor probability, that they used a composure of just the same words, and no more or less : because they had to do with persons of several capacities, some knowing, who needed fewer words, and some ignorant and dull, who needed more : nor is any such composure come down to our hands.

(10.) But it is more than probable, that the matter opened by them to all the catechumens was still the same, when the words were not the same. For God's promises and man's conditions are still the same (where the gospel cometh). Though since by the occasion of heresies, some few material clauses are inserted. For all christians had one christianity, and must go one way to heaven.

(11.) It is also more than probable, that they did not needlessly vary the words, lest it should teach men to vary the matter : but that all christians before baptism, did make the same profession of faith as the sense, and very much the same as to the very words ; using necessary caution, and yet avoiding unnecessary preciseness of formality ; but so as to obviate damnable heresies, that the christian profession might attain its ends.

(12.) Lastly, no doubt but this practice of the apostles was exemplary, and imitated by the churches, and that thus the essentials of religion were, by the tradition of the creed and baptism, delivered by themselves, as far as christianity went, long before any book of the New Testament was written : and every christian was an impress, or transcript, or specimen of it. And that the following churches using the same creed, (wholly in sense, and mostly in words,) might so far well call it the apostles' creed ; as they did both the Western and the Nicene.

Quest. CXL. *What is the use of catechisms ?*

Ans. To be a more familiar explication of the essentials of christianity, and the principal integrals, in a larger manner than the creed, Lord's prayer, and decalogue do ; that the ignorant may the more easily understand it. Every man cannot gather out of the Scripture the greatest matters in the true method, as distinct from all the rest : and therefore it is part of the work of the church's teachers, to do it to the hands and use of the ignorant.

Quest. CXLI. *Could any of us have known by the Scriptures alone the essentials of religion from the rest, if tradition had not given them to us in the creed, as from apostolical collection ?*

Ans. Yes : for the Scripture itself telleth us what is necessary to salvation ; it describeth to us the covenant of grace, both promises and conditions ; and it were strange if so large a volume should not as plainly tell us what is necessary to salvation, as fewer words ! The Scripture hath not less than the creed, but more.

Quest. CXLII. *What is the best method of a true catechism or sum of theology ?*

Ans. God willing, I shall tell the church my

• 2 Tim. i. 13 ; 2 Cor. iii. 2, 3, 7 ; Heb. viii. 10 ; x. 16.

opinion of that at large, in a peculiar Latin treatise, called "Methodus Theologiæ," which here I cannot do. Only I shall say, that among all the great variety of methods used in these times, I think none cometh nearer the order of the matter, (which is the true commendation of a method,) than those which open theology, 1. In the breviary of the baptismal covenant. 2. In the three expocatory sums, the creed, Lord's prayer, and decalogue, with the added gospel precepts. 3. In the largest form, which is the whole Scripture. And that our common English catechism, and Paræus or Ursine, and many such who use that common easy method, are more truly methodical, than most that pretend to greater accurateness (though I much commend the great industry of such as Dudley, Fenner, Gomarus, and especially George Sohnius).

Quest. CXLIII. *What is the use of various church confessions or articles of faith?*

Ans. I will pass by the very ill use that is made of them in too many countries, where unnecessary opinions or uncertain are put in, and they that can get into favour with the secular power, take advantage under pretence of orthodoxy and uniformity, truth and peace, to set up their opinions and judgments to be the common rule for all to bow to, though wiser than themselves: and to silence all ministers, and scatter and divide the flocks that will not say or swear as they do, that is, that they are wise men, and are in the right.

The true and commendable use of various church professions, or confessions of faith, is, 1. To be an instruction to the more ignorant how to understand the Scriptures in most of the most weighty points. 2. To be an enumeration of those doctrines, against which no minister shall be allowed to preach, and according to which he is to instruct the people. 3. To be a testimony to all neighbour or foreign churches in a heterodox, contentious, and suspicious age, how we understand the Scriptures, for the confuting of scandals and unjust suspicions, and the maintaining communion in faith, and charity, and doctrine.

Quest. CXLIV. *May not the subscribing of the whole Scriptures serve turn for all the aforesaid ends without creeds, catechisms, or confessions?*

Ans. 1. By subscribing to the Scriptures you mean either, generally and implicitly, that all in them is true and good (though perhaps you know not what is in it). Or else particularly and explicitly, that every point in it is by you both understood and believed to be true.

In the first sense, it is not sufficient to salvation: for this implicit faith hath really no act in it, but a belief that all that God saith is true; which is only the formal object of faith, and is no more than to believe that there is a God (for a liar is not a God). And this he may do, who never believed in Christ, or a word of Scripture, as not taking it to be God's word; yea, that will not believe that God forbiddeth his beastly life. Infidels ordinarily go thus far.

In the second sense, (of an explicit, or particular actual belief,) the belief of the whole Scripture is enough indeed, and more than any man living can attain to. No man understandeth all the Scripture. Therefore that which no man hath, is to be exacted of all men, or any man, in order to ministration or communion. While, 1. No man can subscribe to

any one translation of the Bible, that it is not faulty, being the work of defectible man. 2. And few have such acquaintance with the Hebrew, and Chaldee, and Greek, as to be able to say that they understand the original languages perfectly. 3. And no man that understands the words, doth perfectly understand the matter. It followeth that no man is to be forced or urged to subscribe to all things in the Scriptures, as particularly understood by him, with an explicit faith. And an implicit is not half enough.

2. The true mean therefore is the ancient way, 1. To select the essentials for all christians, to be believed particularly and explicitly. 2. To collect certain of the most needful integrals, which teachers shall not preach against. 3. And for all men moreover to profess in general that they implicitly believe all which they can discern to be the holy canonical Scripture, and that all is true which is the word of God; forbearing each other even about the number of canonical books and texts.

And it is the great wisdom and mercy of God, which hath so ordered it, that the Scripture shall have enough to exercise the strongest, and yet that the weakest may be ignorant of the meaning of a thousand sentences, without danger of damnation, so they do but understand the marrow or essentials, and labour faithfully to increase in the knowledge of the rest.^d

Quest. CXLV. *May not a man be saved that believeth all the essentials of religion, as coming to him by verbal tradition, and not as contained in the holy Scriptures, which perhaps he never knew?*

Ans. 1. He that believeth shall be saved, which way ever he cometh by his belief; so be it it be sound as to the object and act; that is, if it contain all the essentials, and they be predominantly believed, loved, and practised.

2. The Scriptures being the records of Christ's doctrine delivered by himself, his Spirit, and his apostles, it is the office of ministers, and the duty of all instructors, to open these Scriptures to those they teach, and to deliver particulars upon the authority of these inspired, sealed records which contain them.

3. They that thus receive particular truths, from a teacher explaining the Scripture to them, do receive them in a subordination to the Scripture, materially, and as to the teacher's part; though not formally, and as to their own part; and though the Scripture authority being not understood by them, be not the formal object of their faith, but only God's authority in general.

4. They that are ignorant of the being of the Scripture, have a great disadvantage to their faith.

5. Yet we cannot say, but it may be the case of thousands to be saved by the gospel delivered by tradition, without resolving their faith into the authority of the Scriptures. For,

1. This was the case of all the christians (as to the New Testament) who lived before it was written; and there are several articles of the creed now necessary, which the Old Testament doth not reveal.^e

2. This may be the case of thousands in ignorant countries, where the Bible being rare, is to most unknown.^f

3. This may be the case of thousands of children who are taught their creed and catechism, before they understand what the Bible is.

4. This may be the case of thousands among the papists, where some perverse priests do keep not only the reading, but the knowledge of the Scrip-

^d 1 Cor. viii. 1-3; xiii. 1-4; Rom. viii. 28.

^e Matt. xvi. 16.

^f Rom. x. 9, 10, 13-15.

tures from the people, for fear lest they should be taught to resolve their faith into it; and do teach them only the articles of faith and catechism, as known by the church's tradition alone.

Quest. CXLVI. *Is the Scripture fit for all christians to read, being so obscure?*

Ans. 1. The essentials and points necessary to salvation are plain.

2. We are frequently and vehemently commanded to delight in it, and meditate in it day and night; to search it; to teach it our very children, speaking of it at home and abroad, lying down and rising up, and to write it on the posts of our houses, and on our doors, &c.

3. It is suited to the necessity and understanding of the meanest, to give light to the simple, and to make the very foolish wise.^s

4. The ancient fathers and christians were all of this mind.

5. All the christian churches of the world have been used to read it openly to all, even to the simplest; and if they may hear it, they may read the same words which they hear.

6. God blessed the ignorant Ethiopian eunuch when he found him reading the Scriptures, though he knew not the sense of what he read, and sent him Philip to instruct him and convert him.

7. Timothy was educated in the knowledge of the Scriptures in his childhood.

8. That which is written to and for all men, may be read by all that can; but the Scripture was written to and for all.^h—&c.

Object. But there are many things in it hard to be understood.

Ans. 1. And there are many things easy to be understood. 2. We never said that men should not use the help of their teachers, and all that they can to understand it. 3. Were not those teachers once ignorant? And yet they did read it by the help of teachers; and so may others. 4. As the king for concord commandeth all the schoolmasters to teach one grammar; so God maketh it the minister's office to instruct people in the Scriptures. And were it not a question unworthy of a schoolmaster, to dispute, Whether the scholars must learn by their book, or by their master? Yea, to conclude that it must be by their master, and not by their book: or that they must never open their book, but when their master is just at hand to teach them. The doctrine of the papists, who tell us that the Scriptures should not be read by the vulgar, it being the rise of all heresies, is so inhuman and impious, as savouring of gross enmity to Scriptures, and to knowledge, that were there no other, it would make the lovers of religion and men's souls to pray earnestly to Christ to save his flocks from such seducers, who so Jewishly use the key of knowledge.

Object. But many wrest the Scriptures to their own destruction, and what heresy is not defended as by their authority?

Ans. 1. And many thousands receive saving knowledge and grace by them. The law of the Lord is perfect, converting the soul. All Scripture is profitable to instruction, &c. to make the man of God perfect. It is the incorruptible seed by which we are born again, and the sincere milk, by which we are nourished.ⁱ

2. And is it not as true, 1. That the law of the

^s John v. 39; Psal. i. 2; Deut. vi. xi; Psal. xix. 7—11; 2 Tim. iii. 15; Psal. cxix. 98, 105, 133, 148; Acts xvii. 11; viii.

^h 2 Tim. iii. 15; Rom. xv. 4; Matt. xii. 24.

land is abused by every false pretender, lawyer, and corrupt judge? What title so bad, that is not defended in Westminster Hall sometimes, under pretence of law? And what action so bad, that some pretend not law for? What then? Must the law be forbidden the common people for this?

2. Nay, what is so much abused to unrighteousness and sin as reason itself? What heresy or crime do not men plead reason for? Must reason therefore be forbidden the vulgar?

3. Yea, contrarily, this signifieth that law and reason are so far from being things to be forbidden men, that they are indeed those things by which nature and necessity have taught all the world to try and discern right from wrong, good from bad; otherwise good and bad men would not all thus agree in pretending to them, and appealing to their decisions.

4. If many men are poisoned or killed in eating or drinking, if many men's eye-sight is abused to mislead them unto sin, &c. the way is not, to eat nothing but what is put into our mouths; nor to put out our eyes, or wink, and be led only by a priest; but to use both the more cautiously, with the best advice and help that we can get.

5. And do not these deceivers see, that their reason pleadeth as strongly that priests and prelates themselves should never read the Scripture (and consequently that it should be banished out of the world)? For who that is awake in the world can be ignorant, that it is priests and prelates, who have been the leaders of almost all heresies and sects; who differ in their expositions and opinions, and lead the vulgar into all the heresies which they fall into? Who then should be forbidden to read the Scripture, but priests and prelates, who wrest them to their own and other men's destruction?

Quest. CXLVII. *How far is tradition and men's words and ministry to be used or trusted in, in the exercise of faith?*

Ans. 1. The churches and ministers received the gospel in Scripture from the apostles, and the creed as the summary of faith: and they delivered it down to others, and they to us.

2. The ministers by office are the instructors of the people in the meaning of it; and the keepers of the Scriptures, as lawyers are of the laws of the land.^k

Quest. CXLVIII. *How know we the true canon of Scripture from apocrypha?*

Ans. By these means set together: 1. There is, for the most part, a special venerable excellency in the books themselves, which helpeth us in the distinct reception of them.

2. The tradition of infallible church history telleth us, which books they are which were written by men inspired by the Holy Ghost, and who sealed their doctrine with miracles in those times; it being but matter of fact, (which books such men wrote whom God bare witness to,) infallible church history (such as we have to know which are the statutes of the land, and which are counterfeit) is a sufficient notification and proof.

3. The sanctifying Spirit still in all ages and christians, attested the divinity and truth of the doctrine of the main body of the Bible, especially the

ⁱ 2 Pet. iii. 16; Psal. xix. 3, 8—10; 3 Tim. iii. 16; 1 Pet. i. 23.

^k Heb. ii. 3, 4; 2 Pet. i. 17—21; 2 John i. 1—5; iv. 6; 2 Tim. ii. 2; Tit. i. 5.

gospel; and then if we should err about the authority of a particular book, it would not overthrow our faith. It is not necessary to salvation to believe this particular text to be divine, but it is sin and folly to doubt causelessly of the parts, when the Spirit attesteth the doctrine and the body of the book. I pass these things briefly, because I have largelier handled them elsewhere.

Quest. CXLIX. *Is the public reading of the Scripture the proper work of a minister? or may a layman ordinarily do it? or another officer?*

Ans. In such cases as I before showed that a layman may preach, he may also read the Scriptures. Of which look back.

2. No doubt but it is a work well beseeeming the ordained ministers or pastors, and an integral part of their office; and should not be put off by them when they can do it.

3. When they need help the deacons are ordained ministers, authorized to help them in such work, and fittest to do it.

4. Whether in a case of necessity a layman may not ordinarily read the Scripture to the congregation, is a case that I am loth to determine, being loth to suppose such a necessity. But if the minister cannot, and there be no deacon, I cannot prove it unlawful for a layman to do it under the direction of the pastor. I lived some time under an old minister of about eighty years of age, (who never preached himself,) whose eye-sight failing him, and having not maintenance to keep an assistant, he did by memory say the Common-prayer himself, and got a tailor one year, and a thresher or poor day-labourer another year, to read all the Scriptures. Whether that were not better than nothing, I leave to consideration.

And I think it is commonly agreed on, that where there is no minister, it is better for the people to meet and hear a layman read the Scriptures and some good books, than to have no public helps and worship.

Quest. CL. *Is it lawful to read the apocrypha, or any good books besides the Scriptures, to the church? As homilies, &c.?*

Ans. 1. It is not lawful to read them as God's word, or to pretend them to be the holy Scriptures, for that is a falsehood, and an addition to God's word.

2. It is not lawful to read them scandalously, in a title and manner tending to draw the people to believe that they are God's word, or without a sufficient distinguishing of them from the holy Scriptures.

3. If any one of the apocryphal books, (as Judith, Tobit, Bel and the Dragon, &c.) be as fabulous, false, and bad as our protestant writers (Reignoldus, Amesius, Whitakers, Chamier, and abundance more) affirm them to be, it is not lawful ordinarily to read them, in that honourable way as chapters called lessons are usually read in the assemblies. Nor is it lawful so to read heretical, fabulous, or erroneous books.

But it is lawful to read publicly, apocryphal and human writings, homilies, or edifying sermons, on these conditions following.

1. So be it they be indeed sound doctrine, holy, and fitted to the people's edification.

2. So be it they be not read scandalously without sufficient differencing them from God's book.

3. So they be not read to exclude or hinder the reading of the Scriptures, or any other necessary church duty.

4. So they be not read to keep up an ignorant, lazy ministry that can or will do no better; nor to exercise the minister's sloth, and hinder him from preaching.

5. And especially if authority command it, and the church's agreement require it, as a signification what doctrine it is which they profess.

6. Or if the church's necessities require it; as if they have no minister, or no one that can do so much to their edification any other way.

7. Therefore the use of catechisms is confessed lawful in the church, by almost all.

Quest. CLI. *May church assemblies be held where there is no minister? Or what public worship may be so performed by laymen? (As among infidels, or papists, where persecution hath killed, imprisoned, or expelled the ministers.)*

Ans. 1. Such an assembly as hath no pastor, or minister of Christ, is not a church, in a political sense, as the word signifieth a society consisting of pastor and flock; but it may be a church in a larger sense, as the word signifieth only a community or association of private christians for mutual help in holy things.

2. Such an assembly ought on the Lord's days, and at other fit times, to meet together for mutual help, and the public worshipping of God, as they may, rather than not to meet at all.

3. In those meetings they may do all that followeth. 1. They may pray together; a layman being the speaker. 2. They may sing psalms. 3. They may read the Scriptures. 4. They may read some holy, edifying writings of divines, or repeat some minister's sermons. 5. Some that are ablest may speak to the instruction and exhortation of the rest, as a master may do in his family, or neighbours to stir up God's graces in each other, as was opened before. 6. And some such may catechise the younger and more ignorant. 7. They may by mutual conference open their cases to each other, and communicate what knowledge or experience they have, to the praise of God and each other's edification. 8. They may make a solemn profession of their faith, covenant, and subjection to God the Father, Son, and Holy Ghost; and all this is better than nothing at all.

But, 1. None of them may do any of this as a pastor, ruler, priest, or office teacher of the church. 2. Nor may they baptize. 3. Nor administer the Lord's supper. 4. Nor excommunicate by sentence (but only executively agree to avoid the notoriously impenitent). 5. Nor absolve ministerially, or as by authority; nor exercise any of the power of the keys, that is, of government. 6. And they must do their best to get a pastor as soon as they are able.

Quest. CLII. *Is it lawful to subscribe or profess full assent and consent to any religious books besides the Scripture, seeing all are fallible.*

Ans. 1. It is not lawful to profess or subscribe that any book is truer or better than it is; or that there is no fault in any that is faulty; or to profess that we believe any mortal man to be totally infallible in all that he shall write or say, or impeccable in all that he shall do.

2. Because all men are fallible, and so are we in judging, it is not lawful to say of any large and dubious books, in which we know no fault, that there is no fault or error in them: we being uncertain, and it being usual for the best men even in their best writings, prayers, or works to be faulty, as the con-

sequent or effect of our common culpable imperfection. But we may say, that we know no fault or error in it, if indeed we do not know of any.

3. It is lawful to profess or subscribe our assent and consent to any human writing which we judge to be true and good, according to the measure of its truth and goodness; as if church confessions that are sound be offered us for our consent, we may say or subscribe, I hold all the doctrine in this book to be true and good. And by so doing I do not assert the infallibility of the authors, but only the verity of the writing. I do not say that he cannot err, or that he never erreth; but that he erreth not in this, as far as I am able to discern.

Quest. CLIII. *May we lawfully swear obedience in all things lawful and honest, either to usurpers, or to our lawful pastors?*

Ans. 1. If the question were of imposing such oaths, I would say, that it was many a hundred years before the churches of Christ (either under persecution, or in their prosperity and glory) did ever know of any such practice, as the people or the presbyters swearing obedience to the bishops. And when it came up, the magistracy, princes, and emperors fell under the feet of the pope; and the clergy grew to what we see it in the Roman kingdom, called a church. And far should I be from desiring such oaths to be imposed.

2. But the question being only of the taking such oaths, and not the imposing of them, I say, that, (1.) It is not lawful to swear obedience to a usurper, civil or ecclesiastical, in *licitis et honestis*; because it is a subjecting ourselves to him, and an acknowledging that authority which he hath not; for we can swear no further to obey the king himself but in things lawful and honest; and to do so by a usurper is an injury to the king, and unto Christ.

(2.) But if the king himself shall command us to swear obedience to a subordinate civil usurper, he thereby ceaseth to be a usurper, and receiveth authority, and it becometh our duty. And if he that was an ecclesiastical usurper, *quoad personam*, that had no true call to a lawful office, shall after have a call, or if any thing fall out, which shall make it our duty to consent and call him, then the impediment from his usurpation is removed.

(3.) It is not lawful, though the civil magistrate command us to swear obedience even in *licitis et honestis*, to such a usurper, whose office itself is unlawful, or forbidden by Christ, as he is such an officer. No protestant thinketh it lawful to swear obedience to the pope as pope; nor do any that take lay-elders to be an unlawful office, think it lawful to swear obedience to them as such.

(4.) If one that is in an unlawful ecclesiastical office, be also at once in another that is lawful, we may swear obedience to him in respect of the lawful office. So it is lawful to swear obedience to the pope in Italy, as a temporal prince in his own dominions; and to a cardinal, (as Richelieu, Mazarine, Ximenes, &c.) as the king's ministers, exercising a power derived from him: so it is lawful for a tenant, where law and custom requireth it, to swear fidelity to a lay-elder, as his landlord or temporal lord and master. And so the old nonconformists, who thought the English prelacy an unlawful office, yet maintained that it is lawful to take the oath of canonical obedience, because they thought it was imposed by the king and laws, and that we swear to them not as officers claiming a divine right in the spiritual go-

vernment, but as ordinaries, or officers made by the king to exercise so much of ecclesiastical jurisdiction under him, as he can delegate; according to the oath of supremacy, in which we all acknowledge the king to be supreme in all ecclesiastical causes; that is, not the supreme pastor, bishop, or spiritual key-bearer or ruler, but the supreme civil ruler of the church, who hath the power of the sword, and of determining all things extrinsic to the pastoral office; and so of the coercive government of all pastors and churches, as well as of other subjects. And if prelacy were proved never so unlawful, no doubt but by the king's command we may swear or perform formal obedience to a prelate, as he is the king's officer. Of the nonconformists' judgment in this, read Bradshaw against Canne, &c.

(5.) But in such a case no oath to inferiors is lawful without the consent of the sovereign power, or at least against his will.

(6.) Though it be a duty for the flock to obey every presbyter, yet if they would make all the people swear obedience to them, all wise and conscientious christians should dissent from the introduction of such a custom, and deny such oaths as far as lawfully they may: that is,

1. If the king be against it, we must refuse it.

2. If he be neutral or merely passive in it, we must refuse, unless some apparent necessity for the church's good require it.

1. Because it savoureth of pride in such presbyters.

2. Because it is a new custom in the church, and contrary to the ancient practice.

3. It is not only without any authority given them by Christ, that they exact such oaths, but also contrary to the great humility, lowliness, and condescension, in which he describeth his ministers, who must be great, by being the servants of all.¹

4. And it tendeth to corrupt the clergy for the future.

5. And such new impositions give just reason to princes and to the people to suspect that the presbyters are aspiring after some inordinate exaltation, or have some ill project for the advancement of themselves.

(7.) But yet if it be not only their own ambition which imposeth it, but either the king and laws command it, or necessity require it for the avoidance of a greater evil, it may be lawful and a duty to take an oath of obedience to a lawful presbyter or bishop; because, 1. It is a duty to obey them. 2. And it is not forbidden us by Christ to promise or swear to do our duty (even when they may sin in demanding such an oath).

(8.) If an office be lawful in the essential parts, and yet have unlawful integrals, or adjuncts, or be abused in exercise, it will not by such additions or abuses be made unlawful to swear obedience to the officer as such.

(9.) If one presbyter or bishop would make another presbyter or bishop to swear obedience to him without authority, the case is the same as of the usurpers before mentioned.

Quest. CLIV. *Must all our preaching be upon a text of Scripture?*

Ans. 1. In many cases it may be lawful to preach without a text;² to make sacred orations like Gregory Nazianzen's, and homilies like Macarius's, Ephrem Syrus's, and many other ancients, and like our own church homilies.

2. But ordinarily it is the fittest way to preach

¹ Matt. xxii. 4, 10; Luke xxii. 27, &c.; Mark ix. 35; 1 Pet. v. 2, 3; 1 Cor. ix. 19; iv. 1; 2 Cor. iv. 5.

upon a text of Scripture.* 1. Because it is our very office to teach the people the Scripture. The prophets brought a new word or message from God; but the priests did but keep, interpret, and preach the law already received: and we are not successors of the inspired prophets, but as the priests were, teachers of God's received word. And this practice will help the people to understand our office. 2. And it will preserve the due esteem and reverence of the holy Scriptures, which the contrary practice may diminish.

Quest. CLV. *Is not the law of Moses abrogated, and the whole Old Testament out of date, and therefore not to be read publicly and preached on?*

Ans. 1. The covenant of innocency is ceased *cessante subditorum capacitate*, as a covenant or promise. And so are the positive laws proper to Adam, in that state, and to many particular persons since.

2. The covenant mixed of grace and works, proper to the Jews, with all the Jewish law as such, was never made to us, or to the rest of the world; and to the Jews it is ceased by the coming and perfecter laws and covenant of Christ.

3. The prophecies and types of Christ, and the promises made to Adam, Abraham, and others, of his coming in the flesh, are all fulfilled, and therefore not useful to all the ends of their first making: and the many prophecies of particular things and persons past and gone are accomplished.

4. But the law of nature is still Christ's law; and that law is much expounded to us in the Old Testament: and if God once, for another use, did say, This is the law of nature, the truth of these words as a divine doctrine and exposition of the law of nature is still the same.

5. The covenant of grace made with Adam and Noah for all mankind, is still in force as to the great benefits and main condition, that is, as to pardon given by it to true penitent believers, with a right to everlasting life, and as to the obligation to sincere obedience for salvation: though not as to the yet future coming of Christ in the flesh. And this law of grace was never yet repealed any further than Christ's coming did fulfil it and perfect it: therefore to the rest of the world, who never can have the gospel or perfecter testament, as christians have, the former law of grace is yet in force. And that is the law, conjoined with the law of nature, which now the world without the church is under: under, I say, as to the force of the law, and a former promulgation made to Adam and Noah, and some common intimations of it in merciful forbearances, pardons, and benefits; though how many are under it as to the knowledge, reception, belief, and obedience of it, and consequently are saved by it, is more than I or any man knoweth.

6. There are many prophecies of Christ and the christian church in the Old Testament yet to be fulfilled, and therefore are still God's word for us.

7. There are many precepts of God to the Jews and to particular persons, given them on reasons common to them with us; where parity of reason will help thence to gather our own duty now.

8. There are many holy expressions, (as in the Psalms,) which are fitted to persons in our condi-

tion, and came from the Spirit of God; and therefore as such are fit for us now.

9. Even the fulfilled promises, types, and prophecies, are still God's words, that is, his word given to their several proper uses: and though much of their use be changed or ceased, so is not all: they are yet useful to us, to confirm our faith, while we see their accomplishment, and see how much God still led his church to happiness in one and the same way.

10. On all these accounts therefore we may still read the Old Testament, and preach upon it in the public churches.*

Quest. CLVI. *Must we believe that Moses's law did ever bind other nations; or that any other parts of the Scripture bound them, or belong to them? or that the Jews were all God's visible church on earth?*

Ans. I conjoin these three questions for despatch.

I. 1. Some of the matter of Moses's law did bind all nations; that is, the law of nature as such.

2. Those that had the knowledge of the Jewish law, were bound collaterally to believe and obey all the expositions of the law of nature in it, and all the laws which were given upon reasons common to all the world; (as about degrees of marriage, particular rules of justice, &c.) As if I heard God from heaven tell another that standeth by me, Thou shalt not marry thy father's widow; for it is abominable, I ought to apply that to me, being his subject, which is spoken to another on a common reason.*

3. All those gentiles that would be proselytes, and join with the Jews in their policy, and dwell among them, were bound to be observers of their laws. But, 1. The law of nature as mosaical, did not formally and directly bind other nations. 2. Nor were they bound to the laws of their peculiar policy, civil or ecclesiastical, which were positives. The reason is, (1.) Because they were all one body of political laws, given peculiarly to one political body. Even the decalogue itself was to them a political law. (2.) Because Moses was not authorized or sent to be the mediator or deliverer of that law to any nation but the Jews. And being never in the enacting or promulgation sent or directed to the rest of the world, it could not bind them.

II. As to the second question, Though the Scripture as a writing bound not all the world, yet, 1. The law of nature as such which is recorded in Scripture did bind all. 2. The covenant of grace was made with all mankind in Adam and Noah; and they were bound to promulgate it by tradition to all their offspring. And no doubt so they did; whether by word, (as all did,) or by writing also, (as it is like some did, as Enoch's prophecies were it is like delivered, or else they had not in terms been preserved till Jude's time). 3. And God himself as aforesaid by actual providences, pardoning, and benefits given to them that deserved hell, did in part promulgate it himself. 4. The neighbour nations might learn much by God's doctrine and dealing with the Jews.*

III. To the third question, I answer, 1. The Jews were a people chosen by God out of all the nations of the earth, to be a holy nation, and his peculiar treasure, having a peculiar divine law and covenant, and many great privileges, to which the rest of the

* Mal. ii. 7.

* 2 Tim. iii. 15; Rom. xv. 4; xvi. 26; Matt. xxii. 29; Luke xxiv. 27, 32, 45; John v. 39; Acts xvii. 2, 11; xviii. 24, 25; John xx. 9; vii. 38, 42; x. 35; xiii. 18; xix. 24, 28; Luke iv. 18, 21; 2 Tim. iii. 16; 2 Pet. i. 19, 20; Acts viii. 32, 33, 35; Rom. i. 2.

* Rom. ii.; i. 20, 21; Exod. xii. 19, 43, 48, 49; xx. 10; Lev. xvii. 12, 15; xviii. 26; xxiv. 16, 22; Numb. ix. 14; xv. 14—16, 29, 30; xix. 10; Deut. i. 16.

* Psal. cxlv. 9; ciii. 19; c. 1; Rom. xiv. 11; Judg. xiv. 15.

world were strangers; so that they were advanced above all other kingdoms of the world, though not in wealth, nor worldly power, nor largeness of dominion, yet in a special dearness unto God.^r

2. But they were not the only people to whom God made a covenant of grace in Adam and Noah, as distinct from the law or covenant of innocence.

3. Nor were they the only people that professed to worship the true God; neither was holiness and salvation confined to them; but were found in other nations. Therefore though we have but little notice of the state of other kingdoms in their times, and scarcely know what national churches (that is, whole nations professing saving faith) there were, yet we may conclude that there were other visible churches besides the Jews. For, 1. No Scripture denieth it; and charity then must hope the best. 2. The Scriptures of the Old Testament give us small account of other countries, but of the Jews alone, with some of their neighbours. 3. Shem was alive in Abraham's days (yea, about 34 years after Abraham's death, and within 12 years of Ishmael's death, viz. till about An. Mundi 2158). And so great and blessed a man as Shem, cannot be thought to be less than a king, and to have a kingdom governed according to his holiness; and so that there was with him not only a church, but a national church, or holy kingdom. 4. And Melchizedec was a holy king and priest; and therefore had a kingdom holily governed; and therefore not only a visible but also a national church (supposing that he was not Shem, as the Jews and Broughton, &c. think; for the situation of his country doth make many desert that opinion). 5. And Job and his friends show that there were churches then besides the Jews. 6. And it is not to be thought that all Ishmael's posterity suddenly apostatized. 7. Nor that Esau's posterity had no church state (for both retained circumcision). 8. Nor is it like that Abraham's offspring by Keturah were all apostates, being once in church-ed. For though the special promise was made to Isaac's seed, as the peculiar holy nation, &c. yet not as the only children of God, or persons in a state of salvation. 9. And the passages in Jonah about Nineveh give us some such intimations also. 10. And Japheth and his seed being under a special blessing, it is not like that they all proved apostates. And what was in all other kingdoms of the world is little known to us.

We must therefore take heed of concluding, (as the proud Jews were at last apt to do of themselves,) that because they were a chosen nation privileged above all others, that therefore the Redeemer under the law of grace made to Adam, had no other churches in the world, and that there were none saved but the Jews and proselytes.^s

Quest. CLVII. *Must we think accordingly of the christian churches now, that they are only advanced above the rest of the world as the Jews were, but not the only people that are saved?*

Ans. This question being fitter for another place, what hope there is of the salvation of the people that are not christians, I have purposely handled in another treatise, (in my "Method. Theologiæ,")

^r Deut. xiv. 2, 3; vii. 2, 6, 7; Exod. xix. 5; vi. 7, 8; Lev. xx. 24, 26; Deut. iv. 20, 33; xxix. 13; xxxiii. 29; Rom. iii. 1-3.

^s It is this Jewish pride of their own prerogatives which Paul so much laboureth in all his epistles to pull down.

^t Mark xvi. 16; John iii. 16-20; i. 11, 12.

^u Psal. xix. 1-5; Acts x. 2, 3, 35; Rom. ii.

^v 1 Tim. ii. 4; iv. 10; Tit. ii. 11; John i. 29; iii. 17; iv. 42; Rom. i. 21.

and shall only say now, 1. That those that receive not Christ and the gospel revealed and offered to them cannot be saved.^t 2. That all those shall be saved (if such there be) who never had sufficient means to know Christ incarnate, and yet do faithfully perform the common conditions of the covenant of grace as it was made with Adam and Noah; and particularly all that are truly sanctified, who truly hate all known sin, and love God as God above all, as their merciful, reconciled, pardoning Father, and lay up all their hopes in heaven, in the everlasting fruition of him in glory, and set their hearts there, and for those hopes deny the interest of the flesh, and all things of this world.^u

3. But how many or who doth this abroad in all the kingdoms of the world, who have not the distinct knowledge of the articles of the christian faith, it is not possible for us to know.

4. But (as Aquinas and the schoolmen ordinarily conclude this question) we are sure that the church hath this prerogative above all others, that salvation is incomparably more common to christians, than to any others, as their light, and helps, and means are more. The opinions of Justin, and Clem. Alexandr. Origen, and many other ancients, of the heathens' salvation, I suppose is known. In short:

1. It seems plain to me, that all the world that are no christians, and have not the gospel, are not by Christ's incarnation put into a worse condition than they were in before; but may be saved on the same terms that they might have been saved on before.^v

2. That Christ's apostles were in a state of salvation before they believed the articles of Christ's dying for sin, his resurrection, ascension, the giving of the Holy Ghost, and Christ's coming to judgment, as they are now to be believed.^w

3. That all the faithful before Christ's coming were saved by a more general faith than the apostles had, as not being terminated in this person, Jesus, as the Messiah, but only expected the Messiah to come.^x

4. That as more articles are necessary to those that have the gospel, than to those that have it not, and to those since Christ's incarnation that hear of him, than to the Jews before, so before, there were more things necessary even to those Jews, (that had a shorter creed than that which the apostles believed before the resurrection,) than was to the rest of the world that had not promises, prophecies, types, and laws, so particular, distinct, and full as they had.^y

5. That the promises, covenant, or law of grace, was made to all lapsed mankind in Adam and Noah.^z

6. That this law or covenant is still of the same tenor, and not repealed.^a

7. That this covenant giveth pardoning mercy, and salvation, and promiseth victory over Satan, to and by the holy seed.^b

8. That the condition on man's part, is repentance, and faith in God as a merciful God, thus pardoning sin, and saving the penitent believer. But just how particular or distinct their belief of the incarnation of Christ was to be, is hard to determine.^c

9. But after Christ's incarnation, even they that know it not, yet are not by the first covenant bound to believe that the Messiah is yet to be incarnate, or

^y John v. 1, &c.; ix. 12, &c.; Matt. xvi. 22; John xii. 26; Luke xviii. 34.

^z Mal. iii. 1, 2; John iv. 25.

^a Rom. ii. 12, 14, 26; Luke xii. 47, 48; xvi. 10.

^b Gen. iii. 15; ix. 1-4.

^c Psal. cxxxvi.; ciii. 27; c. 5.

^d Gen. iii. 15; Jonah iii. 9, 10; iv. 2.

^e Jonah ibid.; Rom. ii. 4; Luke xiii. 3, 5; Acts i. 35; John iii. 19-21.

the word made flesh; for they are not bound to believe an untruth, and that as the condition of salvation.^f

10. Men were saved by Christ about four thousand years before he was man, and had suffered, satisfied, or merited as man.

11. The whole course of God's actual providence since the fall, hath so filled the world with mercies contrary to man's demerit, that it is an actual universal proclamation of the pardoning law of grace; which is thereby now become even a law of nature, that is, of lapsed, pardoned nature, as the first was the natural law of innocence.^g

12. Christ giveth a great deal of mercy to them that never heard of him or know him: and he giveth far more mercy to believers, than they have a particular knowledge and belief of.^h

13. There is no salvation but by Christ the Saviour of the world; though there be more mercy from Christ, than there is faith in Christ.ⁱ

14. No man could ever be saved without believing in God as a merciful, pardoning, saving God, though many have been saved who knew not the person of Christ, determinately. For he that cometh to God must believe that God is, and that he is the rewarder of them that diligently seek him; who is no respecter of persons, but in every nation, he that feareth God and worketh righteousness is accepted of him.^k

15. All nations on earth that have not the gospel, are obliged by God to the use of certain means, and improvement of certain mercies, in order or tendency to their salvation. And it is their sin if they use them not.^l

16. God hath appointed no means in vain, which men must either not use, or use despairingly. But his command to use any means for any end, containeth (though not an explicit promise, yet) great and comfortable encouragement to use that means in hope.^m

17. Therefore the world is now in comparison of the catholic church, much like what it was before Christ's incarnation in comparison of the Jews' church; who yet had many ways great advantage, though God was not the God of the Jews only, but also of the gentiles, who had a law written in their hearts, and an accusing or excusing conscience.

18. Those over-doing divines who pretend to be certain that all the world are damned that are not christians, do add to God's word, and are great agents for Satan to tempt men to infidelity, and to atheism itself, and to dissuade mankind from discerning the infinite goodness of God; and occasion many to deny the immortality of the soul, rather than they will believe, that five parts in six of the world now, and almost all before Christ's incarnation, have immortal souls purposely created in them, to be damned, without any propounded means and possibility natural of remedy; and as I know they will pour out their bitter censure on these lines, (which I could avoid if I regarded it more than truth,) so with what measure they mete, it shall be measured to them; and others will damn them as confidently as they damn almost all the world; and I will

be bold to censure that they are undoers of the church by over-doing. See more in my "Vindication of God's Goodness."

Quest. CLVIII. *Should not christians take up with Scripture wisdom only, without studying philosophy and other heathens' human learning?*

Ans. I have already proved the usefulness of common knowledge called human learning, by twenty reasons in my book called "The Unreasonableness of Infidelity," part ii. sect. 23. p. 163, to which I refer the reader; and only say now, 1. Grace presupposeth nature; we are men in order of nature at least before we are saints, and reason is before supernatural revelation. 2. Common knowledge therefore is subservient unto faith: we must know the Creator and his works; and the Redeemer restoreth us to the due knowledge of the Creator: human learning in the sense in question is also divine, God is the author of the light of nature, as well as of grace. We have more than heathens, but must not therefore have less, and cast away the good that is common to them and us; else we must not have souls, bodies, reason, health, time, meat, drink, clothes, &c. because heathens have them. God's works are honourable, sought out of all them that have pleasure therein; and physical philosophy is nothing but the knowledge of God's works. 3. And the knowledge of languages is necessary both for human converse, and for the understanding the Scriptures themselves. The Scriptures contain not a Greek and Hebrew grammar to understand the languages in which they are written, but suppose us otherwise taught those tongues that we may interpret them. 4. The use of the gospel is not to teach us all things needful to be known; but to teach us, on supposition of our common knowledge, how to advance higher to supernatural saving knowledge, faith, love, and practice. Scripture telleth us not how to build a house, to plough, sow, weave, or make our works of art. Every one that learneth his country tongue of his parents hath human learning of the same sort with the learning of Greek and Hebrew; he that learneth not to read, cannot read the Bible. And he that understandeth it not in the original tongues, must trust other men's words that have human learning, or else remain a stranger to it.ⁿ

But though none but proud fools will deny the need of that human learning which improveth nature, and is subservient to our knowledge of supernatural revelations, yet well doth Paul admonish us, to take heed that none deceive us by vain philosophy; and saith that the wisdom of the world is foolishness with God, and that the knowledge of Christ crucified is the true christian philosophy or wisdom. For indeed the dark philosophers groping after the knowledge of God, did frequently stumble, and did introduce abundance of logical and physical vanities, uncertainties, and falsities, under the name of philosophy, by mere niceties and high pretendings, seeking for the glory of wisdom to themselves; whereas it is one thing to know God's works and

19; Deut. xxxii. 47; Mal. i. 10; Prov. i. 22—24; Gen. iv. 7; Rom. ii. iii.

^a Prov. ii. vii; Psal. xcii. 5, 6; civ. 24, 25; cxiii. 5, 6; cvii. 8, 15, 21; lxvi. 3, 4; cxi. 2—6; cxlv. 7—11, 17—19; Acts ii. 6—9; xxi. 40; xxiv. 2; 1 Cor. xiv. 2, 4, 9, 13, 14, 19, 26, 27; Rev. ix. 11; xiv. 16; v. 9; Psal. xci. 1—3; xciv. 10; cxxxix. 6; Prov. ii. 1—4, 8—10, 12; 1 Cor. xv. 34; Prov. xix. 2; Job xxxii. 8; xxxviii. 36. Yet I refer the reader to my "Treatise of Knowledge," which sheweth the vanity of pretended learning.

^f 1 John iv. 2, 3; 1 Tim. iii. 16.
^g Rom. i. 20, 21; Acts xv. 17; Rom. ii. 15, 16; Psal. xix. 1—3; Prov. i. 20—24; Exod. xxiv. 6; Jer. iii. 12; John iv. 2; Luke vi. 36; xviii. 13.

^h Psal. cxlv. 9; 1 Tim. iv. 10; Rom. x. 20
ⁱ Acts iv. 12; John xiv. 6, 7.

^k Heb. xi. 6; Acts x. 35; 2 Thess. i. 11, 12; Jer. x. 25; Rom. x. 12—15.

^l Acts xiv. 47; xvii. 27—30; Rom. i. 19—22; ii. 4, 7, 10, 14—16, 27; Isa. lv. 6, 7.

^m Jonah iv. 2; iii. 10; Acts x. 35; Mal. iii. 14; Isa. xlv. VOL. I. 3 A

God in them, and another thing to compose a system of physics and metaphysics containing abundance of errors and confusion, and jumbling a few certainties with a great many uncertainties and untruths, and every sect pulling down what others asserted, and all of them disproving the methods and assertions of others, and none proving their own. And the truth is, after all latter discoveries, there is yet so much error, darkness, uncertainty, and confusion in the philosophy of every pretending sect, (the Peripatetics, the Stoics, the Pythagoreans and Platonists, much more the Epicureans, the Lullianists, and Cartesianes, Telesius, Campanella, Patricius, Gassendus, &c.) that it is a wonder that any that ever thoroughly tried them, can be so weak as to glory much of the certainties and methods of any, which hitherto are so palpably uncertain, and full of certain errors. We may therefore make use of all true human learning, real and organical (and he is the happy scholar who fasteneth upon the certain and the useful parts well distinguished from the rest, and truly useth them to their great and proper ends): but niceties and fooleries which some spend their lives in for mere ostentation, and also uncertain presumptions, should be much neglected; and the great, certain, necessary, saving verities of morality and the gospel must be dearly loved, and thankfully embraced, and studiously learned, and faithfully practised, by all that would prove wise men at last.*

Quest. CLIX. *If we think that Scripture and the law of nature do in any point contradict each other, which may be the standard by which the other must be tried?*

Ans. 1. It is certain that they never do contradict each other. 2. The law of nature is either that which is very clear by natural evidence, or that which is dark, (as degrees of consanguinity unfit for marriage,* the evil of officious lies, &c.) 3. The Scriptures also have their plain and their obscurer parts. 4. A dark scripture is not to be expounded contrary to a plain, natural verity. 5. A dark and doubtful point in nature is not to be expounded contrary to a plain and certain scripture. 6. To suppose that there be an apparent contradiction in cases of equal clearness or doubtfulness, is a case not to be supposed; but he that should have such a dream, must do as he would do if he thought two texts to be contradictory, that is, he must better study both till he see his error; still remembering that natural evidence hath this advantage, that it is, 1. First in order; 2. And most common and received by all; but supernatural evidence hath this advantage, that it is for the most part the more clear and satisfactory.^a

Quest. CLX. *May we not look that God should yet give us more revelations of his will, than there are already made in Scripture?*

Ans. You must distinguish between, 1. New laws or covenants to mankind, and new predictions or informations of a particular person. 2. Between what may possibly be, and what we may expect as certain or probable. And so I conclude,

1. That it is certain that God will make no other covenant, testament, or universal law, for the govern-

* Col. ii. 8, 9, 23; 1 Cor. ii. 1, 4-6, 13; iii. 19; 2 Cor. i. 12; Job xxviii. 28; Prov. i. 7; ix. 10; John xvii. 3; Gal. iv. 9; Eph. iii. 10; 1 John ii. 13, 14; Col. i. 9, 27, 28; Eph. vi. 19; 1 Cor. ii. 11; Col. iii. 16; Acts xvii. 18, 19, &c. Eph. iv. 18, 19; Hos. iv. 8; vi. 6; Psal. cxix. 99; 2 Pet. iii. 18; i. 3, 5, 8; Col. ii. 3; iii. 10; Phil. iii. 8; Eph. iii. 19; i. 17; Rom. i. 20-22; Eccl. i. 16-18; 1 Cor. viii. 1, 11; xiii. 2, 3, 8, 9; Rom. ii. 20; James iii. 13, 14, 17; Jer. iv. 22; 1 Cor. viii. 2.

ment of mankind or the church, as a rule of duty and of judgment. Because he hath oft told us, that this covenant and law is perfect, and shall be in force as our rule till the end of the world.*

Object. So it was said of the law of Moses, that it was to stand for ever, yea, of many ceremonies in it.

Ans. 1. It is in the original only, for ages and ages; or to generations and generations, which we translate for ever, when it signifieth but to many generations. 2. It is no where said, of Moses's law as such, that it should continue either till the end of the world, or till the day of judgment, as it is said of the gospel. And, 3. It is not said that he will add no more to the former testament, but contrarily, that he will make a new covenant with them, &c. But here in the gospel he peremptorily resolveth against all innovations and additions.*

2. It is certain that God will make no new scripture or inspired word as an infallible, universal rule for the exposition of the word already written. For, 1. This were an addition which he hath disclaimed; and, 2. It would imply such an insufficiency in the gospel to its ends (as being not intelligible) as is contrary to its asserted perfection; and, 3. It would be contrary to that established way for the understanding of the Scripture, which God hath already settled and appointed for us till the end.*

3. It is certain that God will give all his servants in their several measures, the help and illumination of his Spirit, for the understanding and applying of the gospel.

4. It is possible that God may make new revelations to particular persons about their particular duties, events, or matters of fact, in subordination to the Scripture, either by inspiration, vision, or apparition, or voice; for he hath not told us that he will never do such a thing. As to tell them, what shall befall them or others; or to say, Go to such a place, or, Dwell in such a place, or, Do such a thing, which is not contrary to the Scripture, nor co-ordinate, but only a subordinate determination of some undetermined case, or the circumstantiating of an action.

5. Though such revelation and prophecy be possible, there is no certainty of it in general, nor any probability of it to any one individual person, much less a promise. And therefore to expect it, or pray for it, is but a presumptuous tempting of God.*

6. And all sober christians should be the more cautious of being deceived by their own imaginations, because certain experience telleth us, that most in our age that have pretended to prophecy, or to inspirations, or revelations, have been melancholy, cracked-brained persons, near to madness, who have proved to be deluded in the end; and that such crazed persons are still prone to such imaginations.

7. Therefore also all sober christians must take heed of rash believing every prophet or pretended spirit, lest they be led away from the sacred rule, and before they are aware, be lost in vain expectations and conceits.

Quest. CLXI. *Is not a third rule of the Holy Ghost, or perfecter kingdom of love, to be expected, as different from the reign of the Creator and Redeemer?*

Ans. 1. The works *ad extra* and the reign of the

* 1 Cor. v. 1, 2. * 1 John i. 1-3; Heb. ii. 3, 4.
Gal. i. 7-9; Matt. xxviii. 20; 2 Thes. i. 10, 11; Mark xvii. 15, 16.

* Rev. xiv. 6; xxii. 18, 19; Heb. vii. 23, 29; 1 Tim. i. 16; Rom. vi. 22; John v. 22, 24; vi. 27, 40, 47; xii. 50; Heb. i. 7-9.

* Eph. i. 18, 19.
* Micah ii. 11; 1 Kings xxii. 21, 22; 1 John iv. 1, 2; 2 Thes. ii. 2.

Father, Word, and Spirit are undivided. But yet some things are more eminently attributed to one person in the Trinity, and some to another.*

2. By the law and covenant of innocency, the Creator eminently ruled omnipotently. And the Son ruled eminently sapientially, initially under the covenant of promise or grace from Adam till his incarnation and the descent of the Holy Ghost, and more fully and perfectly afterward by the Holy Ghost. And the Holy Ghost ever since doth rule in the saints as the Paraclete, Advocate, or Agent of Christ, and Christ by him, eminently by holy love; which is yet but initially: but the same Holy Ghost by perfect love shall perfectly rule in glory for ever; even as the Spirit of the Father and the Son. We have already the initial kingdom of love by the Spirit, and shall have the perfect kingdom in heaven; and besides the initial and the perfect there is no other. Nor is the perfect kingdom to be expected before the day of judgment, or our removal unto heaven; for our kingdom is not of this world. And they that sell all and follow Christ, do make the exchange for a reward in heaven; and they that suffer persecution for his sake, must rejoice because their reward in heaven is great: and they that relieve a prophet or righteous man for the sake of Christ, and that lose any thing for him, shall have indeed a hundred-fold (in value) in this life, but in the world to come eternal life. We shall be taken up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord: and those are the words with which we must comfort one another, and not Jewishly with the hopes of an earthly kingdom. And yet "we look for a new heaven and a new earth wherein dwelleth righteousness, according to his promise." But who shall be the inhabitants, and how that heaven and earth shall differ, and what we shall then have to do with earth, whether to be overseers of that righteous earth (and so to judge or rule the world) as the angels are now over us in this world, are things which yet I understand not.†

Quest. CLXII. *May we not look for miracles hereafter?*

Ans. 1. The answer to quest. clx. may serve to this. 1. God may work miracles if he please, and hath not told us that he never will.*

2. But he hath not promised us that he will, and therefore we cannot believe such a promise, nor expect them as a certain thing. Nor may any pray for the gift of miracles.

3. But if there be any probability of them, it will be to those that are converting infidel nations, when they may be partly of such use as they were at first.

4. Yet it is certain, that God still sometimes worketh miracles; but arbitrarily and rarely, which may not put any individual person in expectation of them.

Object. Is not the promise the same to us as to the apostles and primitive christians, if we could but believe as they did?

Ans. 1. The promise to be believed goeth before the faith that believeth it, and not that faith before the promise.

2. The promise of the Holy Ghost was for perpetuity, to sanctify all believers: but the promise of that special gift of miracles, was for a time, because it was for a special use; that is, to be a standing seal

to the truth of the gospel, which all after-ages may be convinced of in point of fact, and so may still have the use and benefit of.‡ And Providence (ceasing miracles) thus expoundeth the promise. And if miracles must be common to all persons and ages, they would be as no miracles. And we have seen those that most confidently believed they should work them, all fail.

But I have written so largely of this point in a set disputation in my Treatise called "The Unreasonableness of Infidelity," fully proving those first miracles satisfactory and obligatory to all following ages, that I must thither now refer the reader.

Quest. CLXIII. *Is the Scripture to be tried by the Spirit, or the Spirit by the Scripture, and which of them is to be preferred.*

Ans. I put the question thus confusedly, for the sake of those that use to do so, to show them how to get out of their own confusion. You must distinguish, 1. Between the Spirit in itself considered, and the Scripture in itself. 2. Between the several operations of the Spirit. 3. Between the several persons that have the Spirit. And so you must conclude,

1. That the Spirit in itself is infinitely more excellent than the Scripture. For the Spirit is God, and the Scripture is but the work of God.

2. The operation of the Spirit in the apostles was more excellent than the operation of the same Spirit now in us; as producing more excellent effects, and more infallible.

3. Therefore the holy Scriptures which were the infallible dictates of the Spirit in the apostles, are more perfect than any of our apprehensions which come by the same Spirit (which we have not in so great a measure).‡

4. Therefore we must not try the Scriptures by our most spiritual apprehensions, but our apprehensions by the Scriptures: that is, we must prefer the Spirit's inspiring the apostles to indite the Scriptures, before the Spirit's illuminating of us to understand them, or before any present inspirations, the former being the more perfect; because Christ gave the apostles the Spirit to deliver us infallibly his own commands, and to indite a rule for following ages; but he giveth us the Spirit but to understand and use that rule aright.‡

5. This trying the Spirit by the Scriptures, is not a setting of the Scripture above the Spirit itself; but is only a trying the Spirit by the Spirit: that is, the Spirit's operations in ourselves and his revelations to any pretenders now, by the Spirit's operations in the apostles, and by their revelations recorded for our use. For they, and not we, are called foundations of the church.‡

Quest. CLXIV. *How is a pretended prophet, or revelation, to be tried?*

Ans. 1. If it be contrary to the Scripture it is to be rejected as a deceit.*

2. If it be the same thing which is in the Scripture, we have it more certainly revealed already; therefore the revelation can be nothing but an assistance of the person's faith, or a call to obedience, or a reproof of some sin; which every man is to believe

* John v. 21, 25; Prov. i. 20, 21.

† Matt. v. 11, 12; Luke xviii. 22, 23; Matt. x. 41, 42; Luke vi. 23; xvi. 20; 1 Cor. xii. 2, 3; v. 1, 3, 8; Matt. xviii. 10; 1 Thess. iv. 17, 18; Mark xii. 25; 2 Pet. iii. 11—13; 1 Pet. i. 4; Heb. x. 34; xii. 13; Col. i. 5; Phil. iii. 20, 21.

‡ Luke xxiii. 8.

* 1 Cor. xii. 28, 29; Heb. ii. 3, 4; John x. 41.

‡ John iv. 1, 2, 6; John xviii. 37; viii. 47.

* Acts xvii. 11, 12; Matt. v. 18; Rom. xvi. 26; Matt. xxviii. 20; Luke x. 16.

‡ Rev. ii. 2; Jude 17; 2 Pet. iii. 2; Eph. iv. 11, 12; 1 Cor. xii. 28, 29; Eph. ii. 20.

* Acta xvii. 11; 1 Cor. xv. 3, 4; John x. 35; xix. 24, 28, 36, 37.

according as there is true evidence that indeed it is a divine revelation or vision; which if it be not, the same thing is still sure to us in the Scripture.

3. If it be something that is only besides the Scripture, (as about events and facts, or prophecies of what will befall particular places or persons,) we must first see whether the evidence of a divine revelation be clear in it or not; and that is known, 1. To the person himself, by the self-attesting and convincing power of a divine revelation, which no man knoweth but he that hath it (and we must be very cautious lest we take false conceptions to be such). 2. But to himself and others it is known, (1.) At present by clear, uncontrolled miracles, which are God's attestation; which if men show, we are bound (in this case) to believe them. (2.) For the future, by the event, when things so plainly come to pass, as prove the prediction to be of God. He therefore that giveth you not by certain miracles uncontrolled, a just proof that he is sent of God, is to be heard with a suspended belief; you must stay till the event show whether he say true or not: and not act any thing in the mean time upon an unproved presumption either of the truth or falsehood of his words.^f

4. If you are in doubt whether that which he speaketh be contrary to God's word or not, you must hear him with a proportionable suspicion, and give no credit to him till you have tried whether it be so or not.

5. It is a dangerous snare and sin to believe any one's prophecies or revelations merely because they are very holy persons, and do most confidently aver or swear it. For they may be deceived themselves. As also to take hysterical or melancholy delirations or conceptions for the revelations of the Spirit of God, and so to father falsehood upon God.

Quest. CLXV. *May one be saved who believeth that the Scripture hath any mistake or error, and believeth it not all?*

Ans. The chief part of the answer to this must be fetched from what is said before about fundamentals. 1. No man can be saved who believeth not that God is no liar, and that all his word is true; because indeed he believeth not that there is a God.^g

2. No man can be saved who believeth not the points that are essential to true godliness; nor any man that heareth the word, who believeth not all essential to christianity, or the christian covenant and religion.

3. A man may be saved who believeth not some books of Scripture (as Jude, 2 Peter, 2 John, 3 John, Revelation) to be canonical, or the word of God; so he heartily believe the rest, or the essentials.

4. He that thinketh that the prophets, sacred historians, evangelists, and apostles, were guided to an infallible delivery and recording of all the great, substantial, necessary points of the gospel, but not to an infallibility in every by-expression, phrase, citation, or circumstance, doth disadvantage his own faith as to all the rest; but yet may be saved, if he believe the substance with a sound and practical belief.^h

Quest. CLXVI. *Who be they that give too little to the Scripture, and who too much; and what is the danger of each extreme?*

^f John iii. 2; xiii. 19; xiv. 20; Luke xxi. 7, 9, 28, 31, 36; Matt. v. 18; xxiv. 34; xxi. 4.

^g Rev. vi. 10; xix. 9, 11; xxi. 5; xxii. 6; 1 John ii. 8; v. 20; 2 Cor. i. 18; 1 Cor. xv. 1—3, &c.

^h Mark xvi. 16; Rom. x. 12, 13; John iii. 16, 18; 1 John iv. 2, 3.

ⁱ James iv. 12; Isa. xxxiii. 22; Rev. xxii. 18, 19; Matt.

Ans. 1. It is not easy to enumerate all the errors on either extreme; but only to give some instances of each. 1. They give too little to the Scripture who deny it to be indited by inspiration of the infallible Spirit of God, and to be wholly true. 2. And they that detract from some parts or books of it while they believe the rest. 3. And they that think it is not given as a law of God, and as a rule of faith and life. 4. And they that think it is not a universal law and rule for all the world, but for some parts only (supposing the predication of it). 5. And they that think it an imperfect law and rule, which must be made up with the supplement of traditions or revelations. 6. And they that think it was adapted only to the time it was written in, and not to ours, as not foreseeing what would be. 7. And they that think it is culpably defective in method. 8. And they that think it culpably defective in phrase, aptness, or elegance of style. 9. And they that think that it containeth not all that was necessary or fit for universal determination, of that kind of things which it doth at all universally determine of; as e. g. that it made two sacraments, but not all of that kind that are fit to be made, but hath left men to invent and make more of the same nature and use. 10. And those that think that it is fitted only to the learned, or only to the unlearned, only to princes, or only to subjects, &c. 11. And those that think that it is but for a time, and then by alteration to be perfected, as Moses's law was. 12. And those that think that the pope, princes, or prelates, or any men, may change or alter it.ⁱ

11. Those give too much (in bulk, but too little in virtue) to the Scripture, 1. Who would set them up instead of the whole law and light of nature, as excluding this as useless where the Scripture is.

2. And they that feign it to be instead of all grammars, logic, philosophy, and all other arts and sciences, and to be a perfect, particular rule for every ruler, lawyer, physician, mariner, architect, husbandman, and tradesman, to do his work by.

3. And they that feign it to be fully sufficient to all men to prove its own authority and truth, without the subsidiary use of that church history and tradition which telleth us the supposed matters of fact, and must help us to know what books are canonical and what not; and without historical evidence, that these are the true books which the prophets and apostles wrote, and the miracles and providences which have attested them.^j

4. And those that think that it is sufficient for its own promulgation, or the people's instruction, without the ministry of man to preserve, deliver, translate, expound, and preach it to the people.

5. And those that think it sufficient to sanctify men, without the concurrence of the Spirit's illumination, vivification, and inward operation to that end.^k

6. And they that say that no man can be saved by the knowledge, belief, love, and practice of all the substantial parts of christianity brought to him by tradition, parents, or preachers, who tell him nothing of the Scriptures, but deliver him the doctrines as attested by miracles and the Spirit without any notice of the book.^m

7. And those that say that Scripture alone must be made use of as to all the history of Scripture times, and that it is unlawful to make use of

xxviii. 20; Isa. viii. 16, 20; Psal. xix. 7, 8; cxix. 130; Prov. xiv. 20, 22; viii. 5; Deut. xii. 32.

^k 1 John i. 1—3; 3 John 12; Heb. ii. 3, 4; John ii. 24; Eph. iv. 8—16.

^l John vi. 63; Rom. viii. 9; 1 John iii. 24; John iii. 5, 6.

^m Many Romish priests and others do so.

any other historians (as Josephus and such others).

8. And they that say, no other books of divinity but Scripture are useful, yea or lawful to be read of christians, or at least in the church.

9. And they that say that the Scriptures are so divine, not only in matter, but in method and style, as that there is nothing of human (inculpable) imperfection or weakness in them.

10. And those that say that the logical method, and the phrase, is as perfect as God was able to make them.

11. And they that say that all passages in Scripture, historically related, are moral truths; and so make the devil's words to Eve, of Job, to Christ, &c. to be all true.

12. And they that say that all passages in the Scripture were equally obligatory to all other places and ages, as to those that first received them, (as the kiss of peace, the veils of women, washing feet, anointing the sick, deaconesses, &c.)

13. And they that make Scripture so perfect a rule to our belief, that nothing is to be taken for certain, that cometh to us any other way (as natural knowledge, or historical).

14. And those that think men may not translate the Scripture, turn the Psalms into metre, tune them, divide the Scripture into chapters and verses, &c. as being derogatory alterations of the perfect word.

15. And those that think it so perfect a particular rule of all the circumstances, modes, adjuncts, and external expressions of and in God's worship, as that no such may be invented or added by man, that is not there prescribed; as time, place, vesture, gesture, utensils, methods, words, and many other things mentioned before.*

16. And those that Jewishly feign a multitude of unproved mysteries to lie in the letters, order, numbers, and proper names in Scripture (though I deny not that there is much mystery which we little observe).

17. They that say that the Scripture is all so plain, that there are no obscure or difficult passages in them, which men are in danger of wresting to their own destruction.

18. And they that say that all in the Scripture is so necessary to salvation, (even the darkest prophecies,) that they cannot be saved that understand them not all; or at least endeavour not studiously and particularly to understand them.*

19. And they that say that every book and text must of necessity to salvation be believed to be canonical and true.

20. And those that say that God hath so preserved the Scripture, as that there are no various readings and doubtful texts thereupon,* and that no written or printed copies have been corrupted (when Dr. Heylin tells us, that the king's printer printed the seventh commandment, Thou shalt commit adultery). All these err in over-doing.

III. The dangers of the former detracting from the Scripture are these: 1. It injureth the Spirit who is the author of the Scriptures. 2. It striketh at the foundation of our faith, by weakening the records which are left us to believe; and imboldeneth men to sin, by diminishing the authority of God's law; and weakeneth our hopes, by weakening the promises. 3. It shaketh the universal government of Christ, by shaking the authority or perfection of the laws by which he governeth. 4. It maketh way for

human usurpations, and traditions, as supplements to the holy Scriptures; and leaveth men to contrive to amend God's word and worship, and make co-ordinate laws and doctrines of their own. 5. It hindereth the conviction and conversion of sinners, and hardeneth them in unbelief, by questioning or weakening the means that should convince and turn them. 6. It is a tempting men to the cursed adding to God's word.

IV. The dangers of over-doing here are these: 1. It leadeth to downright infidelity; for when men find that the Scripture is imperfect or wanting in that which they fancy to be part of its perfection, and to be really insufficient, e. g. to teach men physics, logic, medicine, languages, &c. they will be apt to say, It is not of God, because it hath not that which it pretends to have. 2. God is made the author of defects and imperfections. 3. The Scripture is exposed to the scorn and confutation of infidels. 4. Papists are assisted in proving its imperfection. But I must stop, having spoke to this point before in quest. 35, and partly quest. 30, 31, 33, more at large.

Quest. CLXVII. *How far do good men now preach and pray by the Spirit?*

Ans. 1. Not by such inspiration of new matter from God as the prophets and apostles had which indited the Scriptures.

2. Not so as to exclude the exercise of reason, memory, or diligence: which must be as much and more than about any common things.

3. Not so as to exclude the use and need of Scripture, ministry, sermons, books, conference, examples, use, or other means and helps.

But, 1. The Spirit indited that doctrine and Scripture which is our rule for prayer and for preaching.

2. The Spirit's miracles and works in and by the apostles seal that doctrine to us, and confirm our faith in it.*

3. The Spirit in our faithful pastors and teachers teacheth us by them to pray and preach.*

4. The Spirit by illumination, quickening, and sanctification, giveth us an habitual acquaintance with our sins, our wants, with the word of precept and promise, with God, with Christ, with grace, with heaven. And it giveth us a habit of holy love to God, and goodness and thankfulness for mercy and faith in Christ, and the life to come, and desires of perfection, and hatred of sin; and he that hath all these, hath a constant habit of prayer in him; for prayer is nothing but the expression with the tongue of these graces in the heart; so that the Spirit of sanctification is thereby a Spirit of adoption and of supplication. And he that hath freedom of utterance can speak that which God's Spirit hath put into his very heart, and made him esteem his greatest and nearest concernment, and the most necessary and excellent thing in all the world. This is the Spirit's principal help.*

5. The same Spirit doth incline our hearts to the diligent use of all those means, by which his abilities may be increased; as to read, and hear, and confer, and to use ourselves to prayer, and to meditation, self-examination, &c.

6. The same Spirit helpeth us in the use of all these means, to profit by them, and to make them all effectual on our hearts.

7. The same Spirit concurreth with means, habits, reason, and our own endeavours, to help us in the

* 1 Cor. xiv. 32, 40, 26.

• Heb. v. 10—12.

* Of which see Lud. Capellus Crit. Sacr.

* Heb. ii. 3, 4; 1 Pet. i. 2, 22.

• 2 Thess. i. 13.

* John iii. 5, 6; Rom. viii. 8, 9, 15, 16, 26, 27; 2 Tim. i. 7; Neh. ix. 20; Isa. xi. 2; Ezek. xxxvi. 26; xxxvii. 14; Gal. iv. 6; Zech. xii. 10; Ezek. xviii. 31; xi. 19.

very act of praying and preaching. 1. By illuminating our minds to know what to desire and say. 2. By actuating our wills to love, and holy desire, and other affections. 3. By quickening and exciting us to a liveliness and fervency in all. And so bringing our former habits into acts, the grace of prayer is the heart and soul of gifts; and thus the Spirit teacheth us to pray.¹

Yea, the same Spirit thus by common helps assisteth even bad men in praying and preaching, giving them common habits and acts that are short of special saving grace. Whereas men left to themselves without God's Spirit, have none of all these forementioned helps. And so the Spirit is said to intercede for us by exciting our unexpressible groans; and to help our infirmities when we know not what to ask as we ought.²

Quest. CLXVIII. *Are not our own reasons, studies, memory, strivings, books, forms, methods, and ministry, needless, yea, a hurtful quenching or preventing of the Spirit, and setting up our own, instead of the Spirit's operation?*

Ans. 1. Yes; if we do it in a conceit of the sufficiency of ourselves,* our reason, memory, studies, books, forms, &c. without the Spirit; or if we ascribe any thing to any of these which is proper to Christ or to his Spirit. For such proud, self-sufficient despisers of the Spirit, cannot reasonably expect his help. I doubt among men counted learned and rational there are too many such,³ that know not man's insufficiency or corruption, nor the necessity and use of that Holy Ghost into whose name they were baptized, and in whom they take on them to believe. But think that all that pretend to the Spirit are but fanatics and enthusiasts, and self-conceited people; when yet the Spirit himself saith, Rom. viii. 9, "If any man have not the Spirit of Christ, the same is none of his." And Gal. iv. 6, "Because we are sons, God hath sent forth the Spirit of his Son into our hearts, whereby we cry, Abba, Father."

2. But if we give to reason, memory, study, books, methods, forms, &c. but their proper place in subordination to Christ and to his Spirit, they are so far from being quenchers of the Spirit, that they are necessary in their places, and such means as we must use, if ever we will expect the Spirit's help. For the Spirit is not given to a brute to make him a man, or rational; nor to a proud despiser, or idle neglecter of God's appointed means, to be instead of means; nor to be a patron to the vice of pride or idleness, which he cometh chiefly to destroy; but to bless men in their laborious use of the means which God appointed him: read but Prov. i. 20, &c. ii. iii. v. vi. viii., and you will see that knowledge must be laboured for, and instruction heard; and he that will lie idle till the Spirit move him, and will not stir up himself to seek God, or strive to enter in at the strait gate, nor give all diligence to make his calling and election sure,⁴ may find that the Spirit of sloth hath destroyed him, when he thought the Spirit of Christ had been saving him. He that hath but two articles in his creed, must make this the second: "For he that cometh to God must believe that God is, and that he is the rewarder of them that diligently seek him," Heb. xi. 6.

* Rom. vii. 6; John iv. 23, 24; vii. 38, 39; 1 Cor. ii. 10, 11; vi. 11, 17; 2 Cor. iv. 13; Gal. v. 5, 16—18, 25; Eph. iii. 16; v. 9, 18; vi. 18; 1 Thess. v. 19.

* Rom. viii. 26.

3 John xv. 1, 3—5, 7.

4 Even among them that in their ordination heard "Re-

Quest. CLXIX. *How doth the Holy Ghost set bishops over the churches?*

Ans. 1. By making the office itself, so far as the apostles had any hand in it, Christ himself having made their office.¹

2. The Holy Ghost in the electors and ordainers directeth them to discern the fitness of the persons elected and ordained, and so to call such as God approveth of, and calleth by the Holy Ghost in them. Which was done, 1. By the extraordinary gift of discerning in the apostles. 2. By the ordinary help of God's Spirit in the wise and faithful electors and ordainers ever since.²

3. The Holy Ghost doth qualify them for the work, by due life, light, and love, knowledge, willingness, and active ability, and so both inclining them to it, and marking out the persons by his gifts, whom he would have elected and ordained to it: which was done, 1. At first by extraordinary gifts. 2. And ever since by ordinary. (1.) Special and saving in some. (2.) Common, and only fitted to the church's instruction, in others. So that whoever is not competently qualified, is not called by the Holy Ghost: when Christ ascended, he gave "gifts to men, some apostles, prophets, and evangelists, some pastors and teachers, for the edifying of his body," &c. Eph. iv. 7—10.³

Quest. CLXX. *Are temples, fountains, utensils, church lands, much more the ministers, holy? And what reverence is due to them as holy?*

Ans. The question is either *de nomine*, whether it be fit to call them holy; or *de re*, whether they have that which is called holiness.

1. The word holy signifieth in God, essential, transcendent perfection; and so it cometh not into our question. In creatures it signifieth, 1. A divine nature in the rational creature, (angels and men,) by which it is made like God, and disposed to him and his service, by knowledge, love, and holy vivacity; which is commonly called real saving holiness as distinct from mere relative. 2. It is taken for the relation of any thing to God as his own peculiar appropriated to him: so infinite is the distance between God and us, that whatever is his in a special sense, or separated to his use, is called holy; and that is, 1. Persons. 2. Things. 1. Persons are either, (1.) In general devoted to his love and service. (2.) Or specially devoted to him in some special office; which is, (1.) Ecclesiastical. (2.) Economical. (3.) Political. Those devoted to this general service are, (1.) Either heartily and sincerely so devoted, (who are ever sanctified in the first real sense also). (2.) Or only by word or outward profession. 2. Things devoted to God are, 1. Some by his own immediate choice, designation, and command. 2. Or by general directions to man to do it. And these are, 1. Some things more nearly. 2. Some things more remotely separated to him. None of these must be confounded; and so we must conclude,

1. All that shall be saved are really holy by a divine inclination and nature, and actual exercise thereof; and relatively holy in a special sense, as thus devoted and separated to God.

2. All the baptized and professors (not apostate)

ceive ye the Holy Ghost, and "Over which the Holy Ghost hath made you overseers."

* Isa. lxxiv. 7; Matt. vii. 13, 14; 2 Pet. i. 10.

* Acts ix. 28.

* Acts i. 24; xiii. 2; xv. 28, &c.; xiv. 23.

* 1 Cor. xii. 12, 23, 28, 29.

are relatively holy, as verbally devoted and separated to God.

3. All that are ordained to the sacred ministry are relatively holy, as devoted and separated to that office. And the well qualified are also really holy, as their qualifications are either special or common.

4. All that are duly called of God to the place of kings, and judges, and rulers of families, are relatively sacred, as their offices and they are of God and for him, and devoted to him.

5. Temples and other utensils designed by God himself, are holy, as related to him by that designation.

6. Temples, utensils, lands, &c. devoted and lawfully separated by man, for holy uses, are holy, as justly related to God by that lawful separation. To say as some do, that They are indeed consecrated and separated, but not holy, is to be ridiculously wise by self-contradiction, and the masterly use of the word holy, contrary to custom and themselves.

7. Ministers are more holy than temples, lands, or utensils, as being nearer related to holy things. And things separated by God himself are more holy than those justly separated by man. And so of days.

8. Things remotely devoted to God, are holy in their distant place and measure; as the meat, drink, house, lands, labours of every godly man, who with himself devoteth all to God; but this being more distant, is yet a remoter degree of holiness.^d

Uncovered in church and reverent gestures. II. Every thing should be revered according to the measure of its holiness; and this expressed by such signs, gestures, actions, as are fittest to honour God, to whom they are related; and so to be uncovered in church, and use reverent carriage and gestures there, doth tend to preserve due reverence to God and to his worship, 1 Cor. xvi. 20.

Quest. CLXXI. *What is sacrilege, and what not?*

Ans. I. Sacrilege is robbing God by the unjust alienation of holy things. And it is measured according as things are diversified in holiness; as,

1. The greatest sacrilege is a profane, unholy alienating a person to the flesh and the world, from God, and his love, and his service, who by baptism was devoted to him. And so all wicked christians are grossly sacrilegious.

2. The next is alienating consecrated persons from the sacred work and office, by deposing kings, or by unjust silencing or suspending true ministers, or their casting off God's work themselves. This is far greater sacrilege than alienating lands or utensils.

3. The next is the unjust alienating of temples, utensils, lands, days, which were separated by God himself.^e

4. And next such as were justly consecrated by man; as is aforesaid in the degrees of holiness.

II. It is not sacrilege, 1. To cease from the ministry or other holy service, when sickness, disability of body, or violence, utterly disable us.

2. Nor to alienate temples, lands, goods, or utensils, when Providence maketh it needful to the church's good: so the fire in London hath caused a

diminution of the number of churches: so some bishops of old, sold the church plate to relieve the poor: and some princes have sold some church lands to save the church and state in the necessities of a lawful war.^f

3. It is not sacrilege to alienate that which man devoted, but God accepted not, nor owned as appropriate to him (which his prohibition of such a dedication is a proof of). As if a man devote his wife to chastity, or his son to the ministry, against their wills: or if a man vow himself to the ministry that is unable and hath no call: or if so much lands or goods be consecrated, as is superfluous, useless, and injurious to the common welfare and the state. Alienation in these cases is no sin.

Quest. CLXXII. *Are all religious and private meetings, forbidden by rulers, unlawful conventicles? Or are any such necessary?*

Ans. Though both such meetings and our prisons tell us how greatly we now differ about this point, in the application of it to persons and our present case, yet I know no difference in the doctrinal resolution of it among most sober christians at all (which makes our case strange).

For aught I know, we are agreed,

I. 1. That it is more to the honour of the church, and of religion, and of God, and more to our safety and edification, to have God's worship performed solemnly, publicly, and in great assemblies, than in a corner, secretly, and with few.^g

2. That it is a great mercy therefore where the rulers allow the church such public worship.

3. That, *cæteris paribus*, all christians should prefer such public worship before private; and no private meetings should be kept up, which are opposite or prejudicial to such public meetings.

4. And therefore if such meetings (or any that are unnecessary to the ends of the ministry, the service of God and good of souls) be forbidden by lawful rulers, they must be forborne.

II. But we are also agreed, 1. That it is not the place but the presence of the true pastors and people that make the church.^h

2. That God may be acceptably worshipped in all places when it is our duty.

3. That the ancient churches and christians in times of persecutions, ordinarily met in secret against the ruler's will, and their meetings were called conventicles (and slandered, which occasioned Pliny's examination, and the right he did them).

4. That no minister must forsake and give over his work while there is need, and he can do it.ⁱ

5. That where there are many thousands of ignorant and ungodly persons, and the public ministers, either through their paucity, (proportioned to the people,) or their disability, unwillingness, or negligence, or all, are insufficient for all that public and private ministerial work, which God hath appointed for the instruction, persuasion, and salvation of such necessitous souls, there is need of more ministerial help.^k

6. That in cases of real (not counterfeit) necessity, they that are hindered from exercising their minis-

^d 1 Thess. ii. 15, 16; Lev. xix. 8; Heb. xii. 16; Acts v. 5, &c.; Esak. xxii. 26; xlii. 20; xliv. 23.

^e Matt. xii. 5.

^f Psal. i. 2, 4, 5; xxii. 26; xxxv. 18; xl. 2, 10; Acts xxviii. 30, 31; Heb. x. 20; Acts xx. 7; i. 15; ii. 44; 1 Cor. xlv. 23.

^g 1 Cor. xvi. 12; Rom. xvi. 5; Acts xii. 12; Col. iv. 15.

^h Matt. xviii. 20; 1 Cor. ix. 16; 1 Thess. ii. 15, 16; Acts iv. 19. See Dr. Hammond in loc.

ⁱ 1 Tim. ii. 8; Acts viii. 4; 1 John iii. 17; 2 Tim. iv. 1-3; Heb. x. 25.

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terial office publicly, should do it privately, if they have true ordination, and the call of the people's necessity, desire, and of opportunity; so be it they do it in that peaceable, orderly, and quiet manner, as may truly promote the interest of religion, and detract not from the lawful public ministry and work.

7. That they that are forbidden to worship God publicly, unless they will commit some certain sin, are so prohibited as that they ought not to do it on such terms.¹

8. That the private meetings which are held on these forementioned terms, in such cases of necessity, are not to be forsaken, though prohibited; though still the honour of the magistrate is to be preserved, and obedience given him in all lawful things. And such meetings are not sinful nor dishonourable (to the assemblies); for as Tertullian (and Dr. Heylin after him) saith, *Cum pii, cum boni coeunt, non factio dicenda est, sed curia*: When pious and good people meet, (especially as aforesaid,) it is not to be called a faction, but a court. Thus far I think we all agree.

And that the church of England is really of this mind is certain; 1. In that they did congregate in private themselves, in the time of Cromwell's usurpation, towards the end when he began to restrain the use of the Common-prayer. 2. In that they wrote for it: see Dr. Hide "Of the Church," in the beginning. 3. Because both in the reign of former princes, since the reformation, and to this day, many laborious conforming ministers have still used to repeat their sermons in their houses, where many of the people came to hear them. 4. Because the liturgy alloweth private baptism, and restraineth not any number from being present, nor the minister from instructing them in the use of baptism (which is the sum of christianity). 5. Because the liturgy commandeth the visitation of the sick, and alloweth the minister there to pray and instruct the person according to his own ability, about repentance, faith in Christ, and preparation for death and the life to come, and forbiddeth not the friends and neighbours of the sick to be present. 6. Because the liturgy and canons allow private communion with the sick, lame, or aged that cannot come to the assembly; where the nature of that holy work is to be opened, and the eucharistical work to be performed; and some must be present, and the number not limited. 7. And as these are express testimonies, that all private meetings are not disallowed by the church of England, so there are other instances of such natural necessity as they are not to be supposed to be against. As, (1.) For a captain to pray, and read Scripture or good books, and sing psalms with his soldiers, and with mariners at sea, when they have no minister. (2.) There are many thousands and hundred thousands in England, that some live so far from the church, and some are so weak that they can seldom go, and some churches have not room for a quarter of the parish; and none of the thousands now meant can read, and so neither can help themselves, nor have a minister that will do it; and thousands that when they have heard a sermon cannot remember it, but lose it presently. If these that cannot read or remember, nor teach their own families, nor go to church, do take their families, many of them, to some one neighbour's house where the sermon is repeated, or the Bible or liturgy read, methinks the church should not be against it.

But it must be still remembered, that, 1. Rulers that are infidels, papists, heretics, or persecutors, that restrain church meetings to the injury of men's souls, must be distinguished from pious princes that

only restrain heretics and real schismatics for the church's good. 2. And that times of heresy and schism may make private meetings more dangerous than quiet times. And so even the Scottish church forbade private meeting in the separatists' days of late. And when they do more hurt than good, and are justly forbidden, no doubt, in that case, it is a duty to obey and to forbear them, as is aforesaid.

Quest. CLXXIII. *What particular directions for order of studies, and books, should be observed by young students?*

Because disorder is so great a disadvantage to young students, and because many have importuned me to name them some few of the best books, because they have no time to read, nor money to buy many, I shall here answer these two demands.

1. The order of their studies is such as respecteth their whole lives, or such as respecteth every day. It is the first which I now intend.

Direct. 1. The knowledge of so much of theology as is necessary to your own duty and salvation, is the first thing which you are to learn (when you have learnt to speak). Children have souls to save; and their reason is given them to use for their Creator's service and their salvation. 1. They can never begin to learn that too soon which they were made and redeemed to learn, and which their whole lives must be employed in practising. 2. And that which absolute necessity requireth, and without which there is no salvation. 3. And that which must tell a man the only ultimate end which he must intend, in all the moral actions of his life. For the right intention of our end is antecedent to all right use of means; and till this be done, a man hath not well begun to live, nor to use his reason; nor hath he any other work for his reason, till this be first done. He liveth but in a continual sin, that doth not make God and the public good, and his salvation, his end. Therefore they that would not have children begin with divinity, would have them serve the devil and the flesh. God must be our first and last, and all.

Not that any exact or full body or method of divinity is to be learnt so early. But, 1. The baptismal covenant must be well opened betimes, and frequently urged upon their hearts. 2. Therefore the creed, the Lord's prayer, and decalogue, must be opened to such betimes; that is, they must be wisely catechised. 3. They must be taught the Scripture history, especially Genesis and the gospel of Christ. 4. They must, with the other scriptures, read the most plain and suitable books of practical divines (after named). 5. They must be kept in the company of suitable, wise, and exemplary christians, whose whole conversation will help them to the sense and love of holiness; and must be kept strictly from perverting, wicked company. 6. They must be frequently, lovingly, familiarly, yet seriously, treated with about the state of their own souls, and made to know their need of Christ and of his Holy Spirit, of justification and renovation. 7. They must be trained up in the practice of godliness, in prayer, pious speeches, and obedience to God and man. 8. They must be kept under the most powerful and profitable ministers of Christ that can be had. 9. They must be much urged to the study of their own hearts; to know themselves; what it is to be a man, to have reason, free-will, and an immortal soul: what it is to be a child of lapsed Adam, and an unregenerate, unpardoned sinner: what it is to be a redeemed, and a sanctified, justified person, and an adopted heir of life eternal. And by close examination to know which of these conditions is their own; to know what is their daily

¹ See much of this case handled before, quest. 109, 113.

duty; and what their danger, and what their temptations and impediments, and how to escape.

For if once the soul be truly sanctified, then, 1. Their salvation is much secured, and the main work of their lives is happily begun, and they are ready to die safely whenever God shall call them hence. 2. It will possess them with a right end, in all the studies and labours of their lives; which is an unspeakable advantage, both for their pleasing of God and profiting of themselves and others; without which they will but profane God's name and word, and turn the ministry into a worldly, fleshly life, and study and preach for riches, preferment, or applause, and live as he, Luke xii. 18, 19, "Soul, take thy ease, eat, drink, and be merry;" and they will make theology the way to hell, and study and preach their own condemnation. 3. A holy heart will be always under the greatest motives; and therefore will be constantly and powerfully impelled (as well in secret as before others) to diligence in studies and all good endeavours. 4. And it will make all sweet and easy to them, as being a noble work, and relishing of God's love, and the endless glory to which it tendeth. A holy soul will all the year long be employed in sacred studies and works, as a good stomach at a feast, with constant pleasure. And then oh how happily will all go on! When a carnal person with a dull, unwilling, weary mind, taketh now and then a little, when his carnal interest itself doth prevail against his more slothful, sensual inclinations; but he never followeth it with hearty affections, and therefore seldom with good success. 4. And a holy soul will be a continual treasury and fountain of holy matter, to pour out to others, when they come to the sacred ministry; so that such a one can say more from the feeling and experience of his soul, than another can in a long time gather from his books. 5. And that which he saith will come warm to the hearers, in a more lively, experimental manner, than usual carnal preachers speak. 6. And it is liker to be attended by a greater blessing from God. 7. And there are many controversies in the church, which an experienced, holy person (*cæteris paribus*) hath great advantage in, above all others, to know the right, and be preserved from errors.

Direct. II. Let young men's time (till about eighteen, nineteen, or twenty) be spent in the improvement of their memories, rather than in studies that require much judgment. Therefore let them take that time to get organical knowledge; such as are the Latin and Greek tongues first and chiefly, and then the Hebrew, Chaldee, Syriac, and Arabic; with the exactest acquaintance with the true precepts of logic; and let them learn some epitome of logic without book. In this time also let them be much conversant in history, both civil, scholastical, (of philosophers, orators, poets, &c.) and ecclesiastical. And then take in as much of the mathematics as their more necessary studies will allow them time for (still valuing knowledge according to the various degrees of usefulness).

Direct. III. When you come to seek after more abstruse and real wisdom, join together the study of physics and theology; and take not your physics as separated from or independent on theology, but as the study of God in his works, and of his works as leading to himself. Otherwise you will be but like a scrivener or printer, who maketh his letters well, but knoweth not what they signify.

Direct. IV. Unite all *ὀντολογία*, or knowledge of real entities, into one science; both spirits and bodies; God being taken in as the first and last, the original, director, and end of all: and study not the doctrine of bodies alone, as separated from spirits; for it is

but an imaginary separation, and a delusion to men's minds. Or if you will call them by the name of several sciences, be sure you so link those severals together that the due dependence of bodies on spirits, and of the passive natures on the active, may still be kept discernible; and then they will be one while you call them divers.

Direct. V. When you study only to know what is true, you must begin at the *primum cognoscibile*, and so rise in *ordine cognoscendi*; but when you would come to see things in their proper order, by a more perfect, satisfying knowledge, you must draw up a synthetical scheme, *juxta ordinem essendi*, where God must be the first and last; the first efficient Governor and End of all.

Direct. VI. Your first study of philosophy therefore should be, of yourselves; to know a man. And the knowledge of man's soul is a part so necessary, so near, so useful, that it should take up both the first and largest room in all your physics, or knowledge of God's works: labour therefore to be accurate in this.

Direct. VII. With the knowledge of yourselves join the knowledge of the rest of the works of God; but according to the usefulness of each part to your moral duty; and as all are related to God and you.

Direct. VIII. Be sure in all your progress that you keep a distinct knowledge of things certain and things uncertain, searchable and unsearchable, revealed and unrevealed; and lay the first as your foundation, yea, rather keep the knowledge of them as your science of physics by itself, and let no obscurity in the rest cause you to question certain things; nor ever be so perverse as to try things known, by things unknown, and to argue a *minus notis*. Lay no stress on small or doubtful things.

Direct. IX. Metaphysics as now taken is a mixture of organical and real knowledge; and part of it belongeth to logic, (the organical part,) and the rest is theology, pneumatology, and the highest parts of ontology, or real science.

Direct. X. In studying philosophy, 1. See that you neither neglect any helps of those that have gone before you, under pretence of taking nothing upon trust, and of studying the naked things themselves (for if every man must begin all anew, as if he had been the first philosopher, knowledge will make but small proficiency). 2. Nor yet stick in the bare belief of any author whatsoever, but study all things in their naked natures and proper evidences, though by the helps that are afforded you by others. For it is not science, but human belief, else, whoever you take it from.

Direct. XI. So certain are the numerous errors of philosophers, so uncertain a multitude of their assertions, so various their sects, and so easy it is for any to pull down much which the rest have built, and so hard to set up any comely structure that others in like manner may not cast down; that I cannot persuade you to fall in with any one sort or sect, who yet have published their sentiments to the world. The Platonists made very noble attempts in their inquiries after spiritual being; but they run into many unproved fanaticisms, and into divers errors, and want the desirable helps of true method. The wit of Aristotle was wonderful for subtilty and solidity; his knowledge vast; his method (oft) accurate; but many precarious, yea erroneous conceptions and assertions, are so placed by him, as to have a troubling and corrupting influence into all the rest. The Epicureans or Democratists were still and justly the contempt of all the sober sects; and our late Somatists that follow them, yea, and Gassendus, and many that call themselves Cartesians,

yea, Cartesius himself, much more Berigardus, Regius, and Hobbes, do give so much more to mere matter and motion, than is truly due, and know or say so much too little of spirits, active natures, vital powers, which are the true principles of motion, that they differ as much from true philosophers, as a carcass or a clock from a living man. The stoics had noble ethical principles, and they (and the Platonists with the cynics) were of the best lives; but their writings are most lost, and little of their physics fully known to us, and that also hath its errors. Patricius is but a Platonist so taken with the nature of light, as insisting on that in fanatical terms, to leave out a great deal more that must be conjoined. Telesius doth the like by heat and cold, heaven and earth, and among many observable things, hath much that is unsound and of ill consequence. Campanella hath improved him, and hath many hints of better principles (especially in his primalities) than all the rest; but he fanatically runs them up into so many unproved and vain, yea, and mistaken superstructures, as that no true body of physics can be gathered out of all his works. The attempt that pious Commenius hath made in his small manual hath much that is of worth; but far short of accurateness. The Hermetical philosophers have no true method of philosophy among them; and to make their three or five principles to be so many elements, or simple bodies, constituting all compounds, and form up a system of philosophy on their suppositions, will be but a trifle, and not to satisfy judicious minds; especially considering how defective their philosophy is made by their omissions. Lullius and his followers fit not their method to the true order of the matter. Scaliger, Scheggius, Wendeline, and Sennertus (especially in his *Hypomnemata*) were great men, and have many excellent things; but too much of Aristotle's goeth for current with them. My worthy, learned, and truly pious friend Mr. Sam. Gott, in his new book on Gen. i. hath many excellent notions, and much that is scarce elsewhere to be met with; but the tedious paragraphs, the defect of method, and several unprovable particulars, make it, like all human works, imperfect.

Therefore if I must direct you according to my judgment, I must advise you, 1. To suppose that philosophers are all still in very great darkness, and there is much confusion, defectiveness, error, and division, and uncertainty among them. 2. Therefore addict not yourselves absolutely to any sect of them. 3. Let your first studies of them all leave room for the changing of your judgment, and do not too hastily fix on any of their sentiments as sure, till you have heard what others say, and with ripened understandings have deeply and long studied the things themselves. 4. Choose out so much of the certainties and useful parts of physics as you can reach to, and make them know their places in subserviency to your holy principles and ends; and rather be well content with so much, than to lose too much time in a vain fatiguing of your brains for more.

I have made some attempt to draw out so much, especially *de mundo et de homine*, in my "Methodus Theologicæ," though I expect it should no more satisfy others, than any of theirs have satisfied me.

Direct. XII. When you have well stated your ontology or real science, then review your logic and organical part of metaphysics; and see that *verba rebus aptentur*; fetch then your words and organical notions from the nature of the things. Abundance are confounded by taking up logical notions first which are unsuitable to true physical beings.

Direct. XIII. Somewhat of ethics may be well learned of philosophers, but it is nothing to the Scripture's christian ethics.

Direct. XIV. Somewhat of artificial rhetoric and oratory should be known; but the oratory which is most natural, from the evidence of things, well managed by a good understanding and elocution, which hath least of appearing art or affectation, is ever the most effectual, and of best esteem.

Direct. XV. The doctrine of politics, especially of the nature of government and laws in general, is of great use to all that will ever understand the nature of God's government and laws, that is, of religion. Though there be no necessity of knowing the government and laws of the land or of other countries, any further than is necessary to our obedience or outward concerns, yet so much of government and laws as nature and Scripture make common to all particular forms and countries, must be known by him that will understand morality or divinity, or will ever study the laws of the land. And it is a preposterous course, and the way of ignorance and error, for a divine to study God's laws, and a lawyer man's laws, before either of them know in general what a law or what government is, as nature notifieth it to us.

Direct. XVI. When you come to divinity, I am not for their way that would have you begin with the fathers, and thence form a body of divinity to yourselves: if every young student must be put on such a task, we may have many religions quickly, but shall certainly have much ignorance and error. We must not be so blind or unthankful to God as to deny that later times have brought forth abundance of theological writings, incomparably more methodical, judicious, full, clear, and excellently fitted also by application, to the good of souls, than any that are known to us since the writing of the sacred Scriptures. Reverence of antiquity hath its proper place and use, but is not to make men fools, non-proficients, or contemners of God's greater mercies.

My advice therefore is, that you begin with a conjunction of English catechisms, and the confessions of all the churches, and the practical holy writings of our English divines; and that you never separate these asunder. These practical books do commonly themselves contain the principles, and do press them in so warm a working manner as is likeliest to bring them to the heart; and till they are there, they are not received according to their use, but kept as in the porch. Get then six or seven of the most judicious catechisms, and compare them well together, and compare all the confessions of the churches (where you may be sure that they put those which they account the weightiest and surest truths). And with them read daily the most spiritual heart-moving treatises, of regeneration, and our covenant with God in Christ, of repentance, faith, love, obedience, hope, and of a heavenly mind and life; as also of prayer and other particular duties, and of temptations and particular sins.

And when you have gone through the catechisms, read over three or four of the soundest systems of divinity. And after that proceed to some larger theses, and then to the study of the clearest and exactest methodists; and think not that you well understand divinity, till, 1. You know it as methodized and jointed in a due scheme, and the several parts of it in their several schemes, seeing you know not the beauty or the true sense of things, if you know them not in their proper places, where they stand in their several respects to other points:

"I mention not your reading the Scripture, as supposing it must be your constant work."

and, 2. Till it be wrought into your very hearts, and digested into a holy nature; for when all is done, it is only a holy and heavenly life, that will prove you wise, and make you happy, and give you solid peace and comfort.

Direct. XVII. When you have gone so far, set yourselves to read the ancients: 1. And take them in order as they lived. 2. Observe most the historical parts, what doctrines and practices *de facto* did then obtain. 3. Some must be read wholly, and some but in part. 4. Councils and church history here have a chief place.

Direct. XVIII. With them read the best commentators on the Scriptures, old and new.

Direct. XIX. And then set yourselves to the study of church controversies (though those that the times make necessary must be sooner looked into). Look first and most into those which your own consciences and practice require your acquaintance with: and above all here, read well those writings that confute atheists and infidels, and most solidly prove the truth of the christian religion: and then those that defend the greatest points. And think not much to bestow some time and labour in reading some of the old school divines.

Direct. XX. When you come to form up your belief of certainties in religion, take in nothing as sure and necessary, which the ancient churches did not receive. Many other things may be taken for truths; and in perspicuity and method the late times much excel them; but christian religion is still the same thing, and therefore we must have no other religion in the great and necessary parts than they had.

Direct. XXI. Still remember, that men's various capacities do occasion a great variety of duties. Some men have clear and strong understandings by nature; these should study things as much as books; for possibly they may excel and correct their authors. Some are naturally of duller or less judicious heads, that with no study of things can reach half so high, as they may do by studying the writings of those who are wiser than ever they are like to be. These must take more on trust from their authors, and confess their weakness.

Direct. XXII. After or with all controversies, be well versed in the writings of those reconcilers who pretend to narrow or end the differences. For usually they are such as know more than the contenders. I proceed now to give you some names of books.

Quest. CLXXIV. *What books, especially of theology, should one choose, who for want of money or time can read but few?*

Answ. General. The truth is, 1. It is not the reading of many books which is necessary to make a man wise or good; but the well reading of a few, could he be sure to have the best. 2. And it is not possible to read over very many on the same subjects, without a great deal of loss of precious time; 3. And yet the reading of as many as is possible tendeth much to the increase of knowledge, and were the best way, if greater matters were not that way unavoidably to be omitted: life therefore being short, and work great, and knowledge being for love and practice, and no man having leisure to learn all things, a wise man must be sure to lay hold on that which is most useful and necessary. 4. But some considerable acquaintance with many books is now become by accident necessary to a divine. 1. Because unhappily a young student knoweth not which are the best, till he hath tried them; and when he should take another man's word, he knoweth not whose word it is that he should take: for among grave men, ac-

counted great scholars, it is few that are truly judicious and wise, and he that is not wise himself cannot know who else are so indeed: and every man will commend the authors that are of his own opinion. And if I commend you to some authors above others, what do I but commend my own judgment to you, even as if I commended my own books, and persuaded you to read them; when another man of a different judgment will commend to you books of a different sort? And how knoweth a raw student which of us is in the right? 2. Because no man is so full and perfect as to say all that is said by all others; but though one man excel in one or many respects, another may excel him in some particulars, and say that which he omitteth, or mistaketh in. 3. But especially because many errors and adversaries have made many books necessary to some, for to know what they say, and to know how to confute them, especially the papists, whose way is upon pretence of antiquity and universality, to carry every controversy into a wood of church history, and ancient writers, that there you may first be lost, and then they may have the finding of you: and if you cannot answer every corrupted or abused citation of theirs out of councils and fathers, they triumph as if they had justified their church tyranny. 4. And the very subjects that are to be understood are numerous, and few men write of all. 5. And on the same subject men have several modes of writing; as one excelleth in accurate method, and another in clear, convincing argumentation, and another in an affectionate, taking style: and the same book that doth one, cannot well do the other, because the same style will not do it.

Object. But the ancient fathers used not so many books as we do, no, not one for our hundreds: and yet we honour them above the Neoterics: they lived before these libraries had a being. Yea, they exhort divines to be learned in the holy Scriptures, and the fourth council of Carthage forbade the reading of the heathens' books: and many heretics are accused by the fathers and historians, as being studied in logic, and curious in common sciences; and Paul saith, that the Scriptures are able to make us wise unto salvation.

Answ. 1. And yet the New Testament was written (or most of it) after the Scriptures which Paul is commonly supposed to mean, and some of it, after he said so, which sheweth that he meant not to exclude more writing.

2. The Scriptures are sufficient for their proper use, which is to be a law of faith and life, if they be understood. But, 1. They are not sufficient for that which they were never intended for: 2. And we may by other books be greatly helped in understanding them.

3. If other books were not needful, teachers were not needful; for writing is but the most advantageous way of teaching by fixed characters, which fly not from our memory as transient words do. And who is it that understandeth the Scriptures that never had a teacher? And why said the eunuch, "How should I (understand what I read) unless some man guide me?" Acts viii. 31. And why did Christ set teachers in his church to the end, till it be perfected? Eph. iv. 11—13, if they must not teach the church unto the end. Therefore they may write unto the end.

4. Reverence to antiquity must not make us blind or unthankful. Abundance of the fathers were unlearned men, and of far less knowledge than ordinary divines have now; and the chief of them were far short in knowledge of the chiefest that God of late hath given us. And how should it be other-

wise, when their helps were so much less than ours?

5. Knowledge hath abundantly increased since printing was invented; therefore books have been a means to it.

6. The fathers then wrote voluminously; therefore they were not against more writing.

7. Most of the bishops and councils that cried down common learning, had little of it themselves, and therefore knew not how to judge of it; no more than good men now that want it.

8. They lived among heathens that gloried so in their own learning, as to oppose it to the word of God (as may be seen in Julian, and Porphyry, and Celsus): therefore christians opposed it, and condemned it; and were afraid while it was set in competition with the Scriptures, lest it should draw men to infidelity, if overvalued.

9. And finally, the truth is, that the sacred Scriptures are now too much undervalued, and philosophy much overvalued by many both as to evidence and usefulness: and a few plain, certain truths which all our catechisms contain, well pressed and practised, would make a better church and christians, than is now to be found among us all. And I am one that after all that I have written, do heartily wish that this were the ordinary state of our churches. But yet by accident much more is needful, as is proved:

1. For the fuller understanding of these principles.
2. For the defending of them (especially by those that are called to that work).
3. To keep a minister from that contempt which may else frustrate his labours.
4. And to be ornamental and subservient to the substantial truths.

And now I will answer the question more particularly in this order.

I. I will name you the poorest or smallest library that is tolerable.

II. The poorer (though not the poorest); where a competent addition is made.

III. The poor man's library, which yet addeth somewhat to the former, but cometh short of a rich and sumptuous library.

I. The poorest library is, 1. The Sacred Bible. 2. A Concordance (Downname's the least, or Newman's the best). 3. A sound Commentary or Annotations, either Diodates, the English Annotations, or the Dutch. 4. Some English catechisms, (the Assemblies' two, Mr. Gouge's, Mr. Crook's Guide,) Amesius's *Medulla Theologiæ, et Casus Conscientiæ*, (which are both in Latin and English,) and his *Belarminus Enervatus*. 5. Some of the soundest English books which open the doctrine of grace, justification, and free-will and duty; as Mr. Truman's *Great Propitiation*, Mr. Bradshaw of *Justification*, Mr. Gibbon's *Sermon of Justification*, in the morning exercises at St. Giles in the Fields, Mr. Hotchkis of *Forgiveness of Sin*. 6. As many affectionate practical English writers as you can get; especially Mr. Richard Allen's *Works*, Mr. Gurnall's, Dr. Preston, Dr. Sibbs, Mr. Robert Bolton, Mr. Whately, Mr. Reyner, Mr. Scudder, Mr. T. Ford, Mr. Howe of *Blessedness*, Mr. Swincock, Mr. Gouge's, *The Practice of Piety*, *The Whole Duty of Man*, Dr. Hammond's *Practical Catechism*, Dr. Pearson on the *Creed*, Dr. Downname on the *Lord's Prayer*, Mr. Dod on the *Commandments*, Bishop Andrews on the *Commandments*, Mr. Joseph Brinsley's *True Watch*, Mr. Greenham's *Works*, Mr. Hildersham's *Works*, Mr. Anthony Burgess's *Works*, Mr. Perkin's *Works*, Dr. Harris's *Works*, Mr. Burrough's, Mr. Thomas Hooker, Mr. Pinke's *Sermons*, J. Downname's *Christian Warfare*, Richard Rogers, John Rogers of Faith

and Love, Dr. Stoughton, Dr. Thomas Taylor, Mr. Elton, Mr. Daniel Dike, Jeremy Dike, Mr. J. Ball of Faith, of the Covenant, &c., Culverwell of Faith, Mr. Ranew, Mr. Teate, Mr. Shaw, Mr. Rawlet, Mr. Janeway, Mr. Vincent, Mr. Doelittle, Mr. Samuel Ward's *Sermons*, Mr. W. Fenner, Mr. Rutherford's *Letters*, Mr. Jos. Allein's *Life and Letters*, and *Treatise of Conversion*, Mr. Samuel Clarke's *Life*, and his *Martyrology*, *The Morning Exercises* at St. Giles Cripplegate, and at St. Giles in the Fields, Mr. Benjamin Baxter's *Sermons*, Mr. George Hopkin's *Salvation from Sin*, Dr. Edward Reynolds, Mr. Meade's *Works*, Mr. Vine's *Sermons*, Henry Smith, Samuel Smith, Thomas Smith, Mr. Strong, J. Simmonds; as many of them as you can get. 7. And for all other learning, Alstedius's *Encyclopædia* alone: supposing that you are past the grammar school, and have necessary Lexicons, specially Martinus and Leigh's *Critica Sacra*: if you can have more, get Bellarm. de *Scriptor. Eccles.*, Cook's *Censura Patrum*, Sculteti *Medulla Patrum*, Clem. Rom., Justin, Tertullian, and Cyprian; Helvici *Chronolog.*, Hammond's and Beza's *Annotations*, with Junius and Tremellius, Calvin on the *New Testament*, Thaddæi *Conciliationes*, Alstedii *Definit.* et *Distinct.*, Castanei *Distinct.*, Ursini *Catechis.*, Wendelini *Theolog.*, Sneecani *Method. Descriptio*, Davenant's *Works*, and Camero's, Le Blanc's *Theses*, Grotius de *Satisfact.*, Caranza's *Epitom. Concil.*, Usher's *Annals*, and *Answer to the Jesuit*, and de *Success. Eccles. Stat.*, Drelincourt's and Poole's *Manual*, *Corpus Confessionum*.

II. When you can get more, the next rank must have all the former with these additions following.

I. For lexicons: 1. For Latin, besides Goldman, or Holyoke, or rather Hutton's Morellius, or Cowper, get Martinii *Onomasticon*: 2. For Greek, Scapula, Pasor, Leigh, Simpson and Henricpetri *Lexicon*. 3. For Hebrew, Buxtorf, Schindler, Leigh.

II. For logic: 1. *Fasciculus Logicus*, or Smith, Keckerman, Burgersdicius. 2. Of the moderate Ramists, that take in both, Henry Gutherleth.

III. For physics: 1. Magirus, Combachius, Burgersdicius, Wendeline, and Sennertus. 2. Comenius. 3. Mr. Gott. 4. Lord Bacon and Mr. Boyle.

IV. More particularly, *De Anima*: Tolet, Melancthon, with Vives and Amerbachius, (they are printed together in one book,) Sennerti *Hypomnemata*, Scaliger's *Exercitationes*.

V. *De Corpore Humano*: Galen, Fernelius, Bartholine, Harvy de *Generatione Animalium*.

VI. *De Motu*: Mousnerius, Dr Wallis.

VII. Of astronomy: Gassendus, Riolanus.

VIII. Of geography: Cluverius, or Abbot, Ortelius, Mercator, Heylin, the globe or map *Geog. Nubiens*.

IX. Of mathematics in general: Euclid, Barrow, Rami Schol. cum *Prolegom.*, Snellii, Bettinus, Herigone.

X. Arithmetic in particular: Record, Wingate, &c.

XI. Geometry: Ramus cum comment. Snellii, and Schoneri, Metii, Dr. Wallis, &c.

XII. Music: Thos. Morley, Simpson.

XIII. Of chronology and general history: Helvici *Chronol.*, Usher's *Annals*, *Idea Histor. Univers.*, Bucholtzer, Calvisius, Functius, Jacob. Capellus, Raleigh.

XIV. Particular history is endless: among so many I scarce know what to say more, than read as many as you can; especially,

1. The Roman historians (which are joined together).

2. The Greek historians.
3. Diog. Laertius and Eunapius de vitis Philosoph.
4. Plutarch's Lives.
5. Of England, Matth. Paris, Hoveden, Camden, Speed, Rushworth's Collections.
6. Of France, Thuanus, (who also taketh in most of the European history of his time,) Commynes, Serres.
7. Of Belgia, Grimston, and Grotius, and Strada.
8. Of Germany, the collections of Pistorius, Ruberus, and Freherus.
9. Of Italy, Guicciardine.
10. Knowles's Turkish History, and Leunclavius.
11. Of Abassia, Godignus, and Damianus a Goes.
12. Of Judea, George Sandys's Travels, and Brocardus.
13. Of Armenia and Tartary, Haitho Armenius, and the rest in the Novus Orbis, especially Paulus Venetus there.
14. Of Africa and India, Leo Afer, and Ludovicus Romanus.
15. Of China, Siam, Japan, &c. Varenus, Maffæi Histor. Indica cum Epist. Jesuit., Alvarez and Martinus.
16. Of Indostan, Terry.
17. Of Muscovy, Sigismundus.
18. Of Sweden, Olaus Magnus (but fabulous.)
19. Of Scotland, J. Major, Hector Boethius, Dempster.
20. Of antiquities: Rosinus Rom. Antiquit., Godwin, Selden de diis Syris, &c., Ferrarii Lexicon.
- XV. Of church history: Josephus, Eusebius, Rufinus Tripartite, above all Socrates and Sozomen, Orosius, Sulpitius Severus, Theodoret, Victor Uticensis, Beda, Jacobus a Vitriaco, Nicephorus Callist., Platina and Massonius de vitis Pontif., Abbas Urspergensis, Sleidan, Micrælius, Gentii Hist. Jud., Molani Martyrolog., Clarke's Martyrolog., Hottinger, Illyrici Catalogus Testium Veritatis, or Morney's Mystery of Iniquity, Perin and Morland's History of Piedmont and the Waldenses, Histor. Persecut. Bohem., Sculteti Annales, et Curriculum Vitæ suæ, Knox's and Spotswood's Hist. Scot., Regenvolscius Hist. Eccl. Slavon., Usher's Primordia Eccles. Brit., Parker's Antiquitates Eccles. Brit., Melchior Adami Vitæ Theolog. Medicorum, Juris-consult. et Philosoph. German., Fuller's Church History, Clark's Lives, many particular lives, as Jewell's by Dr. Humphry, Mr. Joseph Allein's, &c., Bolton's, &c. Also read the epistles of Melancthon, Calvin, Beza, Saravia.
- XVI. Of medicine, study no more than such as Horstius de Sanitate Studiosorum Tuenda, or Follinus, or Graterolus, or an Herbal, except you can go quite through with it; lest by half skill you kill yourself or others: but take, 1. Sufficient exercise *ad sudorem (aliquando largiorem, in habitu seroso vel pituitoso)*. 2. Temperance. 3. A pleased and contented mind. 4. Warmth, and avoiding inward and outward cold: 5. And experience for your best physic; and meddle with no more without necessity, and the advice of a very able, experienced man.
- XVII. Of politics, and civil law, and ethics, read Besoldus, Willius, Danæus, Fragoso de Reg. Rep., Mr. Lawson's Theological Works, Angelius, Dr. Zouch, Grotius de Jure Belli, Mynsynger's Institut. Wesembecius, Calvin's Lexicon, Eustachius's Ethics and Pemble's.
- XVIII. For methods of divinity, read Paræus's edition of Ursine, Trelocatius, Amesii Medulla, Musculi Loci Communes, Dr. Tully, Georg. Sohnius, Tzedegine's Tables, Calvin's Institutions, or Colonius's abbreviation of him, Lawson's Theopolitica, Wollebius, Cluto's Idea Theolog.
- XIX. Theological disputations and treatises which

I take to be extraordinary clear and sound, escaping the extremes which many err in, and opening the reconciling truth: Strangius, Le Blanc's Theses, Mr. Truman's three books, Grotius de Satisfactione, Bradshaw of Justification, Gibbon's Sermon of Justification, Hotchkis of Forgiveness of Sin, all Davenant's Works, Camero's Works, Testardus de Natura et Gratia, all Josue Placeus's Works, Theses Salmurienses, Amyraldus, Johan. Bergius, Conrad. Bergius, Ludovic. Crocii Syntag. Theolog. Synod. Dort, especially the British and Brema Divines in suffrag., Jansenii Augustinus, all Augustine, Prosper and Fulgentius, Musculi Loci Communes, Dalleus de Redempt., Wotton de Reconcil., Gataker, Woodbridge of Justification, Stillingfleet, Usher's Answer to the Jesuit's Challenge, and his Notes de Redempt. Univers., W. Fenner, Rob. Baronius de Peccato Mort. et Ven., Bishop Preston, Whateley, Vossii Theses, Bullinger's Decades, Rob. Abbot.

XX. Commentators, (besides the forenamed Annotations,) Beza, and Piscator, Junii et Tremellii Annot., Dr. Hammond, Grotius in Evang., Calvin, especially in Nov. Test., or Marlorate's Collection on Gen. Psal. Isa. and N. Test., which containeth Calvin, with others, Mr. Pool's Critica, Ainsworth, Mollerus, Willet, Paræus, Musculus, Lyra, Estius, Jansenius, Chemnitius Harm., Mr. Cradock's Harm., Maldonate, Lorinus, Dixon, Hutchinson, Drusius, Picherelli Opuscula.

XXI. Such as open some hard texts only, and reconcile seeming contradictions, Thaddæus, Spanhemii Dubia Evangelica, Magrii Conciliat., Sharpii Symphonia, Bertram, Brugensis, Alba, Walther, Lydius, Gatakeri Cinnus et alia, Richardson, Camero's Myrothec., with Lud. Capellus, Croyus, Broughton, Heinsius, Nic. Fuller's Miscellan., Gregory, Doughty's Analecta, Dieterici Antiq. Biblicæ, Caninii Disq., Suicerus, Boies, Mede's Works, Weemse, Bootii, Sculteti Exercitationes.

XXII. Helps to understand the Scriptures: Broughton's Consent of Scripture, Usher of the Septuagint, &c., Illyrici Clavis Scripturæ, the fore-said Treatises of Customs, all Bochartus, (Geograph. et de Animalibus,) Brierwood's Inquiries, Buxtorf de Synag. Jud., Cunæus, Sigonius and Steph. Menochius de Repub. Hebr., Sixt. Amama, Euseb. NireMBERGIUS de Antiq. Scripturæ, the Polyglot Bibles various versions, Ravanelius.

XXIII. For defence of the christian faith against atheists and infidels: Hier. Savonarola, Vander Meulin, Stillingfleet's Orig. Sacræ., Grotius de Verit. Relig. Christ., Morney, Camero de Verbo Dei, Micrælii Ethnophron. Lod. Vives, Ficinus cum notis Lud. Crocii, Dr. Jackson's Truth of Scripture, Campanella's Atheismus Triumphatus, Lessius, Wadsworth of the Immortality of the Soul, Sir Charles Wolesey against Atheism, Aut Deus aut Nihil, besides abundance of the fathers, John Goodwin of Scriptures.

XXIV. Cases of conscience, besides Amesius, Perkins, Dixon, Greg. Sayrus's Clavis Regia, Azorius, Dr. Jer. Taylor's Ductor Dubitantium.

XXV. Councils: Lydius Caranza, Crab, Binnius, Spelman, Justellus, Synod. Dordr.

XXVI. Canonists and helps to understand councils: The Decretals, or Corpus Juris Canon., Zabarell, Panormitan, Navarrus, Albaspinæus, Justellus, Blondel de Decret., Balsamon, Zonaras and Photius, Miræi Notitia Episcopatum, (but not trusty,) Chenu de Episcopatus Gallicia, Filesacus. Histor. Concil. Trident.

XXVII. Fathers: Clem. Rom., Usher's and Iz. Vossii Ignatius, Justin Martyr, Ireneus, Clem. Alexand., Tertullian, Cyprian, Origen, Athenagoras,

Tatianus, Arnobius cum Minutio Felice, Laetantius, Athanasius. These are not very voluminous: Optatus, Eusebii Præparatio et Demonstratio Evangelica, as much of Hierom, Augustine, and Chrysostom as you can; Hilarius Pictaviensis, Prosper, Fulgentius, Vincent. Lirinensis, and (before them) Basil, Greg. Nazianzen, and Greg. Nyssen., Epiphanius, Ambrose, Paulinus Nolanus, Cassianus, Salvianus, Genadius Massil., Gildas, Claudius Turonensis, Rabanus Maurus, Bernard.

XXVIII. Helps to know and understand the fathers: Sculteti Medulla Patrum, Cocu's Censura Patrum, Rivet's Critica Sacra, Dr. James, all Bishop Usher's Works; (but above all, a manuscript of his now in the hands of the archbishop of Canterbury;) Sixti Senensis Bibliotheca, Possevinus, many of Erasmus's Prefaces and Notes Dallæus de usu Patrum, et de Pseudepigraphis Apostol. et de Cultu Latinorum, et in Dionys. et in Ignatium, et pleraque illius, et D. Blondelli Opera, Bellarminus de Scriptoribus Ecclesiast., Casaubonis Exercit., Vedelius de Sapient. Veterum, Polydore Virgil de Invent. Rer. Alaspine, Vossii Histor. Pelag. et de Symbolis, Pauli Erinarchi Trias Patrum, Photii Biblioth., Rouse's Mella Patrum, De la Cerda, and many others' Notes.

XXIX. Later writers and schoolmen: Damasus, Anselmus Cantuar., Gulielmus Parisiensis, Guil. de Sancto Amore, Gerhardus Zutphaniensis, (in Bibl. Patr.) Thaulerus, Thomas a Kempis, Lombard, Aquinas, Durandus, Scotus, Ockham, Greg. Ariminensis, Rada, Alvarez, Ruiz, Suarez, Lud. a Dola, Ripalda, Buridane's Ethics, Meuribus Metaphys., Ferri Scholast. Orthod. et Defens. Posewitz Theolog. Scholast. Dr. Twisse, Strangius, Rob. Baronii Metaphys., Schiebleri Metaphys., Calovii Metaphys., Divin., Dr. Barlow's Metaphys., Exercit., Dr. More's Metaphysics.

XXX. Controversies (besides the forementioned against heathens and infidels).

1. Protestants and papists: Bellarmine, Stapleton, Costerus, Becanus, Holden, Brierley's Protest. Plea, Richworth's and White's Dialogues.

Against them: Amesii Bellarm. Enervatus, Dr. Challoner's Credo Eccles. Cathol., Chamier, Sadeel, Chillingworth, Usher's Answer to the Jesuit's Challenge, and de Success. Eccles., Illyrici Catalog. Testium Veritatis, Du Plessis (Morney) de Eccles. and Mystery of Iniquity, Dr. Field of the Church, Whitaker, Dr. John White's Way to the True Church, and the Defence, Blondel de Ecclesia (Gallicé); all Dallæus's Works; Albertinus de Transubst. cum Clodii Defens. Davenant de Justitia et Determinationes, Rivet's Cathol. Orthod., Pet. Molinaei de Novitate Papismi, (Englished,) Pet. Molinaeus Junior's Answer to Phalanx Anglicus, Chemnitii Exam. Concil. Trident., Rainold's Conference with Hart, and de lib. Apocry. Pet. Cousins, Bishop of Durham, of the Canon of Scripture, Drelincourt's Manual, Poole's Nullity and Dial., Bishop Downname de Antichristo, Stillingfleet, Tillotson, Voetius de Desper. Causa Papatus. Especially for the right of kings against them; Will. Barclay, Grotius de Imperio Summar. Potest., Bishop Bilson of Obedience, Bishop Carlton de Jurisdictione, Bishop Robert Abbot's, Goldastus de Monarchia, (a multitude of old writers collected,) and Constitut. Imperial., M. Ant. de Dominus Spalatensis de Republ. Eccl.; all Ludovicus Molinaeus's Works.

2. About predestination, grace, free-will, the Jesuits, Lutherans, and Arminians against the Dominicans, Jansenists, and Calvinists. On one side, Molinaeus, Fonseca, Pennottus propugnac. Libert. Petr. a Sancto Joseph, Arminius, Episcopus, Corvinus, Grevinchovius, Tilenus, Tilenus junior.

On the other side; Alvarez, Jumel, Janacinius, Twisse, Synod. Dord., Molinaei Anatom. Armini., Amesius, Zanchius, &c. But the conciliators are soundest.

3. Of Socinianism and Arianism. For them: historians, Philostorgius and Sandius: disputers, Volkelius, Socinus, Lushington on the Hebr.

Against them: Jos. Placcæus, Stegman, Botsæus, Grotius de Satisfact., Zarnovecius, and Joh. Junius de Satisfact., Lawson on the Hebrews, Beckman's Exercitationes, Truman's Great Propitiation, Stillingfleet of Satisfaction, Q. V. Crellius Refutatus, Eusenius, Hoornbeek.

4. Of justification, enow are named before, XVIII. specially Le Blanc, also Pemble, Bishop Downname, Warren.

5. The antinomian and libertine controversies: pro, Dr. Crisp, Maccovius in quibusdam, Saltmarsh, Crandon, Paul Hobson, Den, Town, Eaton.

Contr. Gataker, Ball of the Covenant, Anth. Burgess; all the writers of justification before praised, XVIII.; Weld's History of Antinomians.

6. About infant baptism: cont. Tombes, Blackwood, Fisher.

Pro, Church, Marshall, Whiston, Blake.

7. Of the Lord's day, or christian sabbath: cont. Ironside, Heylin, Pocklington, Franc. White, Brierwood, Broad.

Pro, Dr. Young, Eaton, Cawdrey, and Palmar, Dr. Twisse, Hughes, Sprint, Dr. Owen, Mr. George Abbot, Shephard.

8. Of diocesan prelacy: cont. Cartwright, Calderwood's Altare Damascenum, Rob. Parker de Polit. Eccles., Beza, Gerson Bucer's Dissert. de Gubern. Eccles., Baines Diocesan's Trial, Blondel de Episc. et Presbyt., Salmasius, Smectymnus.

Pro, Petavius, Saravia, George Downname, Bilson, Hooker, Whitgift, Dr. Hammond.

9. Of the rest of English conformity, liturgy, and ceremonies: pro, Dr. John Burgess, Whitgift, Hooker, Sprint's Necessity of Conformity in Case of Deprivation, Paybody of Kneeling, Fulwood, Stileman, Durel, The Friendly Debate, The Ecclesiastical Polity,

Contr. Cartwright, Parker of the Cross, Bradshaw's Twelve Arguments, &c., Amesius against Morton, and his Fresh Suit against Burgess, Nicol, the Savoy Prop.

Against the new additions, little is said yet, through the restraint of the law, except by Mr. Daniel Cawdrey, and a Latin Apology, and Mr. Crofton, and Dr. Collins of the Covenant, and some things thrust out secretly, which contain but little of the true state of the case.

10. Of Erastianism: pro, Erastus, Coleman, Husey, Lud. Molinaeus, (in appearance,) Selden de Synedriis.

Cont. Beza, Gillespie's Aaron's Rod, and Nihil Respondes, Hammond of the Keys.

11. Of separation: pro, Johnson, Canne, Ainsworth; and for semi-separation, (from liturgy and sacraments, but not from sermons,) Robinson.

Cont. John Paget, Bradshaw, Gifford, Hilderham, Ball, Gataker, Bernard, Rob. Abbot, (not the bishop,) William Allen's Retract. of Separation.

12. Of independency: pro, Norton, (moderate,) Hooker, Allen and Shephard, Burton, Apologet. Narrative, Reasons of the Dissenters in the Assembly, Dr. Owen's Catechism, and of Schism.

Cont. J. Ball, Rutherford, the Assembly's Reply, the London Ministers' Jus Divinum Presbyteri, Cawdrey against Dr. Owen, &c. Ben. Camfield against Dr. Owen's Catechism.

XXXI. Conciliators. 1. Between discordant

christians in general: Jacobi Acontii Stratagemata Satanae, Usher in Eph. iv. 3, old Vincentius Lirinensis, Rupertii Meldenii Paranenensis; a Socinian Veritas Pacifica (and many such of theirs proposing ill terms.)

2. Between protestants and papists: Thuanus, Picherellus, Erasmus, Wicelius, Cassander, Baldwin, Grotius, Davenport, alias Franc. a Sancta Clara, M. A. de Dom. Spalatensis de Rep. Eccles., Guil. Forbes Episcop. Edinburgens., Dr. Hammond, specially on Thess. and Rev.; but Le Blanc judiciously only by right stating and narrowing controversies. See Pet. Heylin of the Life of Archbishop Laud, Bishop Bramhall.

3. Between all protestants, especially Lutherans, Arminians, and the reformed churches: Duræus, Calixtus, Hall's Peacemaker, and Pax Terris, Bishop Morton, Davenant, and Hall together, their Pacific.; Amyraldus, Junius de Prædeterminatione and Irenic., Hottonus de Tolerantia, Paræi Irenic., Scultetus in Tit., all the judicious Treatises commended XVIII. And of papists about the like controversies; Sarnanus, Suarez, Arriba, Jansenius, Gibieuf. Guil. Camerarius, Scotus a Dola.

4. Of church government: Usher's Reduction, John Forbez Irenic., Stillingfleet's Irenic., Hall's Peacemaker and Modest Offer, Burroughs's Cure of Heart Divisions, Matt. Newcomen's Reconcil. of Presb. and Indep., The New England Synod's Prop. and the Defence, Lloyd.

III. I have gone so far in this second rank, that I must add but a few more for the third, lest I go above a poor man's library.

I. Add when you come to your lexicons, Morellius or Cowper, Beckman de Orig. Verb., Phavorinus and Hesychius, and Dr. Castle's Oriental Lexicon.

II. To logicians, Downname, Dietericus, Lublin, Smigletius, with Aristotile, Claubergius.

III. To physics, Philoponus, Telesius, Le Grand, Cartesius, Regius, Hereboord, Scegggius, Gassenus, Patricius, K. Digby, White.

IV. De corpore humano: Crook's Anatomy, or Vesalius, Lower de Motu Cordis, Harvey and Wallæus de Circulat. Sang., Willis's Works, Needham de Form. Fœtus, Steno de Musculis, Sylvius, Horne, Bates and Glisson, Anatom. Hepat. and de Rachitide, Wharton de Glandulis.

V. De anima: Claud. Mammertus, Nemesius, (in Bibl. Pat.,) Plato, Plotinus, Fromondus, Cicero Tusc. Qu., H. More.

VI. Of metaphysics: Scheibler, Suarez, Timpler, Burgeradicus, Senguerdus, Jacchæus, Gorlæus, Ritschel, Camponella, Meurisse.

VII. Of chronology: Petavius, Usher's Chronol. and de Anno Maced., Isaacson's Chronol., Simpson's Chron., Beroaldus, Carion, Scaliger de Emend. Tempor. on Euseb. &c., Dr. Drake; see Bellarmin. Index in Script. Eccles.

VIII. History. The Roman and Greek are known. Of the church; Evagrius, Gregor. Turonicus, Paulus Diaconus, Luitprandus, Frodoardus, Cedrenus, Curopalates, Ingulphus, Otho Frisengens., Crantzius, Trithemius, Camerarius, Spondani Epit. Baronii, Luc. Osiander's Epit. Magdeburg, Fox's Martyrology, Ebinger's History of England, Ingulphus, Will. Malmsbury, Matt. Westminster, Balæus, Hollingshed, Lord Herbert's Life of Hen. VII., The Lives of Edw. VI., Q. Eliz. by Camden, K. James by Wilson, K. Charles, Cromwell's Life, Pryn's History of Bishops' Treasons, and of Canterbury's (Laud's) Doom, Heylin's Life of Laud, The Troubles at Frankfort, The Cabala Letters. Of Ireland; Sir

John Temple, Dr. Jones of the Rebellion, the Earl of Orrery's Answ. to a Petition. Of Scotland and other churches; Petrus's History. Also, Mart. Crusii Turcogræcia; Kircher of the Coptics, Hornius, Archotologia Gothofredi edit. 1649, Rovillii promptuarium Iconum, Verheiden's Icones Theolog. Reformat. fol., Vossius de Historicis, Bezæ Icones, Hospinian's Histor. Sacrament. et de Orig. Templo- rum, Vossii Hist. Pelag., Gutherleth's Hist., Paræus, Lætus, Pezelius: but there is no end.

IX. Medicine. Herbals; Matthiolus, Johnson, Gerrard, Parkinson, Langham, Monardus. Dispensatories; London Physicians', Schroderus. Anatomists beforenamed, and Knoblochius. Practitioners; Hippocrates, Galen, Celsus, Fernelius, Montani Consilia, Crato in Scholtzii, ep. et Consil., Platerus, Forestus, Skenkii Observ., Hollerius, Sennertus, Rondeletius, Horstius, Frambassarius, Scoltzii Aphoris., Solenander, Epiphan. Ferdinandus, Dodonæi Praxis, Morellius, Schonbornii Manual, Dorncrellius, Conringius de Ferment., Fienus, Gordonius; especially Riverius, Prevotius, et si vacat, Zacutus Lusitan., Hartman, Quercetane, Crollius, Valentine, Helmont. For surgery; Fabricius Hildanus, Trigaltius, Forestus, Paræus.

But the chief treatises of medicine are those that treat of particular diseases or kinds; as Carolus Piso de Morbis Serosis, Eugalenus, Martinus, Sennertus, &c. de Scorbuto, Dr. Sidenham de Febribus, Dr. Glisson de Rachitide, Willis de Fermentatione et de Febribus, Cattierns de Rheumatismo, Marcuccius, &c. de Melancholia, Schmuzen, &c. de Calculo, Capellutius de Bubon., Guarencier's de Tabe Anglica. It is too long to name all.

So Rudius de Pulsibus, Forestus de Insert. Urin. judic. Sanctorius et Opicius de Med. Statica, Deodatus de Dietetic., Bacon de Vita Longa, Venner, Brunfelsius.

X. To politics add, Tholosanus, Althusius, Arniseus, Bodin de Rep. White.

To ethics, Buridane, More, Wendeline, Danæus, Gataker's Antonine, Seneca, Plutarch's Morals.

XI. Systems of theology: Synopsis Leidensium, Lud. Crocius, Polanus, Bucanus, Dudley Fenner, Wendeline, Pet. Martyr's Loci Com., Theses Sedanenses, Ant. Fayus, Melancthon, Gomarus, Pezelius, Catechismus Romanus, Corpus Confessionum, Altingius, Spanhemii Disput. Seneanus.

XII. Choice treatises: Parker de Descensu ad Inferos, Garbut of the Resurrection of Christ, Bullinger de Orig. Errorum, Martinus de Symbol. et alia., Olevian de Fœdere, Sanderson de Juram., Pemble's Works, all Mede's Works, Rivet's Select Disputations, Zanchii Opera, Dr. Field, all Dallæus, and Blondel, Turretine de Satisfactione.

XIII. Commentators: Davenant in Colos., Martyr in Rom. and Cor., Pelargus in Matt., Fayus, Scultetus, Crocius in Eph., Luther in Galat., Slater in Thess., Cartwright and Fulke on the Rhemists' Notes, Arth. Jackson's Annot., Erasmus's Paraphrase, Illyricus, Lightfoot, Tessanus, Melancthon, Rollocke, Manton on James and Jude, Amesius on Pet., Lud. de Dieu on the Revel., Mede, Stephens, Napier, K. James, Brightman; all these on the New Testament or part. And papists; Tolet, (on Rom. &c.,) Ferus, Brugensis, Montanus, Pererius, Corn. Mussus, Espenceus. On the Old Testament; Cajetan, Bonfrerius, Pererius, Paul. Fagius, Mercennus, Rivet, Masius Serrarius, Sanctius, Mercer, Amesius, in Psal., Amyraldus in Psal., Ford in Psal., Pemble, Broughton, and Parker on Dan., Attersol on Numb. &c., King on Jonah. If you would have more, see Bishop Wilkins's Eccles., and Voetii Bibliot.

XIV. Subordinate helps for understanding and

preaching. Concordances : Heb. Buxtorf, Græc. Stephani, Tossani Index : Clark's Holy Oil, Wilkins's Ecclesiastes and Gift of Prayer, Chappel and Zepper's Method of Preaching, Oliv. Bowles, Alstedii Definit. et Distinct., Castanei Dist. cum Reeb., Drusii Prov. and Adag. Heb., Delrius and Schottus, Glassii Philol. Zehner, Capelli Critica Sacra, Gruteri vel Langii Polyanth., Schotanus in Creat., Mountague's Apparatus et de Orig. Eccl., Franzius de Sacrificiis, Witichensis de Stylo.

XV. Of christian religion ; its defence, latitude, and the infidels and heathens compared : Raymundus de Sabundis Theolog. Natur., Pacardus, Aquinas cont. Gent. Pansa, Varenius de Relig. Indor., Brierwood's Inquiries, Thom. a Sancto Jesu, and Acosta de Convers., Breganius de Theol. Gentil., Vossius de Idolol., Vossius de Theol. Natura, Collius de Animabus Paganorum, Eugubinus, Fotherby, Mersennus in Genesis.

XVI. Cases of conscience more : Filliucius, Tolet de Sacerdot., Reginald, Cajetan, Navarrus. See Montaltus against the Jesuits' casuists, and the Jesuits' morals, Downname's and Whateley's Tables on the Commandments, Sanderson de Juramento, and Fragofo aforementioned.

XVII. Of councils more, and canonists, and liturgies : Jus Orientale Græcorum per Leunclavius, Bochelli Decreta Gallic. Sirmondi Concil. Gall. Longus.

Actus Conventus Thorunensis, Formula Concordiæ Germ. The Westminster Assembly's Acts, English Canons, Fasti Siculi, Morini exercit. Eccles.

Zepper. Polit. Eccles., Hammond, Lestranger of Liturgies, Antiquitates Liturgicæ, Cassander's Works, Claud. Saintes, Gavantes de Ritibus, Vicecomes.

XVIII. More of the fathers I need not name ; if you can get and read them, you may find their names, e. g. in Bellarmin. de Script. Eccles. Get the Bibliothec. Patrum of de la Bigne, and Macarius Hom., Ephrem Syrus, (plain honest things,) Theodoret, Cyril Hieros., Cyril Alexand., Isidore Pelusiotæ, Theophylact and Oecumenius, Sedulius and Primasius, Remigius, Bede, &c. But many of them are very weak and dry. The chief use of the fathers is to know historically what doctrine was then taught.

XIX. Schoolmen more ; Bonaventure, Alensis, Cajetan, Bannez, Biel, Cameracensis, Franc. Mayro, Capreolus, R. Armachanus, Bradwardine, Faber Faventinus, Hervæus, John and Fr. Pici Mirandula, Fr. Victoria, Suarez, Vasquez, Albertinus in Thom. Aquila Scottellus : Ripalda nameth more if you would have more.

XX. Antipapists ; Pappus of their contradictions, Gentiletus, Morton's Apology and Grand Imposture, Buckeridge Roffensis for Kings, Crakenthorpe, Parsæus cont. Bellarm., Junius on Bellarm., Birkbeck's Protestant's Evidence, Hunnii Eccles. Rom. non est Christ., Hottoman, Brutum fulmen, &c., Eusebius Captivus, Joh. Crocius de Schismate, Jewel, all Whitaker, Andrews Tortura Torti, Wotton, Dr. Jer. Taylor's Dissuasive. But they are almost numberless.*

* He that would have more books may see Voetius Bibli-

Note 1. That these may seem too many, though they are few to a full and rich library.

2. That it is not my advice that you read over all these, or half ; for that would but make them a snare for sinning, and waste of time : but a minister of the gospel should have more books by him than he can read over, for particular uses, and to see the author's judgment occasionally, and to try other men's citations.

3. That a minister must neither study the matter without the help of other men's studies by reading much ; nor yet read much without studying the thing itself.

4. That though a man must not speak or write before he knoweth what and how, yet thus exercising the knowledge that we have doth greatly increase it. And no minister must be studying, when he should be preaching, praying, catechising, or visiting, or instructing his flock.

5. It is but few men that are born with an acumen fit for writings and controversies ; those few must read the more to be fit for it ; the rest may take up with such preparations as they have use for, and exercise them, viz. in the pastoral oversight of the flocks, and propagating plain and necessary truths. And therefore though I am one that have been thought to burden men's understandings with methods, distinctions, directions, and controversies, it is but few that I persuade to use them ; and am as much as any for most men's adhering to plain fundamentals, and truths of daily use, and love and honour those that go no further, and are faithful in this work ; so be it they have not the pride to think that they know more than they do, and to wrangle against that which they understand not, and set not the church on fire as ancient ignorance did, by accusing those of heresy that knew more than themselves, when they got but the throne or the major vote.

6. That though I chiefly commend systems of theology, I know not one whose method satisfieth me, as well agreeing with Scripture, and the matter (else I had not troubled myself so much to seek a right method, and propose what I found). And I think no common method more genuine, than theirs that expound the creed, Lord's prayer, and decalogue, and the sacraments, as the sum of all.

7. I mention none of my own writings, for it will seem vanity ; but, as many as they are, I wrote none which I thought needless at the time of writing them.

8. Though none should have so great fitness for the holy education of children and government of families as ministers, yet so great is the work of overseeing the flock, requiring more time and parts than all that we have, and so great are the matters of our studies and labours, requiring our total and most serious thoughts, that I earnestly advise all that can possibly, to live single and without a family, lest they mar their work by a divided mind : For *nunquam bene fit, quod fit præoccupato animo*, saith Hierom truly.

The whole man and whole time is all too little in so great a work.

othec. and many other catalogues.

PART IV.

CHRISTIAN POLITICS.

READER,

THINK not by the title of this part, that I am doing the same work which I lately revoked in my "Political Aphorisms;" though I concluded that book to be *quasi non scriptum*, I told you I recanted not the doctrine of it, which is for the empire of God, and the interest of government, order, and honesty in the world. This is no place to give you the reasons of my revocation, besides that it offended my superiors, and exercised the tongues of some in places, where other matters would be more profitable: pass by all that concerneth our particular states and times, and you may know by that what principles of policy I judge divine. And experience teacheth me, that it is best for men of my profession, to meddle with no more, but to leave it to the Contzeu's, the Arniseu's, and other Jesuits, to promote their cause by voluminous politics. The pope's false-named church is a kingdom, and his ministers may write of politics more congruously, and (it seems) with less offence, than we. Saith the "Geographia Nubiensis" aptly, "There is a certain king dwelling at Rome called the pope," &c. when he goeth to describe him. Nothing well suits with our function, but the pure doctrine of salvation; let statesmen and lawyers mind the rest.

Two things I must apologize for in this part. 1. That it is maimed by defect of those directions to princes, nobles, parliament men, and other magistrates, on whose duty the happiness of kingdoms, churches, and the world dependeth. To which I answer, That those must teach them whom they will hear; while my reason and experience forbid me, as an unacceptable person, to speak to them without a special invitation, I can bear the censures of strangers, who knew not them or me. I am not so proud as to expect that men so much above me, should stoop to read any directions of mine; much less to think me fit to teach them. Every one may reprove a poor servant, or a beggar (it is part of their privilege). But great men must not be so much as admonished by any but themselves, and such as they will hear. At least nothing is a duty which a man hath reason to think is like to do much more harm than good. And my own judgment is much against pragmatical, presumptuous preachers, who are over-forward to meddle with their governors, or their affairs, and think that God sendeth them to reprove persons and things that are strange to them, and above them; and vent their distastes upon uncertain reports, or without a call.

2. And I expect both to be blamed and misunderstood, for what I here say in the confutation of Master Richard Hooker's "Political Principles," and my own citation of Bishop Bilson, and such others. But they must observe, 1. That it is not all in Master Hooker's first and eighth book, which I gainsay; but the principle of the people's being the fountain of authority, or that kings receive their office itself from them, with the consequents hereof. How far the people have, in any countries, the power of electing the persons, families, or forms of government, or how far nature giveth them propriety, and the consequents of this, I meddle not with at all. 2. Nor do I choose Master Hooker out of any envy to his name and honour, but I confess I do it, to let men know truly whose principles these are. And if any (causelessly) question, whether the eighth (imperfect) book be in those passages his own, let them remember that the sum of all that I confute, is in his first book, which is old, and highly honoured, by—— you know whom. And I will do him the honour, and myself the dishonour, to confess, that I think the far greater number of casuists and authors of politics, papists, and protestants, are on his side, and fewest on mine: but truth is truth.

On the subjects' duty I am larger, because, if they will not hear, at least I may boldly and freely instruct them.

If in the latter part there be any useful cases of conscience left out, it is because I could not remember them. Farewell.

CHAPTER I.

GENERAL RULES FOR AN UPRIGHT CONVERSATION.

SOLOMON saith, Prov. x. 9, "He that walketh uprightly walketh surely." And perfection and uprightness are the characters of Job, Job i. 1, 8; ii. 3. And in the Scripture to be upright or righteous, and to walk uprightly, and to do righteously, are the titles of those that are acceptable to God. And by uprightness is meant not only sincerity as opposed to hypocrisy; but also rectitude of heart and life, as opposed to crookedness or sin; and this as it is found in various degrees: of which we use to call

the lowest degree that is saving by the name of sincerity, and the highest by the name of perfection.

Concerning uprightness of life, I shall, I. Briefly tell you some of those blessings that should make us all in love with it, and, II. Give you some necessary rules of practice.

1. Uprightness of heart and life is a certain fruit of the Spirit of grace, and consequently a mark of our union with Christ, and a proof of our acceptableness with God. "My defence is of God, who saveth the

upright in heart," Psal. vii. 10. "For the righteous Lord loveth righteousness, and his countenance doth behold the upright," Psal. xi. 7. It is a title that God himself assumeth; "Good and upright is the Lord," Psal. xxv. 8. "To show that the Lord is upright, he is my Rock, and no unrighteousness is in him," Psal. xcii. 15. And God calleth himself the Maker, the Director, the Protector, and the Lover of the upright. "God made man upright," Eccl. vii. 29. "The Lord knoweth the way of the righteous," Psal. i. 6. "What man is he that feareth the Lord? him will he teach in the way that he shall choose," Psal. xxv. 12. "He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly," Prov. ii. 7.

2. The upright are the pillars of human society, that keep up truth and justice in the world: without whom it would be but a company of liars, deceivers, robbers, and enemies, that live in constant rapine and hostility. There were no trust to be put in one another, further than self-interest did oblige men. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," Psal. xv. 1, 2. Therefore the wicked, and the enemies of peace, and destroyers of societies, are still described as enemies to the upright. "For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do?" Psal. xi. 2, 3. "The just and upright man is laughed to scorn," Job xii. 4. "The wicked have drawn out the sword to slay such as be of upright conversation," Psal. xxxvii. 14. And indeed it is for the upright's sake that societies are preserved by God, as Sodom might have been for ten Lots. At least they are under the protection of omnipotency themselves. "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hand from holding of bribes, that stoppeth his ear from hearing of blood, that shutteth his eyes from seeing evil; he shall dwell on high, his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off," Isa. xxxiii. 15, 16. "The upright shall have good things in possession," Prov. xxviii. 10. "The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish," Prov. xiv. 11.

3. Uprightness affordeth peace of conscience, and quietness and holy security to the soul. This was Paul's rejoicing, the testimony of his conscience, that "in simplicity and godly sincerity he had had his conversation in the world, and not in fleshly wisdom," 2 Cor. i. 12. And this was David's comfort: "For I have kept the ways of the Lord, and have not wickedly departed from my God; for all his judgments were before me, and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness;—with the merciful thou wilt show thyself merciful, and with the upright thou wilt show thyself upright," 2 Sam. xxii. 22—24. Yea, peace is too little; exceeding joy is the portion, and most becoming condition of the upright. "Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye that are upright in heart," Psal. xxxii. 11. "Rejoice in the Lord, O ye

righteous, for praise is comely for the upright," Psal. xxxiii. 1. "The righteous shall be glad in the Lord, and trust in him, and all the upright in heart shall glory," Psal. lxiv. 10. "Light is sown for the righteous, and gladness for the upright in heart," Psal. xcvi. 11. The Spirit that sanctifieth them, will comfort them.

4. As the upright, so their upright life and duties are specially delightful and acceptable to God, Prov. xv. 8. The prayer of the upright is his delight, Psal. xv. 2. Therefore God blesseth their duties to them, and they are comforted and strengthened by experience of success. "The way of the Lord is strength to the upright, but destruction shall be to the workers of iniquity," Prov. x. 29. "Do not my words do good to him that walketh uprightly," Micah ii. 7.

5. No carnal policies, no worldly might, no help of friends, nor any other human means, doth put a man in so safe a state, as uprightness of heart and life. To walk uprightly, is to walk surely, because such walk with God, and in his way, and under his favour, and his promise; and if God be not sufficient security for us, there is none. "Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence," Psal. cxi. 13. "The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them. The righteousness of the upright shall deliver them, but transgressors shall be taken in their own naughtiness," Prov. xi. 3, 6.

6. Lastly, the failings and weaknesses of the upright are pardoned, and therefore they shall certainly be saved, Rom. vii. 24, 25; viii. 1. The upright may say in all their weaknesses as Solomon; "I know also, my God, that thou triest the heart, and hast pleasure in uprightness; as for me, in the uprightness of my heart, I have willingly offered all these things," 1 Chron. xxix. 17. "God will do good to them that are good, and to them that are upright in their hearts," Psal. cxxv. 4. The upright love him, Cant. i. 4, and are loved by him. "No good thing will he withhold from them," Psal. lxxxiv. 11. The way to right comforting the mind of man, is to show to him his uprightness, Job xxxiii. 23. "And whoso walketh uprightly shall be saved," Prov. xxviii. 18. "For the high way of the upright is to depart from evil; and he that keepeth his way, preserveth his soul," Prov. xvi. 17. I conclude with Psal. xxxvii. 37, "Mark the upright man, and behold the just, for the end of that man is peace."

II. The true rules of an upright life are these that follow.

1. He that will walk uprightly must be absolutely devoted and subjected unto God: he must have a God, and the true God, and but one God; not notionally only, but in sincerity and reality: he must have a God whose word shall be an absolute law to him; a God that shall command himself, his time, his estate, and all that he hath, or that he can do; a God whose will must be his will, and may do with him what he please; and who is more to him than all the world; whose love will satisfy him as better than life, and whose approbation is his sufficient encouragement and reward.*

2. His hope must be set upon heaven as the only felicity of his soul: he must look for his reward and the end of all his labours and patience in another world; and not with the hypocrite, dream of a felicity that is made up first of worldly things, and then of heaven, when he can keep the world no longer. He that cannot, that doth not in heart, quit

* Psal. lxxiii. 25; lxxiii. 3; 1 Cor. iv. 3, 4; Phil. iii. 8, 9,

18, 19; Psal. iv. 7, 8; Luke xii. 4; Matt. vi. 1—3.

all the world for a heavenly treasure, and venture his all upon the promise of better things hereafter, and forsaking all, take Christ and everlasting happiness for his portion, cannot be upright in heart or life.^b

3. He must have an infallible teacher (which is only Christ) and the encouragement of pardoning grace when he faileth, that he sink not by despair; and therefore he must live by faith on a Mediator. And he must have the fixed principle of a nature renewed by the Spirit of Christ.^c

4. He that will walk uprightly, must have a certain, just, infallible rule; and must hold to that, and must try all by it; and this is only the word of God. The teachings of men must be valued as helps to understand this word; and the judgments of our teachers, and those that are wiser than ourselves, must be of great authority with us in subordination to the Scripture. But neither the learned, nor the godly, nor the great, must be our rule in co-ordination with the word of God.^d

5. He that will walk uprightly, must have both a solid and a large understanding, to know things truly as they are, and to see all particulars which must be taken notice of, in all the cases which he must determine, and all the actions which his integrity is concerned in. 1. There is no walking uprightly in the dark. Zeal will cause you to go apace; but not at all to go right, if judgment guide it not. Erroneous zeal will make you to do evil with double violence, and with blasphemous fathering your sins on God, and with impenitence and justification of your sin. This made Paul mad in persecuting the church. Prov. xv. 21, "Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly." No man can do that well which he understandeth not well. Therefore you must study and take unwearied pains for knowledge; wisdom never grew up with idleness, though the conceit of wisdom doth no where more prosper. This age hath told us to what dangerous precipices men will be carried by an ignorant zeal. 2. And the understanding must be large, or it cannot be solid; when many particulars are concerned in an action, the overlooking of some may spoil the work. Narrow-minded men are turned as the weathercock, with the wind of the times, or of every temptation; and they seldom avoid one sin, but by falling into another. It is prudence that must manage an upright life: and prudence seeth all that must be seen, and putteth every circumstance into the balance; for want of which, much mischief may be done, while you seem to be doing the greatest good.^e "The prudent man looketh well to his going," Prov. xiv. 15. "See therefore that ye walk circumspectly, (at a hair's breadth,) not as fools, but as wise."

6. But because you will object, that, alas, few even of the upright, have wits so strong as to be fit for this, I add, that he that will walk uprightly, must in the great essential parts of religion have this fore-said knowledge of his own, and in the rest at least he must have the conduct of the wise. And therefore, 1. He must be wise in the great matters of his,

salvation, though he be weak in other things. 2. And he must labour to be truly acquainted who are indeed wise men, that are meet to be his guides: and he must have recourse to such in cases of conscience, as a sick man to his physician. It is a great mercy to be so far wise, as to know a wise man from a fool, and a counsellor from a deceiver.^f

7. He that will walk uprightly must be the master of his passion; not stupid, but calm and sober. Though some passion is needful to excite the understanding to its duty, yet that which is inordinate doth powerfully deceive the mind. Men are very apt to be confident of what they passionately apprehend; and passionate judgments are frequently mistaken, and ever to be suspected; it being exceeding difficult to entertain any passion which shall not in some measure pervert our reason; which is one great reason why the most confident are ordinarily the most erroneous and blind. Be sure therefore whenever you are injured, or passion any way engaged, to set a double guard upon your judgments.

8. He that will walk uprightly, must not only difference between simple good and evil, but between a greater good and a less; for most sin in the world consisteth in preferring a lesser good before a greater. He must still keep the balance in his hand, and compare good with good; otherwise he will make himself a religion of sin, and prefer sacrifice before mercy; and will hinder the gospel and men's salvation for a ceremony, and violate the bonds of love and faithfulness for every opinion which he calleth truth; and will tithe mint and cummin, while he neglecteth the great things of the law. When a lesser good is preferred before a greater, it is a sin, and the common way of sinning. It is not then a duty when it is inconsistent with a greater good.^g

9. He must ever have a conjunct respect to the command and the end: the good of some actions is but little discernible any where, but in the command; and others are evidently good because of the good they tend to. We must neither do evil and break a law, that good may come by it; nor yet pretend obedience to do mischief, as if God had made his laws for destruction of the church or men's souls, and not for edification.^h

10. He must keep in union with the universal church, and prefer its interest before the interest of any party whatsoever, and do nothing that tendeth to its hurt.ⁱ

11. He must love his neighbour as himself, and do as he would be done by, and love his enemies and forgive wrongs; and bear their defamations as his own.^j

12. He must be impartial, and not lose his judgment and charity in the opinion or interest of a party or sect: nor think all right that is held or done by those that he best liketh; nor all wrong that is held or done by those that are his adversaries. But judge of the words and deeds of those that are against him, as if they had been said or done by those of his own side: else he will live in slander-ing, backbiting, and gross unrighteousness.^k

^b Luke xiv. 26, 27, 33, 34; xviii. 22; Matt. vi. 19, 20; 1 John ii. 15; Phil. iii. 18, 21.

^c John xii. 16; xv. 1, &c.; iii. 5, 6; Rom. viii. 8, 9.

^d 2 Tim. iii. 15; Isa. viii. 20; 1 Thess. v. 12; Isa. xxxiii. 21; Jam. iv. 12; Heb. viii. 10, 16; Neh. ix. 13, 14; Psal. xix. 7; cxix. 1-3.

^e Prov. i. 5; x. 23; xvii. 27; iii. 4; Psal. cxi. 10; Eph. i. 10; Acts xxvi. 18; Col. i. 9; ii. 2; 2 Tim. ii. 7; 1 Cor. xiv. 5, 20.

^f Luke xxiv. 45; Matt. xv. 16; Eph. v. 17; 1 Tim. i. 7; Prov. viii. 5; John xii. 40; 2 Pet. ii. 12; Rom. iii. 11; Matt. xiii. 19, 23; Isa. lii. 13; Hos. xiv. 9; Prov. xiv. 15, 18; xviii. 15; xxii. 3; viii. 12; Eph. v. 15; Psal. ci. 2.

^g Psal. cxix. 96; Prov. i. 6-8; xii. 15, 18; xiii. 1, 14, 20; xv. 2, 7, 12, 31; xxii. 17; xxv. 12; Eccl. xii. 11; Dan. xii. 3, 10; Matt. xxiv. 45; Psal. xxxvii. 30; Eccl. ii. 13; Isa. xxxiii. 6; Matt. xii. 42; Luke i. 17; xxi. 16; Acts vi. 3; 2 Pet. iii. 15; Mal. ii. 6, 7; 1 Thess. v. 12, 13; Heb. xiii. 7, 17; Tit. i. 9, 13; ii. 1, 8; 2 Tim. iv. 3.

^h Prov. xiv. 29; Col. iii. 8.

ⁱ Matt. ix. 13; xii. 7; Psal. xl. 6; 1 Sam. xv. 22.

^j 2 Cor. x. 8; xiii. 10; Rom. xv. 2; xiv. 9; 1 Cor. xiv. 26; 2 Cor. xii. 19; Rom. iii. 8.

^k Eph. iv. 12, &c.; 1 Cor. xii. 1.

^l Matt. xxii. 39; v. 43, 44; vii. 12.

^m Jam. iii. 15-18; Gal. ii. 13, 14; Deut. xxv. 16; 1 Cor. vi. 9.

13. He must be deliberate in judging of things and persons; not rash or hasty in believing reports or receiving opinions; not judging of truths by the first appearance, but search into the naked evidence: nor judging of persons by prejudice, fame, and common talk.*

14. He must be willing to receive and obey the truth at the dearest rate, especially of laborious study, and a self-denying life; not taking all to be truth that costeth men dear, nor yet thinking that truth indeed can be over-prized.[†]

15. He must be humble and self-suspicious, and come to Christ's school as a little child; and not have a proud over-valuing of himself and his own understanding. The proud and selfish are blind and cross, and have usually some opinions or interests of their own, that lie cross to duty, and to other men's good.[‡]

16. He must have an eye to posterity, and not only to the present time or age; and to other nations, and not only to the country where he liveth. Many things seem necessary for some present strait or work that we would do (which in the next age may be of mischievous effects); especially in ecclesiastical and political professions, covenants and impositions, we must look further than our present needs. And many things seem necessary for a local, narrow interest, which those at a distance will otherwise esteem.[§]

17. He that will walk uprightly must be able to bear the displeasure of all the world, when the interest of truth requireth it; yea, to be rejected of learned and good men themselves; and account man's favour no better than it is; not to despise it as it is a means to any good, but to be quite above it as to his own interest. Not that uprightness doth use to make a man despised by the upright; but that it may bring him under their censure in some particulars, which are not commonly received or understood to be of God.[¶]

18. He must make it a great part of the work of his life to kill all those carpal desires, which the sensual make it their work and felicity to please; that appetite, sense and lust, and self-will may not be the constant perverters of his life; as a fool in a droopy studieth to please his thirst, and a wise man to cure it.^{||}

19. He must live a life of constant and skilful watchfulness, apprehending himself in continual danger; and knowing his particular corruptions, temptations, and remedies. He must have a tender conscience, and keep as far as possible from temptation, and take heed of unnecessary approaches or delightful thoughts of sin. Oh what strong resolutions, what sound knowledge, have the near-baits of sensuality (meat, drink, lust, and pleasures) overcome! Never think yourselves safe among near-temptations, and opportunities of sinning.^{|||}

20. Live as those that are going to the grave; die daily, and look on this world as if you did look on it out of the world to which you go. Let faith as constantly behold the world unseen, as your eye

seeth this. Death and eternity make men wise: we easily confess and repent of many things when we come to die, which no counsels or sermons could make us penitently confess before. Death will answer a thousand objections and temptations, and prove many vanities to be sin, which you thought the preacher did not prove: dying men are not drawn to drunkenness, filthiness, or time-wasting sports; nor flattered into folly by sensual baits; nor do they then fear the face or threats of persecutors. As it is from another world that we must fetch the motives, so also the defensative of an upright life. And oh happy are they that faithfully practise these rules of uprightness!¹

Though it be my judgment that much more of the doctrine of politics or civil government belongeth to theology,² than those men understand, who make kings and laws to be mere human creatures, yet to deliver my reader from the fear lest I should meddle with matters that belong not to my calling, and my book from that reproach, I shall overpass all these points, which else I should have treated of, as useful to practise in governing and obeying. 1. Of man as sociable, and of communities and societies, and the reason of them, of their original, and the obligation on the members. 2. Of a city, and of civility. 3. Of a republic in general. (1.) Of its institution, (2.) Of its constitution, and of its parts. (3.) Of its species. (4.) Of the difference between it, 1. And a community in general. 2. A family. 3. A village. 4. A city. 5. A church. 6. An accidental meeting. (5.) Of its administrations. (6.) Of the relation between God's government and man's, and God's law and man's, and of their difference; and between man's judging and God's judging. Nay, I will not only gratify you, by passing over this and much more in the theory, but also as to the practical part, I shall pass over, 1. The directions for supreme governors. 2. And for inferior magistrates towards God, and their superiors, and the people. 3. And the determination of the question, How far magistrates have to do in matters of religion? Whether they be christian or heathen? 4. How far they should grant or not grant liberty of conscience, (as it is called,) viz. of judging, professing, and practising in matters of religion; with other such matters belonging to government: and all the controversies about titles and supremacy, conservations, forfeitures, decays, dangers, remedies, and restorations, which belong either to politicians, lawyers, or divines; all these I premit, save only that I shall venture to leave a few brief memorandums with civil governors (instead of directions) for securing the interest of Christ, and the church, and men's salvation; yet assuring the reader that I omit none of this out of any contempt of the matter, or of magistracy, or as if I thought them not worthy of all our prayers and assistance, or thought their office of small concernment to the welfare of the world and of the church; but for those reasons, which all may know that know me and the government under which we live, and which I must not tell to others.

* Matt. vii. 1, 2; John vii. 24; Rom. xiv. 10, 13; 1 Pet. i. 17.

† Luke xiv. 26, 33; xii. 4; Prov. xxiii. 23.

‡ Matt. xviii. 3; Prov. xxvi. 12, 16; xxviii. xx; 1 Cor. iii. 18; Prov. iii. 7.

§ Judg. viii. 27; 1 Cor. vii. 35; 1 Kings xiv. 16; xv. 26; Deut. xxix. 22; Exod. xii. 26; Josh. iv. 6, 22; xxii. 24, 25.

¶ 1 Cor. iv. 3, 4; John v. 44; Luke xiv. 26; Gal. ii. 13, 14; Acts xi. 2, 3.

¹ Col. iii. 4, 5; Rom. vi. 1, &c.; xiii. 12, 13; viii. 13.

² Matt. xxiv. 42; xxv. 13; Mark xiii. 37; 1 Thess. v. 6; 1 Pet. iv. 7; 1 Cor. xvi. 15; Matt. vi. 13; xxvi. 41.

³ Eccl. vii. 2-6; 2 Cor. iv. 16; v. 1, 7, 8; Luke xii. 17-20; xvi. 20, &c.; Matt. xxv. 3-8; Acts vii. 56, 60.

⁴ Among the Jews it was all one to be a lawyer and a divine; but not to be a lawyer and a priest.

CHAPTER II.

MEMORANDUMS TO CIVIL RULERS FOR THE INTEREST OF CHRIST, THE CHURCH, AND MEN'S SALVATION.

Mem. I. Remember that your power is from God, and therefore for God, and not against God, Rom. xiii. 2—4. You are his ministers, and can have no power except it be given you from above, John xix. 11. Remember therefore that as constables are your officers and subjects, so you are the officers and subjects of God and the Redeemer; and are infinitely more below him than the lowest subject is below you; and that you owe him more obedience than can be due to you; and therefore should study his laws, (in nature and Scripture,) and make them your daily meditation and delight, Josh. i. 3—5; Psal. i. 2, 3; Deut. xvii. 18—20. And remember how strict a judgment you must undergo when you must give account of your stewardship, and the greater your dignities and mercies have been, if they are abused by ungodliness, the greater will be your punishment, Luke xvi. 2; xii. 48.*

Mem. II. Remember therefore and watch most carefully that you never own or espouse any interest which is adverse to the will or interest of Christ; and that you never fall out with his interest or his ordinances; and that no temptation ever persuade you that the interest of Christ, and the gospel, and the church, is an enemy to you, or against your real interest; and that you keep not up suspicions against them: but see that you devote yourselves and your power wholly to his will and service, and make all your interest stand in a pure subservience to him, as it stands in a real dependence on him.†

Mem. III. Remember that, under God, your end is the public good; therefore desire nothing to yourselves, nor do any thing to others, which is really against your end.

Mem. IV. Remember therefore that all your laws are to be but subservient to the laws of God, to promote the obedience of them with your subjects, and never to be either contrary to them, nor co-ordinate, or independent on them; but as the by-laws of corporations are in respect to the laws and will of the sovereign power, which have all their life and power therefrom.

Mem. V. Let none persuade you that you are such terrestrial animals that have nothing to do with the heavenly concerns of your subjects; for if once men think that the end of your office is only the bodily prosperity of the people, and the end of the ministry is the good of their souls, it will tempt them to prefer a minister before you, as they prefer their souls before their bodies; and they that are taught to condemn these earthly things, will be ready to think they must condemn your office; seeing no means, as such, can be better than the end. There is no such thing as a temporal happiness to any people, but what tendeth to the happiness of their souls; and must be thereby measured, and thence be esti-

mated. Though ministers are more immediately employed about the soul, yet your office is ultimately for the happiness of souls, as well as theirs; though bodily things (rewards or punishments) are the means, by which you may promote it; which ministers, as such, may not meddle with. Therefore you are *custodes utriusque tabulæ*, and must bend the force of all your government to the saving of the people's souls. And as to the objection from heathen governors, distinguish between the office, and an aptitude to exercise it: the office consisteth, 1. In an obligation to do the duty; 2. And in authority to do it. Both these a heathen ruler hath (else the omission were a duty, and not a sin). But it is the aptitude to do the duty of his place which a heathen wanteth; and he wanteth it culpably; and therefore the omission is his sin; even as it is the sin of an insufficient minister that he doth not preach. For the question is of the like nature, and will have the like solution: Whether an ignorant minister be bound to preach, who is unable or heretical? It is aptitude that he wanteth, and neither authority nor obligation, if he be really a minister; but he is obliged in this order, first to get abilities, and then to preach: so is it in the present case.‡

Mem. VI. Encourage and strengthen a learned, holy, self-denying, serious, laborious ministry; as knowing, that the same Lord hath commissioned them in the institution of their office, who instituted yours; and that it is such men that are suited to the work, for which their office was appointed; and that souls are precious; and those that are the guides and physicians of souls, can never be too well furnished, nor too diligent. And the church hath no where prospered on earth, but in the prosperity of the abilities, holiness, and diligence of their pastors: God hath always built by such, and the devil hath pulled down by pulling down such.

Mem. VII. Remember that the people that are seriously religious, that love, and worship, and obey the Lord, with all their heart, are the best of your subjects, and the honour of your dominions: see therefore that serious godliness be every where encouraged, and that the profane and ignorant rabble be never encouraged in their enmity and opposition to it: and that true fanaticism, hypocrisy, and schism, be so prudently discountenanced and suppressed, that none may have encouragement to set themselves against godliness, under the slander or pretension of such names. If christianity be better than heathenism, those christians then are they that must be countenanced, who go further in holiness, and charity, and justice, than heathens do, rather than those that go no further (besides opinions and formalities) than a Cato, a Plato, or Socrates have done. If all religion were a deceit, it were fit to be banished, and atheism professed, and men confess themselves to be but brutes. But if there be a God, there must be a religion; and if we must be religious, we must sure be so in seriousness, and not in hypocrisy and jest. It being no such small, contemptible matter, to be turned into dissembling compli-ment.‡

* *Finis ad quem rex principaliter intendere debet in seipso et in subditis, est eterna beatitudo, quæ in visione Dei consistit. Et quia ista visio est perfectissimum bonum maxime movere debet regem et quemcunque dominum, ut hunc finem subditi consequantur. Lib. de Regim. Principum Thomæ adscript. Grot. de Imper. Sum. Pot. p. 9. Even Aristotle could say, Polit. vii. c. 1, 2. et eadem fine, that each man's active and contemplative life, is the end of government, and not only the public peace; and that is the best life which conduceth most to our consideration of God, and that is the worst, which calleth us off from considering and worshipping him. Vide Grot. de Imper. sum. Pot. p. 10. Quam*

multa injuste fieri possunt, quæ nemo possit reprehendere. Cicero de fin. Read Plutarch's Precepts of Policy, and that old men should be rulers.

† Read often Psal. ii. and ci.

‡ Read Bilson of Subject p. 129. to the end of the second part, specially p. 140—142. The laws of Charles the Great. And Grotius de Imperio Sum. Pot. circa Sacra. c. 1. et per totum.

§ Jul. Capitolin. saith of the Antonines, That they would not be saluted by filthy persons. And Lampridus of Alexander Severus, that, Nisi honestos et bonæ famæ homines ad salutationem non admisit. Jussitque ut nemo ingrediatur,

Mem. VIII. Endeavour the unity and concord of all the churches and christians that are under your government, and that upon the terms which all Christ's churches have sometime been united in; that is, In the Holy Scriptures implicitly, as the general rule; in the ancient creeds explicitly, as the sum of our *credenda*; and in the Lord's prayer, as the summary of our *expetenda*; and in the decalogue, as the summary of our *agenda*; supposing, that we live in peaceable obedience to our governors, whose laws must rule us not only in things civil, but in the ordering of those circumstances of worship and discipline, which God hath left to their determination.

Mem. IX. Let all things in God's worship be done to edification, decently, and in order, and the body honour God, as well as the soul; but yet see that the ornaments or garments of religion be never used against the substance; but that holiness, unity, charity, and peace, have always the precedence.

Mem. X. Let the fear of sinning against God be cherished in all, and let there be a tenderness for such as are over-scrupulous and fearful in some smaller things; and let not things be ordered so, as shall most tend to the advantage of debauched consciences, that dare say or do any thing for their carnal ends. For they are truest to their governors, that are truest to their God; and when it is the wrath of God and hell that a man is afraid of, it is pity he should be too eagerly spurred on. The unconscionable sort will be true to their governors, no longer than it serves their interest; therefore conscientiousness should be encouraged.

Mem. XI. If the clergy, or most religious people, offend, let their punishment be such as falleth only on themselves, and reacheth not Christ, nor the gospel, nor the church. Punish not Christ for his servants' failings, nor the gospel for them that sin against it; nor the souls of the people, for their pastors' faults; but see that the interest of Christ and men's souls be still secured.

Mem. XII. If the dissensions of lawyers or statesmen make factions in the commonwealth, let not the

fault be laid on religion, though some divines fall into either faction. When the difference is not in divinity, but in law cases, blame not religion for that, which it hath no hand in: and watch against Satan, who alway laboureth to make civil factions or differences tend to the dishonour of religion, and the detriment of the church and gospel.

Mem. XIII. Take those that are covetous, ambitious, or selfish, and seek for preferment, to be the unfittest to be consulted with in the matters of religion, and the unfittest to be trusted with the charge of souls. And let the humble, mortified, self-denying men, be taken as fitter pastors for the churches.

Mem. XIV. Side not with any faction of contentious pastors, to the oppression of the rest, when the difference is in tolerable things; but rather drive them on to unity, upon condescending and forbearing terms: for there will else be no end; but the faction which you side with, will break into more factions, and the church will receive damage by the loss of the oppressed party, and by the division much more. What lamentable work the contentions of the bishops have made in the churches, in all ages, since the primitive times, all history doth too openly declare. And how much a holy, prudent, peaceable magistrate can do, to keep peace among them, more than will be done if their own impetuosity be left unrestrained, it is easy to observe; especially if he keep the sword in his own hand, and trust it not in the hands of churchmen, especially of one faction to the oppression of the rest.

Mem. XV. Believe not the accusations that are brought against the faithful ministers of Christ, till they are proved; and judge not them, or any of his servants, upon the reports of adversaries, till they have spoken for themselves; for the common corruption of depraved nature, doth engage all the ungodly in such an enmity against holiness, that there is little truth or righteousness to be expected from wicked and malicious lips, for any holy cause or person. And if such persons find but entertainment and encouragement, their malice will abound, and

nisi qui se innocentem novit: per præconem edixit, ut nemo salutaret principem qui se furem esse nosset, ne aliquando detectus capitali supplicio subderetur. Read Sebastian. Foxius de Regno Regisque institutiones. Even Cressus, Dionysius, and Julian were liberal to philosophers, and ambitious of their converse. Vera civitatis felicitas est, ut Dei sit amans et amata Deo; illi sibi regem, se illius populum agnoscat. August. de Civit. Dei, l. v. c. 14.

* Aug. Ep. Bonifac. Omnes reges qui populo Dei non prohibuerunt nec evertunt quæ contra Dei præcepta fuerunt instituta, culpantur. Qui prohibuerunt et evertunt, super aliorum merita, laudantur.

When Hunnerichus the Arian Vandal king, was resolved to banish, imprison, and otherwise persecute the orthodox bishops and pastors, he first trieth them by threatenings and divers cruelties, and after appointeth a public disputation; where his bishops and officers, having no better pretence, cruelly beat the people and pastors, and then falsely tell the king, That by tumult and clamour they avoided disputing. And at last he calleth together all the pastors that were met for the disputation, and, to insnare them, putteth an oath upon them, That after the king's death, they would take his son for their king; and that they would send no letters beyond sea. This oath divided the orthodox among themselves. For one part of the bishops and pastors said, If we refuse a lawful oath, our people will say that we forsake them, and the dissolution of the churches will be imputed to us. The other part perceiving the snare, were fain to pretend Christ's command, "Swear not at all." The king having separated them, and the officers took all their names, sendeth them all to prison. To those that took the oath, they said, Because that contrary to the command of the gospel, you would swear, you shall see your cities and churches no more, but be sent into the country to till the ground; but so that you presume not to sing psalms, or pray, or carry a book, or baptize, or ordain, or absolve. To those that refused the oath, they said, Because you desired not the reign of the king's son, and therefore refused

the oath; you shall be banished to the isle of Corsica, to cut wood for the ships. Victor. Utic. p. (mibi) 456, 457. Generalis Jesuitarum ex nimio absoluti imperii amore, delaturus in scrinia sua admittit, iisque credit, non audito eo qui accusatur: quod injustitias genus ab ethnicis ipsis improbat. Imperando non bonis regibus se facit similem, qui senatum magni fecerunt; sed tyrannos mavult imitari; e. g. Tarquinium superbum, qui ante omnia conatus est debilitare senatus numerum et auctoritatem, ut omnia sua libere facere posset; similiter generalis cum assistentibus suis odit synodos generales, omniaque experitur, ne tales instituatur conventus, quibus rerum gestarum reddere rationem necesse habeat. — Generalis Jesuiticus in eligendis officialibus non curat quod sit cujusque talentum aut dotes eminentiores, sed quam bene secum aut cum provinciali suo conformetur. Quæ causæ est cur homines viles et abjecti animi officiis præponantur, qui a superioribus duci se sinant ut nervis alienis mobile lignum. Mariana de Reform. Jesuit. cap. 13, 15, 16, 18. In Arcan. Jesuit. p. 131, 132. Recit. in Apolog. Giraldi. Nulla est latronum societas in qua iusticia non plus loci habeat, quam in societate nostra, &c. — ubi non modo scientia et ignorantia in æquo sunt, sed etiam scientia impedimento est, quo minus quis consequatur præmia humano ac divino jure debita. Marian. Aphor. 84. c. 12, &c. 14. 89. Aphor. 87, &c. The rest is worth the reading, as a warning from a Jesuit to the governors of state and church. Aphor. 80. c. 11. Superiores societatis nostræ sunt homines indigni, qui officiis præsent, cum generalis metuat ac sublato velit, quorum eminentes sunt virtutes. Boni quam mali ei suspectiores sunt. This, and abundance more, saith Mariana, a Jesuit of ninety-six years of age, learned in Hebrew, Chaldee, Syriac, Greek, and Latin, of his own society.

* Lamprid. numbers it with Alexander Mam. Severus's good works. Judæis privilegia reservavit; christianos esse passus est. Nam illo tempore crudeliter Arianorum episcopi, presbyteri, clerici, quam rex et Vandalis sæviebant. Id. p. 468.

their calumnies will be impudent; which is the sense of Prov. xxix. 12, "If a ruler hearken to lies, all his servants are wicked." The example of Saul and Doeg is but such as would be ordinary, if rulers would but hearken to such calumniators.^b

Mem. XVI. When the case is doubtful about using punishments and severities against the scrupulous in the matters of religion, remember your general directions, and see what influence they must have into such particulars; as, That the very work and end of your office is, that under your government the people may live quietly and peaceably in godliness and honesty, 1 Tim. ii. 2. And that rulers are not a terror to good works, but to evil; and for the praise of them that do good; and ministers of God to us for good; and revengers to execute wrath upon them that do evil, Rom. xiii. 3, 4. And remember the danger of persecution, as described Matt. xviii. 6, 10, 14; 1 Thess. ii. 15, 16; 2 Chron. xxxvi. 14—17. And that he that doubteth of things indifferent is damned if he do them, because he doth them not of faith, Rom. xiv. 23. And remember whom and what it is that God himself forgiveth and forbeareth. And always difference the infirmities of serious conscionable christians, from the wickedness of unconscionable and ungodly men. Yet not extenuating the wickedness of any, because of his hypocritical profession of religion.^c

Mem. XVII. Remember that you must be examples of holiness to the people; and shun all those sins which you would have them shun, and be eminent in all those virtues which you would commend unto them.^d This is not only necessary to the happiness of those under you, but also for the saving of yourselves. As Paul saith to Timothy, "Take heed unto thyself, and unto the doctrine, continue in them;"^e for in doing this, thou shalt both save thyself, and them that hear thee," 1 Tim. iv. 16. So may I say to rulers, Take heed to yourselves, and unto government, and continue herein; for in doing this, you will save yourselves, and those you govern. They that are good are likest to do good; but the wicked will do wickedly, Dan. xii. 10.

The chief means for rulers to become thus holy and exemplary is, 1. To hearken to the doctrine and counsel of the word of the Lord, and to meditate in it day and night, Josh. i. 3, 4; Deut. xvii. 18—20. And to have faithful, holy, and self-denying teachers, 2 Chron. xx. 20. 2. To beware of the company and counsels of the wicked. "Take away the wicked from before the king, and his throne shall be established in righteousness," Prov. xxv. 4, 5. 3. To watch most carefully against the special temptations of their great places, especially against sensuality and pride, and preferring their own honour, and interest, and will, before the honour, and interest, and will of Jesus Christ. "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due sea-

son, for strength, and not for drunkenness!" Eccl. x. 16, 17. "It is an abomination to kings to commit wickedness; for the throne is established by righteousness," Prov. xvi. 12. 4. To remember always the end of holiness. How sure a way it is to glory hereafter, and to leave a sweet and glorious name and memorial upon earth; when wickedness is the certain way to shame on earth, and misery for ever!"

Mem. XVIII. Rulers should not be contented to do good at home, and to be the joy and blessing of their own subjects; but also set their hearts to the promoting of faith, and holiness, and concord, throughout the churches of the world; and to improve their interests in princes and states, by amicable correspondencies and treaties to these ends; that they may be blessings to the utmost extent of their capacities. As Constantine interceded with the Persian king, to forbear the persecuting of christians in his dominion,^f &c. But I shall presume to speak no further to my superiors; in the golden age these memorandums will be practised.

I will only annex Erasmus's image of a good prince, and of a bad, recited by Alstedius Encyclop. lib. xxiii. Polit. c. 3. p. 173, 174.

The Image of a Good Prince, out of Erasmus.

"If you will draw the picture of a good prince, delineate some celestial wight, liker to God than to a man; absolute in all perfections of virtue; given for the good of all; yea, sent from heaven for the relief of mortal men's affairs; which being (*oculatissimum*) most discerning, looketh to all! To whom nothing is more regarded, nothing more sweet, than the commonwealth; who hath more than a fatherly affection unto all. To whom every one's life is dearer than his own; who night and day is doing and endeavouring nothing else, but that it may be very well with all; who hath rewards in readiness for all that are good; and pardon for the bad, if so be they will betake them to a better course; that so freely desireth to deserve well of his subjects, that if it be needful, he will not stick to preserve their safety by his own peril; that taketh his country's commodity to be his own gain; that always watcheth, that others may sleep quietly; that leaveth himself no quiet vacancy, that his country may live in quiet vacancy, or peace; that afflicteth himself with successive cares, that his subjects may enjoy tranquillity. To conclude, on whose virtue it is, that the public happiness doth depend."

The Image of a Bad Prince. Ibid.

"If you would set forth a bad prince to the eye, you must paint some savage, horrid beast, made up of such monstrosities as a dragon, a wolf, a lion, a viper, a bear, &c. every way armed, with six hundred eyes; every way toothed; every way terrible; with hooked talons; of an insatiable paunch; fed with men's bowels; drunk with man's blood; that

^b *Justitiæ munus primum est, ut ne cui quis noceat nisi læcèssitus injuria.* Cicero. Prov. xxii. 7; xxviii. 16; Psal. cxix. 23; Prov. xxv. 2. Leg. Epist. M. Ciceronis ad fratrem.

^c *Quis mihi imponat necessitatem vel credendi quod nolum, vel quod velim non credendi.* Lactant. lib. 5. c. 13.

^d *Laert. in Solon, reciteth one of his sayings, Populi rector prius se quam populum recte instituere debet: si principes et majores secundum leges vixerint, unaquæque civitas optime rege pèterit, p. 31.*

^e Or spend thy time in them. Dr. Hammond.

^f Luke xviii. 22, 24; Deut. xvii. 20; Prov. xxix. 14; xxii. 29; xvi. 13; xxxi. 3, 4; 2 Chron. xxxii. 25; xx. 16; Ezek. xxviii. 2, 5, 17; Luke xii. 19, 20; xvi. 19, 20, 25. It is a sad observation of Acosta, lib. v. c. 9. p. 474. Ac reipsa ceutoque usu observatum est, eas Indorum nationes plures ac graviores superstitionis diabolicæ species tenuisse, in quibus regum ac reipublicæ maxime potentia et peritia excelluit.

Contra qui tenuiorem fortunam minusque reipublicæ accommodata sortiti sunt, in his multo idololatria parior est: usque adeo ut nonnullas Indorum gentes omni idolorum religione vacare, quidam pro certo confirmant. Ex bonæ fidei scriptoribus super alias innumeras, hæc præcipua capitur utilitas; quod non alia res æque vel bonorum regum animos ad res cum laude gerendas accendit, vel tyrannorum cupiditates cohibet, ac refrænât, dum utrique cernunt horum literis suam vitam omnem, mox in totius orbis, imo sæculorum omnium theatrum producendam. Et quicquid in abditio nunc vel patrant, vel adscito fuco prætexunt, vel metu dissimulari cogunt, verius quam ignorari, paulo post clarissimam in lucem sub oculis omnium traducendum: quum jam metu pariter ac spe libera posteritas, nec ullo corrupta studio, magno consensu recte factis applaudit, parique libertate his diversa explodet, exhibilibique. Erasm. Præfat. in Sueton.

^g Euseb. in vita Const.

watcheth to prey upon the lives and fortunes of all the people; troublesome to all, but specially to the good; a fatal evil to the world; which all curse and hate, who wish well to the commonwealth; which can neither be endured, because of his cruelty, nor yet taken away without the great calamity of the world, because wickedness is armed with guards and riches."

CHAPTER III.

DIRECTIONS FOR SUBJECTS CONCERNING THEIR DUTY TO THEIR RULERS.

BEING now to speak of the duties which I must practise, and to those of my own rank, I shall do it with some more freedom, confidence, and expectation of regard and practice.

Direct. I. Though I shall pass by most of the theory, and especially of the controversial points in politics, and not presume to play the lawyer's part; yet I must advise you to understand so much of the cause, and nature, and end of government, as is necessary to direct you in your obedience, and to preserve you from all temptations to rebellion. Especially take heed of those mistakes which confound sovereignty and subjection, and which delude the people with a conceit, that they are the original of power, and may intrust it as they please; and call their rulers to account, and take the forfeiture, and recall their trust, &c. It is not to flatter kings, but to give God his due, that I shall caution you against these mistakes of popularity. And first, I shall briefly lay down the truth, and then answer some few of the chief objections.

Prop. I. That there be government *in genere*, and obedience thereto, is determined even in nature, by the God of nature, in making man a sociable creature, and each man insufficient for himself, and in making republics necessary to the welfare and safety of individuals, and government necessary to these republics.* This therefore is not left to the people's wills; though some odd cases may be imagined, in which some individual persons may live out of a commonwealth, and not be obliged to live under civil government; yet that exception doth but confirm the general rule: even as all men ordinarily are bound to live in communion with some particular church, and know their own pastor, though yet some few may be excepted, as some ambassadors, travellers, seamen, soldiers, banished men, &c. So here, the obligation to live under government, lieth upon the generality of the world, though some few may be excepted.

Prop. II. Rulers therefore are God's officers, placed under him in his kingdom, as he is the universal, absolute Sovereign of the world; and they receive their power from God, who is the only original of power. Not only their strength from his strength, but their authority or governing power, (which is *jus regendi*,) from his supreme authority; as mayors and bailiffs in corporations receive their power from the king. Rom. xiii. 1—3, "There is no power, but of God; the powers that be, are ordained of God."

* Nihil Deo qui omnem mundum hunc regit, acceptius, quam concilia cœcusque nomen quæ civitates appellantur. Cicero.

† Grotius de Imper. Sum. Potest. c. i. p. 7, 8. Sunt qui obijciunt reges quædam imperare non posse, nisi consensus ordinum accesserit: sed hi non vident quibus in locis id

Prop. III. This governing power *in genere*, is not an empty name, but in the very institution containeth in it those things materially which are absolutely necessary to the end of government.

Prop. IV. Yet God hath left that which is commonly called, the specification of government; and some lower parts of the matter, and manner of exercise, undetermined; as also the individual persons or families that shall rule. In these three therefore it is that communities interpose. 1. Whether the sovereignty shall be in one, or two, or ten, or how many, and how divided for their exercise, God hath not determined. 2. Nor hath he determined of every particular, whether the power shall extend to this, or that, or the other thing, or not? Nor whether it shall be exercised thus or thus, by standing courts, or temporary judges, &c. 3. Nor hath he named the person or family that shall rule.†

Prop. V. Though these in the constitution are determined of by explicit or implicit contract or consent, between the ruler and the community, yet by none of these three can the people be truly and properly said to give the ruler his power of government. Not by the first or last; for both those do but determine who shall be the recipient of that power; whether one or more, and who individually. Not the second, for that is but a limiting, or bounding, or regulating the governing power, that it be not exercised to their hurt; the bounding and regulating of their power, is not the giving them power. The people having the strength, cannot be ruled against their concordant wills: and therefore, if they contract with their governors, that they will be ruled thus and thus, or not at all, this is not to give them power. Yet propriety they have, and there they may be givers. So that this bounding, or regulating, and choosing the form, and persons, and giving of their propriety, is all that they have to do. And the choosing of the family or person, is not at all a giving the power. They are but *sine quibus non* to that; they do but open the door to let in the governor; they do but name the family or man, to whom God, and not they, shall give the power.

As, when God hath already determined what authority the husband shall have over the wife, the wife by choosing him to be her husband, giveth him not his power, but only chooseth the man, to whom God giveth it by his standing law: though about the disposing of her estate, she may limit him by precontracts; but if she contract against his government, it is a contradiction and null. Nor if he abuse his power, doth it at all fall into her hands.

If the king by charter give power to a corporation to choose their mayor, or other officer, they do but nominate the persons that shall receive it, but it is the king's charter, and not they, that give him the power.

If a soldier voluntarily list himself under the king's general, or other commanders, he doth but choose the man that shall command him, but it is the king's commission that giveth him the power to command those that voluntarily so list themselves. And if the authority be abused or forfeited, it is not into the soldiers' hands, but into the king's.

Prop. VI. The constituting consent or contract of ancestors obligeth all their posterity, if they will have any of the protection or other benefit of government, to stand to the constitution; else governments

juris est, ibi summum imperium non esse penes reges, sed aut penes ordines, aut certe penes id corpus, quod rex et juncti constituunt, ut Bodinus, Suarezius, Victoria, alique, aliunde demonstrarunt: certum summum imperium totum, et aliquid imperare non posse, ideo tantum quod alter vetet aut intercedat, plane sunt *doctræ*.

ould be so unsettled and mutable, as to be un-
able of their proper end.

Prop. VII. God hath neither in nature or Scrip-
ture, stated this power of government, in whole or
part, upon the people of a mere community,
much less on subjects,) whether noble or ignoble,
learned or unlearned, the part of the community, or
the whole body, real or representative.* The people
as such, have not this power, either to use or to
give; but the absolute Sovereign of all the world,
both communicate the sovereign power in every
kingdom, or other sort of commonwealth, from him-
self immediately; I say, immediately: not without
the mediation of an instrument signifying his will;
nor the law of nature and Scripture are his instru-
ment, and the charter of authority; nor yet so im-
mediately, as without any kind of medium; for the
consent and nomination of the community before
expressed, may be *conditio sine qua non*, so far as
foresaid; but it is so immediately from God, as
that there is no immediate recipient, to receive the
power first from God, and convey it to the sovereign.

Prop. VIII. The natural power of individual per-
sons over themselves, is *tota specie* different from this
political or civil power. And it is not the individu-
al's resignation of this natural power of self-disposal,
into one or more, which is the efficient cause of
overignty or civil power.⁴

Prop. IX. If you take the word law properly, for
the expression of a ruler's will obliging the govern-
ed, or making their duty; and not improperly, for
mere contracts between the sovereign and the people;
then it is clear in the definition itself, that neither
subjects, nor the community, as such, have any legis-
lative power. Neither nature nor Scripture hath
given the people a power of making laws, either by
hemselves, or with the sovereign; either the sole
power, or a part of it. But the very nature of gov-
ernment requireth, that the whole legislative power,
that is, the power of making governing laws, belong
to the *summa majestas*, or sovereign alone. (Unless
when the *summa potestas* is in many hands, you com-
pare the partakers among themselves, and call one
party the sovereign, as having more of the sovereign-
ty than the rest.) For those that are no governors
at all, cannot perform the chief act of government,
which is the making of governing laws; but the
people are no governors at all, either as a commu-
nity, or as subjects; so that you may easily perceive,
that all the arguments for a natural democracy, are
built upon false suppositions; and wherever the peo-
ple have any part in the sovereignty, it is by the
after constitution, and not by nature; and that kings
receive not their power from the people's gift, (who
never had it themselves to use or give,) but from
God alone.

Prop. X. Though God have not made a universal
determination for any one sort of government, against
the rest, (whether monarchy, aristocracy, or demo-
cracy,) because that is best for one people, which
may be worse for others, yet ordinarily monarchy is
accounted better than aristocracy, and aristocracy
better than democracy. So much briefly of the
original of power.

Object. I. But, saith worthy Mr. Richard Hooker,

* So foolish and bad is the multitude too often, that it made
Aristippus hold it as probable, that a wise man should not
endanger himself for his country, because wisdom is not to
be cast away for the commodity of fools. Laert. in Aristip
But a wise man must be wise for others, and not only for
himself.

⁴ It was one of the Roman laws of the twelve tables, Ven-
lendi filium patri potestas esto. But this law rather giveth
be father that power, than declareth it to be naturally in him.

Eccl. Polit. lib. i. sect. 10. p. 21,* "That which we
spake of the power of government, must here be
applied to the power of making laws, whereby to
govern; which power, God hath over all, and by the
natural law, whereto he hath made all subject, the
lawful power of making laws to command whole
politic societies of men, belongeth so properly to the
same entire societies, that for any prince or poten-
tate of what kind soever upon earth, to exercise the
same of himself, and not either by express commis-
sion immediately and personally received from God,
or else by authority derived at first from their con-
sent, upon whose persons they impose laws, it is no
better than mere tyranny. Laws they are not there-
fore, which public approbation hath not made so."

Ans. Because the authority of this famous divine
is with his party so great, I shall adventure to say
something, lest his words do the more harm; but
not by confident opposition, but humble propos-
al and submission of my judgment to superiors
and wiser men, as being conscious of my own inferi-
ority and infirmity. I take all this to be an assertion
no where by him proved (and by me elsewhere dis-
proved fully). Laws are the effects and signs of the
ruler's will; and instruments of government. Legis-
lation is the first part of government; and if the
whole body are naturally governors, the *pars impe-
rans* and *pars subdita* are confounded. If the most
absolute monarch can make no laws, then disobeying
them were no fault. It is enough that their power
be derived from God immediately, though the persons
be chosen by men. Their authority is not derived
from the people's consent, but from God, by their
consent, as a bare condition *sine qua non*. What if a
community say all to their elected king, "We take
not ourselves to have any governing power to give
or use, but we only choose you or your family to
that office which God hath instituted, who in that
institution giveth you the power upon our choice;"
can any man prove, that such a king hath no power,
but is a tyrant; because the people disclaim the
giving of the power; when indeed they do their duty?
Remember that in all this we speak not of the gov-
ernment of this or that particular kingdom, but of
kingdoms and other commonwealths indefinitely.⁴

Object. II. But, saith he, lib. viii. p. 192, "Unto
me it seemeth almost out of doubt and controversy,
that every independent multitude before any certain
form of regimen established, hath under God supreme
authority, full dominion over itself,"—

Ans. If by dominion were meant propriety,
every individual hath it; but for governing power,
it seemeth as clear to me, that your independent
multitude hath no civil power of government at all;
but only a power to choose them governors; while
they have no governors, they have no governing
power, for that maketh a governor.

Object. III. Ibid. "A man who is lord of himself,
may be made another's servant," &c.

Ans. 1. He may hire out himself to labour for
another; because he hath so far the power of him-
self, and his labour is his own, which he may sell
for wages; but in a family, that the master be the
governor to see God's laws obeyed by his servants,
is of divine appointment, and this governing power

Nature alloweth him no other selling of him, than what is for
his child's own good.

* So p. 23. The same error of the original of power hath
Acosta, l. ii. c. 2. p. 208. with many other Jesuits and papists.

⁴ Bishop Andrews in Tortur. Tort. p. 365. Actus homo
non distinguit inter formam, atque authoritatem regiminis;
forma de hominibus esse potest; de cœlo semper est authori-
tas. An rex ait supra leges, Vid. Seb. Fox. lib. ii. de
Instit. Reg.

the servant giveth not to his master, but only maketh himself the object of it. 2. The power that nature giveth a man over himself, is *tota specie* distinct from civil government; (as Dr. Hammond hath well showed against I. G.) An individual person hath not that power of his own life as the king hath. He may not put himself to death, for that which the king may put him to death for. 3. If this were true, that every individual, by self-resignation, might give a king his power over him; yet a *posse ad esse non valet consequentia*; and that it is not so is proved, in that God the universal Sovereign hath prevented them, by determining himself, of his own officers, and giving them their power in the same charter by which he enableth the people to choose them. Therefore it is no better reasoning than to say, If all the persons in London subjected themselves to the lord mayor, he would thereby receive his power from them, when the king hath prevented that already, by giving him the power himself in his charter; and leaving only the choice of the person to them; and that under the direction of the rules which he hath given them.*

Object. IV. But saith he, lib. viii. p. 193, "In kingdoms of this quality, (as this we live in,) the highest governor hath indeed universal dominion, but with dependency upon that whole entire body over the several parts whereof he hath dominion; so that it standeth for an axiom in this case, The king is *major singulis, universis minor*."

Ans. If you had included himself, it is certain that he cannot be greater than the whole, because he cannot be greater than himself. But seeing you speak of the whole in contradistinction from him, I answer, that indeed in *genere causæ finalis*, the sovereign is *universis minor*, that is, the whole kingdom is naturally more worth than one, and their felicity a greater good; or else the *bonum publicum*, or *salus populi*, could not be the end of government; but this is nothing to our case; for we are speaking of governing power as a means to this end; and so in *genere causæ efficientis*, the sovereign (yea, and his lowest officer) hath more authority or *jus regendi* than all the people as such (for they all as such have none at all); even as the church is of more worth than the pastor, and yet the pastor alone hath more authority to administer the sacraments, and to govern the people, than all the flock hath; for they have none either to use or give, (whatever some say to the contrary,) but only choose him to whom God will give it.^a

Object. V. Saith the reverend author, lib. viii. p. 194, "Neither can any man with reason think, but that the first institution of kings, (a sufficient consideration wherefore their power should always depend on that from which it did always flow,) by original influence of power from the body into the king, is the cause of kings' dependency in power upon the body: by dependency we mean subordination and subjection."

Ans. 1. But if their institution in *genere* was of God, and that give them their power, and it never flowed from the body at all, then all your superstructure falleth with your ground-work. 2. And here you seem plainly to confound all kingdoms by turning the *pars imperans* into the *pars subdita*, and vice

versa; if the king be subject, how are they his subjects? I will not infer what this will lead them to do, when they are taught that kings are in subordination and subjection to them. Sad experience hath showed us what this very principle would effect.

Object. VI. Ibid.¹ "A manifest token of which dependency may be this; as there is no more certain argument, that lands are held under any as lords, than if we see that such lands in defect of heirs fall unto them by escheat; in like manner it doth follow rightly that seeing dominion when there is none to inherit it, returneth unto the body, therefore they which before were inheritors of it, did hold it in dependence on the body; so that by comparing the body with the head as touching power, it seemeth always to reside in both; fundamentally and radically in one, in the other derivatively; in one the habit, in the other the act of power."

Ans. Power no more falleth to the multitude by escheat, than the power of the pastor falls to the church, or the power of the physician to the hospital, or the power of the schoolmaster to the scholars; that is, not at all. When all the heirs are dead, they are an ungoverned community, that have power to choose a governor, but no power to govern, neither (as you distinguish it) in habit nor in act, originally nor derivatively. As it is with a corporation when the mayor is dead, the power falleth not to the people.

Therefore there is no good ground given for your following question, "May a body politic then at all times withdraw in whole or in part the influence of dominion which passeth from it, if inconveniences do grow thereby?" Though you answer this question soberly yourself, it is easy to see how the multitude may be tempted to answer it on your grounds, especially if they think your inconvenience turn into a necessity; and what use they will make of your next words, "It must be presumed that supreme governors will not in such cases oppose themselves, and be stiff in detaining that, the use whereof is with public detriment." A strange presumption.

Object. VII. "The axioms of our regal government are these, *Lex facit regem*; the king's grant of any favour made contrary to law is void; *Rex nihil potest nisi quod jure potest*."

Ans. If *lex* be taken improperly for the constituting contract between prince and people, and if your *facit* have respect only to the species and person, and not the substance of the power itself, then I contradict you not. But if *lex* be taken properly for *authoritative constitutio debiti*, or the signification of the sovereign's will to oblige the subject, then *lex non facit regem, sed rex legem*.²

Object. VIII. Lib. viii. p. 210, "When all which the wisdom of all sorts can do is done for the devising of laws in the church, it is the general consent of all that giveth them the form and vigour of laws; without which they could be no more to us than the counsels of physicians to the sick. Well might they seem as wholesome admonitions and instructions, but laws could they never be, without consent of the whole church to be guided by them, whereunto both nature and the practice of the church of God set down in Scripture, is found every way so fully consonant, that God himself would not impose,

* Dion. Cass. saith, that when Euphates the philosopher would kill himself, Veniam dederat ei Adrianus citra ignominiam et infamiam, ut cicutam tum propter senectutem, tum etiam propter gravem morbum, bibere possit. In vita Adrian.

^a Against the people's being the givers of power, by conjoining all their own in one, in church or state, see Mr. D. Cawdry's Review of Mr. Hooker's Survey, p. 154, &c.

¹ So lib. viii. p. 211, 218, 220.

² Lib. viii. p. 195. Trita in scholia, neminem sibi imperare posse; neminem sibi legem posse dicere, a qua mutata voluntate nequeat recedere: summum ejus esse imperium qui ordinario jure derogare valet. Et quibus erincitur jus summæ potestatis non limitari per legem positivam. Hinc et Augustinus dixit imperatorem non esse subiectum legibus suis.—Grotius de Imp. p. 149, 150.

no not his own laws upon his people, by the hand of Moses, without their free and open consent.

Ans. 1. Wisdom doth but prepare laws, and governing power enacteth them, and giveth them their form; but the whole body hath no such governing power, therefore they give them not their form.¹

2. The people's consent to God's laws gave them not their form or authority; this opinion I have elsewhere confuted, against a more erroneous author. Their consent to God's laws was required indeed, as naturally necessary to their obedience, but not as necessary to the being or obligation of the law. Can you think that it had been no sin in them to have disobeyed God's laws, unless they had first consented to them? Then all the world might escape sin and damnation, by denying consent to the laws of God.

3. This doctrine will teach men that we have no church laws;² for the whole church never signified their consent. Millions of the poorer sort have no voices in choosing parliament men or convocations; and this will teach the minor dissenting part, to think themselves disobliged for want of consenting; and will give every dissenting part or person a negative voice to all church laws. 4. A single bishop hath a governing power over his particular church, and they are bound to obey him, Heb. xiii. 7, 17. And if the governing power of one pastor be not suspended for want of the consent of any or all the people, then much less the governing power of king and parliament.

Object. IX. Lib. viii. p. 220. "It is a thing even undoubtedly natural, that all free and independent societies should themselves make their own laws; and that this power should belong to the whole, not to any certain part of a politic body——"

Ans. This is oft affirmed, but no proof at all of it; in many nations the representatives of the whole body have the legislative power, or part of it. But that is from the special constitution of that particular commonwealth, and not from nature, nor common to all nations. All that naturally belongeth to the people as such, was but to choose their law-makers, and secure their liberties, and not to make laws themselves, by themselves, or mere representers.

Object. X. Lib. viii. p. 221. "For of this thing no man doubteth, namely, that in all societies, companies, and corporations, what severally each shall be bound unto, it must be with all their assents ratified. Against all equity it were, that a man should suffer detriment at the hands of men, for not observing that which he never did, either by himself or by others, mediately agree to——"

Ans. I am one that more than doubt of that which you say no man doubteth of. Do you not so much as except God's laws, and all those that only do enforce them, or drive men to obey them? As men are obliged to obey God, whether they consent or not; so are they to obey the laws of their sovereigns, though they never consented to them, no nor to their sovereignty, as long as they are members of that commonwealth, to the government whereof the sovereign is lawfully called, millions of dissenters may be bound to obey, till they quit the society.

Object. XI. Lib. viii. p. 221. "If magistrates be heads of the church, they are of necessity christians."

Ans. That can never be proved. A constitutive

head indeed must be a christian, and more, even a pastor to a particular church, and Christ to the universal. This headship our kings disclaim; but a head of the church, that is, over the church, or a coercive governor of it, the king would be if he were no christian. As one that is no physician may be head over all the physicians in his kingdom; or though he be no philosopher, or artist, he may be head over all the philosophers and artists; and in all their causes have the supreme coercive power; so would the king over all protestants if he were no protestant, and over all christians if he were no christian. But you think, that he that is no member of the church cannot be the head of it. I answer, not a constitutive, essential head as the pastor is; but he may be the head over it, and have all the coercive power over it. What if the king be not a member of many corporations in his kingdom? Yet as he is head of the kingdom, he is head of, or over them, as they are parts of it.

Object. XII. Lib. viii. p. 218, 223, 224. "What power the king hath, he hath it by law: the bounds and limits of it are known; the entire community giveth order," &c. P. 223. "As for them that exercise power altogether against order, although the kind of power which they have may be of God, yet is their exercise thereof against God, and therefore not of God, otherwise than by permission, as all injustice is." P. 224. "Usurpers of power, whereby we do not mean them that by violence have aspired unto places of highest authority, but them that use more authority than they did ever receive in form and manner before mentioned. Such usurpers thereof as in the exercise of their power, do more than they have been authorized to do, cannot in conscience bind any man to obedience."

Ans. It is true that no man can exercise more power than he hath: the power that we speak of being *iussio, jus regendi*, it is impossible to use more authority than they have; though they may command beyond and without authority. And it is true, that where a man hath no authority or right to command, he cannot directly bind obedience. But yet a ruler may exercise more power than man ever gave him, and oblige men to obedience thereby. God giveth them power to govern for his glory, according to his laws, and to promote obedience to those laws of God (in nature and Scripture) by subordinate laws of their own. And all this the sovereign may do, if the people, at the choice of him or his family, should only say, We take you for our sovereign ruler: for then he may do all that true reason or Scripture make the work of a sovereign ruler, even govern the people by all such just means as tend to the public good and their everlasting happiness: and yet that people that should do no more but choose persons or families to govern them, and set them no bounds, do give no power to those they choose, but determine of the persons that shall have power from God. Yet it is granted you, that if the person or family chosen, contract with them to govern only with such and such limitations, they have bound themselves by their own contract; and thus both specifications of government and degrees of power come in by men. But always distinguish, 1. Between the people's giving away their propriety, (in

chose only Mr. Calamy and myself; who were neither of us accepted, or ever there. Now if your opinion be true; Quær. 1. Whether you make not this convocation's decrees to be but counsels to us? 2. Or at least whether the city of London, or the London ministers, be not made free from detriment, as not consenters? You will free them and me, especially from detriment for our not conforming to this convocation's acts as such; upon reasons which I do not own myself, as generally by you laid down.

¹ Hanc video sapientissimorum fuisse sententiam. Legem nec hominum ingenii excogitatum, nec scitum aliquod esse populorum; sed æternum quiddam, quod universum mundum regeret, imperandi prohibendique sapientia. Cicero de Leg.

² How considerable a part of England is London! Yet in this convocation, which hath made the new changes in the liturgy and book of ordination, London had not one clerk of their choosing: for being to choose but two, they

their goods, labours, &c. which they may do,) and giving authority, or governing power (which they have not to give). 2. Between their naming the persons that shall receive it from the universal King, and giving it themselves. 3. Between bounding and limiting power, and giving power. 4. And between a sovereign's binding himself by contract, and being bound by the authority of others." If they be limited by contracts, which are commonly called the *constitutive* or fundamental laws, it is their own consent and contract that effectively obligeth and limiteth them; of which indeed the people's will may be the occasion, when they resolve that they will be governed on no other terms: but if the contract limit them not, but they be chosen simply to be the *summæ potestates*, without naming any particular powers either by concession or restraint, then as to ruling they are absolute as to men, and limited only by God, from whose highest power they can never be exempt, who in nature and Scripture restraineth them from all that is impious and unjust, against his laws and honour, or against the public happiness and safety. And here also remember, that if any shall imagine that God restraineth a magistrate when it is not so, and that the commands of their governors are contrary to the word of God, when it is no such matter, their error will not justify their disobedience.

Though I have answered these passages of this reverend author, it is not to draw any to undervalue his learned writings, but to set right the reader in the principles of his obedience, on which the practice doth so much depend.

And I confess, that other authors of politics say as much as Mr. Hooker saith, both papists and protestants; but not all, nor I think the soundest: I will instance now in Alstedius only, (an excellent person, but in this mistaken,) who saith, *Encyclop. lib. xxiii. Polit. cap. 3. p. 178. Populus universus dignior et potior est tum magistratui tum ephoris.*—*Hinc recte docent Doct. Politici, populum obtinere regnum et jura majestatis proprietate et dominio: principem et ephoros usu et administratione* (whereas the people have not the *regnum vel jura majestatis* any way at all).—*Si administratores officium suum facere nolint, si impia, et iniqua mandant, si contra dilectionem Dei et proximi agant, populus propriæ salutis curam arripit, imperium male utentibus abrogabit, et in locum eorum alios substituet.*—*Porro ephori validiora ipso rege imperia obtinent: principem enim constituent et depouunt: id quod amplissimum est præeminentiæ argumentum.* Atque hæc prærogative mutuis pactis stabilitur.—*Interim princeps summam potestatem obtinere dicitur, quatenus ephori administrationem imperii, et cumulum potestatis ipsi committunt. Denique optimatum universorum potestas non est infinita et absoluta, sed certis veluti rhetris et clathris definita, utpote non ad propriam libidinem, sed ad utilitatem et salutem populi alligata.* Hinc illorum munia sunt regem designare, constituere, inaugurare, constitutum consiliis et auxiliis juvare: sine consensu et approbatione principis, quamdiu ille suum officium facit, nihil in reipublicæ negotiis suscipere: nonnunquam conventum inscio principe agere, necessitate reipublicæ exigente.—*Populum contra omnis generis turbatores et violatores defendere.*—I suppose Mr. Hooker's principles and Alstedius's were much the same. I will not venture to recite

the conclusion, cap. 12. p. 199. R. 5. de resistendo Tyranno.

Many other authors go the same way, and say that people have the *majestas realis* (both papists, and protestants, and heathens). But I suppose that what I have said against Hooker will serve to show the weakness of their grounds: though it is none of my purpose to contradict either Hooker or any other, so far as they open the odiousness of the sin of tyranny, (which at this day keepeth out the gospel from the far greatest part of the world, and is the greatest enemy to the kingdom of Christ,) nor yet as they plead for the just liberties of the people; but I am not for their authority.

Direct. II. Begin with an absolute, universal, resolved obedience to God, your Creator and Redeemer, who is your sovereign King, and will be your final, righteous Judge. As he that is no loyal subject to the king, can never well obey his officers; so he that subjecteth not his soul to the original power of his Creator, can never well obey the derivative power of earthly governors.

Object. But, you may say, experience teacheth us, that many ungodly people are obedient to their superiors as well as others. I answer, materially they are, but not formally, and from a right principle, and to right ends: as a rebel against the king, may obey a justice of peace for his own ends, as long as he will let him alone, or take his part; but not formally, as he is the king's officer; so ungodly men may flatter princes and magistrates for their own ends, or on some low and by-account, but not sincerely as the officers of God. He is not like to be truly obedient to man, that is so foolish, dishonest, and impious, as to rebel against his Maker; nor to obey that authority which he first denieth, in its original and first efficient cause. Whatever Satan and his servants may say, and however some hypocrites may contradict in their practices the religion which they profess, yet nothing is more certain, than that the most serious, godly christians, are the best subjects upon earth; as their principles themselves will easily demonstrate.

Direct. III. Having begun with God, obey your governors as the officers of God, with an obedience ultimately divine.* All things must be done in holiness by the holy. That is, God must be discerned, obeyed, and intended in all; and therefore in magistrates in a special manner. In two respects magistrates are obeyed, or rather flattered, by the ungodly; first, as they are men that are able to do them corporal good or hurt: as a horse, or dog, or other brute will follow you for his belly, and loveth to be where he fareth best. Secondly, as the head of his party, and encourager of him in his evil way, when he meets with rulers that will be so bad. Wicked men love wicked magistrates for being the servants of Satan; but faithful men must honour and obey a magistrate, as an officer of God; even a magistrate as a magistrate, and not only as holy, is an officer of the Lord of all. Therefore the fifth commandment is as the hinge of the two tables; many of the ancients thought that it was the last commandment of the first table, and the moderns think it is the first commandment of the last table; for it commandeth our duty to the noblest sort of men; but not merely as men, but as the officers of

* Potestas maritalis est a Deo: applicatio ejus potestatis ad certam personam ex consensu venit quo tamen ipsum jus non datur. Nam si ex consensu daretur, posset consensu etiam dissolvi matrimonium, aut conveniri ne maritus feminæ imperaret. Quod minime verum est. Imperatoria potestas non est penes electores: ergo nec ab ipsis datur; sed ab ipsis tamen certæ personæ applicatur. Jus vitæ et necis non est

penes cives antequam in rempublicam coeant. Privatus enim jus vindictæ non habet: ab iisdem tamen applicatur ad certam aut personam aliquam. Grotius de Imperio, p. 270.

o Greg. Nazianzen cited by Bilson of Subjection, p. 361. Thou reignest together with Christ; rulest with him; thy sword is from him; thou art the image of God.

God. They debase magistrates that look at them merely as those that master other men, as the strongest beast doth by the weaker: nothing will make you sincere and constant in your honouring and obeying them, but taking them as the officers of God, and remembering by whose commission they rule, and whose work they do; that "they are the ministers of God to us for good," Rom. xiii. 1—5. If you do not this, 1. You wrong God, whose servants they are; for he that despiseth, despiseth not man but God. 2. You wrong the magistrate, as much as you should do an ambassador, if you took him to be the messenger of some Jack Straw, or some fellow that signifieth no more than his personal worth importeth. 3. And you wrong yourselves; for while you neglect the interest and authority of God in your rulers, you forfeit the acceptance, protection, and reward of God. Subjects as well as servants must learn that great lesson, Col. iii. 23—25, "Whatsoever ye do, do it heartily as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ: but he that doth wrong shall receive for the wrong, which he hath done; and there is no respect of persons." So Eph. vi. 5—8. Magistrates are as truly God's officers as preachers: and therefore as he that heareth preachers heareth him, so he that obeyeth rulers obeyeth him: the exceptions are but the like in both cases: it is not every thing that we must receive from preachers; nor every thing that we must do at the command of rulers; but both in their proper place and work, must be regarded as the officers of God; and not as men that have no higher authority than their own to bear them out.

Direct. IV. Let no vices of the person cause you to forget the dignity of his office. The authority of a sinful ruler is of God, and must accordingly be obeyed: of this read Bishop Bilson at large in his excellent treatise of Christian Subjection; against the papists that excommunicate and depose princes whom they account heretics, or favourers of them. Those sins which will damn a man's soul, and deprive him of heaven, will not deprive him of his kingdom, nor disoblige the subjects from their obedience. An infidel, or an ungodly christian, (that is, a hypocrite,) is capable of being a prince, as well as being a parent, husband, master; and the apostle hath taught all, as well as servants, their duty to such. 1 Pet. ii. 18—21, "Servants, be subject to your masters with all fear; and not only to the good and gentle, but also to the froward; for this is thank-worthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it if when you are buffeted for your faults, you take it patiently? but if when ye do well and suffer for it ye take it patiently, this is acceptable with God; for even hereunto were ye called." Though it be a rare mercy to have godly rulers, and a great judgment to have ungodly ones, it is such as must be borne.^p

Direct. V. Do not either divulge or aggravate the vices of your governors to their dishonour; for their honour is necessary to the public good. If they have not care of their own honour, yet their subjects must have a care of it. If once they be dishonoured, they will the more easily be contemned, hated, and disobeyed. Therefore the dishonouring of the rulers tendeth to the dissolution of the government, and ruin of the commonwealth. Only in

two cases did the ancient christians aggravate the wickedness of their governors. 1. In case they were such cruel monsters as Nero, who lived to the misery of mankind. 2. In case they were not only open enemies of the church of Christ, but their honour stood in competition with the honour of christianity, piety, and honesty, as in Julian's case; I confess against Nero and Julian both living and dead, (and many like them,) the tongues and pens of wise and sober persons have been very free; but the fifth commandment is not to be forgotten, "Honour thy father and mother;" and 1 Pet. ii. 17, "Fear God, honour the king:"^q though you must not call evil good, yet you may conceal and hide evil: Ham was cursed for opening his father's nakedness. Though you must flatter none in their sins, nor hinder their repentance, but further it by all righteous means, yet must you speak honourably of your rulers, and endeavour to breed an honourable esteem of them in the people's minds; and not as some, that think they do well, if they can secretly make their rulers seem odious, by opening and aggravating their faults.

Direct. VI. Subdue your passions, that no injuries which you may suffer by them, may disturb your reason, and make you dishonour them by way of revenge. If you may not revenge yourselves on private men, much less on magistrates; and the tongue may be an unjust revenger, as well as the hand. Passion will provoke you to be telling all men, Thus and thus I was used, and to persuade you that it is no sin to tell the truth of what you suffered: but remember, that the public good, and the honour of God's officers, are of greater value, than the righting of a particular person that is injured. Many a discontented person hath set kingdoms on fire, by divulging the faults of governors for the righting of themselves.

Object. But shall cruel and unrighteous or persecuting men do mischief, and not hear of it, nor be humbled for it?

Ans. 1. Preachers of the gospel, and others that have opportunity, may privately tell them of it, to bring them to repentance, (if they will endure it,) without dishonouring them by making it public. 2. Historians will tell posterity of it, to their perpetual infamy (if repentance and well-doing recover not their honour).^r Flatterers abuse the living, but truth will dishonour their wickedness when they are dead: for it is God's own decree, "That the memory of the just is blessed, but the name of the wicked shall rot," Prov. x. 7. 3. And God himself will fully be avenged upon the impenitent for ever, having told you, "That it were better for him that offendeth one of his little ones, that a millstone were hanged about his neck, and he were drowned in the depth of the sea."^s And is not all this enough, without the revenge of your passionate tongues? To speak evil of dignities, and despise dominion, and bring railing accusations, are the sins of the old licentious heretics. Christ left us his example, not to revile the meanest, when we are reviled, 1 Pet. ii. 23. If you believe, that God will justify the innocent, and avenge them speedily, Luke xviii. 7, 8, what need you be so forward to justify and avenge yourselves?

Object. If God will have their names to rot, and spoken evil of when they are dead, why may I not do it while they are alive?

Ans. There is a great deal of difference between

^p Victor. Utic. saith of Victorinus proconsul of Carthage, that even to an Arian persecuting, usurping tyrant, Prorebus sibi commissis semper fidelissimus habebatur; and the like of Sebastian and others, p. 460.

^q Mark vii. 10; x. 19.

^r Lamprid. saith of Alex. Severus that, Amavis literatos

homines, vehementer eos etiam reformidans, nequid de se asperum scriberet. Universal. Histor. p. 132. Tiberius bellua luto et sanguine macerata; sui legendi peritissimus artifex; totus tamen posteritatis oculis patuit, Deo hypocrisis detractioe larva plectente.

^s Matt. xviii. 6; Mark ix. 42; Luke xvii. 2; Jude 7—9.

a true historian and a self-avenger in the reason of the thing, and in the effects: to dishonour bad rulers while they live, doth tend to excite the people to rebellion, and to disable them to govern; but for truth to be spoken of them when they are dead, doth only lay an odium upon the sin, and is a warning to others, that they follow them not in evil: and this no wicked prince was ever so great and powerful as to prevent; for it is a part of God's resolved judgment. Yet must historians so open the faults of the person, as not to bring the office into contempt, but preserve the reverence due to the authority and place of governors.*

Direct. VII. By all means overcome a selfish mind, and get such a holy and a public spirit, as more regardeth God's honour, and the public interest, than your own. It is selfishness that is the great rebel and enemy of God, and of the king, and of our neighbour. A selfish, private spirit careth not what the commonwealth suffereth, if he himself may be a gainer by it. To revenge himself, or to rise up to some higher place, or increase his riches, he will betray and ruin his king, his country, and his nearest friends. A selfish, ambitious, covetous man, is faithful to no man, longer than he serveth his ends; nor is he any further to be trusted, than his own interest will allow. Self-denial, and a public spirit, are necessary to every faithful subject.

Direct. VIII. Wish not evil to your governors in your secret thoughts; but if any such thought would enter into your hearts, reject it with abhorrence. Eccles. x. 20, "Curse not the king, no, not in thy thoughts; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." A feverish, misguided zeal for religion, and a passionate discontent for personal injuries, do make many greatly guilty in this point; they would be much pleased, if God would show some grievous judgment upon persecutors; and take no warning by Christ's rebukes of James and John, but secretly are wishing for fire from heaven, not knowing what manner of spirit they are of. They cherish such thoughts as are pleasing to them, though they dare not utter them in words. And he that dare wish hurt, is in danger of being drawn by temptation to do hurt.

Object. But may we not pray for the cutting off of persecutors? And may we not give God thanks for it, if he do it himself, without any sinful means of ours?

Ans. 1. Every ruler that casteth down one sect or party of christians, and setteth up another, (perhaps as true to the interest of christianity as they,) is not to be prayed against, and his destruction wished by the suffering party. 2. If he be a persecutor of christianity and piety itself, as heathens and infidels are, yet if his government do more good than his persecution doth harm, you may not so much as wish his downfall. 3. If he were a Nero, or a Julian, you must pray first for his conversion; and if that may not be, then next for his restraint, and never for his destruction, but on supposition that neither of the former may be attained (which you cannot say). 4. You must pray for the deliver-

ance of the persecuted church, and leave the way and means to God, and not prescribe to him. Hurtful desires and prayers are seldom of God. 5. You may freelier rejoice afterwards, than desire it before: because when a Julian is cut off, you know that God's righteous will is accomplished; when before you knew not that it was his will: yet after, it is the deliverance of the church, and not the hurt of a persecutor as such, that you must give thanks for: be very suspicious here, lest partiality and passion blind you.*

Direct. IX. Learn how to suffer; and know what use God can make of your sufferings, and think not better of prosperity, and worse of suffering, than you have cause.* It is a carnal, unbelieving heart, that maketh so great a matter of poverty, imprisonment, banishment, or death, as if they were undone, if they suffer for Christ, or be sent to heaven before the time; as if kingdoms must be disturbed to save you from suffering: this better becometh an infidel or a worldling, that takes his earthly prosperity for his portion, and thinks he hath no other to win or lose. Do you not know what the church hath gained by suffering? how pure it hath been when the fire of persecution hath refined it? and how prosperity hath been the very thing that hath polluted it, and shattered it all to pieces; by letting in all the ungodly world into the visible communion of the saints, and by setting the bishops on contending for superiority, and overtopping emperors and kings? Many thousands that would be excellent persons in adversity, cannot bear a high or prosperous state, but their brains are turned, and pride and contention maketh them the scorn of the adversaries that observe them.

Direct. X. Trust God, and live by faith; and then you will find no need of rebellious or any sinful means. Do you believe, that both the hearts and lives of kings, and all their affairs, are in the hands of God? If not, you are atheists. If you do, then do you not think that God is fitter than you to dispose of them? He that believeth, will not make haste. Deliverance from persecutions must be prayed and waited for, and not snatched by violence, as a hungry dog will snatch the meat out of his master's hands, and bite his fingers. Do you believe, "That all shall work together for good to them that love God?" Rom. viii. 28. And do you believe, that the godly are more than conquerors; when they are killed all day, and counted as sheep unto the slaughter? ver. 32—35. And do you believe, that it is cause of exceeding joy, when for the sake of righteousness you are hated and persecuted, and all manner of evil is falsely spoken of you? Matt. v. 10—12. If you do not, you believe not Christ; if you do, will you strive by sinful means against your own good, and happiness, and joy? Will you desire to conquer, when you may be more than conquerors? Certainly, the use of sinful means doth come from secret unbelief and diffidence. Learn to trust God, and you will easily be subject to your governors.

Direct. XI. Look not for too great matters in the world: take it but for that wilderness which is the way to the promised land of rest. And then you

* Sext. Aurel. Victor. de Calig. De quo nescio an decuerit memorie prodi, nisi forte quia juvat de principibus nosse omnia, ut improbi saltem fame metu talia declinent.

* They are dangerous passages which Petrarch hath, though a good, learned, and moderate man. Dial. 49. Non tot passim essent domini nec tam late furerent, nisi populi insanirent et cuique civium pro se charior foret res privata quam publica; voluptas quam gloria, pecunia quam libertas, vita quam virtus.—Et statim.—Et sane si vel unum patria civem bonum habeat, malum dominum diutius non habebit. The meaning is too plain; abundance of the most learned

writers have such passages which must be read with caution; though I would draw none to the other extreme. Petrarch's 68 Dial. and 85 Dial. de bono domino, is as smart as the former; but yet speaketh not all that contra reges, which he doth contra dominos. However he says that, Inter regem et tyrannum non discernunt Graii, &c.—So Sir Thomas More in his Poems: Regibus e multis regnum bene qui reget unum: vix tamen unus erit, si tamen unus erit. And that of Senec. Trag. ult. Tantum ut noceat, cupit esse potens.—* Bias interrogatus, quidnam esset difficile? Ferre, inquit, fortiter mutationem rerum in deterius. Laert. p. 55.

will not count it strange to meet with hard usage and sufferings from almost all. "Beloved, think it not strange concerning the fiery trial, which is to try you, as if some strange thing happened to you; but rejoice in that ye are partakers of the sufferings of Christ," 1 Pet. iv. 12, 13. Are you content with God and heaven for your portion? If not, how are you christians? if you are, you have small temptation to rebel or use unlawful means for earthly privileges.^a Paul saith, he "took pleasure in persecutions," 2 Cor. xii. 10. Learn you to do so, and you will easily bear them.

Direct. XII. Abhor the popular spirit of envy, which maketh the poor, for the most part, think odiously of the rich and their superiors; because they have that which they had rather have themselves. I have long observed it, that the poor labouring people are very apt to speak of the rich, as sober men speak of drunkards; as if their very estates, and dignity, and greatness, were a vice.^b And it is very much to flatter their own conscience, and delude themselves with ungrounded hopes of heaven. When they have not the spirit of regeneration and holiness, to witness their title to eternal life, they think their poverty will serve the turn; and they will ordinarily say, that they hope God will not punish them in another world, because they have had their part in this: but they will easily believe, that almost all rich and great men go to hell; and when they read Luke xvi. of the rich man and Lazarus, they think they are the Lazaruses, and read it as if God would save men merely for being poor, and damn men for being great and rich; when yet they would themselves be as rich and great, if they knew how to attain it. They think that they are the maintainers of the commonwealth, and the rich are the caterpillars of it, that live upon their labours, like drones in the hive, or mice and vermin that eat the honey, which the poor labouring bees have long been gathering. For they are unacquainted with the labours and cares of their governors, and sensible only of their own. This envious spirit exceedingly disposeth the poor to discontents, and tumults, and rebellions; but it is not of God, James iii. 15—17.

Direct. XIII. Keep not company with envious murmurers at government; for their words fret like a canker, and their sin is of an infecting kind. What a multitude were drawn into the rebellion of Korah, who, no doubt, were provoked by the leader's discontented words.^c It seemeth they were for popularity. "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up yourselves above the congregation of the Lord?—Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness; except thou make thyself altogether a prince over us?" Numb. xvi. 3, 13, 14. What confidence, and what fair pretences are here! so probable and plausible to the people, that it is no wonder that multitudes were carried to rebellion by it! Though God disowned them by a dreadful judgment, and showed whom he had chosen to be the governors of his people.

Direct. XIV. Keep humble, and take heed of pride. The humble are ready to obey and yield, and not only to be subject to magistrates, but to all men, even voluntarily to be subject to them that

cannot constrain them. "Be all of you subject one to another," 1 Pet. v. 5. It is no hard matter for a twig to bow, and for a humble soul to yield and obey another, in any thing that is lawful. But the proud take subjection for vassalage, and obedience for slavery, and say, Who is lord over us? our tongues are our own: what lord shall control us? Will we be made slaves to such and such?^d "Only from pride cometh contention," Prov. xiii. 10. By causing impatience, it causeth disobedience and sedition.

Direct. XV. Meddle not uncalled with the matters of superiors, and take not upon you to censure their actions, whom you have neither ability, fitness, or authority to censure. How commonly will every tradesman and labourer at his work, be censuring the counsels and government of the king; and speaking of things, which they never had means sufficiently to understand! Unless you had been upon the place, and heard all the debates and consultations, and understood all the circumstances and reasons of the business, how can you imagine that at so great a distance you are competent judges? Fear God, and judge not that you be not judged.^e If busybodies and meddlers with other men's matters, among equals, are condemned, 2 Thess. iii. 11; 1 Tim. v. 13; 1 Pet. iv. 15; much more when they meddle, and that censoriously, with the matters of their governors. If you would please God, know and keep your places, as soldiers in an army, which is their comely order and their strength.

Direct. XVI. Consider the great temptations of the rich and great; and pity them that stand in so dangerous a station, instead of murmuring at them, or envying their greatness. You little know what you should be yourselves, if you were in their places, and the world, and the flesh, had so great a stroke at you, as they have at them. He that can swim in calmer water, may be carried down a violent stream. It is harder for that bird to fly, that hath many pound weights tied to keep her down, than that which hath but a straw to carry to her nest. It is harder mounting heaven-wards with lordships and kingdoms, than with your less impediments. Why do you not pity them that stand on the top of barren mountains, in the stroke of every storm and wind, when you dwell in the quiet, fruitful vales? Do you envy them that must go to heaven, as a camel through a needle's eye, if ever they come there? And are you discontented, that you are not in their condition? Will you rebel and fight to make your salvation as difficult as theirs? Are you so unthankful to God for your safer station, that you murmur at it, and long to be in the more dangerous place?

Direct. XVII. Pray constantly and heartily for the spiritual and corporal welfare of your governors. And you have reason to believe, that God who hath commanded you to put up such prayers, will not suffer them to be wholly lost, but will answer them some way to the benefit of them that perform the duty, 1 Tim. ii. 1—3. And the very performance of it will do us much good of itself; for it will keep the heart well disposed to our governors, and keep out all sinful desires of their hurt; or control them and cast them out, if they come in: prayer is the exercise of love and good desires; and exercise increaseth and confirmeth habits. If any ill wishes against your governors should steal into your minds, the next time you pray for them, conscience will ac-

^a Phil. iii. 7, 8, 11, 12.

^b Univers. Hist. p. 140. Dicas imperatorem orbis Epictetum, Neroneum mancipium: irrimus esse summo fastigio, cum servaret dignus, imperaret indignus; nullumque esse malum, quin aliqua boni gutta cordiatus.

^c Numb. xvi.

^d Psal. xii. 6, 7; Prov. xvi. 18; xix. 13.

^e Matt. vii. 1—3.

cuse you of hypocrisy, and either the sinful desires will corrupt or end your prayers, or else your prayers will cast out those ill desires. Certainly the faithful, fervent prayers of the righteous, do prevail much with God: and things would go better than they do in the world, if we prayed for rulers as heartily as we ought.

Object. For all the prayers of the church, five parts of six of the world are yet idolaters, heathens, infidels, and Mahometans; and for all the prayers of the reformed churches, most of the christian part of the world are drowned in popery, or gross ignorance and superstition, and the poor Greek churches have Mahometan or tyrannical governors, and carnal, proud, usurping prelates domineer over the Roman church; and there are but three protestant kings on the whole earth! And among the Israelites themselves, who have priests and prophets to pray for their princes, a good king was so rare, that when you have named five or six over Judah, (and never a one after the division over Israel,) you scarce know where to find the rest. What good then do your prayers for kings and magistrates?

Ans. 1. As I said before, they keep the hearts of subjects in an obedient, holy frame. 2. Were it not for prayers, those few good ones would be fewer, or worse than they are; and the bad ones might be worse, or at least do more hurt to the church than they now do. 3. It is not to be expected, that all should be granted in kind that believers pray for; for then not only kings, but all the world should be converted and saved; for we should pray for every one. But God who knoweth best how to distribute his mercies, and to honour himself, and refine his church by the malice and persecution of his enemies, will make his people's prayers a means of that measure of good which he will do for rulers, and by them in the world; and that is enough to encourage us to pray. 4. And indeed, if when proud, ungodly worldlings have sold their souls by wicked means, to climb up into places of power, and command, and domineer over others, the prayers of the faithful should presently convert and save them all, because they are governors; this would seem to charge God with respect of persons, and defect of justice, and would drown the world in wickedness, treasons, bloodshed, and confusion, by encouraging men by flatteries, or treacheries, or murders, to usurp such places, in which they may both gratify their lusts, and after save their souls, while the godly are obliged to pray them into heaven. It is no such hearing of prayers for governors which God hath promised. 5. And yet, I must observe, that most christians are so cold and formal in their prayers for the rulers of the world, and of the church, that we have great reason to impute the unhappiness of governors very much to their neglect; almost all men are taken up so much with their own concerns, that they put off the public concerns of the world, and of the church and state, with a few customary, heartless words; and understand not the meaning of the three first petitions of the Lord's prayer, and the reason of their precedency, or put them not up with that feeling as they do the other three. If we could once observe, that the generality of christians were more

earnest and importunate with God, for the hallowing of his name through all the world, and the coming of his kingdom, and the obeying of his will in earth, as it is in heaven, and the conversion of the kings and kingdoms of the world, than for any of their personal concerns, I should take it for a better prognostic of the happiness of kings and kingdoms, than any that hath yet appeared in our days. And those that are taken up with the expectations of Christ's visible reign on earth, would find it a more lawful and comfortable way, to promote his government thus by his own appointed officers, than to rebel against kings, and seek to pull them down, on pretence of setting up him that hath appointed them, whose kingdom (personally) is not of this world.⁴

Direct. XVIII. When you are tempted to dishonourable thoughts of your governors, look over the face of all the earth, and compare your case with the nations of the world; and then your murmurings may be turned into thankfulness for so great a mercy. What cause hath God to difference us from other nations, and give us any more than an equal proportion of mercy with the rest of the world? Have we deserved to have a christian king, when five parts of the world have rulers that are heathens and Mahometans? Have we deserved to have a protestant king, when all the world hath but two more? How happy were the world, if it were so with all nations, as it is with us! Remember how unthankfulness forfeiteth our happiness.

Direct. XIX. Consider as well the benefits which you receive by governors, as the sufferings which you undergo; and especially consider of the common benefits, and value them above your own. He that knoweth what man is, and what the world is, and what the temptations of great men are, and what he himself deserveth, and what need the best have of affliction, and what good they may get by the right improvement of it, will never wonder nor grudge to have his earthly mercies mixed with crosses, and to find some salt or sourness in the sauce of his pleasant dishes. For the most luscious is not of best concoction. And he that will more observe his few afflictions, than his many benefits, hath much more selfish tenderness of the flesh, than ingenuous thankfulness to his Benefactor. It is for your good that rulers are the ministers of God, Rom. xiii. 3—5. Perhaps you will think it strange, that I say to you (what I have oft said) that I think there are not very many rulers, no, not tyrants and persecutors, so bad, but that the godly that live under them, do receive from their government more good than hurt; and (though it must be confessed, that better governors would do better, yet) almost the worst are better than none. And none are more beholden to God for magistrates, than the godly are, however none suffer so much by them in most places of the world.* My reason is, 1. Because the multitude of the needy, and the dissolute prodigals, if they were all un-governed, would tear out the throats of the more wealthy and industrious; and as robbers use men in their houses, and on the highway, so would such persons use all about them, and turn all into a constant war. And hereby all honest industry would be

⁴ Object. Si id juris orbis obtineat status religionis erit instabilis; mutato regis animo religio mutabitur. Resp. Unicum hic solatium in Divina est providentia: omnium animos Deus in potestate sua habet; sed speciali quodam modo cor regis in manu Domini. Deus et per bonos et per malos reges opus suum operatur. Interdum tranquillitas, interdum tempestas ecclesiis utilior. Nempe si pius est qui imperat, si diligens lector sacre Scripturæ, si assiduus in precibus, si Ecclesiæ Catholicæ reverens, si peritos attente audiens, multum per illum proficit veritas. Sin distorto est

et corrupto judicio, pejus id ipai cedit quam ecclesiæ. Nam ipsum grave manet judicium regis ecclesiæ, qui ecclesiæ inultum non sinet. Grotius de Imper. p. 210. John xviii. 36.

* Dicunt Stoici, sapientes non modo liberos esse verum et reges: cum sit regnum imperium nemini obnoxium, quod de sapientibus solis asseritur. Statuere enim oportere principem de bonis et malis; hæc autem malorum scire neminem. Similiter ad magistratus, et judicia et oratorium solos illos idoneos, neminemque malorum. Laert. in Zenone.

overthrown, while the fruit of men's labours were all at the mercy of every one that is stronger than the owner; and a robber can take away all in a night, which you have been labouring for many years, or may set all on fire over your heads; and more persons would be killed in these wars by those that sought their goods, than tyrants and persecutors use to kill (unless they be of the most cruel sort of all). 2. And it is plain, that in most countries, the universal enmity of corrupted nature to serious godliness would inflame the rabble, if they were but un-governed, to commit more murders and cruelties upon the godly, than most of the persecutors in the world have committed. Yet I deny not, in most places there are a sober sort of men of the middle rank that will hear reason, and are more equal to religion than the highest or the lowest usually are. But suppose these sober men were the more numerous, yet is the vulgar rabble the more violent, and if rulers restrained them not, would leave few of the faithful alive on earth. As many volumes as are written of the martyrs, who have suffered by persecutors, I think they saved the lives of many more than they murdered. Though this is no thanks to them, it is a mercy to others. As many as Queen Mary martyred, they had been far more if she had but turned the rabble loose upon them and never meddled with them by authority. I do not think Nero or Dioclesian martyred near so many, as the people turned loose upon them would have done. Much more was Julian a protector of the church from the popular rage, though, in comparison of a Constantine or a Theodosius, he was a plague. If you will but consider thus the benefits of your common protection, your thankfulness for rulers would overcome your murmurings. In some places, and at some times, perhaps the people would favour the gospel, and flock after Christ, if rulers hindered them not; but that would not be the ordinary case, and their unconstancy is so great, that what they built up one day in their zeal, the next day they would pull down in fury.

Direct. XX. Think not that any change of the form of government, would cure that which is caused by the people's sin, or the common pravity of human nature. Some think they can contrive such forms of government, as that rulers shall be able to do no hurt: but either they will disable them to do good, or else their engine is but glass, and will fail or break when it comes to execution. Men that are themselves so bad and unhumiliated, as not to know how bad they are, and how bad mankind is, are still laying the blame upon the form of government when any thing is amiss, and think by a change to find a cure. As if when an army is infected with the plague, or composed of cowards, the change of the general, or form of government, would prove a cure. But if a monarch be faulty, in an aristocracy you will but have many faulty governors for one; and in a democracy a multitude of tyrants.¹

Direct. XXI. Set yourselves much more to study your duty to your governors, than the duty of your governors to you; as knowing, that both your temporal and eternal happiness depend much more upon yourselves, than upon them.² God doth not call you to study other men's duties so much as your own. If your rulers sin, you shall not answer for it; but if you sin yourselves, you shall. If you should live

under the Turk, that would oppress and persecute you, your souls shall speed never the worse for this; it is not you, but he that should be damned for it. If you say, But it is we that should be oppressed by it; I answer, 1. How small are temporal things to a true believer, in comparison of eternal things! Have not you a greater hurt to fear, than the killing of your bodies by men? Luke xii. 4. 2. And even for this life, do you not believe that your lives and liberties are in the power of God, and that he can relieve you from the oppression of all the world, by less than a word, even by his will? If you believe not this, you are atheists; if you do, you must needs perceive that it concerneth you more to care for your duty to your governors, than for theirs to you; and not so much to regard what you receive, as what you do; nor how you are used by others, as how you behave yourselves to them. Be much more afraid lest you should be guilty of murmuring, dishonouring, disobeying, flattering, not praying for your governors, than lest you suffer any thing unjustly from them. 1 Pet. iv. 13—17, "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters; yet if any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf.—If ye be reproached for the name of Christ, ye are happy." Live so, that all your adversaries may be forced to say, as it was said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God," Dan. vi. 5. Let none be able justly to punish you as drunkards, or thieves, or slanderers, or fornicators, or perjured, or deceivers, or rebellious, or seditious; and then never fear any suffering for the sake of Christ or righteousness. Yea, though you suffer as Christ himself did, under a false accusation of disloyalty, fear not the suffering nor the infamy, as long as you are free from the guilt. See that all be well at home, and that you be not faulty against God or your governors, and then you may boldly commit yourselves to God, 1 Pet. ii. 23, 24.

Direct. XXII. The more religious any are, the more obedient should they be in all things lawful. Excel others in loyalty, as well as in piety. Religion is so far from being a just pretence of rebellion, that it is the only effectual bond of sincere subjection and obedience.

Direct. XXIII. Therefore believe not them that would exempt the clergy from subjection to the civil powers. As none should know the law of God so well as they, so none should be more obedient to kings and states, when the law of God so evidently commandeth it. Of this read "Bilson of Christian Subjection" (who besides many others, saith enough of this). The arguments of the papists from the supposed incapacity of princes, would exempt physicians, and others arts and sciences, from under their government, as well as the clergy.

Direct. XXIV. Abase not magistrates so far, as to think their office and power extend not to matters of religion and the worship of God. Were they only for the low and contemptible matters of this world, their office would be contemptible and low. To help you out in this, I shall answer some of the commonest doubts.

Quest. I. Is the civil magistrate judge in controversies of faith or worship?

a ruler hath cast off his government, being wearied with mutinous and obstinate people. Plato would not meddle with government in Athens. Quia plebs altis institutis et moribus assueverat. Laert. in Platone. And many other philosophers that were fittest for government, refused it on the same account, through the disobedience of the people.

¹ Eam rempublicam optimam dicunt Stoici, quæ sit mixta ex regno et populari dominatu, optimorumque potentia. Laert. in Zenone.

² Bad people make bad governors: in most places the people are so wilful and tenacious of their sinful customs, that the best rulers are not able to reform them. Yea, many

Who shall be judge
in points of faith
and worship?

Ans. It hath many a time grieved me to hear so easy a question frequently propounded, and pitifully answered, by such as the public good required to have had more understanding in such things. In a word, judgment is public or private. The private judgment, which is nothing but a rational discerning of truth and duty, in order to our own choice and practice, belongeth to every rational person. The public judgment is ever in order to execution. Now the execution is of two sorts, 1. By the sword. 2. By God's word applied to the case and person. One is upon the body or estate; the other is upon the conscience of the person, or of the church, to bring him to repentance, or to bind him to avoid communion with the church, and the church to avoid communion with him.^a And thus public judgment is civil or ecclesiastical; coercive and violent in the execution; or only upon consenters and volunteers. In the first, the magistrate is the only judge, and the pastors in the second. About faith or worship, if the question be, Who shall be protected as orthodox, and who shall be punished by the sword as heretical, idolatrous, or irreligious? here the magistrate is the only judge. If the question be, Who shall be admitted to church communion as orthodox, or ejected and excommunicated as heretical or profane? here the pastors are the proper judges. This is the truth, and this is enough to end all the voluminous wranglings upon the question, Who shall be judge? and to answer the cavils of the papists against the power of princes in matters of religion. It is pity that such gross and silly sophisms, in a case that a child may answer, should debase christian princes, and take away their chief power, and give it to a proud and wrangling clergy, to persecute and divide the church with.^b

Of the oath of
supremacy.

Quest. II. May our oath of supremacy be lawfully taken, wherein the king is pronounced supreme governor in all causes ecclesiastical as well as civil?

Ans. There is no reason of scruple to him that understandeth, 1. That the title causes ecclesiastical is taken from the ancient usurpation of the pope and his prelates, who brought much of the magistrate's work into their courts, under the name of causes ecclesiastical. 2. That our canons, and many declarations of our princes, have expounded it fully, by disclaiming all proper pastoral power. 3. That by governor is meant only one that governeth coercively, or by sword; so that it is no more than to swear That in all causes ecclesiastical, so far as coercive government is required, it belongeth not to pope or prelates under him; but to the king and his officers or courts alone; or, That the king is chief in governing by the sword in causes ecclesiastical as well as civil. So that if you put spiritual instead of ecclesiastical, the word is taken materially, and not formally; not that the king is chief in the spiritual government, by the keys of excommunication and absolution, but that he is chief in the coercive government about spiritual matters, as before explained.^c

Quest. III. Is not this to confound the church and state, and to give the pastor's power to the magistrate?

^a Of these things see my propositions of the difference of the magistrate's and pastor's power to Dr. Lud. Moult.

^b The Rex sacrorum among the Romans, was debarred from exercising any magistracy. Plut. Rom. Quest. 63.

^c See Bilson of Subject. p. 238, 256. Princes only be governors in things and causes ecclesiastical; that is, with the sword. But if you infer, ergo, Bishops be no governors in those things, meaning, no dispensers, guiders, nor directors of those things, your conclusion is larger, &c. So p. 256.

^d It was somewhat far that Carolus Magnus went to be actual guide of all in his chapel in reading even in all their

Ans. Not at all; it is but to say that there may be need of the use both of the word and sword against the same persons, for the same offence; and the magistrate only must use one, and the pastors the other. An heretical preacher may be silenced by the king upon pain of banishment, and silenced by the church upon pain of excommunication. And what confusion is there in this?

Quest. IV. But hath not the king power in cases of church discipline, and excommunication itself?

Ans. There is a magistrate's discipline, and a pastoral discipline. Discipline by the sword, is the magistrate's work; discipline by the word is the pastor's work. And there is a coercive excommunication, and a pastoral excommunication. To command upon pain of corporal punishment, that a heretic or impenitent, wicked man shall forbear the sacred ordinances and privileges, a magistrate may do; but to command it only upon divine and spiritual penalties, belongeth to the pastors of the church. The magistrate hath power over their very pastoral work, though he have not power in it, so as to do it himself. Suppose but all the physicians of the nation to be of divine institution, with their colleges and hospitals, and in the similitude you will see all the difficulties resolved, and the next question fully answered.^d

Quest. V. Seeing the king, and the pastors of the church, may command and judge to several ends in the same cause, suppose they should differ, which of them should the church obey?

Ans. Distinguish here, 1. Between a right judgment and a wrong. 2. Between the matter in question; which is either, 1. Proper in its primary state to the magistrate. 2. Or proper primarily to the pastor. 3. Or common to both (though in several sorts of judgment). And so I answer the question thus.

1. If it be a matter wherein God himself hath first determined, and his officers do but judge in subordination to his law, and declare his will, then we must obey him that speaketh according to the word of God, if we can truly discern it; and not him that we know goeth contrary to God.^e As if the magistrate should forbid communion with Arians or heretics, and the pastors command us to hold communion with them as no heretics; here the magistrate is to be obeyed (because God is to be obeyed) before the pastors, though it be in a matter of faith and worship. If you say, Thus you make all the people judges; I answer you, And so you must make them such private judges, to discern their own duty, and so must every man; or else you must rule them as beasts or mad-men, and prove that there is no heaven or hell for any in the world but kings and pastors; or, at least, that the people shall be saved or damned for nothing, but obeying or not obeying their governors; and if you could prove that, you are never the nearer reconciling the contradictory commands of those governors.

2. But if the matter be not fore-determined by God, but left to man; then, 1. If it be the magistrate's proper work, we must obey the magistrate only. 2. If it be about the pastor's proper work, the pastor is to be obeyed; though the magistrate

stops, as it is at large declared by Abbas Uspereg. Chron. pag. 181.

^e Bishop Bilson, pag. 313. We grant they must rather hazard their lives, than baptize princes which believe not, or distribute the Lord's mysteries to them that repent not, but give wilful and open signification of impiety, &c. Beda Hist. Eccles. lib. ii. c. 5, telleth us, that Melitus bishop of London, (with Justus,) was banished by the heirs of king Sabeareth, because he would not give them the sacrament of the Lord's supper, which they would needs have before they were baptized.

gainsay it, so be it he proceed according to the general rules of his instructions, and the matter be of weight. As if the magistrate and the pastors of the church do command different translations or expositions of the Bible to be used, or one forbiddeth and another commandeth the same individual person to be baptized, or receive the sacrament of the Lord's supper, or to be esteemed a member of the church; if the people know not which of them judgeth right, it seemeth to me they should first obey their pastors, because it is only in matters intimately pertaining to their office. I speak only of formal obedience, and that of the people only, for, materially, prudence may require us rather to do as the magistrate commandeth, *quod, non quia*, to avoid a greater evil. And it is always supposed that we patiently bear the magistrate's penalties, when we obey not his commands. 3. But in points common to them both, the case is more difficult. But here you must further distinguish, first, between points equally common, and points unequally common; secondly, between determinations of good, or bad, or indifferent consequence as to the main end and interest of God and souls. 1. In points equally common to both, the magistrate is to be obeyed against the pastors; because he is more properly a commanding governor, and they are but the guides or governors of volunteers; and because, in such cases, the pastors themselves should obey the magistrate; and therefore the people should first obey him.* 2. Much more in points unequally common, which the magistrate is more concerned in than the pastors, the magistrate is undoubtedly to be first obeyed. Of both, there might instances be given about the circumstantial or adjuncts of God's worship. As the place of public worship, the situation, form, bells, fonts, pulpits, seats, precedence in seats, tables, cups, and other utensils; church bounds by parishes, church ornaments, gestures, habits, some councils, and their order, with other such like; in all which, *cæteris paribus*, for my part I would rather obey the laws of the king, than the canons of the bishops, if they should disagree. 3. But in cases common to both, in which the pastor's office is more nearly and fully concerned than the magistrate's, the case is more difficult: as at what hour the church shall assemble; what part of Scripture shall be read; what text the minister shall preach on; how long prayer, or sermon, or other church exercises shall be; what prayers the minister shall use; in what method he shall preach; and what doctrine he shall deliver, and the people hear; with many such like. These do most nearly belong to the pastoral office, to judge of as well as to execute; but yet in some cases the magistrate may interpose his authority. And herein, 1. If the one party do determine clearly to the necessary preservation of religion, and the other to the ruin of it, the disparity of consequents maketh a great disparity in the case; for here God himself hath predetermined, who commandeth that "all be done to edification." As for instance, if a christian magistrate ordain, that no assembly shall consist of above forty or a hundred persons, when there are so many

preachers and places of meeting, that it is no detriment to men's souls; and especially, when the danger of infection, or other evil, warranteth it, then I would obey that command of the magistrate, though the pastors of the church were against it, and commanded fuller meetings. But if a Julian should command the same thing, on purpose to wear out the christian religion, and when it tendeth to the ruin of men's souls, (as when preachers are so few, that either more must meet together, or most must be untaught, and excluded from God's worship,) here I would rather obey the pastors that command the contrary, because they do but deliver the command of God, who determineth consequently of the necessary means, when he determineth of the end. But if the consequents of the magistrate's and the pastor's commands should be equally indifferent, and neither of them discernibly good or bad, the difficulty then would be at the highest, and such as I shall not here presume to determine.*

No doubt but the king is the supreme governor over all the schools, and physicians, and hospitals in the land, that is, he is the supreme in the civil coercive government: he is supreme magistrate over divines, physicians, and schoolmasters; but not the supreme divine, physician, or schoolmaster. When there is any work for the office of the magistrate, that is, for the sword, among any of them, it belongeth only to him, and not at all to them: but when there is any work for the divine, the physician, the schoolmaster, or if you will, for the shoemaker, the tailor, the watchmaker, this belongeth not to the king to do, or give particular commands for: but yet it is all to be done under his government; and on special causes he may make laws to force them all to do their several works aright, and to restrain them from abuses. As (to clear the case in hand) the king is informed that physicians take too great fees of their patients, that some through ignorance, and some through covetousness, give ill compounded medicines and pernicious drugs: no doubt but the king, by the advice of understanding men, may forbid the use of such drugs as are found pernicious to his subjects, and may regulate not only the fees, but the compositions and attendances of physicians. But if he should command, that a man in a fever, or dropsy, or consumption, shall have no medicine, but this or that, and so oft, and in such or such a dose, and with such or such a diet; and the physicians, whom my reason bindeth me to trust, (and perhaps my own experience also,) do tell me that all these things are bad for me, and different tempers and accidents require different remedies, and that I am like to die, or hazard my health, if I obey not them contrary to the king's commands, here I should rather obey my physicians: partly, because else I should sin against God, who commandeth me the preservation of my life; and partly, because this matter more belongeth to the physician, than to the magistrate. Mr. Richard Hooker, Eccles. Polit. lib. viii. p. 223, 224, giveth you the reason more fully.*

Direct. XXV. Give not the magistrate's power to any other; whether to the people, on pretence of

days belonged to the people, and not the prince, and though Valens by plain force placed Lucius there, yet might the people lawfully reject him as no bishop, and cleave to Peter their pastor.

* Too many particular laws about little matters breed contention. Alex. Severus would have distinguished all orders of men by their apparel: sed hoc Ulpiano, et Paulo displicuit; dicentibus plurimum rixarum fore, si faciles essent homines ad injurias. And the emperor yielded to them. Lamprid. in Alex. Severus. Lipsius, ubi leges multæ, ibi lites multæ et vita moresque pravi. Non multæ leges bonos mores faciunt, sed paucæ fideliter servatæ.

* Bishop Andrews in Tort. Tort. p. 383. Cohibeat Regem Diaconus, si cum indignus sit, idque palam constet, accedat tamen ad sacramentum: cohibeat et medicus si ad noxium quid vel insalubre manum admoveat: cohibeat et equiso inter equitandum adigat equum per locum præruptum, vel solebrosam, cui subit periculum: etiamne medico? etiamne equisoni suo subjectus rex? Sed de majori potestate loquitur; sed ea, ad rem noxiam proclivem arcendam. Qua in re charitatis semper potestas est maxima. Here you see what church government is, and how kings are under it, and how not, in Bishop Andrews' sense.

* Bilson, p. 399, saith, The election of bishops in those

their *majestatis realis*, (as they call it,) or the pope, or prelates, or pastors of the church, upon pretence of authority from Christ, or of the distinction of ecclesiastical government and civil. The people's pretensions to natural authority, or real majesty, or collation of power, I have confuted before, and more elsewhere. The pope's, prelate's, and pastor's power of the sword in causes ecclesiastical, is disproved so fully by Bishop Bilson *ubi supra*, and many more, that it is needless to say much more of it.⁴ All protestants, so far as I know, are agreed that no bishop or pastor hath any power of the sword, that is, of coercion, or force upon men's bodies, liberties, or estates, except as magistrates derived from their sovereign. Their spiritual power is only upon consenters, in the use of God's word upon the conscience, either generally in preaching, or with personal application in discipline. No courts or commands can compel any to appear or submit, nor lay the mulct of a penny upon any, but by their own consent, or the magistrate's authority. But this the papists will few of them confess: for if once the sword were taken from them, the world would quickly see that their church had the hearts of few of those multitudes, whom by fire and sword they forced to seem their members; or at least, that when the windows were opened, the light would quickly deliver poor souls from the servitude of those men of darkness. For then few would fear the unrighteous excommunication of mere usurpers.⁵ It is a manifold usurpation by which their kingdom is upheld. (For a kingdom it is rather to be called than a church.) 1. They usurp the power of the keys or ecclesiastical government over all the world, and make themselves pastors of those churches, which they have nothing to do to govern. Their excommunications of princes or people, in other lands or churches that never took them for their pastors, is a usurpation the more odious, by how much the power usurped is more holy, and the performance in so large a parish as the whole world, is naturally impossible to the Roman usurper. 2. Under the name of ecclesiastical jurisdiction, they usurp the magistrate's coercive power in such causes as they call ecclesiastical. 3. Yea, and they claim an immunity to their clergy from the civil government, as if they were no subjects of the king, or the king had not power to punish his offending subjects. 4. *In ordine ad spiritualia*, they claim yet more of the magistrate's power. 5. And one part of them give the pope directly in temporals a power over kings and kingdoms. 6. Their most eminent divines do ordinarily maintain, that the pope may excommunicate kings and interdict kingdoms, and that an excommunicated king is no king, and may be killed. It is an article of their religion, determined of in one of their approved general councils, (Later. sub. Innoc. III. can. 3.) That if temporal lords will not exterminate heretics from their lands, (such as the Albigenses, that denied transubstantiation, mentioned can. 2.) the pope may give their dominions to others, and absolve their vassals from their fealty. And

when some of late would have so far salved their honour, as to invalidate the authority of that council, they will not endure it, but have strenuously vindicated it; and indeed whatever it be to us, with them it is already enrolled among the approved general councils. Between the Erastians, who would have no government but by magistrates, and papists, who give the magistrate's power to the pope and his prelates, the truth is in the middle; that the pastors have a nunciative and directive power from Christ, and a discipline to exercise by the word alone, or volunteers; much like the power of a philosopher in his school, or a physician in his hospital, supposing them to be by divine right.

Direct. XXVI. Refuse not to swear allegiance to your lawful sovereign. Though oaths are fearful, and not to be taken without weighty cause, yet are they not to be refused when the cause is weighty, as here it is. Must the sovereign be sworn to do his office for you, and must he undertake so hard and perilous a charge for you, which he is no way able to go through, if his subjects be not faithful to him? And shall those subjects refuse to promise and swear fidelity? This is against all reason and equity.

Direct. XXVII. Think not that either the pope, or any power in the world, can dispense with this your oath, or absolve you from the bond of it, or save you from the punishment due from God, to the perjured and perfidious. Of this see what I have written before against perjury.

Direct. XXVIII. Do nothing that tendeth to bring the sacred bonds of oaths into an irreligious contempt, or to make men take the horrid crime of perjury to be a little sin. Sovereigns have no sufficient security of the fidelity of their subjects, or of their lives, or kingdoms; if once oaths and covenants be made light of, and men can play fast and loose with the bonds of God, which lie upon them. He is virtually a traitor to princes and states, who would bring perjury and perfidiousness into credit, and teacheth men to violate oaths and vows. For there is no keeping up human societies and governments, where there is no trust to be put in one another. And there is no trust to be put in that man, that maketh no conscience of an oath or vow.⁶

Direct. XXIX. Be ready to your power to defend your governors, against all treasons, conspiracies, and rebellions.⁷ For this is a great part of the duty of your relation. The wisdom and goodness necessary to government, is much personal in the governors themselves; but the strength (without which laws cannot be executed, nor the people preserved) is in the people, and the prince's interest in them; therefore if you withdraw your help in time of need, you desert and betray your rulers, whom you should defend. If you say, it is they that are your protectors. I answer, true; but by yourselves. They protect you by wisdom, council, and authority, and you must protect them by obedience and strength. Would you have them protect you rather by mercenaries or foreigners? If not, you must be willing to do your parts, and not think it enough in treasons,

⁴ N. B. Quæ habet Andrews Tort. p. 310. Quando et apud vos dictio juris exterior, clavis proprie non sit: eamque vos multis sæpe mandatis, qui liacorum in sorte sunt, exortes sane sacri ordinis universi.

⁵ Lege Epist. Caroli Calvi ad Papam inter Hinc mari Rhemensis Epistolæ Cont. Papæ Usurpationes. Isidor. Hispal. sent. iii. cap. 51. Cognoscant principes seculi, Deo debere se rationem reddere propter ecclesiam quam a Christo tuendam suspiciunt. Nam sive augeatur pax et disciplina ecclesiæ per fideles principes, sive solvatur, ille ab eis rationem exigit, qui eorum potestati suam ecclesiam credidit. Leo Epist. ad Leonem Imp. Debes inunctantur advertere, regiam potestatem, tibi non solum ad mundi regimen, sed maxime ad ec-

clesiæ præsidium esse collatam. See the judgment of Jo. Parisiensis, Franciscus Victoria, and Widdrington in Grot. de Imper. pag. 23. Lege Lud. Molinæi Discourse of the Powers of the Cardinal Chigi.

⁶ Perjurii poena divina exitium, humana dedecus. Cicero. Agesilaus sent thanks to his enemies for their perjury, as making then no question of their overthrow. Perjuri numini contemptores. Plutarch. Theodosius execrabatur cum legisset superbiam dominantium, præcipue perfidos et ingratos. Paul. Diaconus, l. 2.

⁷ See the instance of loyalty in Mascalzer against his own brother Gildo (a rebel). Paul. Diacon. lib. iii. initio.

invasions, or rebellions, to sit still and save yourselves, and let him that can lay hold on the crown, possess it. What prince would be the governor of a people, that he knew would forsake him in his need?

Direct. XXX. Murmur not at the payment of those necessary tributes, by which the common safety must be preserved, and the due honour of your governors kept up. Sordid covetousness hath been the ruin of many a commonwealth. When every one is shifting for himself, and saving his own, and murmuring at the charge by which their safety must be defended, as if kings could fight for them, without men and money; this selfishness is the most pernicious enemy to government, and to the common good. Tribute and honour must be paid to whom it doth belong. Rom. xiii. 6, 7, "For they are God's ministers, attending continually on this very thing." And none of your goods or cabins will be saved, if by your covetousness the ship should perish.

Direct. XXXI. Resist not, where you cannot actually obey: and let no appearance of probable good that might come to yourselves, or the church, by any unlawful means, (as treason, sedition, or rebellion,) ever tempt you to it. For evil must not be done that good may come by it: and all evil means are but palliate and deceitful cures, that seem to help a little while, but will leave the malady more perilous at last, than it was before. As it is possible, that lying or perjury might be used to the seeming service of a governor at the time, which yet would prepare for his after danger, by teaching men perfidiousness; even so rebellions and treasons may seem at present to be very conducive to the ends of a people or party that think themselves oppressed; but in the end it will leave them much worse than it found them."

Object. But if we must let rulers destroy us at their pleasure, the gospel will be rooted out of the earth: when they know that we hold it unlawful to resist them, they will be emboldened to destroy us, and sport themselves in our blood; as the papists did by the poor Albigenses, &c.

Answ. All this did signify something if there were no God, that can easilier restrain and destroy them at his pleasure, than they can destroy or injure you. But if there be a God, and all the world is in his hand, and with a word he can speak them all into dust; and if this God be engaged to protect you, and hath told you, that the very hairs of your head are numbered, and more regardeth his honour, and gospel, and church, than you do, and accounteth his servants as the apple of his eye, and hath promised to hear them and avenge them speedily, and forbid them to avenge themselves; then it is but atheistical distrust of God, to save yourselves by sinful means, as if God either could not or would not do it: thus he that saveth his life shall lose it. Do you believe that you are in the hands of Christ, and that men cannot touch you but by his permission; and that he will turn all your sufferings to your exceeding benefit? And yet will you venture on sin and hell to escape such sufferings from men? Wolves, and bears, and lions, that fight most for themselves, are hated and destroyed by all; so that there are but few of them in the land. But though a hundred sheep will run before a little dog, the master of them taketh

care for their preservation. And little children that cannot go out of the way from a horse or cart, every one is afraid of hurting. If christians behaved themselves with that eminent love, and lowliness, and meekness, and patience, and harmlessness, as their Lord hath taught them and required, perhaps the very cruelty and malice of their enemies would abate and relent; and "when a man's ways please God, he would make his enemies to be at peace with him;"* but if not, their fury would but hasten us to our joy and glory. Yet note, that I speak all this only against rebellion, and unlawful arms and acts.

Direct. XXXII. Obey inferior magistrates according to the authority derived to them from the supreme, but never against the supreme, from whom it is derived. The same reasons which oblige you to obey the personal commands of the king, do bind you also to obey the lowest constable, or other officer: for they are necessary instruments of the sovereign power, and if you obey not them, the obedience of the sovereign signifieth almost nothing. But no man is bound to obey them beyond the measure of their authority; much less against those that give them their authority.

Direct. XXXIII. No human power is at all to be obeyed against God: for they have no power, but what they receive from God; and all that is from him, is for him. He giveth no power against himself; he is the first efficient, the chief dirigent, and ultimate final cause of all.† It is no act of authority, but resistance of his authority, which contradicteth his law, and is against him. All human laws are subservient to his laws, and not co-ordinate, much less superior. Therefore they are *ipso facto* null, or have no obligation, which are against him: yet is not the office itself null, when it is in some things thus abused; nor the magistrate's power null, as to other things. No man must commit the least sin against God, to please the greatest prince on earth, or to avoid the greatest corporal suffering. "Fear not them that can kill the body, and after that have no more that they can do; but fear him, who is able to destroy both body and soul in hell: yea, I say unto you, fear him," Luke xii. 4. "Whether we ought to obey God rather than men, judge ye," Acts v. 29. "Not fearing the wrath of the king: for he endured, as seeing him that is invisible.—Others were tortured, not accepting deliverance," &c. Heb. xi. 27, 35. "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image," &c. Dan. iii. 18.

Object. If we are not obliged to obey, we are not obliged to suffer; for the law obligeth primarily to obedience, and only secondarily *ad poenam*, for want of obedience. Therefore where there is no primary obligation to obedience, there is no secondary obligation to punishment.

Answ. The word obligation, being metaphorical, must in controversy be explained by its proper terms. The law doth first constitute *debitum obedientie*, et *propter inobedientiam debitum poenæ*. Here then you must distinguish, 1. Between obligation in *foro conscientie*, and in *foro humano*. 2. Between an obligation *ad poenam* by that law of man, and an obligation *ad patiendum* by another divine law. And so the answer is this: first, If the higher powers, e. g.

* Bilson of Subject. p. 236. Princes have no right to call or confirm preachers, but to receive such as be sent of God, and give them liberty for their preaching, and security for their persons: and if princes refuse so to do, God's labourers must go forward with that which is commanded them from heaven; not by disturbing princes from their thrones, nor invading their realms, as your holy father doth, and defendeth he may do; but by mildly submitting themselves to the powers

on earth, and meekly suffering for the defence of the truth, what they shall inflict. So he.

† Prov. xvi. 7.

‡ Rom. xiii. 1—4; xi. 36.

§ Si aliquid jusserit proconsul, aliud jubeat imperator, nunquid dubitatur, illo contempto, illi esse serviendum? Ergo si aliquid imperator, aliud jubeat Deus, quid judicatur? Major potestas Deus: da veniam O imperator. August. de Verb. Domin. Matth. Serm. 6.

forbid the apostles to preach upon pain of death or scourging, the dueness both of the obedience and the penalty, is really null, in point of conscience; however in *foro humano* they are both due; that is, so falsely reputed in that court: therefore the apostles are bound to preach notwithstanding the prohibition, and so far as God alloweth they may resist the penalty, that is, by flying: for properly there is neither *debitum obedientiæ nec pœnæ*. Secondly, But then God himself obligeth them not to "resist the higher powers," Rom. xiii. 1—3, and "in their patience to possess their souls." So that from this command of God, there is a true obligation *ad patiendum*, to patient suffering and non-resistance, though from the law of man against their preaching, there was no true obligation *aut ad obedientiam, aut ad pœnam*. This is the true resolution of this sophism.

Direct. XXXIV. It is one of the most needful duties to governors, for those that have a call and opportunity, (as their pastors,) to tell them wisely and submissively of those sins which are the greatest enemies to their souls; and not the smallest enemies to their government, and the public peace.* All christians will confess, that sin is the only forfeiture of God's protection, and the cause of his displeasure, and consequently the only danger to the soul, and the greatest enemy to the land. And that the sins of rulers, whether personal, or in their government, have a far more dangerous influence upon the public state, than the sins of other men. Yea, the very sins which upon true repentance may be pardoned as to the everlasting punishment, may yet be unpardoned as to the public ruin of a state: as the sad instance of Manasseh sheweth. 2 Kings xxiii. 26, "Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal." Chap. xxiv. 3, 4, "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight for the sins of Manasseh according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon." And yet this was after Josiah had reformed. So Solomon's sin did cause the rending of the ten tribes from his son's kingdom: yea, the bearing with the high places, was a provoking sin in kings, that otherwise were upright. Therefore sin being the fire in the thatch, the quenching of it must needs be an act of duty and fidelity to governors; and those that tempt them to it, or soothe and flatter them in it, are the greatest enemies they have. But yet it is not every man that must reprove a governor, but those that have a call and opportunity; nor must it be done by them imperiously, or reproachfully, or publicly to their dishonour, but privately, humbly, and with love, honour, reverence, and submissiveness.

Object. But great men have great spirits, and are impatient of reproof, and I am not bound to that which will do no good, but ruin me.

Answ. 1. It is an abuse of your superiors, to cen-

sure them to be so proud and brutish, as not to consider that they are the subjects of God, and have souls to save or lose, as well as others: will you judge so hardly of them before trial, as if they were far worse and foolisher than the poor, and take this abuse of them to be an excuse for your other sin? No doubt there are good rulers in the world, that will say to Christ's ministers, as the Prince Elector Palatine did to Pitiscus, charging him to tell him plainly of his faults, when he chose him to be the Pastor Aulicus.^b

2. How know you beforehand what success your words will have? Hath the word of God well managed no power? yea, to make even bad men good? Can you love your rulers, and yet give up their souls in despair, and all for fear of suffering by them?

3. What if you do suffer in the doing of your duty? Have you not learned to serve God upon such terms as those? Or do you think it will prove it to be no duty, because it will bring suffering on you? These reasons savour not of faith.

Direct. XXXV. Think not that it is unlawful to obey in every thing which is unlawfully commanded. It may in many cases be the subject's duty, to obey the magistrate who sinfully commandeth him. For all the magistrate's sins in commanding, do not enter into the matter or substance of the thing commanded: if a prince command me to do the greatest duty, in an ill design, to some selfish end, it is his sin so to command; but yet that command must be obeyed (to better ends). Nay, the matter of the command may be sinful in the commander, and not in the obeyer. If I be commanded without any just reason to hunt a feather, it is his sin that causelessly commandeth me so to lose my time; and yet it may be my sin to disobey it, while the thing is lawful; else servants and children must prove all to be needful, as well as lawful, which is commanded them before they must obey. Or the command may at the same time be evil by accident, and the obedience good by accident, and *per se*. Very good accidents, consequence, or effects, may belong to our obedience, when the accidents of the command itself are evil. I could give you abundance of instances of these things.

Direct. XXXVI. Yet is not all to be obeyed that is evil but by accident, nor all to be disobeyed that is so: but the accidents must be compared; and if the obedience will do more good than harm, we must obey; if it will evidently do more harm than good, we must not do it. Most of the sins in the world are evil by accident only, and not in the simple act denuded of its accidents, circumstances, or consequents. You may not sell poison to him that you know would poison himself with it, though to sell poison of itself be lawful. Though it be lawful simply to lend a sword, yet not to a traitor that you know would kill the king with it, no nor to one that would kill his father, his neighbour, or himself. A command would not excuse such an act from sin.^c He was slain by David, that killed Saul at his own command, and if

* Vetus est verumque dictum, Miser est imperator cui vera reticentur. Grotius de Imp. p. 245. Principi consule non dulciora, sed optima; is one of Solon's sentences in Laert. de Solon. Therefore it is a horrid villany of the Jesuits, which is expressed in Secret. Instruct. in Arcanis Jesuit. p. 5—8, 11. To indulge great men and princes in those opinions and sins which please them, and to be on that side that their liberty requireth to keep their favour to the society. So Maffæus, l. iii. c. 11. in vita ipsius Loyolæ. Alexander Severus so greatly hated flatterers, that Lampridius saith, Siquis caput flexisset aut blandius aliquid dixisset, uti adulator, vel abjiciebatur, si loci ejus qualitas pateretur; vel ridebatur ingenti cachinno, si ejus dignitas graviori subiacere non posset

injuria. Venit ad Attilam post victoriam Marullus poeta ejus temporis egregius, compositumque in adulacionem carmen recitavit: in quo ubi Attila per interpretem cognovit se Deum et Divina stirpe ortum vanissime prædicari, aspernatus sacrilegæ adulacionis impudentiam, cum autore carmen exuri jussisset. A qua severitate subinde temperavit, ne scriptores cæteri a laudibus ipsius celebrandis terrentur. Callimach. Exp. in Attila, p. 353.

^b Melch. Adam. in vit. Barth. Pitisci.

^c It was one of the Roman laws of the twelve tables, Justa imperia sunt, iisque cives moderate ac sine recusatione pre-rento.

he had but lent him his sword to do it, it had been his sin. Yet some evil accidents may be weighed down by greater evils, which would evidently follow upon the not doing of the thing commanded.

Direct. XXXVII. In the question, whether human laws bind conscience, the doubt is not of that nature, as to have necessary influence upon your practice. For all agree, that they bind the subject to obedience, and that God's law bindeth us to obey them. And if God's law bind us to obey man's law, and so to disobey them be materially a sin against God's law, this is as much as is needful to resolve you in respect of practice: no doubt, man's law hath no primitive obliging power at all, but a derivative from God, and under him; and what is it to bind the conscience (an improper speech) but to bind the person to judge it his duty, (*conscire*,) and so to do it. And no doubt but he is bound to judge it his duty, that that is immediately by human law, and remotely by divine law, and so the contrary to be a sin proximately against man, and ultimately against God. This is plain, and the rest is but logomachy.

Direct. XXXVIII. The question is much harder, whether the violation of every human penal law be a sin against God, though a man submit to the penalty. (And the desert of every sin is death.) Master Richard Hooker's last book unhappily ended, before he gave us the full reason of his judgment in this case, these being the last words: "Howbeit, too rigorous it were, that the breach of every human law should be a deadly sin: a mean there is between those extremities, if so be we can find it out."^d Amesius hath diligently discussed it, and many others. The reason for the affirmative is, because God bindeth us to obey all the lawful commands of our governors; and suffering the penalty, is not obeying; the penalty being not the primary intention of the lawgiver, but the duty; and the penalty only to enforce the duty: and though the suffering of it satisfy man, it satisfieth not God, whose law we break by disobeying. Those that are for the negative, say, That God binding us but to obey the magistrate, and his law binding but *aut ad obedientiam, aut ad poenam*, I fulfil his will, if I either do or suffer: if I obey not, I please him by satisfying for my disobedience. And it is none of his will, that my choosing the penalty should be my sin or damnation. To this it is replied, That the law bindeth *ad poenam*, but on supposition of disobedience; and that disobedience is forbidden of God: and the penalty satisfieth not God, though it satisfy man. The other rejoins, That it satisfieth God, in that it satisfieth man; because God's law is but to give force to man's, according to the nature of it. If this hold, then no disobedience at all is a sin in him that suffereth the penalty. In so hard a case, because more distinction is necessary to the explication, than most readers are willing to be troubled with, I shall now give you but this brief decision.^e There are some penalties which fulfil the magistrate's own will as much as obedience, which indeed have more of the nature of a commutation, than of penalty: (as he that watcheth not or mendeth not the highways, shall pay so much to hire another to do it: he that shooteth not so oft in a year, shall pay so much: he that eateth flesh in Lent, shall pay so much to the poor: he that repaireth not his hedges, shall pay so much;) and so in most amercements, and divers penal laws; in which we have reason to judge, that the penalty satisfieth the lawgiver fully, and that he leaveth it to our choice. In these cases I think we need not afflict ourselves with the conscience or fear of sinning against God. But there are other penal

laws, in which the penalty is not desired for itself, and is supposed to be but an imperfect satisfaction to the lawgiver's will, and that he doth not freely leave us to our choice, but had rather we obeyed than suffered; only he imposeth no greater a penalty, either because there is no greater in his power, or some inconvenience prohibiteth; in this case I should fear my disobedience were a sin, though I suffered the penalty. (Still supposing it an act that he had power to command me.)

Direct. XXXIX. Take heed of the pernicious design of those atheistical politicians, that would make the world believe, that all that is excellent among men, is at enmity with monarchy, yea, and government itself; and take heed on the other side, that the most excellent things be not turned against it by abuse.

Here I have two dangers to advertise you to beware: the first is of some Machiavelian, pernicious principles, and the second of some erroneous, unchristian practices.

For the first, there are two sorts of atheistical politicians guilty of them. The first sort are some atheistical flatterers, that to engage monarchs against all that is good, would make them believe that all that is good is against them and their interest. By which means, while their design is to steal the help of princes, to cast out all that is good from the world, they are most pernicious underminers of monarchy itself. For what readier way to set all the world against it, than to make them believe that it standeth at enmity to all that is good. These secret enemies would set up a leviathan to be the butt of common enmity and opposition.

The other sort are the professed enemies of monarchy, who in their zeal for popular government, do bring in all that is excellent, as if it were adverse to monarchy. 1. They would (both) set it at enmity with politicians. 2. With lawyers. 3. With history. 4. With learning. 5. With divines. 6. With all christian religion. 7. And with humanity itself.

Object. I. The painters of the leviathan scorn all politics, as ignorant of the power of monarchs, except the atheistical inventions of their own brains. And the adversaries of monarchy say, The reading of politics will satisfy men against monarchy; for in them you ordinarily find that the *majestas realis* is in the people, and the *majestas personalis* in the prince; that the prince receiveth all his power from the people, to whom it is first given, and to whom it may be forfeited and escheat: with much more of the like, as is to be seen in politicians of all religions.

Answ. 1. It is not all politics that go upon those principles: and one mistake in writers is no disgrace to the true doctrine of politics, which may be vindicated from such mistakes. 2. As almost all authors of politics take monarchy for a lawful species of government, so most or very many (especially of the moderns) do take it to be the most excellent sort of unmixed government. Therefore they are no enemies to it.

Object. II. For lawyers, they say, That, 1. Civilians set up reason so high, that they dangerously measure the power of monarchs by it; insomuch, that the most famous pair of zealous and learned defenders of monarchy, Barclay and Grotius, do assign many cases, in which it is lawful to resist princes by arms, and more than so.^f 2. And the common lawyers, they say, are all for the law, and ready to say as Hooker, *Lex facit regem*; and what power the king hath, he hath it by law. The bounds are known, p. 218. He is *singulus major, et universis minor*, &c.

^f Leg. quæ de Grotio post, p. 731.

^d Eccl. Polit. l. viii. p. 224.

^e On second thoughts this case is fullier opened afterward.

Ans. 1. Sure the Roman civil laws were not against monarchy, when monarchs made so many of them. And what power reason truly hath, it hath from God, whom none can over-top; and that which reason is abused unjustly to defend, may be well contradicted by reason indeed. 2. And what power the laws of the land have, they have by the king's consent and act: and it is strange impudence to pretend, that his own laws are against him. If any misinterpret them, he may be confuted.

Object. III. For historians, say they, Be but well-versed in ancient history, Greek and Roman, and you shall find them speak so ill of monarchy, and so much for popularity, and liberty, and magnifying so much the defenders of the people's liberty against monarchs, that it will secretly steal the dislike of monarchy, and the love of popular liberty into your minds.^a

Ans. It must be considered in what times and places the ancient Greek and Roman historians did live.^b They that lived where popular government was in force and credit, wrote according to the time and government which they lived under; yet do they extol the virtues and heroic acts of monarchs, and often speak of the vulgar giddiness and unconstancy. And for my part, I think he that readeth in them those popular tumults, irrationalities, furies, unconstancies, cruelties, which even in Rome and Athens they committed, and all historians record, will rather find his heart much alienated from such democratical confusions. And the historians of other times and places do write as much for monarchy, as they did for democracy.

Object. IV. Some of them revile at Aristotle and all universities, and say, That while multitudes must be tasters and pretenders to the learning which they never can thoroughly attain, they read many dangerous books, and receive false notions; and these half-witted men are the disturbers of all societies. Do you not see, say they, that the two strongest kingdoms in the world, are kept up by keeping the subjects ignorant. The Greek and Latin empires were ruined by the contention of men that did pretend to learning. The Turk keepeth all in quiet by suppressing it: and the pope confineth it almost all to his instruments in government, and keepeth the common people in ignorance; which keepeth them from matter of quarrel and disobedience.^c

Ans. I hope you will not say, that Rome or Athens of old did take this course. And we will not deny, but men of knowledge are more subject to debates, and questionings, and quarrels about right and wrong, than men of utter ignorance are. Beasts fall not out about crowns or kingdoms, as men do. Dogs and swine will not scramble for gold, as men will do, if you cast it among them: and it is easier to keep swine or sheep, than men; and yet it is not better to be swine or sheep, than men; nor to be governors of beasts, than men. Dead men are quieter than the living, and blind men will submit to be led more easily than those that see; and yet it is not better to be a king of brutes, or blind men, or dead men, than of the living that have their sight. A king of men that have many disagreements, is better than a king of beasts that all agree. And yet true knowledge tendeth to concord, and to the surest and constantest obedience.

Object. V. But their chief calumniation is against divines. They say, That divines make a trade of religion; and under pretence of divine laws, and conscience, and ecclesiastical discipline, they subjugate both prince and people to their will, and set up courts which they call ecclesiastical, and keep the people in dependence on their dictates, and teach them to disobey upon pretence that God is against the matter of their obedience; and also by contending for their opinions, or for superiority and domination over one another, they fill kingdoms with quarrels, and break them into sects and factions, and are the chief disturbers of the public peace.^d

Ans. We cannot deny that carnal, ignorant, worldly, proud, unholy pastors, have been and are the great calamity of the churches: but that is no more disgrace to their office, or to divinity, than it is to philosophy or reason, that philosophers have been ignorant, erroneous, divided, and contentious; nor than it is to government, that kings and other rulers have been imperfect, bad, contentious, and filled the world with wars and bloodshed. Nay, I rather think that this is a proof of the excellency of divinity: as the reason of the aforesaid imperfections and faultiness of philosophers and rulers, is because that philosophy and government are things so excellent, that the corrupt, imperfect nature of man, will not reach so high, as to qualify any man to manage them, otherwise than with great defectiveness; so also divinity, and the pastoral office, are things so excellent and sublime, that the nature of lapsed man will not reach to a capacity of being perfect in them. So that the faultiness of the nature of man, compared with the excellency of the things to be known and practised by divines, is the cause of all these faults that they complain of; and nature's vitiosity, if any thing, must be blamed. Certainly, the pastoral office hath men as free from ignorance, worldliness, pride, and unquietness, as any calling in the world. To charge the faults of nature upon that profession, which only discovereth, but never caused them, yea, which would heal them, if they are to be healed on earth, judge whether this dealing be not foolish and injurious, and what will be the consequents if such unreasonable persons may be heard. And therefore, though leviathan and his spawn, among all that is good, bring down divines, and the zealots for democracy have gloried of their new forms of commonwealths, as inconsistent with a clergy, their glory is their shame to all but infidels. Let them help us to take down and cure the ignorance, pride, carnality, worldliness, and contentiousness of the clergy, and we will be thankful to them; but to quarrel with the best of men for the common pravity of nature, and to reproach the most excellent science and function, because depraved nature cannot attain or manage them in perfection, this is but to play the professed enemies of mankind.

Object. VI. These atheists or infidels also do spit their venom against christianity and godliness itself, and would make princes believe, that the principles of it are contrary to their interest, and to government and peace: and they fetch their cavils, 1. From the Scripture's contemptuous expressions of worldly wealth and greatness. 2. From its prohibition of revenge and maintaining our own right. 3. From the

^a So Hollingshed maketh parliaments so mighty as to take down the greatest kings, &c.

^b As Aug. Traj. the Antonines, &c. It is confessed that most historians write much for liberty against tyranny. But the heathens do it much more than the christians.

^c Langius saith, that in his own hearing, Jodocus Præses Senat. Mechlin. Magna contentione tuebatur, neminem posse vel unius legis intelligentiam consequi, qui quicquam sciret

in bonis literis, et addebat, vix esse tres in orbe qui leges Cæsareas intelligerent.

^d Read Bishop Andrews Tort. Tort., Bishop Bilson of Christian Subjection, Robert Abbot, Jewel, Field, &c., who will fully show that true church power is no way injurious to kings. De regum autoritate, quod ex jure divino non sit Torius probat: asseri enim scriptorum sententia communi: at nec omnium, nec optimorum. Andr. Tort. Tort. p. 384.

setting it above all human laws; and by its authority and obscurity, filling the minds of men with scrupulosity. 4. From the divisions which religion occasioneth in the world: and, 5. From the testimonies of the several sects against each other. I shall answer them particularly, though but briefly.

Object. I. Say the infidel politicians, How can subjects have honourable thoughts of their superiors, when they believe that to be the word of God, which speaketh so contemptuously of them? ¹ As Luke vi. 24, "Woe to you that are rich! for ye have received your consolation." Jam. v. 1—3, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Ver. 5, 6, "Ye have lived in pleasure on earth, and been wanton—Ye have condemned and killed the just."—Luke xii. 21. Chap. xvi. the parable of the rich man and Lazarus, is spoken to make men think of the rich as miserable, damned creatures. Ezek. xxi. 25, "Thou profane, wicked prince of Israel." Prov. xxv. 5, "Take away the wicked from before the king." Prov. xxix. 12, "If a ruler hearken to lies, all his servants are wicked:" the contempt of greatness is made a part of the christian religion.

Ans. 1. As if there were no difference between the contempt of riches and worldly prosperity, and the contempt of government. He is blind that cannot see that riches and authority are not the same: yea, that the over-valuing of riches is the cause of seditions, and the disturbance of governments, when the contempt of them removeth the chief impediments of obedience and peace. 2. And may not governors be sufficiently honoured, unless they be exempted from the government of God? and unless their sin must go for virtue? and unless their duty, and their account, and the danger of their souls, be treacherously concealed from them? God will not flatter dust and ashes; great and small are alike to him. He is no respecter of persons: when you can save the greatest from death and judgment, then they may be excepted from all those duties which are needful to their preparation. 3. And is it not strange, that God should teach men to condemn the power which he himself ordaineth? and which is his own? Hath he set officers over us, for the work of government, and doth he teach us to despise them? There is no show of any such thing in Scripture: there are no principles in the world that higher advance and honour magistracy, than the christian principles, unless you will make gods of them, as the Roman senate did of the Antonines, and other emperors.

Object. II. How can there be any government, when men must believe that they must not resist evil, but give place to wrath, and turn the other cheek to him that smiteth them, and give their coat to him that taketh away their cloak, and lend, asking for nothing again? Is not this to let thieves and violent, rapacious men rule all, and have their will, and go unpunished? What use is there then for courts or judges? And when Christ commandeth his disciples, that though the kings of the nations

rule over them, and exercise authority, and are called benefactors, yet with them it shall not be so.^m

Ans. These were the old cavils of Celsus, Porphyry, and Julian; but very impudent. As though love and patience were against peace and government. Christ commandeth nothing in all these words, but that we love our neighbour as ourselves, and love his soul above our wealth, and that we do as we would be done by, and use not private revenge, and take not up the magistrate's work: and is this doctrine against government? It is not magistrates, but ministers and private christians, whom he commandeth not to resist evil, and not to exercise lordship, as the civil rulers do. When it will do more hurt to the soul of another, than the benefit amounteth to, we must not seek our own right by law, nor must private men revenge themselves. All law-suits, and contentions, and hurting of others, which are inconsistent with loving them as ourselves, are forbidden in the gospel. And when was government ever disturbed by such principles and practices as these? Nay, when was it disturbed but for want of these? When was there any sedition, rebellion, or unlawful wars, but through self-love, and love of earthly things, and want of love to one another? How easily might princes rule men, that are thus ruled by love and patience!

Object. III. Christianity teacheth men to obey the Scriptures before their governors, and to obey no law that is contrary to the Bible; and when the Bible is so large, and hath so many passages hard to be understood, and easily perverted, some of these will be always interpreted against the laws of men; and then they are taught to fear no man against God, and to endure any pains or death, and to be unmoved by all the penalties which should enforce obedience; and to rejoice in this as a blessed martyrdom, to the face of kings; and those that punish them, are reproached as persecutors, and threatened with damnation, and made the vilest men on earth, and represented odious to all.ⁿ

Ans. The sum of all this objection is, That there is a God. For if that be not denied, no man can deny that he is the Universal Governor of the world; and that he hath his proper laws and judgment, and rewards and punishments, or that magistrates are his ministers, and have no power but from him; and consequently, that the commands, and threats, and promises of God, are a thousand-fold more to be regarded, than those of men.^o He is a beast, and not a man, that feareth not God more than man, and that feareth not hell more than bodily sufferings: and for the Scriptures, 1. Are they any harder to be understood than the law of nature itself? Surely the characters of the will of God in *natura rerum*, are much more obscure than in the Scriptures. Hath God sent so great a messenger from heaven, to open to mankind the mysteries of his kingdom, and tell them what is in the other world, and bring life and immortality to light, and yet shall his revelation be accused as more obscure than nature itself is? If an angel had been sent from heaven to any of these in-

¹ Just such occasions as papists bring against the reformers, did the heathens bring against the christians, as you may see in Eunapius in *Ædesio*. At egregii illi viri et bellicosi confusis perturbatisque rebus omnibus debellasse Deos incruentis quidem, sed ab avaritiæ crimine non puris manibus gloriabantur, sacrilegium et impietatis crimen laudi sibi assumentes. idem postea in sacra loca invexerunt Monachos, sic dictos homines quidem specie, sed vitam turpem porcorum more exigentes, qui in populatu infinita et infanda scelere commitebant, quibus tamen pietatis pars videbatur, sacri loci reverentiam proculcare. O partiality!

^m Rom. xii. 17, 19, 20; Luke vi. 28—30; Matt. v. 39—41; Luke xx. 25, 26.

ⁿ Le Blanc in his *Travels*, p. 88, saith of some heathen kings, They are all jealous of our religion, holding, that the christians adore one God, great above the rest, that will not suffer any others; and that he sets a greater esteem and value upon innocent, poor, and simple people, than upon the rich, kings and princes; and that princes had need to preserve to themselves the affections and esteem of their subjects, to reign with greater ease.

^o So Bishop Bilson of Subject. p. 243. Princes be supreme; not in respect that all things be subject to their wills, which were plain tyranny, not christian authority: but that all persons within their realms are bound to obey their laws, or abide their pains. So p. 242.

fidels by name, to tell them but the same that Scripture telleth us, sure they would not have reproached his message with such accusations. 2. And are not the laws of the land about smaller matters, more voluminous and difficult? And shall that be made a reproach to government? And for misinterpretation, it is the fault of human nature, that is ignorant and rash, and not of the Scriptures. Will you tell God, that you will not obey him, unless he will make his laws so, as no man can misinterpret them? When or where were there ever such laws? God will be God, and Judge of the world, whether you will or not; and he will not be an underling to men, nor set their laws above his own, to avoid your accusations. If there be another life of joy or misery, it is necessary that there be laws according to which those rewards and punishments are to be adjudged. And if rulers oppose those who are appointed to promote obedience to them, they must do it at their perils; for God will render to all according to their works.

Object. IV. Doth not experience tell the world, that christianity every where causeth divisions, and sets the world together by the ears? What a multitude of sects are there among us at this day; and every one thinketh that his salvation lieth upon his opinion! And how can princes govern men of so contrary minds, when the pleasing of one party is the losing of the rest? We have long seen that church divisions shake the safety of the state. If it were not that few that are called christians are such indeed, and serious in the religion which themselves profess, there were no quietness to be expected; for those that are most serious, are so full of scruples, and have consciences still objecting something or other against their obedience, and are so obstinate in their way, as thinking it is for their salvation, that all ages and nations have been fain to govern them by force as beasts, which they have called persecution.*

Ans. 1. There is no doctrine in the world so much for love, and peace, and concord as the doctrine of Christ is. What doth it so much urge and frequently inculcate? What doth it contain but love and peace from end to end? Love is the sum and end of the gospel, and the fulfilling of the law. To love God above all, and our neighbours as ourselves, and to do as we would be done by, is the epitome of the doctrine of Christ and his apostles. 2. And therefore christianity is only the occasion, and not the cause of the divisions of the earth. It is men's blindness and passions and carnal interests rebelling against the laws of God, which is the make-bate of the world, and filleth it with strife. The wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits; it blesseth the peacemakers and the meek. But it is the rebellious wisdom from beneath, that is earthly, sensual, and devilish, which causeth envy and strife, and thereby confusion and every evil work, James iii. 15—17; Matt. v. 6—8. So that the true, genuine christian is the best subject and peaceablest man on earth. But seriousness is not enough to make a christian; a man may be passionately serious in an error; understanding must lead and seriousness follow. To be zealous in error is not to be zealous in

christianity; for the error is contrary to christian verity. 3. As I said before, it is a testimony of the excellency of religion that it thus occasioneth contention. Dogs and swine do not contend for crowns and kingdoms, nor for sumptuous houses or apparel; nor do infants trouble the world or themselves with metaphysical, or logical, or mathematical disputes; idiots do not molest the world with controversies, nor fall thereby into sects and parties. Nor yet do wise and learned persons contend about chaff, or dust, or trifles. But as excellent things are matter of search, so are they matter of controversy, to the most excellent wits. The hypocritical christians that you speak of, who make God and their salvation give place to the unjust commands of men, are indeed no christians, as not taking Christ for their sovereign Lord; and it is not in any true honour of magistracy that they are so ductile, and will do any thing, but it is for themselves, and their carnal interest; and when that interest requireth it, they will betray their governors, as infidels will do. If you can reduce all the world to be infants, or idiots, or brutes, yea, or infidels, they will then trouble the state with no contentions for religion or matters of salvation. But if the governed must be brutified, what will the governors be? 4. All true christians are agreed in the substance of their religion; there is no division among them about the necessary points of faith or duty. Their agreement is far greater than their disagreement; which is but about some smaller matters, where differences are tolerable; therefore they may all be governed without any such violence as you mention. If the common articles of faith, and precepts of christian duty, be maintained, then that is upheld which all agree in; and rulers will not find it needful to oppress every party or opinion save one, among them that hold the common truths. Wise and sober christians lay not men's salvation upon every such controversy; nor do they hold or manage them unpeaceably to the wrong of church or state, nor with the violation of charity, peace, or justice. 5. Is there any of the sciences which afford not matter of controversy? If the laws of the land did yield no matter of controversy, lawyers and judges would have less of that work than now they have. And was there not greater diversity of opinions and worship among the heathens than ever was among christians? What a multitude of sects of philosophers and religions had they! And what a multitude of gods had they to worship! And the number of them still increased as oft as the senate pleased to make a god of the better sort of their emperors when they were dead. Indeed one emperor, (of the religion of some of these objectors,) Heliogabalus, bestirred himself with all his power to have reduced all religion to unity, that is, he would have all the worship brought to his god to whom he had been priest: saith Lampridius in his life, *Dicebat Judaeorum et Samaritanorum religiones et christianam devotionem, illuc transferendam, &c.* And therefore he robbed, and maimed, and destroyed the other gods, *id agens ne quis Romae Deus nisi Heliogabalus coleretur.* But as the effect of his monstrous, abominable filthiness of life was to be thrust into a

* The differences are oft among the lawyers which set the commonwealth on fire, and then they are charged on divines, e. g. Grotius de Imper. p. 55. Si arma in eos reges sumpta sunt in quos totum populi jus translatus erat, ac qui proinde non precario sed proprio jure imperabant, laudari salva pietate non possunt, quemcumque tandem pretextum aut eventum habuerint. Sin alicubi reges tales fuere qui pactis, sive positivis legibus, et senatus alicujus aut ordinum decretis astringerentur, in hos ut summum imperium non obtinent, arma ex optimatum tanquam superiorum sententia,

summi, justis de causis, poterint. Multi enim reges, etiam qui sanguinis jure succedunt, reges sunt nomine magis quam imperio—Sed fallit imperitos quod illam quotidianam et maxime in oculos incurrentem rerum administrationem, quae saepe in optimatum statu penes unum est, ab interiore reipublicae constitutione non satis discernunt. Quod de regibus dixi, idem multo magis de iis acceptum volo, qui et re et nomine non reges sed principes fuere, h. e. non summi, sed primi. p. 54.

privity, killed, and dragged about the streets, and drowned in the Tiber; so the effect of his desired unity, was to bring that one god or temple into contempt, whereto he would confine all worship. The differences among christians are nothing in comparison of the differences among heathens.⁴ The truth is, religion is such an illustrious, noble thing, that dissensions about it, like spots in the moon, are much more noted by the world, than about any lower, common matters. Men may raise controversies in philosophy, physic, astronomy, chronology, and yet it maketh no such noise, nor causeth much offence or hatred in the world; but the devil and corrupted nature have such an enmity against religion, that they are glad to pick any quarrel against it, and blame it for the imperfections of all that learn it, and should practise it. As if grammar should be accused for every error or fault that the boys are guilty of in learning it; or the law were to be accused for all the differences of lawyers, or contentions of the people; or physic were to be accused for all the differences or errors of physicians; or meat and drink were culpable because of men's excesses and diseases. There is no doctrine or practice in the world, by which true unity and concord can be maintained, but by seriousness in the true religion. And when all contention cometh for want of religion, it is impudence to blame religion for it, which is the only cure. If rulers will protect all that agree in that which is justly to be called the christian religion, both for doctrine and practice; and about their small and tolerable differences, will use no other violence but only to compel them to live in peace, and to suppress the seditious, and those that abuse and injure government or one another; they will find that christianity tendeth not to divisions, nor to the hinderance or disturbance of government or peace. It is passion, and pride, and selfishness that doth this, and not religion; therefore let these and not religion be restrained. But if they will resolve to suffer none to live in peace, but those that in every punctilio are all of one opinion, they must have but one subject that is sincere in his religion, (for no two will be in every thing of the same apprehension, no more than of the same complexion,) and all the rest must be worldly hypocrites, that while they are heartily true to no religion, will profess themselves of any religion which will serve their present turns; and these nominal christians will be ready to betray their rulers, or do any mischief which their carnal interest requireth.

Object. V. What witness need we more than their own accusations of one another? For the papists, how many volumes have the protestants written against them as enemies to all civil government; alleging even the decrees of their general councils, as Later. sub Innoc. III. Can. 3. And for the pro-

testants, they are as deeply charged by the papists, as you may see in the "Image of both Churches," and "Philanax Anglicus," and abundance more. For Calvin and the presbyterians and puritans, let the prelates tell you how peaceable they are. And the papists and puritans say that the prelatists are of the same mind, and only for their own ends pretend to greater loyalty than others. There are no two among them more famous for defending government, than Hooker and Bilson. And what Hooker saith for popular power, his first and eighth books abundantly testify: and even Bishop Bilson himself defendeth the French and German protestant wars; and you may judge of his loyal doctrine by these words, p. 520, "Of Christian Subjection." "If a prince should go about to subject his kingdom to a foreign realm, or change the form of the commonwealth from impy to tyranny, or neglect the laws established by common consent of prince and people, to execute his own pleasure; in these and other cases which might be named, if the nobles and commons join together to defend their ancient and accustomed liberty, regimen, and laws, they may not well be counted rebels."

Ans. 1. If it be clear that christianity as to its principles, is more for love, and concord, and subjection, than any other rational doctrine in the world, then if any sect of christians shall indeed be found to contradict these principles, so far they contradict christianity: and will you blame religion because men contradict it? or blame Christ's doctrine because men disobey it? Indeed every sect that hath something of its own to make a sect, besides christian religion, which maketh men mere christians, may easily be guilty of such error as will corrupt the christian religion. And as a sect, they have a divided interest which may tempt them to dividing principles; but none more condemn such divisions than Christ. *2.* And indeed, though a christian as such is a credible witness; yet a sect or faction as such, doth use to possess men with such an envious, calumniating disposition, that they are little to be believed when they accuse each other! This factious zeal is not from above, but is earthly, sensual, and devilish; and therefore where this is, no wonder if there be strife, and false accusing, and confusion, and every evil work. But as these are no competent witnesses, so whether or no they are favoured by Christ, you may judge if you will read but those three chapters, Matt. v. Rom. xii. James iii. I may say here as Bishop Bilson in the place which is accused, p. 521. "IT IS EASY FOR A RUNNING AND RANGING HEAD TO SIT AT HOME IN HIS CHAMBER AND CALL MEN REBELS, HIMSELF BEING THE RANKEST." *3.* For the papists I can justify them from your accusation,

to the sword, against all law and reason, and to disturb the kingdoms in the minority of the right governors: or if they defend their ancient and christian liberties, covenanted and agreed on by those princes, to whom they first submitted themselves, and ever since confirmed and allowed by the kings that have succeeded: if in either of these two cases the godly require their right, and offer no wrong, impugn not their princes, but only save their own lives, you cry, *Rebellious heretics, rebellious Calvinists, fury, frenzy, mutiny; and I know not what.* You may pursue, depose, and murder princes, when the bishop of Rome biddeth you, and that without breach of duty, law, or conscience, to God or man, as you vaunt, though neither life nor limbs of yours be touched. We may not so much as beseech princes that we may be used like subjects, not like slaves; like men, not like beasts, that we may be converted by laws before judges, not murdered in corners by inquisitors. We may not so much as hide our heads, nor pull our necks out of the greedy jaws of that Romish wolf, but the foam of your unclean mouth is ready to call us by all the names you can devise." So far Bilson.

⁴ Jactavit caput inter præciosos phanaticos et genitalia sibi devinxit, &c. Lamprid.

⁵ Eupapius saith of his master Chrysanthius, that when Julian had made him, Primarium pontificem totius illius ditionis, in munere tamen suo non morose ac superbe se gessit; junioribus urgendo haud gravis (sicut plerique omnes in unum consentientes, callide ferventerque facienda censebant); neque christianis molestus admodum: quippe tanta erat morum in eo lenitas atque simplicitas, ut per Lydiam propemodum ignorata fuerit sacrorum in pristinum restitutio. Eo factum est, ut cum priora aliter cecidissent, nihil innovatum neque mutatio insignis accepta videretur, sed præter expectationem cuncta placide sapirentur. Moderation in a heathen was his benefit.

⁶ Vestra doctrina est, nisi princeps vobis ex animo sit, quantumvis legitimus hæres sit, regno excludi, alium eligi posse. Posse dixi? immo oportere. Hæc Clementina vestra fuit. Bishop Andrews of the Papists, Tort. Tort. p. 327.

⁷ So p. 381, 382. "If others do but stand on their guard to keep their lives and families from the bloody rage of their enemies, seeking to put whole towns and provinces of them

so far as they are christians; but as they are papists let him justify them that can. Indeed usurpation of government is the very essence of popery; for which all other christians blame them; and therefore there is small reason that christianity should be accused for them. 4. And for the protestants, both episcopal and disciplinarians, the sober and moderate of them speak of one another in no such language as you pretend. For the episcopal, I know of none but railing papists, that accuse them universally of any doctrines of rebellion: and for the practices of some particular men, it is not to be alleged against their doctrine. Do you think that Queen Elizabeth, to whom Bishop Bilson's book was dedicated, or King Charles, to whom Mr. Hooker's book was dedicated, took either of them to be teachers of rebellion? It is not every different opinion in politics that proveth men to be against subjection. He that can read such a book as Bilson's for "Christian Subjection against Antichristian Rebellion," and yet deny him to be a teacher of subjection, hath a very hard forehead. For the controversies, I shall say no more of them here, but what I have said before to Mr. Hooker. And as for Calvin and the disciplinarians, or puritans, as they are called, they subscribe all the confessions for magistracy, and take the same oaths of allegiance and supremacy, as others do; and they plead and write for them: so that for my part I know not of any difference in their doctrine. Hear what Bishop Andrews saith, (who was no rebel,) in his "Tortura Torti," p. 379, 380. *Calvinus autem ut papam regem; ita regem papam non probavit; neque nos quod in papa detestamur, in rege approbamus; at et ille nobiscum, et nos cum illo semimus, eandem esse in ecclesia christiana regis Jacobi partes, quæ Josiæ fuerunt in Judaica; nec nos ultra quicquam fieri ambimus*: that is, "But Calvin neither liked a pope-king, nor a king-pope; nor do we approve of that in the king, which we detest in the pope. But he with us, and we with him, do judge, that King James hath as much to do in the christian church, as Josias had in the Jewish church; and we go not about to get any more." And after, *Sub primatus nomine, papatum novum rex non invenit in ecclesiam; sic enim statuit, ut non Aaroni pontifici, ita nec Jeroboamo regi, jus ullum esse conflatum a se vitulum populo proponendi, ut adoret, (id est,) non vel fidei novos articulos, vel cultus divini novas formulas procuendi*: that is, "The king doth not bring into the church a new papacy, under the name of primacy; for thus he judgeth, (or determineth,) that neither Aaron the priest, nor Jeroboam the king, had any right to propose the calf which they had made, to the people to be adored; that is, neither to hammer (or make) new articles of faith, or new forms of divine worship." And p. 379, 380. *Quos vero puritanos appellat, si regium primatum detestantur, detestandi ipsi. Profitentur enim, subscribunt, jurant indies; sed et illi quod faciunt ingenuæ faciunt, et societatem in hoc Torti, ipsunque adeo Tortum, tanquam mendacem hominem, (et alibi de aliis, et hic de se,) ac sycophantem egregium detestantur*: that is, "And for those he calleth puritans, if they detest the king's supremacy, they are to be detested; for they daily profess, subscribe, and swear to it; and what they do, they do ingenuously; and they detest the society of Tortus in this, and Tortus himself, as a lying man, (elsewhere of others, and here of themselves,) and an egregious sycophant." By these testimonies

judge what protestants think of one another in point of loyalty.

5. And why are not all the other christians taken into your enumeration? the Armenians, Abassins, and all the Greek churches? whom the papists so frequently reproach as flatterers or servile, because they still gave so much to their emperors. Have you any pretence for your accusation as against them? Unless perhaps from the tumults which Alexandria in its greatness was much addicted to, which is nothing to the doctrine of christianity, nor to the practice of all the rest.

Having answered these cavils of the late atheistical or infidel politicians, I shall next show, though briefly, yet by plentiful evidence, that christianity and true godliness is the greatest strength of government, and bond of subjection, and means of peace, that ever was revealed to the world: which will appear in all these evidences following.

1. Christianity teacheth men to take the higher powers as ordained of God, and to obey them as God's ministers or officers, having an authority derived immediately from God; so that it advanceth the magistrate as God's officer, as much higher than infidels advance him, (who fetch his power no higher than force or choice,) as a servant of God is above a servant of men; which is more than a man is above a dog.*

2. Christianity telleth us that our obedience to magistrates is God's own command, and so that we must obey him by obeying them. And as obedience to a constable is more procured by the king's laws than by his own commands, so obedience to a king is far more effectually procured by God's laws than by his own. If God be more above a king, than a king is above a worm, the command of God must be a more powerful obligation upon every understanding person, than the king's. And what greater advantage can a king have in governing, than to have subjects whose consciences do feel themselves bound by God himself, to obey the king and all his officers.

Object. But this is still with exception, if it be not in things forbidden of God; and the subjects are made judges whether it be so or no.

Ans. And woe to that man that grudgeth that God must be obeyed before him; and would be himself a god to be obeyed in things which God is against! The subjects are made no public judges, but private discerners of their duties; and so you make them yourselves: or else they must not judge whether the king or a usurper were to be obeyed; or whether the word of a king or of a constable, if they be contradictory, is to be preferred. To judge what we must choose or refuse is proper to a rational creature: even brutes themselves will do something like it by instinct of nature, and will not do all things according to your will. You would have us obey a justice of peace no further than our loyalty to the king will give leave: and therefore there is greater reason that we should obey the higher powers no further than our loyalty to God will give leave.* But if men pretend God's commands for any thing which he commandeth not, magistrates bear not the sword in vain, and subjects are commanded by God not to resist. If they punish them rightfully, God will bear the rulers out in it; if they punish them wrongfully or persecute them for well doing, God will severely punish them, who so wronged his sub-

* Rom. xv. 1-4.

* Bishop Bilson ubi sup. p. 259. As bishops ought to discern which is truth before they teach; so must the people discern who teacheth right before they believe. Pag. 261, 262. Princes as well as others must yield obedience to

Christianity is most for loyalty and subjection.

bishops speaking the word of God; but if bishops pass their commission, and speak beside the word of God, what they list, both prince and people may despise them. See him further, p. 259-262, proving that all have a *judicium discretionis*.

jects, and abused the authority which he committed to their trust.

3. The christian religion bindeth subjects to obedience upon sorer penalties than magistrates can inflict; even upon pain of God's displeasure, and everlasting damnation, Rom. xiii. 2, 3. And how great a help this is to government it is so easy to discern, that the simpler sort of atheists do persuade themselves, that kings devised religion to keep people in obedience with the fears of hell. Take away the fears of the life to come, and the punishment of God in hell upon the wicked, and the world will be turned into worse than a den of serpents and wild beasts; adulteries, and murders, and poisoning kings, and all abomination, will be freely committed, which wit or power can think to cover or bear out! Who will trust that man that believeth not that God doth judge and punish?

4. The christian religion doth encourage obedience and peace with the promise of the reward of endless happiness (*cæteris paribus*); heaven is more than any prince can give. If that will not move men, there is no greater thing to move them. Atheism and infidelity have no such motives.

5. Christianity teacheth subjects to obey not only good rulers but bad ones, even heathens themselves, and not to resist when we cannot obey. Whereas among heathens, princes ruled no longer than they pleased the soldiers or the people; so that Lampridius marvelled that Heliogabalus was no sooner butchered, but suffered to reign three years: *Mirum fortasse cupiam videatur Constantine venerabilis, quod hæc clades quam retuli loco principum fuerit; et quidem prope triennio, ita ut nemo inventus fuerit qui istam a gubernaculis Romanæ majestatis abduceret, cum Neroni, Vitellio, Caligulæ cæterisque hujusmodi nunquam tyrannicida defuerit.*¹

6. Christianity and godliness do not only restrain the outward acts, but rule the very hearts, and lay a charge upon the thoughts, which the power of princes cannot reach. It forbiddeth to curse the king in our bed-chamber, or to have a thought or desire of evil against him; it quencheth the first sparks of disloyalty and disorder; and the rule of the outward man followeth the ordering of the heart; and therefore atheism, which leaveth the heart free and open to all desires and designs of rebellion, doth kindle that fire in the minds of men, which government cannot quench; it corrupteth the fountain; it breaketh the spring that should set all a going; it poisoneth the heart of commonwealths.²

7. Christianity and godliness teach men patience, that it may not seem strange to them to bear the cross, and suffer injuries from high and low; and therefore that impatience which is the beginning of all rebellion being repressed, it stayeth the distemper from going any further.

8. Christianity teacheth men self-denial as a great part of their religion;³ and when selfishness is mortified, there is nothing left to be a principle of rebellion against God or our superiors. Selfishness is the very predominant principle of the ungodly; it is only for themselves that they obey when they do obey; no wonder therefore if the author of Leviathan allow men to do any thing when the saving of themselves requireth it. And so many selfish persons as there be in a kingdom, so many several interests are first sought, which for the most part stand cross to the interests of others: the godly have

all one common centre; they unite in God, and therefore may be kept in concord; for God's will is a thing that may be fulfilled by all as well as one; but the selfish and ungodly are every one his own centre, and have no common centre to unite in, their interests being ordinarily cross and inconsistent.

9. Christianity teacheth men by most effectual arguments, to set light by the riches and honours of the world, and not to strive for superiority; but to mind higher things, and lay up our treasure in a better world, and to condescend to men of low degree. It forbiddeth men to exalt themselves lest they be brought low; and commandeth them to humble themselves that God may exalt them; and he that knoweth not that pride and covetousness are the great disquieters of the world, and the cause of contentions, and the ruin of states, knoweth nothing of these matters. Therefore if it were but by the great urging of humility and heavenly-mindedness, and the strict condemning of ambition and earthly-mindedness, christianity and godliness must needs be the greatest preservers of government, and of order, peace, and quietness in the world.⁴

10. Christianity teacheth men to live in the love of God and man. It maketh love the very heart, and life, and sum, and end of all other duties of religion. Faith itself is but the bellows to kindle in us the sacred flames of love. Love is the end of the gospel, and the fulfilling of the law. To love all saints with a special love, even with a pure heart and fervently, and to love all men heartily with a common love; to love our neighbour as ourselves; and to love our very enemies; this is the life which Christ requireth, upon the penalty of damnation; and if love thus prevail, what should disturb the government, peace, or order of the world?

11. Christianity teacheth men to be exact in justice, distributive and commutative; and to do to others as we would they should do to us: and where this is followed kings and states will have little to molest them, when *gens sine justitia est sine remige navis in unda.*

12. Christianity teacheth men to do good to all men as far as we are able, and to abound in good works, as that for which we are redeemed and new made; and if men will set themselves wholly to do good, and be hurtful and injurious to none, how easy will it be to govern such!

13. Christianity teacheth men to forbear and to forgive, as ever they will be forgiven of God, and the strong to bear the infirmities of the weak, and not to please themselves, but one another to their edification; not to be censorious, harsh, or cruel, nor to place the kingdom of God in meats, and drinks, and days, but in righteousness, peace, and joy in the Holy Ghost; to bear one another's burdens, and to restore them with the spirit of meekness that are overtaken in a fault, and to be peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy, and to speak evil of no man; and where this is obeyed, how quietly and easily may princes govern!⁵

14. Christianity setteth before us the perfectest pattern of all this humility, meekness, contempt of worldly wealth and greatness, self-denial and obedience, that ever was given in the world. The eternal Son of God incarnate, would condescend to earth and flesh, and would obey his superiors after the flesh, in the repute of the world; and would pay

veri examinatione, trucidabantur, aliis electis trucioribus. Gildas de exc. Brit.

¹ Rom. xiv. 1; Gal. vi. 1—4; James iii. 15—17; Tit. iii. 2.

² Cicero saith, that every good man was in his heart, or as much as in him lay, one that killed Cæsar.

³ 1 Pet. iv. 12. ⁴ Luke xiv. 9, 33.

⁵ Ungebantur reges non per dominum, sed qui cæteris crudeliores existent, et paulo post ab unctoribus non pro

tribute, and never be drawn to any contempt of the governors of the world, though he suffered death under the false accusation of it. He that is a christian, endeavoureth to imitate his Lord : and can the imitation of Christ, or of his peaceable apostles, be injurious to governors ? Could the world but lay by their serpentine enmity against the holy doctrine and practice of christianity, and not take themselves engaged to persecute it, nor dash themselves in pieces on the stone which they should build upon, nor by striving against it provoke it to fall on them and grind them to powder, they never need to complain of disturbances by christianity or godliness.^a

15. Christianity and true godliness containeth, not only all those precepts that tend to peace and order in the world, but also strength, and willingness, and holy dispositions for the practising of such precepts. Other teachers can speak but to the ears, but Christ doth write his laws upon the heart ; so that he maketh them such as he commandeth them to be : only this is the remnant of our unhappiness, that while he is performing the cure on us, we retain a remnant of our old diseases, and so his work is yet imperfect : and as sin in strength is it that setteth on fire the course of nature, so the relics of it will make some disturbance in the world, according to its degree ; but nothing is more sure than that the godliest christian is the most orderly and loyal subject, and the best member (according to his parts and power) in the commonwealth ; and that sin is the cause, and holiness the cure of all the disorders and calamities of the world.

16. Lastly, Consult with experience itself, and you will find, that all this which I have spoken, hath been ordinarily verified.* What heathenism tendeth to, you may see even in the Roman government (for there you will confess it was at the best). To read of the tumults, the cruelties, the popular unconstaney, faction, and injustice ; how rudely the soldiers made their emperors, and how easily and barbarously they murdered them, and how few of them from the days of Christ till Constantine did die the common death of all men, and escape the hands of those that were their subjects ; I think this will satisfy you, whither men's enmity to christianity tendeth : and then to observe how suddenly the case was altered, as soon as the emperors and subjects became christian (till in the declining of the Greek empire, some officers and courtiers who aspired to the crown did murder the emperors) : and further to observe, that the rebellious doctrines and practices against governors, have been all introduced by factions and heresies, which forsook christianity so far before they incurred such guilt ; and that it is either papal usurpation (which is in its nature an enemy to princes) that hath deposed and trampled upon emperors and kings, or else some mad enthusiasts that overran religion and their wits, that at Munster, (and in England some lately,) by the advantage of their prosperity, have dared to do violence against sovereignty ; but the more any men were christians and

truly godly, the more they detested all such things ; all this will tell you that the most serious and religious christians, are the best members of the civil societies upon earth.

11. Having done with the first part of my last direction, I shall say but this little of the second ; let christians see that they be christians indeed, and abuse not that which is most excellent to be a cloak to that which is most vile. 1. In reading politics, swallow not all that every author writeth in conformity to the polity that he liveth under. What perverse things shall you read in the popish politics (Contzen, and abundance such) ! What usurpation on principalities, and cruelties to christians, under the pretence of defending the church, and suppressing heresies !

2. Take heed in reading history that you suffer not the spirit of your author to infect you with any of that partiality which he expresseth to the cause which he espouseth. Consider in what times and places all your authors lived, and read them accordingly with the just allowance. The name of liberty was so precious, and the name of a king so odious to the Romans, Athenians, &c., that it is no wonder if their historians be unfriendly unto kings.

3. Abuse not learning itself to lift you up with self-conceitdness against governors ! Learned men may be ignorant of polity ; or at least unexperienced, and almost as unfit to judge, as of matters of war or navigation.

4. Take heed of giving the magistrate's power to the clergy, and setting up secular, coercive power under the name of the power of the keys : and it had been happy for the church if God had persuaded magistrates in all ages to have kept the sword in their own hands, and not have put it into the clergy's hands, to fulfil their wills by :^f for, 1. By this means the clergy had escaped the odium of usurpation and domineering, by which atheistical politicians would make religion odious to magistrates for their sakes. 2. And by this means greater unity had been preserved in the church, while one faction is not armed with the sword to tread down the rest : for if divines contend only by dint of argument, when they have talked themselves and others weary they will have done ; but when they go to it with dint of sword, it so ill becometh them, that it seldom doth good, but the party often that trusteth least to their reason, must destroy the other, and make their cause good by iron arguments. 3. And then the Romish clergy had not been armed against princes to the terrible concussions of the christian world, which histories at large relate, if princes had not first lent them the sword which they turned against them. 4. And then church discipline would have been better understood, and have been more effectual ; which is corrupted and turned to another thing, and so cast out, when the sword is used instead of the keys, under pretence of making it effectual : none but consenters are capable of church communion : no man can be a christian, or godly, or saved

^a Luke xx. 18 ; Matt. xxi. 42, 44 ; Acts iv. 11 ; 1 Pet. ii. 7, 8 ; Zech. xii. 3.

* Read the lives of all the philosophers, orators, and famous men of Greece or Rome, and try whether the christians or they were more for monarchy. Arcesilaus regum neminem magnopere coluit : quamobrem legatione ad Antigonus fungens pro patria, nihil obtinuit. Hesich. in Arces. It is one of Thales's sayings in Laert. Quid difficile ? Regem vidisse tyrannum senem. Chrysippus videtur aspernator regum modice fuisse. Quod cum tam multa scripserit (libros 705.) nulli unquam regi quicquam adscripserit. Seneca saith (Traged. de Herc. fur.) periously, Victima haud ulla amplior potest, magisque opima mactari Jovi, Quam rex iniquus. Cicero pro Milon. Non se obstrinxit scelere siquis tyrannum

occidat, quamvis familiarem. Et 5. Tusc. Nulla nobis cum tyrannis societas est, neque est contra naturam spoliare eum quem honestum est necare. Plura habet similia.

^f See Bilson of Subject. p. 525, 526. Proving from Chrysostom, Hilary, Origen, that pastors may use no force or terror, but only persuasion, to recover their wandering sheep. Bilson, ibid. p. 541. Parliaments have been kept by the king and his barons, the clergy wholly excluded, and yet their acts and statutes good : and when the bishops were present, their voices from the Conquest to this day were never negative. By God's law you have nothing to do with making laws for kingdoms and commonwealths : you may teach, you may not command : persuasion is your part, compulsion is the prince's, &c. Thus Bishop Bilson. So p. 356

against his will; and therefore consenters and volunteers only are capable of church discipline: as a sword will not make a sermon effectual, no more will it make discipline effectual: which is but the management of God's word to work upon the conscience. So far as men are to be driven by the sword to the use of means, or restrained from offering injury to religion, the magistrate himself is fittest to do it. It is noted by historians as the dishonour of Cyril of Alexandria, (though a famous bishop,) that he was the first bishop that like a magistrate used the sword there, and used violence against heretics and dissenters.

5. Above all, abuse not the name of religion for the resistance of your lawful governors: religion must be defended and propagated by no irreligious means. It is easy before you are aware, to catch the fever of such a passionate zeal as James and John had, when they would have had fire from heaven to consume the refusers and resisters of the gospel: and then you will think that any thing almost is lawful, which doth but seem necessary to the prosperity of religion. But no means but those of God's allowance do use to prosper, or bring home that which men expect: they may seem to do wonders for awhile, but they come to nothing in the latter end, and spoil the work, and leave all worse than it was before.

Direct. XL. Take heed of mistaking the nature of that liberty of the people, which is truly valuable and desirable, and of contending for an undesirable liberty in its stead.* It is desirable to have liberty to do good, and to possess our own, and enjoy God's mercies, and live in peace: but it is not desirable to have liberty to sin, and abuse one another, and hinder the gospel, and condemn our governors. Some mistake liberty for government itself; and think it is the people's liberty to be governors: and some mistake liberty for an exemption from government, and think they are most free, when they are most ungoverned, and may do what they list: but this is a misery, and not a mercy, and therefore was never purchased for us by Christ. Many desire servitude and calamity under the name of liberty: *optima est reipublice forma, saith Seneca, ubi nulla libertas deest, nisi licentia pereundi.* As Mr. R. Hooker saith, lib. viii. p. 195, "I am not of opinion, that simply in kings the most, but the best limited, power is best, both for them and the people: the most limited is that which may deal in fewest things: the best, that which in dealing is tied to the soundest, perfectest, and most indifferent rule, which rule is the law; I mean not only the law of nature and of God, but the national law consonant thereunto: happier that people whose law is their king in the greatest things, than that whose king is himself their law."

Yet no doubt but the lawgivers are as such, above the law as an authoritative instrument of government, but under it as a man is under the obligation of his own consent and word: it ruleth subjects in the former sense; it bindeth the *summam potestatem* in the latter.

Direct. XLI. When you have done all that you can in just obedience, look for your reward from God alone. Let it satisfy you that he knoweth and approveth your sincerity. You make it a holy work if you do it to please God; and you will be fixed and constant, if you take heaven for your reward (which is enough, and will not fail you); but you make it but a selfish, carnal work, if you do it only to please your governors, or get preferment, or escape some hurt which they may do you, and are subject only in

flattery, or for fear of wrath, and not for conscience sake. And such obedience is uncertain and unconstant; for when you fail of your hopes, or think rulers deal unjustly or unthankfully with you, your subjection will be turned into passionate desires of revenge. Remember still the example of your Saviour, who suffered death as an enemy to Cæsar, when he had never failed of his duty so much as in one thought or word. And are you better than your Lord and Master? If God be all to you, and you have laid up all your hopes in heaven, it is then but little of your concernment (further than God is concerned in it) whether rulers do use you well or ill, and whether they interpret your actions rightly, or what they take you for, or how they call you; but it is your concernment that God account you loyal, and will judge you so, and justify you from men's accusations of disloyalty, and reward you with more than man can give you. Nothing is well done, especially of so high a nature as this, which is not done for God and heaven, and which the crown of glory is not the motive to.

I have purposely been the larger on this subject, because the times in which we live require it, both for the settling of some, and for the confuting the false accusations of others, who would persuade the world that our doctrine is not what it is; when through the sinful practices of some, the way of truth is evil spoken of, 2 Pet. ii. 2.

Tit. 2. A fuller resolution of the cases, 1. *Whether the laws of men do bind the conscience?* 2. *Especially smaller and penal laws?*

The word conscience signifieth either, 1. In general according to the notation of the word, The knowledge of our own matters; *conscire*; the knowledge of ourselves, our duties, our faults, our fears, our hopes, our diseases, &c. 2. Or more limitedly and narrowly, The knowledge of ourselves and our own matters in relation to God's law and judgment; *Judicium hominis de seipso prout subicitur judicio Dei*, as Amæsius defineth it.

2. Conscience is taken, 1. Sometimes for the act of self-knowing. 2. Sometimes for the habit. 3. Sometimes for the faculty, that is, for the intellect itself, as it is a faculty of self-knowing. In all these senses it is taken properly. 4. And sometimes it is used (by custom) improperly, for the person himself, that doth *conscire*; or for his will (another faculty).

3. The conscience may be said to be bound, 1. Subjectively, as the *subjectum quod*, or the faculty obliged. 2. Or objectively, as *conscire*, the act of conscience, is the thing *ad quod*, to which we are obliged.

And upon those necessary distinctions I thus answer to the first question.

Prop. 1. The act or the habit of conscience is not capable of being the subject obliged; no more than any other act or duty: the act or duty is not bound, but the man to the act or duty.

2. The faculty or judgment is not capable of being the object, or *materia ad quam*, the thing to which we are bound. A man is not bound to be a man, or to have an intellect, but is made such.

3. The faculty of conscience (that is, the intellect) is not capable of being the immediate or nearest *subjectum quod*, or subject obliged. The reason is, Because the intellect of itself is not a free-working faculty, but acteth necessarily *per modum nature* further than it is under the empire of the will; and therefore intellectual and moral habits are by all men distinguished.

4. All legal or moral obligation falleth directly upon the will only: and so upon the person as a

* 1 Pet. ii. 16; Gal. v. 13; 2 Pet. ii. 19; Gal. iv. 26; 2 Cor. iii. 17.

voluntary agent; so that it is proper to say, The will is bound, and The person is bound.

5. Improperly and remotely it may be said, The intellect (or faculty of conscience) is bound, or the tongue, or hand, or foot is bound; as the man is bound to use them.

6. Though it be not proper to say, That the conscience is bound, it is proper to say, That the man is bound to the act and habit of conscience, or to the exercise of the faculty.

7. The common meaning of the phrase, that we are bound in conscience, or that conscience is bound, is that we are bound to a thing by God, or by a divine obligation, and that it is a sin against God to violate it; so that divines use here to take the word conscience in the narrower theological sense, as respect to God's law and judgment doth enter the definition of it.

8. Taking conscience in this narrower sense, to ask, Whether man's law as man's do bind us in conscience, is all one as to ask, Whether man be God.^a

9. And taking conscience in the large or general sense, to ask, Whether man's laws bind us in conscience subjectively, is to ask, Whether they bind the understanding to know our duty to man? And the tenor of them will show that, while they bind us to an outward act, or from an outward act, it is the man that they bind to or from that act, and that is, as he is a rational, voluntary agent; so that a human obligation is laid upon the man, on the will, and on the intellect, by human laws.

10. And human laws, while they bind us to or from an outward act, do thereby bind us as rational free agents, knowingly to choose or refuse those acts; nor can a law which is a moral instrument any otherwise bind the hand, foot, or tongue, but by first binding us to choose or refuse it knowingly, that is, conscientiously, so that a human bond is certainly laid on the mind, soul, or conscience, taken in the larger sense.

11. Taking conscience in the stricter sense, as including essentially a relation to God's obligation, the full sense of the question plainly is but this, Whether it be a sin against God to break the laws of man? And thus plain men might easily understand it. And to this it must be answered, That it is in two respects a sin against God to break such laws or commands as rulers are authorized by God to make; 1. Because God commandeth us to obey our rulers: therefore he that (so) obeyeth them not, sinneth against a law of God. God obligeth us in general to obey them in all things which they are authorized by him to command; but their law determineth of the particular matter; therefore God obligeth us (in conscience of his law) to obey them in that particular. 2. Because by making them his officers, by his commission he hath given them a certain beam of authority, which is divine as derived from God; therefore they can command us by a power derived from God: therefore to disobey is to sin against a power derived from God. And thus the general case is very plain and easy, How man sinneth against God in disobeying the

laws of man, and consequently how (in a tolerable sense of that phrase) it may be said, that man's laws do or do not bind the conscience, (or rather, bind us in point of conscience,) or by a divine obligation. Man is not God; and therefore, as man, of himself can lay no divine obligation on us. But man being God's officer, 1. His own law layeth on us an obligation derivatively divine (for it is no law which hath no obligation, and it is no authoritative obligation which is not derived from God). 2. And God's own law bindeth us to obey man's laws.

Quest. II. But is it a sin to break every penal law of man?

Ans. 1. You must remember that man's law is essentially the signification of man's will; and therefore obligeth no further than it truly signifieth the ruler's will.

2. That it is the act of a power derived from God; and therefore no further bindeth, than it is the exercise of such a power.

3. That it is given, 1. Finally for God's glory and pleasure, and for the common good (comprehending the honour of the ruler and the welfare of the society ruled). And therefore obligeth not when it is, (1.) Against God. (2.) Or against the common good. 2. And it is subordinate to God's own laws, (in nature and Scripture,) and therefore obligeth not to sin, or to the violation of God's law.¹

4. You must note that laws are made for the government of societies as such universally; and so are fitted to the common case, for the common good. And it is not possible but that a law which prescribeth a duty which by accident is so to the most, should meet with some particular subject to whom the case is so circumstantiated as that the same act would be to him a sin: and to the same man it may be ordinarily a duty, and in an extraordinary case a sin. Thence it is that in some cases (as Lent fasts, marriages, &c.) rulers oft authorize some persons to grant dispensations in some certain cases: and hence it is said, that necessity hath no law.

Hereupon I conclude as followeth:

1. It is no sin to break a law which is no law, as being against God, or not authorized by him, (as of a usurper, &c.) See R. Hooker, *Conclus. lib. viii.*

2. It is no law so far as it is no signification of the true will of the ruler, whatever the words be: therefore so far it is no sin to break it.

3. The will of the ruler is to be judged of, not only by the words, but by the ends of government, and by the rules of humanity.

4. It being not possible that the ruler in his laws can foresee and name all exceptions, which may occur, it is to be supposed that it is his will that the nature of the thing shall be the notifier of his will, when it cometh to pass; and that if he were present, and this case fell out before him, which the sense and end of the law extendeth not to, he would say, This is an excepted case.

5. There is therefore a wide difference between a general law, and a personal, particular mandate; as of a parent to a child, or a master to a servant; for

^a Having spoken of this controversy, in my "Life of Faith," as an easy thing, in which I thought we were really agreed, while we seemed to differ, which I called a pitiful case, some brethren (who say nothing against the truth of what I said) are offended at me as speaking too confidently, and calling that so easy which Bishop Sanderson and so many others did make a greater matter of; I retract the words, if they be unsuitable either to the matter or the readers: but as to the matter and the truth of the words, I desire the reader but to consider how easy a case Mr. P. maketh of it, *Eccl. Pol.* and how heinous a matter he maketh of our supposed dissent: and if after all this it shall appear, that the nonconformists do not at all differ from Hooker, Bilson, and the

generality of the conformists in this point, let him that is willing to be represented as odious and intolerable to rulers and to mankind, for that in which we do not differ, proceed to backbite me for saying that it is a pitiful case; and pretending that we are agreed.

It is not Mr. Humphrey alone that hath written that laws bind not in conscience to obedience which are against the public good. The greatest casuists say the same, excepting the case of scandal: he that would see this in them may choose but these two special authors, *Bapt. Fragos. de Regimine Reipublice*, and *Greg. Sayrus in his Clavis Regia*, and in them he shall find enough more cited. Though I think some further cautions would make it more satisfactory.

this latter fully notifieth the will of the ruler in that very case, and to that very person. And therefore it cannot be said that here is any exception, or that it is not his will; but in a universal or general law, it is to be supposed that some particular excepted cases will fall out extraordinarily, though they cannot be named; and that in those cases, the ruler's will dispenseth with it.

6. Sometimes also the ruler doth by the mere neglect of pressing or executing his own laws, permit them to grow obsolete, and out of use; and sometimes he forbearth the execution of them for some time, or to some sort of persons; and by so doing, doth notify that it was not his will that at such a time, and in such cases, they should oblige. I say not that all remissness of execution is such a sign; but sometimes it is: and the very word of the lawgiver may notify his dispensation or suspending will. As for instance, upon the burning of London, there were many laws (about coming to parish churches, and relief of the poor of the parish, and the like) that the people became incapable of obeying; and it was to be supposed, that the ruler's will would have been to have excepted such cases if foreseen; and that they did dispense with them when they fell out.

7. Sometimes also the penalty of violating a law, is some such mulct or service, which the ruler intendeth as a commutation for the duty, so that he freely leaveth it to the choice of the subject which he will choose. And then it is no sin to pay the mulct, and omit the action; because it crosseth not the lawgiver's will.

8. Sometimes also the law may command this principally for some men's sake, which so little concerns others, that it should not extend to them at all, were it not lest the liberty of them should be an impediment to the obedience of others, and consequently of the common good. In which case, if those persons so little concerned, do but omit the action secretly, so as to be no scandal or public hurt, it seemeth that they have the implicit consent of the rulers.

9. Sometimes particular duties are commanded with this express exception, "Unless they have just and reasonable impediment." As for coming every Lord's day to church, &c.; which seemeth to imply, that (though in cases where the public good is concerned, the person himself shall not be judge, nor at all as to the penalty, yet that) in actions of an indifferent nature in themselves, this exception is still supposed to be implied, "unless we have just and reasonable impediments," of which in private cases, as to the crime, we may judge.

10. I need not mention the common, natural exceptions: as that laws bind not to a thing when it becometh naturally impossible; or *cessante materia, vel capacitate subjecti obligati*, &c.

11. Laws may change their sense in part by the change of the lawgiver; for the law is not formally to us his law that is dead and was once our ruler, but his that is alive and is now our ruler. If Henry the Eighth make a law about the outward acts of religion, (as for coming to church, &c.) and this remain unrepealed in King Edward's, Queen Mary's, Queen Elizabeth's, King James's days, &c., even till now; as we are not to think that the lawgivers had the same sense and will, so neither that the law hath the same sense and obligation; for if the general words be capable of several senses, we must not take it as binding to us in the sense it was made in, but in the sense of our present lawgivers or rulers, because it is their law.

12. Therefore if a law had a special reason for it

at the first making, (as the law for using bows and arrows,) that reason ceasing, we are to suppose the will of the lawgiver to remit the obligation, if he urge not the execution, and renew not the law.

13. By these plain principles many particular difficulties may be easily resolved, which cannot be foreseen and named, e. g. the law against relieving a beggar bindeth not, when he is like to die if he be not relieved; or in such a case as after the burning of London, when there was no parish to bring him to. A law that is but for the ordering of men's charity, (to soul or body, by preaching or alms,) will not disoblige me from the duties of charity themselves, in cases where Scripture or nature proveth them to be imposed by God. A law for fasting will not bind me, when it would be destructive to my body; even on God's sabbaths duties of mercy were to be preferred to rest and sacrifices.

14. If God's own laws must be thus expounded, that When two duties come together, and both cannot be done, the lesser ceaseth at that time to be a duty, and the greater is to be preferred, man's laws must also be necessarily so expounded: and the rather, because man's laws may be contradictory, when God's never are so, rightly understood.

15. Where the subject is to obey, so far he must discern which of the laws inconsistent is to be preferred; but in the magistral execution, the magistrate or judge must determine.

E. g. One law commandeth that all the needy poor be kept on the parish where they were born or last lived. Another law saith, that nonconformable ministers of the gospel, who take not the Oxford oath, shall not come within five miles of city or corporation, (though they were born there,) or any place where they have been preachers. In case of necessity what shall they do? *Ans.* Whither they shall go for relief, they must discern as well as they can; but whither they shall be carried or sent, the magistrate or constable must discern and judge.

Also whether he shall go with a constable that by one law bringeth him to a place, which by the other law he is forbid on pain of six months' imprisonment in the common gaol to come to? *Ans.* If he be not voluntary in it, it is not his fault: and if one bring him thither by force, and another imprison him for being there, he must patiently suffer it.

16. But out of such excepted cases, the laws of our rulers (as the commands of parents) do bind us as is afore explained; and it is a sin against God to violate them.

17. Yea, when the reason of the law reacheth not our particular case and person, yet when we have reason to judge, that it is the ruler's will that all be bound for the sake of some, and the common order and good will be hindered by our exemption, we must obey to our corporal detriment, to avoid the public detriment, and to promote the public good.

CHAPTER IV.

DIRECTIONS TO LAWYERS ABOUT THEIR DUTY TO GOD.

GENTLEMEN, you need not meet these directions with the usual censures or suspicions, that divines are busying themselves with the matters of your calling, which belong not to them, and which they do not understand; you shall see that I will as much forbear such matters as you can well desire. If your calling be not to be sanctified by serving God in it,

and regulating it by his law, it is then neither honourable nor desirable. But if it be, permit me very briefly so far to direct you.*

Direct. I. Take the whole frame of polity together, and study each part in its proper place, and know it in its due relation to the rest; that is, understand first the doctrine of polity and laws *in genere*, and next the universal polity and laws of God *in specie*; and then study human polity and laws, as they stand in their due subordination to the polity and laws of God, as the by-laws of corporations do to the general laws of the land.

He that understandeth not what polity and law is *in genere*, is unlike to understand what divine or human polity or law is *in specie*; he that knoweth not what government is, and what a community, and what a politic society is, will hardly know what a commonwealth or church is: and he that knoweth not what a commonwealth is *in genere*, what is its end, and what its constitutive parts, and what the efficient causes, and what a law, and judgment, and execution is, will study but unhappily the constitution or laws of the kingdom which he liveth in.

And he that understandeth not the divine *dominium et imperium*, as founded in creation, (and re-founded in redemption,) and man's subjection to his absolute Lord, and the universal laws which he hath given in nature and Scripture to the world, can never have any true understanding of the polity or laws of any kingdom in particular; no more than he can well understand the true state of a corporation, or the power of a mayor, or justice, or constable, who knoweth nothing of the state of the kingdom, or of the king, or of his laws. What ridiculous discourses would such a man make of his local polity or laws! He knoweth nothing worth the knowing, who knoweth not that all kings and states have no power but what is derived from God, and subservient to him; and are all his officers, much more below him, than their justices and officers are to them; and that their laws are of no force against the laws of God, whether of natural or supernatural revelation. And therefore it is most easy to see, that he that will be a good lawyer must first be a divine; and that the atheists that deride or slight divinity, do but play the fools in all their independent broken studies. A man may be a good divine that is no lawyer, but he can be no good lawyer that understandeth not theology. Therefore let the government and laws of God have the first and chiefest place in your studies, and in all your observation and regard.

1. Because it is the ground of human government, and the fountain of man's power and laws.

2. Because the divine polity is also the end of human policy; man's laws being ultimately to promote our obedience to the laws of God, and the honour of his government.

3. Because God's laws are the measure and bound of human laws; against which no man can have power.

4. Because God's rewards and punishments are incomparably more regardable than man's; eternal joy or misery being so much more considerable than

temporal peace or suffering; therefore though it be a dishonour to lawyers to be ignorant of languages, history, and other needful parts of learning, yet it is much more their dishonour to be ignorant of the universal government and laws of God.^b

Direct. II. Be sure that you make not the getting of money to be your principal end in the exercise of your function; but the promoting of justice, for the righting of the just, and the public good; and therein the pleasing of the most righteous God.^c For your work can be to you no better than your end. A base end doth debase your work. I deny not, but your competent gain and maintenance may be your lower end, but the promoting of justice must be your higher end, and sought before it. The question is not, Whether you seek to live by your calling; for so may the best; nor yet, Whether you intend the promoting of justice; for so may the worst (in some degree). But the question is, Which of these you prefer? and which you first and principally intend? He that looketh chiefly at his worldly gain, must take that gain instead of God's reward, and look for no more than he chiefly intended; for that is formally no good work, which is not intended chiefly to please God, and God doth not reward the servants of the world; nor can any man rationally imagine, that he should reward a man with happiness hereafter, for seeking after riches here. And if you say that you look for no reward but riches, you must look for a punishment worse than poverty; for the neglecting of God and your ultimate end, is a sin that deserveth the privation of all which you neglect; and leaveth not your actions in a state of innocent indifferency.

Direct. III. Be not counsellors or advocates against God, that is, against justice, truth, or innocence. A bad cause would have no patrons, if there were no bad or ignorant lawyers. It is a dear-bought fee, which is got by sinning; especially by such a wilful, aggravated sin, as the deliberate pleading for iniquity, or opposing of the truth.^d Judas's gain and Ahithophel's counsel will be too hot at last for conscience, and sooner drive them to hang themselves in the review, than afford them any true content: as St. James saith to them that he calleth to weep and howl for their approaching misery, "Your riches are corrupted, and your garments moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days." Whatever you say or do against truth, and innocence, and justice, you do it against God himself. And is it not a sad case that among professed christians, there is no cause so bad but can find an advocate for a fee? I speak not against just counsel to a man that hath a bad cause (to tell him it is bad, and persuade him to disown it); nor do I speak against you for pleading against excessive penalties or damages; for so far your cause is good, though the main cause of your client was bad; but he that speaketh or counselleth another for the defence of sin, or the wronging of the innocent, or the defrauding another of his right, and will open his mouth to the injury of the just, for a

* Legum mihi placet autoritas; sed earum usus hominum nequitia depravatur: itaque piguit perdiscere, quo inhoneste uti nollem, et honeste vix possem, etsi vellem. Petrarch. in vita sua.

^b Male se rectum putat, qui regulam summam rectitudinis ignorat. Ambros. de Offic.

^c It was an ill time when Petr. Bless. said, "Officium officialium est hodie jura confundere, lites suscitare, transactiones rescindere, dilationes inhectere, suppressere veritatem, fovere mendacium, questum sequi, æquitatem vendere, iniuriæ actionibus, versus concinnare."

^d Bias fertur in causis orandis summus atque vehementis-

simus fuisse, bonam tamen in partem dicendi vim exercere solitum. Laert. p. 53. Justum est homines justitiam diligere; non autem justitiam propter homines postponere. Gregor. Reg. Justitia non novit patrem, vel matrem; veritatem novit; personam non novit; Deum imitatur.—Cassian. Plutarch saith, that Callicratidas being offered a great sum of money (of which he had great need to pay his seamen) if he would do an unjust act, refused: to whom saith Cleander his counsellor, "Ego profecto hæc accipissem, si fuisset Callicratidas." He answered, "Ego accipissem, si fuisset Cleander."

little money, or for a friend, must try whether that money or friend will save him from the vengeance of the universal Judge (unless faith and true repentance, which will cause confession and restitution, do prevent it).

The Romans called them thieves, that by fraud, or plea, or judgment got unlawful gain, and deprived others of their right.

Lampridius saith of Alexander Severus, *Tanti cum stomachi fuisset in eos judices qui furtorum fama laborassent, etiamsi damnati non essent, ut si eos casu aliquo videret, commotione animi stomachi cholera evomeret, toto vultu inardescente, ita ut nihil posset loqui.* And afterwards, *Severissimus judea contra fures, appellans eosdem quotidianorum scelerum reos, et solos hostes inimicosque reipublice.* Adding this instance, *Eum notarium, qui falsum causae brevem in consilio imperatorio retulisset, incisus digitorum nervis, ita ut nunquam posset scribere, deportavit.* And that he caused Turinus one of his courtiers to be tied in the market-place to a stake, and choked to death with smoke, for taking men's money on pretence of furthering their suits with the emperor; *Præcone dicente, Fumo punitur, qui vendidit fumum.* He strictly prohibited buying of offices, saying, *Necesse est ut qui emit, vendat: Ego vere non patiar mercatores potestatum: quos si patiar, damnare non possum.* The frowns or favour of man, or the love of money, will prove at last a poor defence against his justice whom by injustice you offend.*

The poet could say,

Justum et tenacem propositi virum,
Non civium ardor prava jubentium
Non vultus instantis tyranni,
Mente quatit solida:—Horat.

But if men would first be just, it would not be so hard to bring them to do justly; saith Plautus,

Justa autem ab injustis petere insipientia est:
Quippe illi iniqui jus ignorant neque tenent.

Direct. IV. Make the cause of the innocent as it were your own; and suffer it not to miscarry through your slothfulness and neglect.^f He is a lover of money more than justice, that will sweat in the cause of the rich that pay him well, and will slubber over and starve the cause of the poor, because he getteth little by them. Whatever your place obligeth you to do, let it be done diligently and with your might; both in your getting abilities, and in using them. Scævola was wont to say, (ut lib. Pandect. 42. tit. refer.) *Jus civile vigilantibus scriptum est, non dormientibus.* Saith Austin, *Ignorantia judicis plerumque est calamitas innocentis.* And as you look every labourer that you hire should be laborious in your work, and your physician should be diligent in his employment for your health; so is it as just that you be diligent for them whose cause you undertake, and where God who is the lover of justice doth require it.

Direct. V. Be acquainted with the temptations which most endanger you in your place, and go continually armed against them with the true remedies, and with christian faith, and watchfulness, and resolution. You will keep your innocency, and consequently your God, if you see to it that you love nothing better than that which you should keep. No man will chaffer away his commodity for any thing which he judgeth to be worse and less useful to him.

Know well how little friends or wealth will do you in comparison of God, and you will not hear them when they speak against God, Luke xiv. 26; xvii. 33. When one of his friends was importunate with P. Rutilius to do him an unjust courtesy, and angrily said, "What use have I of thy friendship, if thou wilt not grant my request?" He answered him, "And what use have I of thy friendship, if for thy sake I must be urged to do unjustly?" It is a grave saying of Plutarch, *Pulchrum quidem est justitia regnum adipisci: pulchrum etiam regno justitiam antepondere: nam virtus alterum ita illustrem reddidit, ut regno dignus judicaretur; alterum ita magnum ut id contemneret.* Plut. in Lycurg. et Numa. But especially remember who hath said, "What shall it profit a man to win all the world, and lose his soul?" And that temptations surprise you not, be deliberate and take time, and be not too hasty in owning or opposing a cause or person, till you are well informed; as Seneca saith of anger, so say I here, *Dandum semper est tempus: veritatem enim dies aperit. Potest poena dilata exigi; cum non potest exacta revocari.* It is more than a shame to say, I was mistaken, when you have done another man wrong by your temerity.^g

CHAPTER V.

THE DUTY OF PHYSICIANS.

NEITHER is it my purpose to give any occasion to the learned men of this honourable profession, to say that I intermeddle in the mysteries of their art. I shall only tell them, and that very briefly, what God and conscience will expect from them.

Direct. I. Be sure that the saving of men's lives and health, be first and chiefly in your intention, before any gain or honour of your own. I know you may lawfully have respect both to your maintenance and honour; but in a second place only, as a far less good than the lives of men. If money be your ultimate end, you debase your profession, which, as exercised by you, can be no more to your honour or comfort than your own intention carrieth it. It is more the end than the means that ennobleth or debaseth men; if gain be the thing which you chiefly seek, the matter is not very great (to you) whether you seek it by medicining men or beasts, or by lower means than either of them. To others indeed it may be a very great benefit, whose lives you have been a means to save; but to yourselves it will be no greater than your intention maketh it. If the honouring and pleasing God, and the public good, and the saving of men's lives, be really first and highest in your desires, then it is God that you serve in your profession; otherwise you do but serve yourselves. And take heed lest you here deceive yourselves, by thinking that the good of others is your end, and dearer to you than your gain, because your reason telleth you it is better and ought to be preferred: for God and the public good are not every man's end, that can speak highly of them, and say they should be so. If most of the world do practically prefer their carnal prosperity even before their souls, while they speak

moveri, quod cum semel inter amicos illi judicandum esset, neque contra jus agere aliquid vellet, persuaserit amico judicium a se provocaret, ut si nimirum utrumque et legem et amicum servaret. This was his injustice of which he repented.

* Facile est justitiam homini justissimo.

^f Vix potest negligere, qui novit aequitatem: nec facile erroris vitio fordescit, quem doctrina purgaverit. Cassiodor.

^g Chilon in Laert. p. 43. (mibi) saith, Sibi non esse concium in tota vita ingratitude: una tamen re se modice

of the world as disgracefully as others, and call it vanity; how much more easily may you deceive yourselves, in preferring your gain before men's lives, while your tongue can speak contemptuously of gain!

Direct. II. Be ready to help the poor as well as the rich; differencing them no further than the public good requireth you to do. Let not the health or lives of men be neglected, because they have no money to give you: many poor people perish for want of means, because they are discouraged from going to physicians, through the emptiness of their purses; in such a case you must not only help them gratis, but also appoint the cheapest medicines for them.

Direct. III. Adventure not unnecessarily on things beyond your skill, but in difficult cases persuade your patients to use the help of abler physicians, if there be any to be had, though it be against your own commodity. So far should you be from envying the greater esteem and practice of abler men, and from all unworthy aspersions or detraction, that you should do your best to persuade all your patients to seek their counsels, whenever the danger of their lives or health requireth it. For their lives are of greater value than your gain. So abstruse and conjectural is the business of your profession, that it requireth very high accomplishments to be a physician indeed. If there concur not, 1. A natural strength of reason and sagacity; 2. And a great deal of study, reading, and acquaintance with the way of excellent men; 3. And considerable experience of your own, to ripen all this; you have cause to be very fearful and cautious in your practice, lest you sacrifice men's lives to your ignorance and temerity. And one man that hath all these accomplishments in a high degree, may do more good than a hundred smatterers: and when you are conscious of a defect in any of these, should not reason and conscience command you to persuade the sick to seek out to those that are abler than yourselves? Should men's lives be hazarded, that you may get by it a little sordid gain? It is so great a doubt whether the ignorant, unexperienced sort of physicians, do cure or hurt more, that it hath brought the vulgar in many countries into a contempt of physicians.*

Direct. IV. Depend on God for your direction and success. Earnestly crave his help and blessing in all your undertakings. Without this all your labour is in vain. How easy is it for you to overlook some one thing among a multitude that must be seen, about the causes and cure of diseases; unless God shall open it to you, and give you a clear discerning, and a universal observation! And when twenty considerable things are noted, a man's life may be lost, for want of your discerning one point more. What need have you of the help of God, to bring the fittest remedies to your memory! and much more to bless them when they are administered! as the experience of your daily practice may inform you (where atheism hath not made men fools).

Direct. V. Let your continual observation of the fragility of the flesh, and of man's mortality, make you more spiritual than other men, and more industrious in preparing for the life to come, and greater contemners of the vanities of this world. He that is so frequently among the sick, and a spectator of the dead and dying, is utterly unexcusable if he be himself unprepared for his sickness or for death. If the heart be not made better, when you almost dwell in

the house of mourning, it is a bad and deplorable heart indeed. It is strange that physicians should be so much suspected of atheism as commonly they are; and *religio medici* should be a word that signifieth irreligiosity: sure this conceit was taken up in some more irreligious age or country; for I have oft been very thankful to God, in observing the contrary, even how many excellent, pious physicians there have been in most countries where the purity of religion hath appeared, and how much they promoted the work of reformation; (such as Crato, Plate-rus, Erastus, and abundance more that I might name;) and in this land and age, I must needs bear witness, that I have known as many physicians religious proportionably as of any one profession, except the preachers of the gospel. But as no men are more desperately wicked, than those that are wicked after pious education, and under the most powerful means of their reformation; so it is very like that those physicians that are not truly good are very bad; because they are bad against so much light, and so many warnings; and from some of these it is like this censorious proverb came. And indeed man's nature is so apt to be affected with things that are unusual, and to lose all sense of things that are grown common, that no men have more need to watch their hearts, and be afraid of being hardened, than those that are continually under the most quickening helps and warnings. For it is very easy to grow customary and senseless under them; and then the danger is, that there are no better means remaining, to quicken such a stupid, hardened heart. Whereas those that enjoy such helps but seldom, are not so apt to lose the sense and benefit of them. The sight of a sick or dying man, doth usually much awaken those that have such sights but seldom; but who are more hardened than soldiers and seamen, that live continually as among the dead? When they have twice or thrice seen the field covered with men's carcasses, they usually grow more obdurate than any others. And this is it that physicians are in danger of, and should most carefully avoid. But certainly an atheistical or ungodly physician, is unexcusably blind. To say, as some do, that they study nature so much, that they are carried away from God; is as if you should say, they study the work so much, that they forget the workman; or, they look so much on the book, that they overlook the sense; or, that they study medicine so much, that they forget both the patient and his health. To look into nature and not see God, is as to see the creatures, and not the light by which we see them; or to see the trees and houses, and not to see the earth that beareth them. For God is the creating, conserving, dirigent, final Cause of all. Of Him, and through Him, and to Him, are all things; He is all in all. And if they know not that they are the subjects of this God, and have immortal souls, they are ill proficient in the study of nature, that know no better the nature of man. To boast of their acquisitions in other sciences, while they know not what a man is, or what they are themselves, is little to the honour of their understandings. You that live still as in the sight of death, should live as in the sight of another world, and excel others in spiritual wisdom, and holiness, and sobriety, as your advantages by these quickening helps excel.

Direct. VI. Exercise your compassion and charity to men's souls, as well as to their bodies; and speak to your patients such words as tend to prepare them their lives. I know not whether a few able, judicious, experienced physicians cure more or the rest kill more.

* As overvaluing men's own understandings in religion, is the ruin of souls and churches; so overvaluing men's raw, unexperienced apprehensions in physic costeth multitudes

for their change. You have excellent opportunities, if you have hearts to take them. If ever men will hear, it is when they are sick; and if ever they will be humbled and serious, it is when the approach of death constraineth them. They will hear that counsel now with patience, which they would have despised in their health. A few serious words about the danger of an unregenerate state, and the necessity of holiness, and the use of a Saviour, and the everlasting state of souls, for aught you know, may be blest to their conversion and salvation. And it is much more comfortable for you to save a soul, than cure the body. Think not to excuse yourselves by saying, It is the pastor's duty; for though it be theirs *ex officio*, it is yours also *ex charitate*. Charity bindeth every man, as he hath opportunity, to do good to all; and especially the greatest good. And God giveth you opportunity, by casting them in your way; the priest and Levite that passed by the wounded man, were more to be blamed for not relieving him, than those that never went that way, and therefore saw him not, Luke x. 32. And many a man will send for the physician, that will not send for the pastor: and many a one will hear a physician that will despise the pastor. As they reverence their landlords, because they hold their estates from them, so do they the physician, because they think they can do much to save their lives. And alas, in too many places the pastors either mind not such work, or are insufficient for it; or else stand at odds and distance from the people; so that there is but too much need of your charitable help. Remember therefore, that he that "converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," James v. 20. Remember that you are to speak to one that is going into another world, and must be saved now or never! And that all that ever must be done for his salvation must be presently done, or it will be too late. Pity human nature, and harden not your hearts against a man in his extreme necessity. O speak a few serious words for his conversion (if he be one that needs them) before his soul be past your help, in the world from which there is no return.

CHAPTER VI.

DIRECTIONS TO SCHOOLMASTERS ABOUT THEIR DUTY FOR THEIR CHILDREN'S SOULS.

PASSING by all your grammatical employment, I shall only leave you these brief directions, for the higher and more noble exercises of your profession.

Direct. I. Determine first rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it. If your end be chiefly your own commodity or reputation, the means will be distorted accordingly, and your labours perverted, and your calling corrupted, and embased, (to yourselves,) by your perverse intentions. See therefore, 1. That your ultimate end be the pleasing and glorifying of God. 2. And this by promoting the public good, by fitting youth for public service. And, 3. Forming their minds to the love and service of their Maker. 4. And furthering their salvation, and their welfare in the world. These noble designs will lift up your minds, to an industrious and cheerful performance

of your duties! He that seeketh great and heavenly things, will do it with great resolution and alacrity; when any drowsy, creeping pace, and deceitful, superficial labours, will satisfy him that hath poor and selfish ends. As God will not accept your labours as any service of his, if your ends be wrong, so he useth not to give so large a blessing to such men's labours as to others.

Direct. II. Understand the excellency of your calling, and what fair opportunities you have to promote those noble ends; and also how great a charge you undertake; that so you may be kept from sloth and superficialness, and may be quickened to a diligent discharge of your undertaken trust. 1. You have not a charge of sheep or oxen, but of rational creatures. 2. You have not the care of their bodies, but of their minds; you are not to teach them a trade to live by only in the world, but to inform their minds with the knowledge of their Maker, and to cultivate their wits, and advance their reason, and fit them for the most manlike conversations. 3. You have them not (as pastors) when they are hardened in sin by prejudice and long custom; but you have the tenderest twigs to bow, and the most tractable age to tame; you have paper to write on (not wholly white, but that) which hath the fewest blots and lines to be expunged. 4. You have them not as volunteers, but as obliged to obey you, and under the correction of the rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general lecture, (as preachers have them at a sermon,) but in your nearest converse, where you may teach them as particularly as you please, and examine their profiting, and call them daily to account. 6. You have them not once a week, (as preachers have them,) but all the week long, from day to day, and from morning until night. 7. You have them at that age, which doth believe their teachers, and take all upon trust, before they are grown up to self-conceitdness, and to contradict and quarrel with their teachers (as with their pastors they very ordinarily do). All these are great advantages to your ends.

Direct. III. Labour to take pleasure in your work, and make it as a recreation, and take heed of a weary or diverted mind. 1. To this end consider often what is said above; think on the excellency of your ends, and of the worth of souls, and of the greatness of your advantages. 2. Take all your scholars as committed to your charge by Jesus Christ; as if he had said to you, Take these whom I have so dearly bought, and train them up for my church and service.* 3. Remember what good one scholar may do, when he cometh to be ripe for the service of the church or commonwealth! How many souls some of them may be a means to save! Or if they be but fitted for a private life, what blessings may they be to their families and neighbours! And remember what a joyful thing it will be, to see them in heaven with Christ for ever! How cheerfully should such excellent things be sought! If you take pleasure in your work, it will not only be an ease and happiness to yourselves, but greatly further your diligence and success. But when men have a base esteem of their employment, and look at children as so many swine or sheep, or have some higher matters in their eye, and make their schools but the way to some preferment, or more desired life, then usually they do their work deceitfully, and any thing will serve the turn, because they are weary of it, and because their hearts are somewhere else.

Direct. IV. Seeing it is divinity that teacheth honour, as Calvin did by Corderius, Beza by Melchior Volmarus, &c.

* Many of the greatest divines have given God great thanks for their schoolmasters, and left their names on record with

them the beginning and the end of all their other studies, let it never be omitted or slightly slubbered over, and thrust into a corner; but give it the precedence, and teach it them with greater care and diligence, than any other part of learning; especially teach them the catechism and the holy Scriptures. If you think that this is no part of your work, few wise men will choose such teachers for their children. If you say as some sectaries, that children should not be taught to speak holy words, till they are more capable to understand the sense, because it is hypocrisy, or taking the name of God in vain; I have answered this before, and showed that words being the signs, must be learned in order to the understanding of the sense, or thing that is signified; and that this is not to use such words in vain, how holy soever, but to the proper end for which they are appointed. Both in divine and human learning, the memories of children must first be furnished in order to the furnishing of their understandings afterwards. And this is a chief point of the master's skill, that time be not lost, nor labour frustrated. For the memories of children are as capacious as men's of riper age; and therefore they should be stored early, with that which will be useful to them afterwards: but till they come to some maturity of age, their judgments are not ripe for information about any high or difficult points. Therefore teach them betimes the words of catechisms and some chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive that you take this for the best of all their learning.

Direct. V. Besides the forms of catechism, which you teach them, speak often to them some serious words, about their souls, and the life to come, in such a plain, familiar manner, as tendeth most to the awakening of their consciences, and making them perceive how greatly what you say concerneth them. A little such familiar serious discourse, in an interlocutory way, may go to their hearts, and never be forgotten; when mere forms alone are lifeless and unprofitable. Abundance of good might be done on children, if parents and school-masters did well perform their parts in this.

Direct. VI. Take strict account of their spending the Lord's day! how they hear, and what they remember; and how they spend the rest of the day. For the right spending of that day, is of great importance to their souls! And a custom of play and idleness on that day, doth usually debauch them, and prepare them for much worse. Though they are from under your eye on the Lord's day, yet if on Monday they be called to account, it will leave an awe upon them in your absence.

Direct. VII. Pray with them, and for them. If God give not the increase by the dews of heaven, and shine not on your labours, your planting and watering will be all in vain. Therefore prayer is as suitable a means as teaching, to do them good; and they must go together. He that hath a heart to pray earnestly for his scholars, shall certainly have himself most comfort in his labours; and it is likely that he shall do most good to them.

Direct. VIII. Watch over them, by one another, when they are behind your backs, at their sports or converse with each other. For it is abundance of wickedness that children use to learn and practise, which never cometh to their masters' ears; especially in some great and public schools. They that came thither to learn sobriety and piety of their masters, do oftentimes learn profaneness, and ribaldry, and cursing, and swearing, and scolding, deriding, and reviling one another, of their ungracious school-fellows. And those lessons are so easily

learnt, that there are few children but are infected with some such debauchery, though their parents and masters watch against it; and perhaps it never cometh to their knowledge. So also for gaming and robbing orchards, and fighting with one another, and reading play-books and romances, and lying, and abundance other vices which must be carefully watched against.

Direct. IX. Correct them more sharply for sins against God, than for their dulness and failing at their books. Though negligence in their learning is not to be indulged, yet smart should teach them especially to take heed of sinning; that they may understand that sin is the greatest evil.

Direct. X. Especially curb or cashier the leaders of impiety and rebellion, who corrupt the rest. There are few great schools but have some that are notoriously debauched; that glory in their wickedness; that in filthy talking, and fighting, and cursing, and reviling words, are the infectors of the rest. And usually they are some of the bigger sort, that are the greatest fighters, and master the rest, and by domineering over them, and abusing them, force them both to follow them in their sin and to conceal it. The correcting of such, or expelling them if incorrigible, is of great necessity to preserve the rest; for if they are suffered the rest will be secretly infected and undone, before the master is aware. This causeth many that have a care of their children's souls, to be very fearful of sending them to great and public schools, and rather choose private schools that are freer from that danger; it being almost of as great concernment to children, what their companions be, as what their master is.

CHAPTER VII.

DIRECTIONS FOR SOLDIERS, ABOUT THEIR DUTY IN POINT OF CONSCIENCE.

THOUGH it is likely that few soldiers will read what I shall write for them, yet for the sake of those few that will, I will do as John Baptist did, and give them some few necessary directions, and not omit them as some do, as if they were a hopeless sort of men.

Direct. I. Be careful to make your peace with God, and live in a continual readiness to die. This being the great duty of every rational man, you cannot deny it to be especially yours, whose calling setteth you so frequently in the face of death. Though some garrison soldiers are so seldom, if ever, put to fight, that they live more securely than most other men, yet a soldier, as such, being by his place engaged to fight, I must fit my directions to the ordinary condition and expectation of men in that employment. It is a most irrational and worse than beastly negligence, for any man to live carelessly in an unpreparedness for death, considering how certain it is, and how uncertain the time, and how unconceivably great is the change which it inferreth: but for a soldier to be unready to die, who hath such special reason to expect it, and who listeth himself into a state which is so near it, this is to live and fight like beasts, and to be soldiers before you understand what it is to be a christian or a man. First, therefore, make sure that your souls are regenerate and reconciled unto God by Christ; and that when you die, you have a part in heaven; and that you are not yet in the state of sin and nature: an unrenewed unsanctified soul is sure to go to hell, by

what death or in what cause soever he dieth. If such a man be a soldier, he must be a coward or a mad-man; if he will run upon death, when he knoweth not whither it will send him, yea, when hell is certainly the next step, he is worse than mad: but if he know and consider the terribleness of such a change, it must needs make him tremble when he thinks of dying. He can be no good soldier that dare not die; and who can expect that he should dare to die, who must be damned when he dieth? Reason may command a man to venture upon death; but no reason will allow him to venture upon hell. I never knew but two sorts of valiant soldiers: the one was boys, and brutish, ignorant sots, who had no sense of the concerns of their souls; and the other (who only were truly valiant) were those that had made such preparations for eternity, as, at least, persuaded them that it should go well with them when they died. And many a debauched soldier I have known, whose conscience hath made them cowards, and shift or run away when they should venture upon death, because they knew they were unready to die, and were more afraid of hell than of the enemy. He that is fit to be a martyr, is the fittest man to be a soldier: he that is regenerate, and hath laid up his treasure and his hopes in heaven, and so hath overcome the fears of death, may be bold as a lion, and ready for any thing, and fearless in the greatest perils. For what should he fear, who hath escaped hell, and God's displeasure, and hath conquered the king of terrors? But fear is the duty and most rational temper of a guilty soul; and the more fearless such are, the more foolish and more miserable.

Direct. II. Be sure you have a warrantable cause and call. In a bad cause it is a dreadful thing to conquer, or to be conquered. If you conquer, you are a murderer of all that you kill; if you are conquered and die in the prosecution of your sin, I need not tell you what you may expect. I know we are here upon a difficulty which must be tenderly handled: if we make the sovereign power to be the absolute and only judge, whether the soldier's cause and call be good; then it would follow, that it is the duty of all the christian subjects of the Turk, to fight against christianity as such, and to destroy all christians when the Turk commandeth it; and that all the subjects of other lands are bound to invade this or other such christian kingdoms, and destroy their kings, whenever their popish or malicious princes or states shall command them; which being intolerable consequences, prove the antecedent to be intolerable. And yet on the other side, if subjects must be the judges of their cause and call, the prince shall not be served, nor the common good secured, till the interest of the subjects will allow them to discern the goodness of the cause. Between these two intolerable consequents, it is hard to meet with a just discovery of the mean. Most run into one of the extremes, which they take to be the less, and think that there is no other avoiding of the other. The grand errors in this, and a hundred like cases, come from not distinguishing aright the case *de esse*, from the case *de apparere*, or *cognoscere*, and not first determining the former, as it ought, before the latter be determined. Either the cause which subjects are commanded to fight in, is really lawful to them, or it is not. (Say not here importunately, Who shall judge? For we are now but upon the question *de esse*.) If it be not lawful in itself, but be mere robbery or murder, then come to the case of evidence; either this evil is to the subject discernible by just means, or not: if it be, I am not able for my part to justify him from the sin, if he do it, no more

than to have justified the three witnesses, Dan. iii. if they had bowed down to the golden calf, or Dan. vi. if he had forborne prayer, or the apostles, if they had forborne preaching, or the soldiers for apprehending and crucifying Christ, when their superiors commanded them. For God is first to be obeyed and feared. But if the evil of the cause be such, as the subject cannot by just and ordinary means discern, then must he come next to examine his call; and a volunteer unnecessarily he may not be in a doubtful cause: it is so heinous a sin to murder men, that no man should unnecessarily venture upon that which may prove to be murder for aught he knoweth. But if you ask what call may make such a doubtful action necessary, I answer, It must be such as warranteth it, either from the end of the action, or from the authority of the commander, or both. And from the end of the action, the case may be made clear, That if a king should do wrong to a foreign enemy, and should have the worse cause, yet if the revenge which that enemy seeketh would be the destruction of the king and country, or religion, it is lawful and a duty to fight in the defence of them. And if the king should be the assailant, or beginner, that which is an offensive war in him (for which he himself must answer) may be but a defensive war in the commanded subjects, and they be innocent: even on the highway, if I see a stranger provoke another by giving him the first blow, yet I may be bound to save his life from the fury of the avenging party. But whether, or how far, the bare command of a sovereign may warrant the subjects to venture in a doubtful cause, (supposing the thing lawful in itself, though they are doubtful,) requireth so much to be said to it, which civil governors may possibly think me too bold to meddle with, that I think it safest to pass it by; only saying, that there are some cases in which the ruler is the only competent judge, and the doubts of the subject are so unreasonable, that they will not excuse the sin of his disobedience; and also, that the degree of the doubt is oft very considerable in the case. But suppose the cause of the war be really lawful in itself, and yet the subject is in doubt of it, yea, or thinketh otherwise; then is he in the case, as other erroneous consciences are, that is, entangled in a necessity of sinning, till he be undeceived, in case his rulers command his service. But which would be the greater sin, to do it or not, the ends and circumstances may do much to determine; but doubtless in true necessity to save the king and state, subjects may be compelled to fight in a just cause, notwithstanding that they mistake it for unjust; and if the subject have a private discerning judgment, so far as he is a voluntary agent, yet the sovereign hath a public determining judgment, when a neglecter is to be forced to his duty. Even as a man that thinketh it unlawful to maintain his wife and children, may be compelled lawfully to do it.

So that it is apparent, that sometimes the sovereign's cause may be good, and yet an erroneous conscience may make the soldiers' cause bad, if they are volunteers, who run unnecessarily upon that which they take for robbery and murder; and yet that the higher powers may force even such mistakers to defend their country, and their governors, in a case of true necessity. And it is manifest that sometimes the cause of the ruler may be bad, and yet the cause of the soldier good; and that sometimes the cause may be bad and sinful to them both, and sometimes good and lawful unto both.

Direct. III. When you are doubtful whether your cause and call be good, it is (ordinarily) safest to sit still, and not to venture in so dangerous a case, with-

out great deliberation and sufficient evidence to satisfy your consciences. Neander might well say of Solon's law, which punished them that took not one part or other in a civil war or sedition, *Admirabilis autem illa atque plane incredibilis, quæ honoribus abdicat eum, qui orta seditione nullam factionem secutus sit.*^a No doubt, he is a culpable neuter that will not defend his governors and his country, when he hath a call; but it is so dreadful a thing to be guilty of the blood and calamities of an unjust war, that a wise man will rather be abused as a neuter, than run himself into the danger of such a case.

Direct. IV. When necessity forceth you to go forth in a just war, do it with such humiliation and unwillingness as bescemeth one that is a patient, a spectator, and an actor, in one of the sorest of God's temporal judgments. Go not to kill men, as if you went to a cock-fight, or a bear-baiting. Make not a sport of a common calamity; be not insensible of the displeasure of God, expressed in so great a judgment. What a sad condition is it to yourselves, to be employed in destroying others! If they be good, how sad a thought is it, that you must kill them! If they are wicked, how sad is it that by killing them you cut-off all their hopes of mercy, and send them suddenly to hell! How sad an employment is it, to spoil and undo the poor inhabitants where you come! to cast them into terrors, to deprive them of that which they have long been labouring for! to prepare for famine, and be like a consuming pestilence where you come! Were it but to see such desolations, it should melt you into compassion; much more to be the executioners yourselves. How unsuitable a work is it to the grace of love! Though I doubt not but it is a service which the love of God, our country, and our rulers, may sometimes justify and command, yet (as to the rulers and masters of the business) it must be a very clear and great necessity that can warrant a war. And, as to the soldiers, they must needs go with great regret, to kill men by thousands, whom they love as themselves. He that loveth his neighbour as himself, and blesseth, and doth good to his persecuting enemy, will take it heavily to be employed in killing him, even when necessity maketh it his duty. But the greatest calamity of war is the perniciousness of it to men's souls. Armies are commonly that to the soul, as a city infected with the plague is to the body; the very nurseries and academies of pride, and cruelty, and drunkenness, and whoredom, and robbery, and licentiousness; and the bane of piety, and common civility, and humanity. Not that every soldier cometh to this pass; the hottest pestilence killeth not all; but oh how hard is it to keep up a life of faith and godliness in an army! The greatness of their business, and of their fears and cares, doth so wholly take up their minds and talk, that there is scarce any room found for the matters of their souls, though unspeakably greater. They have seldom leisure to hear a sermon, and less to pray. The Lord's day is usually taken up in matters that concern their lives, and therefore can pretend necessity; so that it must be a very resolute, confirmed, vigilant person, that is not alienated from God. And then it is a course of life, which giveth great opportunity to the tempter, and advantage to temptations, both to errors in judgment, and viciousness

of heart and life; he that never tried it can hardly conceive how difficult it is to keep up piety and innocency in an army. If you will suppose that there is no difference in the cause, or the ends and accidents, I take it to be much more desirable to serve God in a prison, than in an army; and that the condition of a prisoner hath far less in it to tempt the foolish, or to afflict the wise, than a military. (Excepting those whose life in garrisons and lingering wars, doth little differ from a state of peace.) I am not simply against the lawfulness of war; (nor as I conceive, Erasmus himself, though he saw the sinfulness of that sort of men; and use to speak truly of the horrid wickedness and misery of them that thirst for blood, or rush on wars without necessity;) but it must be a very extraordinary army, that is not constituted of wolves and tigers, and is not unto common honesty and piety the same that a stew or whorehouse is to chastity. And oh how much sweeter is the work of an honest physician that saveth men's lives, than of a soldier, whose virtue is shown in destroying them! or a carpenter's, or mason's, that adorneth cities with comely buildings, than a soldier's that consumeth them by fire!^b

Direct. V. Be sure first that your cause be better than your lives, and then resolve to venture your lives for them. It is the hazarding of your lives, which in your calling you undertake; and therefore be not unprepared for it; but reckon upon the worst, and be ready to undergo whatever you undertake. A soldier's life is unfit for one that dare not die. A coward is one of the most pernicious murderers; he verifieth Christ's saying in another sense, "he that saveth his life shall lose it." While men stand to it, it is usually but few that die; because they quickly daunt the enemy, and keep him on the defensive part; but when once they rout, and run away, they are slain on heaps, and fall like leaves in a windy autumn. Every coward that pursueth them is imboldened by their fear, and dare run them through, or shoot them behind, that durst not so near have looked them in the face; and maketh it his sport to kill a fugitive, or one that layeth down his weapons, that would fly himself from a daring presence. Your cowardly fear betrayeth the cause of your king and country; it betrayeth the lives of your fellow-soldiers, while the running of a few affrighted dastards, lets in ruin upon all the rest; and it casteth away your own lives, which you think to save. If you will be soldiers, resolve to conquer or to die. It is not so much skill or strength that conquereth, as boldness. It is fear that loseth the day, and fearlessness that winneth it. The army that standeth to it, getteth the victory, though they fight never so weakly; for if you will not run the enemy will. And if the lives of a few be lost by courage, it usually saveth the lives of many (though wisdom still is needful in the conduct). And if the cause be not worth your lives, you should not meddle with it.

Direct. VI. Resolve upon an absolute obedience to your commanders, in all things consistent with your obedience to God, and the sovereign power. Disobedience is no where more intolerable than in an army; where it is often unfit for a soldier to know the reason of his commands; and where self-conceitedness and wilfulness are inconsistent with

^a Neander in Chron. p. 104.

^b And though I ignore not that it is a much more fashionable and celebrated practice in young gentlemen to kill men, than to cure them; and that mistaken mortals think it to be the noblest exercise of virtue, to destroy the noblest workmanship of nature, (and indeed in some few cases, the requisiteness and danger of destructive valour, may make its

actions become a virtuous patriot,) yet when I consider the character given of our great Master and Exemplar, that he went about doing good, and healing all manner of sicknesses—I cannot but think such an employment worthy of the very noblest of his disciples. Mr. Boyle's Experiment. Philos. p. 303, 304.

their common safety, and the lives of many may pay for the disobedience of a few. If you cannot obey, undertake not to be soldiers.

Direct. VII. Especially detest all murmurings, mutinies, sidings, and rebellions. For these are to an army like violent fevers to the body, or like a fire in a city, and would make an army the greatest plague to their king and country. How many emperors, kings, and commanders have lost their dignities and lives, by the fury of mutinous, enraged soldiers! And how many kingdoms and other commonwealths have been thus overthrown, and betrayed into the enemy's hands! And how many thousands and millions of soldiers have thereby lost their lives! In your discontents and murmuring passions, you may quickly set the house on fire over your heads, and when you feel your misery repent too late. Passion may begin that which fruitless penitence must end. The leaders of mutinies may easily have many fair pretences to inflame an army into discontents: they may aggravate many seeming injuries; they may represent their commanders as odious and unworthy, by putting an ill appearance on their actions: but in the end it will appear, that it was their own advancement which they secretly aimed at, and the destruction of the present government, or the soldiers' ruin, which is like to be the effect. A mutinous army is likeliest hell of any thing I know among God's creatures, and next hell, there is scarce a worse place for their commanders to be in.

Direct. VIII. Use not your power or liberty to the robbing, or oppressing, or injury of any. Though military thieves and oppressors may escape the gallows more than others, they shall come as soon to hell as any. If you plunder, and spoil, and tyrannize over the poor people, under pretence of supplying your own wants, there is a God in heaven that will hear their cries, and will avenge them speedily, though you seem to go scot-free for a time. You may take a pride in domineering over others, and making yourselves lords by violence of other men's estates, and when you see none that will question you for it, you may take that which you have most mind to. But the poor and oppressed have a just Defender, who hath a severer punishment for you than the sword or gallows! And though he take you not in the very fact, and his sentence is not presently executed, yet be certain of it, that your day is coming.

Direct. IX. Take heed lest custom, and the frequency of God's judgments, do harden your hearts into a reprobate stupidity. Many a man that formerly by the sight of a corpse, or the groanings of the sick, was awakened to serious thoughts of his latter end, when he cometh into an army, and hath often seen the dead lie scattered on the earth, and hath often escaped death himself, groweth utterly senseless, and taketh blockishness to be valour, and custom maketh such warnings to be of no effect. You can scarce name a more strange and lamentable proof of the maddening and hardening nature of sin! that men should be most senseless, when they are in the greatest danger! and least fear God, when they are among his dreadful judgments! and least hear his voice, when his calls are loudest! and live as if they should not die, when they look death so often in the face, and see so many dead before them! That they should be most regardless of their endless life, when they are nearest it; and sense itself hath such notable advantage to tell them of all this! What a monstrous kind of sottish stupidity is this!

Think whither the soul is gone, when you see the carcass on the earth; and think where your own must be for ever.

Direct. X. Take heed of falling into drunkenness and sensuality, though temptations and liberty be never so great. It is too common with soldiers, because they are oft put to thirst and wants, to think they may lawfully pour it in, when they come at it, without moderation or restraint: even as many poor men take a gluttonous meal for no sin, because they have so many days of hunger; so is it with such soldiers in their drink: till drunkenness first have wounded their consciences, and afterwards grow common, till it have debauched and seared them; and then they have drowned religion and reason, and are turned sottish, miserable brutes.

Direct. XI. If necessity deprive you of the benefits of God's public or stated worship, see that you labour to repair that loss, by double diligence in those spiritual duties, which yet you have opportunity for. If you must march or watch on the Lord's days, redeem your other time the more. If you cannot hear sermons, be not without some profitable book, and often read it; and let your meditations be holy, and your discourses edifying. For these you have opportunities, if you have hearts.

Direct. XII. Take heed that command or successes do not puff you up and make you overvalue yourselves, and incline you to rebel against your governors. What lamentable effects hath England lately seen of this! A silly, half-witted soldier, if he be but made a captain, doth carry it as if he were wiser than the preachers, or the judge! as if his dignity had added to his wit! When victories have laid the power at men's feet, and they think now that none is able to control them, how few are they that abuse not such success to their undoing, and are not conquered by the pride of their own hearts, when they have conquered others! How ordinarily do they mis-explain the providence of God, and think he hath put the government into their hands, because they have the strength; and from the histories of former successful rebels, and the fairness of their opportunity, encourage themselves to rebel, and think they do but what is their duty! How easily do they justify themselves in those unlawful deeds, which impartial by-standers see the evil of! And how easily do they quiet their consciences, when they have but power enough to raise up flatterers, and to stop the mouth of wholesome reprehension! How lamentably doth prosperity make them drunk, and sudden advancement overturn their brains! And their greatness, together with their pride and fury, preserveth them from the accesses of wisdom, and of sober men, that so their malady may have no remedy: and there, like a drunken man, they rave awhile, and speak big words, and lay about them, and glory in the honour of a pestilence, that they can kill men; and we must not speak to them, till their heads are settled, and they come to themselves, and that is not usually till the hand of God have laid them lower than it found them, and then perhaps they will again hear reason; unless pride hath left their souls as desperate as at last it doth their bodies or estates. The experience of this age may stand on record, as a teacher to future generations, what power there is in great successes, to conquer both reason, religion, righteousness, professions, vows, and all obligations to God and man, by puffing up the heart with pride, and thereby making the understanding drunken.

CHAPTER VIII.

Tu. 1. Advice against Murder.

THOUGH murder be a sin which human nature and interest do so powerfully rise up against, that one would think besides the laws of nature, and the fear of temporal punishment, there should need no other argument against it; and though it be a sin which is not frequently committed, except by soldiers; yet because man's corrupted heart is liable to it, and because one sin of such a heinous nature may be more mischievous than many small infirmities, I shall not wholly pass by this sin, which falls in order here before me. I shall give men no other advice against it, than only to open to them, 1. The causes; 2. The greatness; and 3. The consequents of the sin.

1. The causes of murder, are either the nearest, or the more radical and remote. The opening of the nearest sort of causes, will be but to tell you, how many ways of murdering the world is used to! And when you know the cause the contrary to it is the prevention. Avoid these causes, and you avoid the sin.

1. The greatest cause of the cruellest murders is unlawful wars. All that a man killeth in an unlawful war, he murdereth; and all that the army killeth, he that setteth them at work by command or counsel, is guilty of himself. And therefore, how dreadful a thing is an unrighteous war! And how much have men need to look about them, and try every other lawful way, and suffer long, before they venture upon war! It is the skill and glory of a soldier, when he can kill more than other men. He studieth it; he maketh it the matter of his greatest care, and valour, and endeavour; he goeth through very great difficulties to accomplish it; this is not like a sudden or involuntary act. Thieves and robbers kill single persons; but soldiers murder thousands at a time: and because there is none at present to judge them for it, they wash their hands as if they were innocent, and sleep as quietly as if the avenger of blood would never come. Oh what devils are those counsellors and incendiaries to princes and states, who stir them up to unlawful wars!

2. Another cause and way of murder, is by the pride and tyranny of men in power; when they do it easily, because they can do it; when their will and interest is their rule, and their passion seemeth a sufficient warrant for their injustice. It is not only Neros, Tiberiuses, Domitians, &c. that are guilty of this crying crime; but oh! what man that careth for his soul, had not rather be tormented a thousand years, than have the blood-guiltiness of a famous, applauded Alexander, or Cæsar, or Tamerlane, to answer for! So dangerous a thing is it to have power, to do mischief, that Uriah may fall by a David's guilt, and Crispus may be killed by his father Constantine. Oh what abundance of horrid murders do the histories of almost all empires and kingdoms of the world afford us! The maps of the affairs of Greeks and Romans, of Tartarians, Turks, Russians, Germans, of heathens and infidels, of papists and too many protestants, are drawn out with too many purple lines, and their histories written in letters of blood. What write the christians of the infidels, the orthodox of the Arians, (Romans, or Goths, or Vandals,) or the most impartial historians of the mock-catholics of Rome, but "blood, blood, blood." How proudly and loftily doth a tyrant look, when he telleth the oppressed innocent that displeaseth him, "Sirrah, I will make you know my power! Take

him, imprison him, rack him, hang him!" Or as Pilate to Christ, John xix. 10, "Knowest thou not that I have power to crucify thee, and have power to release thee?" "I will make you know that your life is in my hand: heat the furnace seven times hotter," Dan. iii. Alas, poor worm! hast thou power to kill? So hath a toad, or adder, or mad dog, or pestilence, when God permitteth it. Hast thou power to kill? But hast thou power also to keep thyself alive? and to keep thy corpse from rottenness and dust? and to keep thy soul from paying for it in hell? or to keep thy conscience from worrying thee for it to all eternity? With how trembling a heart and ghastly look wilt thou at last hear of this, which now thou gloriest in! The bones and dust of the oppressed innocents, will be as great and honourable as thine; and their souls perhaps in rest and joy, when thine is tormented by infernal furies. When thou art in Nebuchadnezzar's glory, what a mercy were it to thee, if thou mightest be turned out among the beasts, to prevent thy being turned out among the devils! If killing and destroying be the glory of thy greatness, the devils are more honourable than thou; and as thou agreeest with them in thy work and glory, so shalt thou in the reward.

3. Another most heinous cause of murder is, a malignant enmity against the godly, and a persecuting, destructive zeal. What a multitude of innocents hath this consumed! And what innumerable companies of holy-souls are still crying for vengeance on these persecutors! The enmity began immediately upon the fall, between the woman's and the serpent's seed. It showed itself presently in the two first men that were born into the world. A malignant envy against the accepted sacrifice of Abel, was able to make his brother to be his murderer. And it is usual with the devil, to cast some bone of carnal interest also between them, to heighten the malignant enmity. Wicked men are all covetous, voluptuous, and proud; and the doctrine and practice of the godly, doth contradict them and condemn them: and they usually espouse some wicked interest, or engage themselves in some service of the devil, which the servants of Christ are bound in their several places and callings to resist. And then not only this resistance, though it be but by the humblest words or actions, yea, the very conceit that they are not for their interest and way, doth instigate the befooled world to persecution. And thus an Ishmael and an Isaac, an Esau and a Jacob, a Saul and a David, cannot live together in peace; Gal. iv. 29, "But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now." Saul's interest maketh him think it just to persecute David; and religiously he bleaseth those that furthered him; 1 Sam. xxiii. 21, "Blessed be ye of the Lord, for ye have compassion on me." He justifieth himself in murdering the priests, because he thought that they helped David against him; and Doeg seemeth but a dutiful subject, in executing his bloody command, 1 Sam. xxii. And Shimei thought he might boldly curse him, 2 Sam. xvi. 7, 8. And he could scarce have charged him with more odious sin, than to be "A bloody man, and a man of Belial." If the prophet speak against Jeroboam's political religion, he will say, "Lay hold on him," 1 Kings xiii. 4. Even Aza will be raging wrathful, and imprison the prophet that reprehendeth his sin, 2 Chron. xvi. 10. Ahab will feed Micaiah in a prison with the bread and water of affliction, if he contradict him, 1 Kings xxii. 27. And even Jerusalem killed the prophets, and stoned them which were sent to gather them under the gracious wing of Christ, Matt. xxiii. 37. "Which

of the prophets did they not persecute?" Acts vii. 52. And if you consider but what streams of blood since the death of Christ and his apostles, have been shed for the sake of Christ and righteousness, it will make you wonder, that so much cruelty can consist with humanity, and men and devils should be so like. The same man, as Paul, as soon as he ceaseth to shed the blood of others, must look in the same way to lose his own. How many thousands were murdered by heathen Rome in the ten persecutions! and how many by the Arian emperors and kings! and how many by more orthodox princes in their particular distastes! And yet how far hath the pretended vicar of Christ outdone them all! How many hundred thousands of the Albigenses, Waldenses, and Bohemians, hath the papal rage consumed! Two hundred thousand the Irish murdered in a little space, to outgo the thirty or forty thousand which the French massacre made an end of! The sacrifices offered by their fury in the flames, in the Marian persecution here in England, were nothing to what one day hath done in other parts. What volumes can contain the particular histories of them? What a shambles was their inquisition in the Low Countries! And what is the employment of it still? So that a doubting man would be inclined to think, that papal Rome is the murderous Babylon, that doth but consider, "How drunken she is with the blood of the saints, and the martyrs of Jesus; and that the blood of saints will be found in her, in her day of trial," Rev. xvii. 6; xviii. 24. If we should look over all the rest of the world, and reckon up the torments and murders of the innocent, (in Japan, and most parts of the world, wherever christianity came,) it may increase your wonder, that devils and men are still so like. Yea, though there be as loud a testimony in human nature against this bloodiness, as almost any sin whatsoever; and though the names of persecutors always stink to following generations, how proudly soever they carried it for a time; and though one would think a persecutor should need no cure but his own pride, that his name may not be left as Pilate's in the creed, to be odious in the mouths of the ages that come after him; yet for all this, so deep is the enmity, so potent is the devil, so blinding a thing is sin, and interest, and passion, that still one generation of persecutors doth succeed the others; and they kill the present saints, while they honour the dead ones, and build them monuments, and say, "If we had lived in the days of our fathers, we would not have been partakers with them in the prophets' blood." Read well Matt. xxiii. 29, to the end. What a sea of righteous blood hath malignity and persecuting zeal drawn out!

4. Another cause of murder is, rash and unrighteous judgment; when judges are ignorant, or partial, or perverted by passion, or prejudice, or respect of persons: but though many an innocent hath suffered this way, I hope among christians, this is one of the rarest causes.

5. Another way of murder is by oppression and uncharitableness; when the poor are kept destitute of necessities to preserve their lives: though few of them die directly of famine, yet thousands of them die of those sicknesses which they contract by unwholesome food. And all those are guilty of their death, either that cause it by oppression, or that relieve them not when they are able and obliged to it, James v. 1—5.

6. Another way and cause of murder is, by thieves and robbers, that do it to possess themselves of that which is another man's: when riotousness or idleness hath consumed what they had themselves, and sloth and pride will not suffer them to labour, nor

sensuality suffer them to endure want, then they will have it by right or wrong, whatever it cost them. God's laws or man's, the gallows or hell, shall not deter them; but have it they will, though they rob and murder, and are hanged and damned for it. Alas! how dear a purchase do they make! How much easier are their greatest wants, than the wrath of God, and the pains of hell!

7. Another cause of murder is, guilt and shame. When wicked people have done some great disgraceful sin, which will utterly shame them or undo them if it be known, they are tempted to murder them that know it, to conceal the crime and save themselves. Thus many a whoremonger hath murdered her that he hath committed fornication with; and many a whore hath murdered her child (before the birth or after) to prevent the shame. But how madly do they forget the day, when both the one and the other will be brought to light! And the righteous Judge will make them know, that all their wicked shifts will be their confusion, because there is no hiding them from him.

8. Another cause is, furious anger, which mastereth reason, and for the present makes them mad; and drunkenness, which doth the same. Many a one hath killed another in his fury or his drink; so dangerous is it to suffer reason to lose its power, and to use ourselves to a Bedlam course! And so necessary is it, to get a sober, meek, and quiet spirit, and mortify and master these turbulent and beastly vices.

9. Another cause of murder is, malice and revenge. When men's own wrongs or sufferings are so great a matter to them, and they have so little learned to bear them, that they hate that man that is the cause of them, and boil with a revengeful desire of his ruin. And this sin hath in it so much of the devil, that those that are once addicted to it, are almost wholly at his command. He maketh witches of some, and murderers of others, and wretches of all! who set themselves in the place of God, and will do justice as they call it for themselves, as if God were not just enough to do it. And so sweet is revenge to their furious nature, (as the damning of men is to the devil,) that revenged they will be, though they lose their souls by it; and the impotency and baseness of their spirits is such, that they say, Flesh and blood is unable to bear it.

10. Another cause of murder is, a wicked impatience with near relations, and a hatred of those that should be most dearly loved. Thus many men and women have murdered their wives and husbands, when either adulterous lust hath given up their hearts to another, or a cross, impatient, discontented mind, hath made them seem intolerable burdens to each other; and then the devil that destroyed their love and brought them thus far, will be their teacher in the rest, and show them how to ease themselves, till he hath led them to the gallows, and to hell. How necessary is it to keep in the way of duty, and abhor and suppress the beginnings of sin!

11. And sometimes covetousness hath caused murder, when one man desireth another man's estate. Thus Ahab came by Naboth's vineyards for his cost. And many a one desireth the death of another, whose estate must fall to him at the other's death. Thus many a child in heart is guilty of the murder of his parents, though he actually commit it not; yea, a secret gladness when they are dead, doth show the guilt of some such desires while they were living; and the very abatement of such moderate mourning, as natural affection should procure, (because the estate is thereby come to them as the heirs,) doth show that such are far from innocent. Many a Judas for covetousness hath betrayed another; many

a false witness for covetousness hath sold another's life; many a thief for covetousness hath taken away another's life, to get his money; and many a covetous landlord hath longed for his tenant's death, and been glad to hear of it; and many a covetous soldier hath made a trade of killing men for money. So true is it, "That the love of money is the root of all evil;" and therefore is one cause of this.

12. And ambition is too common a cause of murder, among the great ones of the world. How many have despatched others out of the world, because they stood in the way of their advancement! For a long time together it was the ordinary way of rising, and dying, to the Roman and Greek emperors; for one to procure the murder of the emperor, that he might usurp his seat, and then to be so murdered by another himself; and every soldier that looked for preferment by the change, was ready to be an instrument in the fact. And thus hath even the Roman seat of his mock-holiness, for a long time and oft received its successors, by the poison or other murdering of the possessors of the desired place. And alas, how many thousands hath that see devoured to defend its universal empire, under the name of the spiritual headship of the church! How many unlawful wars have they raised or cherished, even against christian emperors and kings! How many thousands have been massacred! how many assassinated, as Henry the Third, and Henry the Fourth, of France! besides those that fires and inquisitions have consumed: and all these have been the flames of pride. Yea, when their fellow-sectaries in Munster, and in England, (the anabaptists and seekers,) have caught some of their proud disease, it hath worked in the same way of blood and cruelty.

But besides these twelve great sins, which are the nearest cause of murder, there are many more which are yet greater, and deeper in nature, which are the roots of all; especially these:

1. The first cause is, the want of true belief of the word of God, and the judgment and punishment to come, and the want of the knowledge of God himself: atheism and infidelity.

2. Hence cometh the want of the true fear of God, and subjection to his holy laws.

3. The predominance of selfishness in all the unsanctified, is the radical inclination to murder, and all the injustice that is committed.

4. And the want of charity, or loving our neighbour as ourselves, doth bring men near to the execution, and leaveth little inward restraint.

By all this you may see how this sin must be prevented. (And let not any man think it a needless work. Thousands have been guilty of murder that once thought themselves as far from it as you.) 1. The soul must be possessed with the knowledge of God, and the true belief of his word and judgment. 2. Hereby it must be possessed of the fear of God, and subjection to him. 3. And the love of God must mortify the power of selfishness. 4. And also must possess us with a true love to our neighbours, yea, and enemies for his sake. 5. And the twelve forementioned causes of murder will be thus destroyed at the root.

II. And some further help it will be to understand the greatness of this sin. Consider therefore, 1. It is an unlawful destroying, not only a creature of God, but one of his noblest creatures upon earth! even one that beareth (at least, the natural) image of God. Gen. ix. 5, 6, "And surely, your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man

shall his blood be shed; for in the image of God made he man." Yea, God will not only have the beast slain that killeth a man, but also forbiddeth there the eating of blood, verse 4, that man might not be accustomed to cruelty.

2. It is the opening a door to confusion, and all calamity in the world; for if one man may kill another without the sentence of the magistrate, another may kill him; and the world will be like mastiffs or mad dogs, turned all loose on one another, kill that kill can.

3. If it be a wicked man that is killed, it is the sending of a soul to hell, and cutting off his time of repentance, and his hopes. If it be a godly man, it is a depriving of the world of the blessing of a profitable member, and all that are about him of the benefits of his goodness, and God of the service, which he was here to have performed. These are enough to infer the dreadful consequents to the murderer, which are such as these.

III. 1. It is a sin which bringeth so great a guilt, that if it be repented of, and pardoned, yet conscience very hardly doth ever attain to peace and quietness in this world; and if it be unpardoned, it is enough to make a man his own executioner and tormentor.

2. It is a sin that seldom escapeth vengeance in this life: if the law of the land take not away their lives, as God appointeth, Gen. ix. 6, God useth to follow them with his extraordinary plagues, and causeth their sin to find them out; so that the blood-thirsty man doth seldom live out half his days. The treatises purposely written on this subject, and the experience of all ages, do give us very wonderful narratives of God's judgments, in the detecting of murderers and bringing them to punishment. They go about awhile like Cain, with a terrified conscience, afraid of every one they see, till seasonable vengeance give them their reward, or rather send them to the place where they must receive it.

3. For it is eternal torment, under the wrath of God, which is the final punishment which they must expect (if very great repentance, and the blood of Christ, do not prevent it). There are few I think that by shame and terror of conscience, are not brought to such a repentance for it, as Cain and Judas had, or as a man that hath brought calamity on himself; and therefore wish they had never done it, because of their own unhappiness thereby (except those persecutors or murderers that are hardened by error, pride, or power); but this will not prevent the vengeance of God in their damnation: it must be a deep repentance proceeding from the love of God and man, and the hatred of sin, and sense of God's displeasure for it, which is only found in sanctified souls! And alas, how few murderers ever have the grace to manifest any such renovation and repentance!

Tit. 2. Advice against Self-murder.

Though self-murder be a sin which nature hath as strongly inclined man against, as any sin in the world that I remember, and therefore I shall say but little of it; yet experience telleth us, that it is a sin that some persons are in danger of, and therefore I shall not pass it by.

The prevention of it lieth in the avoiding of these following causes of it.

Direct. 1. The commonest cause is prevailing melancholy, which is near to madness; therefore to prevent this sad disease, or to cure it if contracted, and to watch them in the mean time, is the chief prevention of this sin. Though there be much more hope of the salvation of such, as want the use of their understandings, because so far it may be called

involuntary, yet it is a very dreadful case, especially so far as reason remaineth in any power. But it is not more natural for a man in a fever to thirst and rave, than for melancholy, at the height, to incline men to make away themselves. For the disease will let them feel nothing but misery and despair, and say nothing, but, I am forsaken, miserable, and undone! And not only maketh them weary of their lives, (even while they are afraid to die,) but the devil hath some great advantage by it, to urge them to do it; so that if they pass over a bridge, he urgeth them to leap into the water; if they see a knife, they are presently urged to kill themselves with it; and feel, as if it were, something within them importunately provoking them, and saying, Do it, do it now; and giving them no rest. Inasmuch, that many of them contrive it, and cast about secretly how they may accomplish it.

Though the cure of these poor people belong as much to others' care as to their own, yet so far as they yet can use their reason, they must be warned, 1. To abhor all these suggestions, and give them not room a moment in their minds.

And, 2. To avoid all occasions of the sin, and not to be near a knife, a river, or any instrument which the devil would have them use in the execution.

And, 3. To open their case to others, and tell them all, that they may help to their preservation.

4. And especially to be willing to use the means, both physic, and satisfying counsel, which tend to cure their disease. And if there be any rooted cause in the mind that was antecedent to the melancholy, it must be carefully looked to in the cure.

Direct. II. Take heed of worldly trouble and discontent; for this also is a common cause. Either it suddenly casteth men into melancholy, or without it of itself overturneth their reason, so far as to make them violently despatch themselves; especially, if it fall out in a mind where there is a mixture of these two causes: 1. Unmortified love to any creature. 2. And an impotent and passionate mind; their discontent doth cause such unquietness, that they will furiously go to hell for ease. Mortify therefore first your worldly lusts, and set not too much by any earthly thing: if you did not foolishly overvalue yourselves, or your credit, or your wealth or friends, there would be nothing to feed your discontent: make no greater a matter of the world than it deserveth, and you will make no such great matter of your sufferings.

And, 2. Mortify your turbulent passions, and give not way to Bedlam fury to overcome your reason. Go to Christ, to beg and learn to be meek and lowly in spirit, and then your troubled minds will have rest, Matt. xi. 28, 29. Passionate women, and such other feeble-spirited persons, that are easily troubled and hardly quieted and pleased, have great cause to bend their greatest endeavours to the curing of this impotent temper of mind, and procuring from God such strengthening grace, as may restore their reason to its power.

Direct. III. And sometimes sudden passion itself, without any longer discontent, hath caused men to make away themselves. Mortify therefore and watch over such distracting passions.

Direct. IV. Take heed of running into the guilt of any heinous sin. For though you may feel no hurt from it at the present, when conscience is awakened, it is so disquieting a thing, that it maketh many a one hang himself. Some grievous sins are so tormenting to the conscience, that they give many no rest, till they have brought them to Judas's or Abithophel's end. Especially take heed of sinning against conscience, and of yielding to that for fear of men, which God and conscience charge you to

forbear. For the case of many a hundred as well as Spira, may tell you into what calamity this may cast you. If man be the master of your religion, you have no religion; for what is religion, but the subjection of the soul to God, especially in the matters of his worship; and if God be subjected to man, he is taken for no-god. When you worship a god that is inferior to a man, then you must subject your religion to the will of that man. Keep God and conscience at peace with you, if you love yourselves, though thereby you lose your peace with the world.

Direct. V. Keep up a believing foresight of the state which death will send you to. And then if you have the use of reason, hell at least will hold your hands, and make you afraid of venturing upon death. What repentance are you like to have, when you die in the very act of sin? and when an unmortified lust or love of the world, doth hurry you to the halter by sinful discontent? and what hope of pardon without repentance? How exceeding likely therefore is it, that whenever you put yourselves out of your present pain and trouble you send your souls to endless torments! And will it ease you to pass from poverty or crosses into hell? Or will you damn your souls, because another wrongeth you? Oh the madness of a sinner! Who will you think hath wronged you most, when you feel hell-fire? Are you weary of your lives, and will you go to hell for ease? Alas, how quickly would you be glad to be here again, in a painfuller condition than that which you were so weary of! yea, and to endure it a thousand years! Suppose you saw hell before your eyes, would you leap into it? Is not time of repentance a mercy to be valued? Yea, a little reprieve from endless misery is better than nothing. What need you make haste to come to hell? Will it not be soon enough, if you stay thence as long as you can? And why will you throw away your hopes, and put yourselves past all possibility of recovery, before God put you so himself?

Direct. VI. Understand the wonders of mercy revealed, and bestowed on mankind in Jesus Christ; and understand the tenor of the covenant of grace. The ignorance of this is it that keepeth a bitter taste upon your spirits; and maketh you cry out, Forsaken and undone; when such miracles of mercy are wrought for your salvation. And the ignorance of this is it that maketh you foolishly cry out, There is no hope; the day of grace is past; it is too late; God will never show me mercy! When his word assureth all that will believe it, that "whoever confesseth and forsaketh his sins, shall have mercy," Prov. xxviii. 13. "And if we confess our sins, he is faithful and just to forgive," 1 John i. 9. "And that whoever will, may freely drink of the waters of life," Rev. xxii. 17. "And that whoever believeth in him, shall not perish, but have everlasting life," John iii. 16. I have no other hope of my salvation, but that gospel which promiseth pardon and salvation unto all, that at any time repent and turn to God by faith in Christ: and I dare lay my salvation on the truth of this, that Christ never rejected any sinner, how great soever, that at any time in this life was truly willing to come to him, and to God by him. "He that cometh unto me I will in no wise cast out," John vi. 37. But the malicious devil would fain make God seem odious to the soul, and representeth love itself as our enemy, that we might not love him! Despair is such a part of hell, that if he could bring us to it, he would think he had us half in hell already; and then he would urge us to despatch ourselves, that we might be there indeed, and our despair might be incurable. How blind is he that seeth not the devil in all this!

CHAPTER IX.

DIRECTIONS FOR THE FORGIVING OF ENEMIES, AND THOSE THAT INJURE US; AGAINST WRATH, AND MALICE, AND REVENGE, AND PERSECUTION.

It is not only actual murder which is forbidden in the sixth commandment, but also all inordinate wrath, and malice, and desires of revenge, and injuring the person of our neighbour or our enemy: for so the Prophet and Judge of the church hath himself expounded it, Matt. v. 21, 22. Anger hath a hurting inclination, and malice is a fixed anger, and revenge is the fruit of both or either of them. He that will be free from injurious actions, must subdue the wrath and malice which is their cause. Heart murders and injuries must be carefully rooted up; "For out of the heart proceed all evil thoughts and murders," &c. Matt. xv. 19. This is the fire of hell on which an evil tongue is set, Jam. iii. 6. And this must be quenched if you would be innocent.

Direct. I. See God in your neighbour, and love him for that of God which is upon him. If he be holy, he hath the moral image of God. If he be unholy, he hath his natural image as he is a man. He is not only God's creature, but his reasonable creature, and the lord of his inferior works: and art thou a child of God, and yet canst not see him, and love him in his works? Without God he is nothing, whom thou art so much offended with: and though there be somewhat in him which is not of God, which may deserve thy hatred, yet that is not his substance or person: hate not, or wrong not that which is of God. It would raise in you such a reverence, as would assuage your wrath, if you could but see God in him that you are displeased with.

Direct. II. To this end observe more the good which is in your neighbour, than the evil. Malice overlooketh all that is good and amiable, and can see nothing but that which is bad and detestable: it hearkeneth more to them that dispraise and open the faults of others, than to those that praise them and declare their virtues: nor that good and evil must be confounded; but the good as well as the evil must be acknowledged. We have more use ourselves for the observation of their virtues than of their faults; and it is more our duty: and were it never so little good that is in them, the right observing of it, at least would much diminish your dislike.

Direct. III. Learn but to love your neighbour as yourself, and this will make it easy to you both to forbear him and forgive him. With yourself you are not apt to be so angry. Against yourself you bear no malice, nor desire no revenge that shall do you hurt. As you are angry with yourself penitently for the faults you have committed, but not so as to desire your own destruction, or final hurt; but with such a displeasure as tendeth to your recovery; so also must you do by others.

Direct. IV. To this end be sure to mortify your selfishness. For it is the inordinate respect that men have to themselves, which maketh them aggravate the faults of all that are against them, or offend them. Be humble and self-denying, and you will think yourselves so mean and inconsiderable, that no fault can be very great, nor deserve much displeasure, merely as it is against you. A proud, self-esteeming man is easily provoked, and hardly reconciled without great submission; because he thinketh so highly of himself, that he thinketh heinously of all that is said or done against him; and he is so

over-dear to himself, that he is impatient with his adversary.

Direct. V. Be not your own judge in cases of settled malice or revenge; but let some impartial, sober by-stander be the judge. For a selfish, passionate, distempered mind, is very unlike to judge aright. And most men have so much of these diseases, that they are very unfit to be judges in their own case. Ask first some wise, impartial man, whether it be best for thee to be malicious and revengeful against such a one that thou thinkest hath greatly wronged thee, or rather to love him and forgive him.

Direct. VI. Take time to deliberate upon the matter, and do nothing rashly in the heat of passion against another. Wrath and malice will vanish, if you bring the matter into the light, and use but those effectual considerations which will show their sinfulness and shame; I shall therefore next here set down some such considerations, as are most powerful to suppress them.

Consid. I. Remember first, That whoever hath offended you, hath offended God by greater injuries, and if God forgive him the greater, why should not you forgive the less? The same fault which he did against you, is a greater crime as against God than as against you. And many a hundred more hath he committed. It is a small matter to displease such a worm as man, in comparison of the displeasing of Almighty God; and should not his children imitate their heavenly Father? Doth he remit the pains of hell, and cannot you forbear your passionate revenge? Let me ask you, whether you desire that God should forgive him his sins or not? (both that and all the rest which he hath committed:) if you say, no, you are devilish and inhuman, who would not have God forgive a sinner; if you say, yea, you condemn, yea, and contradict yourselves, while you say you would have God forgive him, and yet yourselves will not forgive him. (I speak not of necessary correction, but revenge.)

Consid. II. Consider also that you have much more yourselves to be forgiven by God, or you are undone for ever. There is no comparison between other men's offences against you, and your offences against God, either for the number of them, or the greatness, or the desert. Dost thou owe to God ten thousand talents, and wilt thou lay hold on thy brother for a hundred pence? See then thy doom, Matt. xviii. 34; the tormentors shall exact thy debt to God. Doth it bescem that man to aggravate or revenge his little injuries, who deserveth damnation, and forfeiteth his soul every day and hour? and hath no hope of his own salvation, but by the free forgiveness of all his sins?

Consid. III. Either thou art thyself a member of Christ or not. If not, thou art yet under the guilt of all the sins that ever thou didst commit. And doth it bescem that man to be severe and revengeful against others, that must for ever be damned for his own transgressions, if a speedy conversion do not prevent it? Sure you have somewhat else to think on, than of your petty injuries from men! But if thou be indeed a member of Christ, thy sins are all pardoned by the price of thy Redeemer's blood! And canst thou feel the sweetness of so great a mercy, and not feel a strong obligation on thee to forgive thy brother? Must Christ be a sacrifice for thy offences? and must thy brother, who offended thee, be sacrificed to thy wrath?

Consid. IV. Thou art not forgiven of God, if thou dost not forgive. For, 1. If ever the love of God and the blood of Christ had come in power upon thy heart, they would undoubtedly have caused thee to forgive thy brother. 2. Yea, God hath made thy

forgiving others to be a condition, without which he will not finally or plenary forgive thee. Thou hast no warrant to pray or hope for pardon upon any lower terms; but "Forgive us our trespasses, as we forgive them that trespass against us; for if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. vi. 14, 15. Likewise, saith Christ, "shall my heavenly Father do also unto you, (even deliver you to the tormentors,) if from your hearts ye forgive not every one his brother their trespasses," Matt. xviii. 35. "For he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment," James ii. 13.

Consid. V. Remember also that you have need of forgiveness from others, as well as they have need of it from you. Have you wronged none? Have you provoked none? Have you not passions which must be pardoned? and a nature which must be borne with? Can so corrupt a creature as man is, be no annoyance to those he liveth with? Sure all the sins which burden yourself, and displease the Lord, must needs be some trouble to all about you: and he that needeth pardon, is obliged the more to pardon others.

Consid. VI. Nay, it is the unhappiness of all mankind, that their corruptions will in some measure be injurious to all that they have to do with; and it is impossible for such distempered sinners to live together, and not by their mistakes, or selfishness, or passions, to exercise the patience and forbearance of each other. Therefore you must either be malicious and revengeful against all mankind, or else against none on such accounts as are common to all.

Consid. VII. Observe also how easily you can forgive yourselves, though you do a thousand-fold more against yourselves, than ever any enemy did. It is not their wrongs or offences against you that you are in any danger of being damned for; you shall not suffer for their sins, but for your own. In the day of judgment, it is not your sufferings from others, but your own offences against God, that will be charged upon you: and if ever you be undone, it will be by these. Men or devils can never do that against you, which by every sin you do against yourselves. No robber, no oppressor, no persecutor, no deceiver, can ever hurt you so much as you hurt yourselves. And yet how gently do you take it at your own hands! How easily do you pardon it to yourselves! How lovingly do you think of yourselves! So far are you from malice or revenge against yourselves, that you can scarce endure to hear plainly of your sins! but are more inclined to bear malice against those that do reprove you. Judge whether this be equal dealing, and loving your neighbours as yourselves?

Consid. VIII. Consider how great a crime it is, for a worm to usurp the authority of God, and censure him for not doing justice, and to presume to anticipate his judgment, and take the sword as it were out of his hands, as all do that will be their own avengers. It is the magistrate, and not you, that beareth the sword of public justice; and what he doth not, God will do in his time and way. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, (that is, the evil that is done against you,) but overcome evil with good," Rom. xii. 19—21. He that becometh a revenger for himself, doth by his actions as it were

say to God, Thou art unjust, and dost not do me justice, and therefore I will do it for myself. And shall such an impatient, blaspheming atheist go unpunished?

Consid. IX. Consider how much fitter God is than you, to execute revenge and justice on your enemies. He hath the highest authority, and you have none: he is impartial and most just, and you are unrighteous and perverted by selfishness and partiality. He is eternal and omniscient, and seeth to the end, and what will be the consequent; and therefore knoweth the fittest season and degree; but you are short-sighted creatures, that see no further than the present day, and know not what will be to-morrow, and therefore may be ignorant of a hundred things, which would stop you and change your counsel if you had foreseen them. He is most wise and good, and knoweth what is fit for every person, and how to do good with as little hurt as may be in the doing of it; but you are ignorant of yourselves, and blinded by interest and passion, and are so bad yourselves, that you are inclined to do hurt to others. At least, for aught you know, you may miscarry in your passion, and come off with guilt and a wounded conscience; but you may be sure that God will not miscarry, but will do all in perfect wisdom, and righteousness, and truth.

Consid. X. Do you not understand that your passion, malice, and revenge, 1. Do hurt yourselves much more than they can hurt another, and, 2. Much more than any other can hurt you? Would you be revenged on another; and will you therefore hurt yourselves? The stone of reproach which you cast at him, doth fly back into your face, and wound yourselves. Do you feel that the fire of passion and malice are like a scorching fever, which overthrow your health and quietness, and fill you full of restlessness and pain? And will you do this against yourselves, because another hath abused you? Did not he that offended you do enough against you? If you would have more, why are you offended with him? If you would not have more, why do you inflict it on yourselves? If you love disquietness, why do you complain of him that doth disquiet you? If you do not, why do you disquiet yourselves? and that much more than he can do? He that wrongeth you toucheth but your estates, or bodies, or names; it may be it is but by a blast of wind, the words of his mouth; and will you therefore wound yourselves at the very heart? God hath locked up your heart from others; none can touch that but yourselves. Their words, their wrongs cannot reach your hearts, unless you open them the door, yea, unless it be your own doing. Will you take the dagger which pierced but your skin, and pierce your own hearts with it, because another so much wronged you? If you do, blame no one for it so much as yourselves; blame them for touching your estates or names, but blame yourselves for all that is at your hearts. And if you might desire another's hurt, it is folly to hurt yourselves much more, and to do a greater mischief to yourselves, than so you may do a less to him. If you rail at him, or slander or defame him, you touch but his reputation; if you trouble him at law, you touch but his estate; if you beat him, it reacheth but to his flesh; but the passion and guilt is a fire in your own hearts; and the wrath of God which you procure, doth fall upon your souls for ever! I have heard but of a few that have said openly, I am contented to be damned, so I may but be avenged; but many thousands speak it by their deeds. And oh how just is their damnation, who will run into hell that they may hurt another! Even as I have heard of some passionate wives and

children, who have hanged themselves, or cut their throats, to be revenged on their husbands or parents by grieving them.

Consid. XI. Remember that malice and hurtfulness are the special sins and image of the devil. All sin is from him as the tempter; but some sins are so eminently his own, that they may be called the nature and image of the devil; and those are principally, rebellion against God, malignity or enmity to good, pride or self-exaltation, lying and calumny, and malice, hurtfulness, and murder; these are above the sins of mere sensuality or carnality, and most properly denominate men (in whom they prevail) the serpent's seed. I speak but as Christ himself hath spoken, John viii. 44, to those that were esteemed the wisest and most (ceremoniously) religious of those times: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." And what pity is it that a man that should bear the image of God, should be transformed as it were into an incarnate devil, by being like to Satan, and bearing his image!

Consid. XII. The person that you are angry with, is either a child of God, or of the devil, and one that must live either in heaven or hell. If he be a child of God, will not his Father's interest and image reconcile you to him? Will you hate and hurt a member of Christ? If you have any hope of being saved yourselves, are you not ashamed to think of meeting him in heaven, whom you hated and persecuted here on earth? If there were any shame and grief in heaven, it would overwhelm you there with shame and grief, to meet those in the union of those blessed joys, whom you hated and abused. Believe unfeignedly that you must dwell with them for ever in the dearest intimacy of eternal love, and you cannot possibly rage against them, nor play the devils against those, with whom you must live in unity before God. But if they be wicked men, and such as must be damned, (as malice will make you easily believe), are they not miserable enough already, in being the slaves of sin and Satan? And will they not be miserable time enough and long enough in hell? Do you thirst to have them tormented before the time? O cruel men! O devilish malice! Would you wish them more punishment than hell-fire? Can you not patiently endure to see a poor sinner have a little prosperity and ease, who must lie in everlasting flames? But the truth is, malicious men are ordinarily atheists, and never think of another world; and therefore desire to be the avengers of themselves, because they believe not that there is any God to do it, or any future judgment and execution to be expected.

Consid. XIII. And remember how near both he and you are to death and judgment, when God will judge righteously betwixt you both. There are few so cruelly malicious, but if they both lay dying they would abate their malice and be easily reconciled, as remembering that their dust and bones will lie in quietness together, and malice is a miserable case to appear in before the Lord. Why then do you cherish your vice, by putting away the day of death from your remembrance? Do you not know that you are dying? Are a few more days so great a matter with you, that you will therefore do that because you have a few more days to live, which else you durst not do or think of? O hearken to the dreadful trumpet of God, which is summoning you all to come away; and methinks this should sound a retreat to the malicious, from persecuting those with whom

they are going to be judged. God will shortly make the third, if you will needs be quarrelling! Unless it be mastiff dogs or fighting cocks, there are scarce any creatures but will give over fighting, if man or beast do come upon them that would destroy or hurt them both.

Consid. XIV. Wrathful and hurtful creatures are commonly hated and pursued by all; and loving, gentle, harmless, profitable creatures, are commonly beloved. And will you make yourselves like wild beasts or vermin, that all men naturally hate and seek to destroy? If a wolf, or a fox, or an adder do but appear, every man is ready to seek the death of him, as a hurtful creature, and an enemy to mankind; but harmless creatures no one meddles with (unless for their own benefit and use): so if you will be malicious, hurtful serpents, that hiss, and sting, and trouble others, you will be the common hatred of the world, and it will be thought a meritorious work to mischief you; whereas if you will be loving, kind, and profitable, it will be taken to be men's interest to love you, and desire your good.

Consid. XV. Observe how you unfit yourselves for all holy duties, and communion with God, while you cherish wrath and malice in your hearts. Do you find yourselves fit for meditation, conference, or prayer while you are in wrath? I know you cannot: it both undisposeth you to the duty, and the guilt affrighteth you, and telleth you that you are unfit to come near to God. As a fever taketh away a man's appetite to his meat, and his disposition to labour, so doth wrath and malice destroy both your disposition to holy duties, and your pleasure in them. And conscience will tell you that it is so terrible to draw near God in such a case, that you will be readier (were it possible) to hide yourselves as Adam and Eve, or fly as Cain, as not enduring the presence of God. And therefore the Common-prayer book, above all other sins, enableth the pastor to keep away the malicious from the sacrament of communion; and conscience maketh many that have little conscience in any thing else, that they dare not come to that sacrament, while wrath and malice are in their breasts: and Christ himself saith, "If thou bring thy gift unto the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison," &c. Matt. v. 23—25.

Consid. XVI. And your sin is aggravated, in that you hinder the good of those that you are offended with, and also provoke them to add sin to sin, and to be as furious and uncharitable as yourselves. If your neighbour be not faulty, why are you so displeased with him? If he be, why will you make him worse? Will you bring him to amendment by hatred or cruelty? Do you think one vice will cure another? Or is any man like to hearken to the counsel of an enemy? or to love the words of one that hateth him? Is malice and fierceness an attractive thing? Or rather is it not the way to drive men further from their duty, and into sin, by driving them from you who pretend to reform them by such unlikely, contrary means as these? And as you do your worst to harden them in their faults, and to make them hate whatever you would persuade them to; so at present you seek to kindle in their breasts the same fire of malice or passion which is kindled in yourselves. As love is the most effectual way to cause love; so passion is the most effectual

cause of passion, and malice is the most effectual cause of malice, and hurting another is the power-fullest means to provoke him to hurt you again if he be able; and weak things are oftentimes able to do hurt, when injuries boil up their passions to the height, or make them desperate. If your sinful provocations fill him also with rage, and make him curse, or swear, or rail, or plot revenge, or do you a mischief, you are guilty of this sin, and have a hand in the damnation of his soul, as much as in you lieth.

Consid. XVII. Consider how much fitter means there are at hand to right yourself, and attain any ends that are good, than by passion, malice, or revenge. If your end be nothing but to do mischief, and make another miserable, you are to the world as mad dogs, and wolves, and serpents to the country; and they that know you, will be as glad when the world is rid of you, as when an adder or a toad is killed. But if your end be only to right yourselves, and to reclaim your enemy, or reform your brother, fury and revenge is not the way. God hath appointed governors to do justice in common-wealths and families, and to those you may repair, and not take upon you to revenge yourselves. And God himself is the most righteous Governor of all the world, and to him you may confidently refer the case, when magistrates and rulers fail you; and his judgment will be soon enough and severe enough. And if you would rather have your neighbour reclaimed than destroyed, it is love and gentleness that is the way, with peaceable convictions, and such reasonings as show that you desire his good. Overcome him with kindness, if you would melt him into repentance, and heap coals of fire on his head. If thy enemy hunger, feed him; if he thirst, give him drink: this is overcoming evil with good (and not by beastly fury to overcome him); but when you are drawn to sinful passion and revenge, you are overcome of evil, Rom. xii. 19—21. If you would do good, it must be by good, and not by evil.

Consid. XVIII. Remember also how little you are concerned in the words or actions of other men towards you, in comparison of your carriage to yourselves and them. You have greater matters to mind, than your little sufferings by them; even the preserving of your innocency and your peace with God. It is your own actions, and not theirs, that you must answer for. You shall not be condemned for suffering wrong, but for doing wrong you may. All their injuries against you make you not the less esteemed of God, and therefore diminish not your felicity: it is themselves that they mortally wound, even to damnation, if they impenitently oppress another: keep yourselves and you keep your salvation, whatever others do against you.

Consid. XIX. Remember that injuries are your trials and temptations; God trieth you by them, and Satan tempteth you by them. God trieth your love, and patience, and obedience; that you may be perfect as your heavenly Father is perfect, and may be indeed his children, while you "love your enemies, and bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you," Matt. v. 44, 45; and being tried you may receive the crown of life, James i. 3, 4, 12. And Satan on the other side is at work, to try whether he can draw you by injuries to impatiency, and to hatred, malice, revenge, or cruelty, and so damn your souls by the hurting of your bodies. And when you foreknow his design, will you let him overcome? Hear every provoking word that is given you, and every injury that is done unto you, as if a messenger from Satan were sent to buffet you, or to speak that provoking language in his name;

and as if he said to you, I come from the devil to call thee all that is naught and to abuse thee, and to try whether I can thus provoke thee to passion, malice, railing, or revenge, to sin against God and damn thy soul. If you knew one came to you from the devil on this errand, tell me how you would entertain him. And do you not know that this is indeed the case? "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days; be thou faithful to the death and I will give thee a crown of life," Rev. ii. 10. As trying imprisonments, so all other trying injuries are from the devil by God's permission, who ever be his instruments; and will you be overcome by him when you foreknow the end of his attempts?

Consid. XX. Lastly, set before you the example of our Lord Jesus Christ: see whether he was addicted to wrath and malice, hurtfulness or revenge. If you will not imitate him, you are none of his disciples; nor will he be your Saviour. A serious view of the holy pattern of love, and meekness, and patience, and forgiveness, which is set before us in the life of Christ, is a most powerful remedy against malice and revenge; and will cure it, if any thing will cure it. Phil. ii. 5—7, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God,—yet made himself of no reputation, and took upon him the form of a servant." 1 Pet. iv. 1, "Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind." 1 Pet. ii. 19—25, "For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully; for what glory is it if when ye be buffeted for your faults, ye shall take it patiently: but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an ensample that ye should follow in his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed it to him that judgeth righteously." Think not to live and reign with Christ, if you will not follow him, and suffer with him. It is impudent presumption, and not faith, to look to be like the saints in glory, while you are like the devil in malice and cruelty.

CHAPTER X.

CASES RESOLVED ABOUT FORGIVING INJURIES AND DEBTS, AND ABOUT SELF-DEFENCE, AND SEEKING RIGHT BY LAW OR OTHERWISE.

THE cases about forgiving, and revenging, are many, and some of them difficult: I shall resolve those of ordinary use in our practice, and pass by the rest.

Quest. I. Is a man bound to forgive all injuries and damages that are done him? If not, what injuries be they which every man is obliged to forgive?

Ans. To both these questions I briefly answer, 1. We must distinguish between a crime or sin against God, and the common good; and an injury or damage to ourselves. 2. And between public justice and private revenge. 3. And between those damages which fall upon myself only, and those that by me redound to others, (as wife or children, &c.) 4. And between the remitting of a punishment, and the remitting of reparations of my loss. 5. And

between the various punishments to be remitted. He that will confound any of these shall sooner deceive himself and others, than resolve the doubts.

Prop. I. It frequently falleth out, that it is not in our power to remit the penalty of a crime; no, not the temporal penalty. For this is a wrong to God the universal Governor, and God only can forgive it, and man no further than God hath commissioned him. Murder, whoredom, drunkenness, swearing, &c. as they are sins against God, the magistrate is bound to punish, and private men to endeavour it by the magistrate. And if it may be said, that the sovereign ruler of a nation hath power to forgive such crimes, the meaning is no more than this: 1. That as to the species of these sins, if he do forgive the temporal punishment which in his office he should have inflicted, yet no human power can question him for it, because he hath none on earth above him; but yet God will question him, and show him that he had no power to dispense with his laws, nor disoblige himself from his duty. 2. And that in some cases an individual crime may be forgiven by the magistrate as to the temporal punishment, even where the ends of the law and government require it; but this must not be ordinary.

Prop. II. It is not always in the power of the magistrate to remit the temporal punishment of heinous crimes, against the common good. Because it is ordinarily necessary to the common good that they be punished; and his power is for the common good, and not against it. The enemies of the public peace must by punishment be restrained.

Prop. III. Much less is it in the power of a private man to remit a penalty to be inflicted by a magistrate. And what I say of magistrates, holdeth of parents, and other governors, *cæteris paribus*, according to the proportion of their authority.

Prop. IV. I may by just means exact satisfaction for damages to myself, in my reputation or estate, when the ends of christianity, even the honour of God, and the public good, and the benefit of men's souls, require it; that is, when I only vindicate these by lawful means, as they are the talents which God hath committed to me for his service, and for which he will call me to account. It may fall out that the vindicating of a minister's or other christian's name from a slander, may become very needful for the interest and honour of religion, and for the good of many souls. And if I have an estate which I resolve to use for God, and a thief or a deceiver take it from me, who will do no good with it but hurt, I may be bound to vindicate it; that I may be enabled to do good, and may give God a comfortable account of my stewardship; besides the suppressing of thievery and deceit, as they are against the common good.

Prop. V. When my estate is not entirely my own, but wife or child or any other is a sharer in it, it is not wholly in my power to remit any debt or damage out of it, but I must have the consent of them that are joint-owners; unless I be intrusted for them.

Prop. VI. If I be primarily obliged to maintain wife and children, or any others, with my estate, I am bound on their behalf to use all just means to vindicate it from any that shall injuriously invade it; otherwise I am guilty of their sufferings whom I should maintain; I may no more suffer a thief than a dog to go away with my children's meat.

Prop. VII. And as I must vindicate my estate for others to whom I am intrusted to administer it by God, so must I for myself also, so far as God would have me use it myself. For he that hath charged me to provide for my family, requireth also that I furnish not myself; and he hath required me to love

my neighbour but as myself; and therefore as I am bound to vindicate and help my neighbour if a thief or oppressor would rob him, (according to my place and power,) so must I do also for myself. In all these seven cases I am not obliged to forgive.

But on the other side, in all these cases following, I am bound to forgive and let go my right.

Prop. I. As the church may declare to penitent sinners, the remission of the eternal punishment, so may it remit the temporal punishment of excommunication, to the penitent; yea, this they are obliged by Christ to do, ministerially, as under him.

Prop. II. When the repentance and satisfaction of the sinner is like to conduce more to the public good, and the honour of God, and other ends of government, than his punishment would do, a private man may not be obliged to prosecute him before the magistrate, and the magistrate hath power to forgive him as to the penalty which it belongeth to him to inflict. (Though this may not extend to the remitting of crimes ordinarily and frequently, nor to the remitting of some sort of heinous crimes at all; because this cannot attain the ends of government as aforesaid.)

Prop. III. All personal wrongs, so far as they are merely against myself, and disable me not from my duty to God and my neighbour, I may and must forgive: for my own interest is put more in my own power; and here it is that I am commanded to forgive. If you say that I am bound to preserve my own life and soul as much as another's; I answer, it is true, I am bound to preserve my own and another's ultimately for the service and glory of God; and God's interest in me I cannot remit or give away. As there is no obligation to duty but what is originally from God, so there is none but what is ultimately for God, even to please and glorify him.

Object. But if this be all, I shall forgive no wrongs; for there is none which doth not some way hinder me in my duty. *Ans.* Yes, there may be many to your body, your estate, and name, which yet may be no disablement or hinderance to you, except you make it so yourself: as if you receive a box on the ear, or be slandered or reviled where none heareth it but yourself, or such as will make no evil use of it, or if a little be diminished injuriously out of a superfluous estate, or so as to be employed as well as you would have done. 2. But I further answer this objection in the next propositions.

Prop. IV. If my patient suffering a personal injury, which somewhat hindereth me from my duty, be like to be as great a service to God, or to do more good, than by that duty I should do, I ought to pass by and forgive that injury; because then God's interest obligeth me not to vindicate my right.

Prop. V. If when I am injured, and thereby disabled from doing some good which I should else have done, I am not able by seeking reparation or the punishment of the person, to recover my capacity, and promote the service of God, I am bound to pass by and remit that injury. (I speak not of the criminal part, but the injury as such; for a man may be bound to bring a thief to punishment, on the account of God's honour, and the common good, though else he might forgive the injury to himself.)

Prop. VI. If it be probable that he that defraudeth me of my estate, will do more good with it than I should have done, I am not bound to vindicate it from him for my own interest (though as he is criminal, and the crime is hurtful, as an ill example, to the common good, so I may be bound to it). Nay, were it not for the said criminal respect, I am bound rather to let him take it, than to vindicate it by any

such means as would break charity, and do more hurt than good.

Prop. VII. If I am absolutely trusted with the person or estate of another, I may so far forgive the wrongs done to that other, upon sufficient reasons, as well as against myself.

Prop. VIII. A private man may not usurp the magistrate's power, or do any act which is proper to his office, nor yet may he break his laws, for the avenging of himself; he may use no other means than the law of God and his sovereign do allow him. Therefore he may not rail, or revile, or slander, or rob, or strike, or hurt any, (unless in case of defence, as afterward,) nor take any other prohibited course.

Prop. IX. No rigour or severity must be used to right myself, where gentler means may probably do it; but the most harmless way must first be tried.

Prop. X. In general, all wrongs, and debts, and damages, must be forgiven, when the hurt is like to be greater, which will come by our righting ourselves, than that which by forbearance we shall sustain; and all must be forgiven where God's law or man's forbiddeth us not to forgive. Therefore a man that will here know his duty, must conduct his actions by very great prudence (which if he have not himself, he must make use of a guide or counsellor); and he must be able to compare the evil which he suffereth with the evil which will in probability follow his vindication, and to discern which of them is the greater; or else he can never know how far and when he may and must forgive. And herein he must observe,

1. That hurt that cometh to a man's soul is greater than the hurt that befalleth the body; and therefore if my suing a man at law be like to hurt his soul by uncharitableness, or to hurt my own, or the souls of others, by scandal or disturbances, I must rather suffer any mere bodily injuries, than use that means; but if yet greater hurt to souls would follow that bodily suffering of mine, the case is then altered the other way. So if by forgiving debts or wrongs, I be liker to do more good to the soul of him whom I forgive, or others, than the recovery of my own, or the righting of myself, is like any way to equal, I am obliged to forgive that debt or wrong.

2. The good or hurt which cometh to a community or to many, is (*cæteris paribus*) to be more regarded than that which cometh to myself or any one alone. Because many are of more worth than one; and because God's honour (*cæteris paribus*) is more concerned in the good of many than of one. Therefore I must not seek my own right to the hurt of many, either of their souls or bodies, unless some greater good require it.

3. The good or hurt of public persons, magistrates, or pastors, is (*cæteris paribus*) of more regard than the good or hurt of single men: therefore (*cæteris paribus*) I must not right myself to the dishonour or hurt of governors; (no, though I were none of their charge or subjects;) because the public good is more concerned in their honour or welfare than in mine. The same may be said of persons by their gifts and interests more eminently serviceable to God and the common good than I am.

4. The good or hurt of a near relation, of a dear friend, of a worthy person, is more to be regarded by me, *cæteris paribus*, than the good or hurt of a vile, unworthy person, or a stranger. And therefore the Israelites might not take usury of a poor brother, which yet they might do of an alien of another land! The laws of nature and friendship may more oblige me to one than to another, though they were supposed equal in themselves. Therefore I am not

bound to remit a debt or wrong to a thief, or deceiver, or a vile person, when a nearer or worthier person would be equally damnified by his benefit. And thus far, (if without any partial self-love a man can justly estimate himself,) he may not only as he is nearest himself, but also for his real worth, prefer his own commodity before the commodity of a more unworthy and unserviceable person.

5. Another man's necessities are more regardable than our own superfluities; as his life is more regardable than our corporal delights. Therefore it is a great sin for any man to reduce another to extremity, and deprive him of necessities for his life, merely to vindicate his own right in superfluities, for the satisfaction of his concupiscence and sensual desires. If a poor man steal to save his own or his children's lives, and the rich man vindicate his own, merely to live in greater fulness or gallantry in the world, he sinneth both the sin of sensuality and uncharitableness (but how far for the common good he is bound to prosecute the thief as criminal, is a case which depends on other circumstances). And this is the most common case, in which the forgiving of debts and damages is required in Scripture, viz. When the other is poor and we are rich, and his necessities require it as an act of charity (and also the former case, when the hurt by our vindication is like to be greater than our benefit will countervail).

Quest. II. What is the meaning of those words of Christ, Matt. v. 38—42, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him two: give to him that asketh thee; and from him that would borrow of thee turn thou not away?"

Ans. The meaning of the text is this: as if he had said, Because you have heard that magistrates are required to do justice exactly between man and man, and to take an eye for an eye, &c. therefore you may perhaps believe those teachers who would persuade you that for any man to exact this satisfaction, is no fault: but I tell you that duties of charity must be performed, as well as justice must be done; and though it must be the magistrate's duty to do you this justice, it is not your duty always to require it, but charity may make the contrary to be your duty. Therefore I say unto you, overvalue not the concerns of your flesh, nor the trifles of this world; but if a man abuse you, or wrong you in these trifles, make no great matter of it, and be not presently inflamed to revenge, and to right yourselves; but exercise your patience and your charity to him that wrongeth you, and by an habituated steadfastness herein, be ready to receive another injury with equal patience, yea many such, rather than to fly to an unnecessary vindication of your right. For what if he give you another stroke? Or what if he also take your cloak? Or what if he compel you to go another mile for him? Let him do it; let him take it; how small is your hurt! What inconsiderable things are these! Your resistance and vindication of your right may violate charity and peace, and inflame his passion, and kindle your own, and hurt both your souls, and draw you into other sins, and cost you dearer than your right was worth: whereas your patience, and yieldingness, and submission, and readiness to serve another, and to let go your own for peace and charity, may shame him or melt him, and prevent contention, and keep your own and the pub-

lie peace, and may show the excellency of your holy religion, and win men's souls to the love of it, that they may be saved. Therefore instead of exacting or vindicating your utmost right, set light by your corporal sufferings and wrongs, and study and labour with all your power to excel in charity, and to do good to all, and to stoop to any service to another, and humble yourselves, and exercise patience, and give and lend according to your abilities, and pretend not justice against the great duties of charity and patience. So that here is forbidden both violent and legal revenge for our corporal abuses, when the law of charity or patience is against it: but this disobligeeth not magistrates to do justice, or men to seek it, in any of the cases mentioned in the seven first propositions.

Quest. III. Am I bound to forgive another, if he ask me not forgiveness? The reason of the question is, because Christ saith, Luke xvii. 3, 4, "If thy brother trespass against thee, rebuke him: and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."

Ans. In the resolving of this, while some have barely affirmed, and others denied, for want of distinguishing, they have said worse than nothing. It is necessary that we distinguish,

1. Between the forgiving of an enemy, and of a stranger, and of a neighbour, and of a brother, as such.

2. Between the several penalties to be remitted (as well as revenges to be forborne). And so briefly the case must be thus resolved.

Prop. I. An enemy, a stranger, and a neighbour, as such, must be forgiven (in the cases before asserted) though they ask not forgiveness, nor say, I repent: for,

1. Many other scriptures absolutely require it.

2. And forgiving them as such, is but the continuing them in our common charity, as men, or neighbours; that is, our not endeavouring to ruin them, or do them any hurt, and our hearty desiring and endeavouring their good, according to their capacities or ours; and thus far we must forgive them.

Prop. II. A brother also must be thus far forgiven, though he say not, I repent; that is, we must love him as a man, and wish and endeavour his good to our power.

Prop. III. A brother as a brother, is not to be so forgiven, as to be restored to our estimation and affection, and usage of him as a brother, either in spiritual account, or intimate special love and familiarity, as long as he is impenitent in his gross offences; and that is, till he turn again and say, I repent. A natural brother is still to be loved as a natural brother. For that kind of love dependeth not on his honesty or repentance. But,

1. A brother in a religious sense,

2. Or a bosom, familiar friend, are both unfit for to be received in these capacities, till they are penitent for gross offences; therefore the church is not to pardon the impenitent, in point of communion, nor particular christians to pardon them in their esteem and carriage; nor am I bound to take an unfit person to be my bosom friend to know my secrets: therefore if either of these offend, I must not forgive them, that is, by forgiveness continue them in the respect and usage of this brotherhood, till they repent; and this (first especially) is the brother mentioned in the text.

Quest. IV. Is it lawful to sue a brother at law? The reason of the question is, from the words of the apostle Paul, 1 Cor. vi. 7, "There is utterly a fault

among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"

Ans. 1. Distinguish betwixt going to law before heathens, or other enemies to the christian religion, and before christian magistrates.

2. Between going to law in malice for revenge, and going merely to seek my right, or to seek the suppression and reformation of sin.

3. Between going to law when you are bound to forgive, and when you are not.

4. And between going to law in haste and needlessly, and going to law as the last remedy, in case of necessity, when other means fail.

5. And between going to law when the hurt is like to be greater than the benefit, and going to law when it is likely to do good. There is a great deal of difference between these cases.

Prop. I. Christians must rather suffer wrong, than go to law before the enemies of religion, when it is like to harden them, and to bring christianity into contempt.

Prop. II. It is not lawful to make law and justice the means of private unlawful revenge; nor to vent our malice, nor to oppress the innocent.

Prop. III. Whenever I am bound to forgive the trespass, wrong, or debt, then it is unlawful to seek my own at law. For that is not forgiving.

Prop. IV. There are many other remedies which must first be tried (ordinarily) before we go to law. As,

1. To rebuke our neighbour for his wrong, and privately to desire necessary reparations.

2. To take two or three to admonish him; or to refer the matter to arbitrators (or in some cases to a lot). And if any make law their first remedy needlessly, while the other means should first be used, it is a sin.

Prop. V. It is not lawful to go to law-suits, when prudence may discern that the hurt which may come by it, will be greater than the benefit; (either by hardening the person, or disturbing ourselves, or scandalizing others against religion, or drawing any to ways of unpeaceableness and revenge, &c.) The foreseen consequences may overrule the case.

But on the other side, *Prop. I.* It is lawful to make use of christian judicatories, so it be done in a lawful manner; yea, and in some cases, of the judicatories of infidels.

Prop. II. The suppressing of sin, and the defending of the innocent, and righting of the wronged, being the duty of governors, it is lawful to seek these benefits at their hands.

Prop. III. In cases where I am not obliged to forgive, (as I have showed before some such there be,) I may justly make use of governors as the ordinance of God.

Prop. IV. The order and season is when I have tried other means in vain; when persuasion or arbitration will do no good, or cannot be used with hope of success.

Prop. V. And the great condition to prove it lawful is, when it is not like to do more hurt than good, either directly of itself, or by men's abuse; when religion, or the soul of any man, or any one's body, or estate, or name, is not like to lose more than my gain, or any other benefits, will compensate; when all these concur, it is lawful to go to law.

Quest. V. Is it lawful to defend my person, life, or estate against a thief, or murderer, or unjust invader, by force of arms?

Ans. You must distinguish, 1. Between such defence as the law of the land alloweth, and such as it forbiddeth.

2. Between necessary and unnecessary actions of enee.

Prop. I. There is no doubt but it is both lawful and a duty to defend ourselves by such convenient means as are likely to attain their end, and are not contrary to any law, of God or man. We must defend our neighbour if he be assaulted or oppressed, and we must love our neighbour as ourselves.

Prop. II. This self-defence by force, is then lawful when it is necessary, and other more gentle means have been uneffectual, or have no place (supposing still that the means be such as the law of God or man forbiddeth not).

Prop. III. And it is necessary to the lawfulness of that the means be such as in its nature is like to be successful, or like to do more good than harm. But on the other side, *Prop. I.* We may not defend ourselves by any such force as either the laws of God or our rulers, thereto authorized by him, shall forbid. For,

1. The laws are made by such as have more power over our lives, than we have over them ourselves.

2. And they are made for the good of the commonwealth; which is to be preferred before the good life of any single person. And whatever selfish designs say, both nature and grace do teach us to lay down our lives, for the welfare of the church or state, and to prefer a multitude before ourselves. Therefore it is better to be robbed, oppressed, or killed than to break the peace of the commonwealth.

Prop. II. Therefore a private man may not raise an army to defend his life against his prince, or law-governor. Perhaps he might hold his hands if personally he went about to murder him, without the violation of the public peace; but he cannot raise an army without it.

Prop. III. We may not do that by blood or violence, which might be done by persuasion, or by lawful, gentle means: violence must be used, not in defence, but in case of true necessity.

Prop. IV. When self-defence is like to have consequences so ill, as the saving of ourselves cannot intervail, it is then unlawful *finis gratia*, and not to be attempted.

Prop. V. Therefore if self-defence be unlikely to avail, our strength being inconsiderable, and when an enemy is but like to be the more exasperated by our sufferings like to be the greater; nature and reason teach us to submit, and use the more effectual (lawful) means.

Quest. VI. Is it lawful to take away another's life, he defending of my purse or estate?

Ans. I. You must again distinguish between such violence as the law of the land alloweth, and such as it forbiddeth.

1. Between what is necessary, and what is unnecessary.

2. Between a life less worth than the prize which contendeth for, and a life more worth than it, or to mine own.

3. Between the simple defence of my purse, and defence of it and my life together.

4. Between what I do with purpose and desire, and what I do unwillingly through the assailant's cruelty or violence.

5. And between what I do in mere defence, and what I do to bring a thief or robber unto legal punishment. And so I answer,

Prop. I. You may not defend your purse, or your estate, by such actions, as the law of the land forbiddeth; (unless it go against the law of God;) because it is to be supposed, that it is better a man's estate or purse be lost, than law and public order violated.

Prop. II. You may not (against an ordinary thief

or robber) defend your purse with the probable hazard of his life, if a few good words, or other safe and gentle means, which you have opportunity to use, be like to serve turn without such violence.

Prop. III. If it might be supposed that a prince, or other person of great use and service to the commonwealth, should in a frolic, or otherwise, assault your person for your estate or purse, it is not lawful to take away his life by a defensive violence, if you know it to be he; because (though in some countries the law might allow it you, yet) *finis gratia* it is unlawful; because his life is more necessary to the common good than yours.

Prop. IV. If a pilfering thief would steal your purse, without any violence which hazardeth your life, (ordinarily,) you may not take away his life in the defending of it. Because it is the work of the magistrate to punish him by public justice, and your defence requireth it not.

Prop. V. All this is chiefly meant, of the voluntary, designed taking away of his life; and not of any lawful action, which doth it accidentally against your will.

On the other side, *Prop. I.* If the law of the land allow you to take away a man's life in the defending of your purse, it removeth the scruple, if the weight of the matter also do allow it: because it supposeth, that the law taketh the offender to be worthy of death, and maketh you in that case the executioner of it. And if, indeed, the crime be such as deserveth death, you may be the executioner when the law alloweth it.

Prop. II. And this is more clear, when the robber for your money doth assault your life, or is like for ought you see to do it.

Prop. III. And when gentler means will not serve the turn, but violence is the only remedy which is left you, which is like to avail for your defence.

Prop. IV. And when the person is a vile offender, who is rather a plague and burden to the commonwealth than any necessary member of it.

Prop. V. If you desire not, and design not his death, but he rush upon it himself in his fury, while you lawfully defend your own, the case is yet less questionable.

Prop. VI. If a thief have taken your purse, though you may not take away his life after to recover it, (because it is of less value,) nor yet in revenge (because that belongeth not to private men); yet if the law require or allow you to pursue him to bring him to a judicial trial, if you kill him while he resisteth, it is not your sin; because you are but suppressing sin in your place, according to the allowance of the law.

Quest. VII. May I kill or wound another in the defence or vindication of my honour, or good name?

Ans. No: not by private assault or violence; but if the crime be so great, that the law of the land doth punish it with death, if that law be just, you may in some cases seek to bring the offender to public justice; but that is rare, and otherwise you may not do it. For,

1. It belongeth only to the magistrate, and not to you, to be the avenger.

2. And killing a man can be no meet defence against calumny or slander; for if you will kill a man for prevention, you kill the innocent; if you kill him afterwards, it is no defence, but an unprofitable revenge, which vindicateth not your honour, but dishonoureth you more. Your patience is your honour, and your bloody revenge doth show you to be so like the devil, the destroyer, that it is your greatest shame.

3. It is odious pride which maketh men over-

value their reputation among men, and think that a man's life is a just compensation to them for their dishonour! Such bloody sacrifices are fit to appease only the bloodthirsty spirit! But what is it that pride will not do and justify?

CHAPTER XI.

SPECIAL DIRECTIONS TO ESCAPE THE GUILT OF PERSECUTING. DETERMINING ALSO THE CASE ABOUT LIBERTY IN MATTERS OF RELIGION.

THOUGH this be a subject which the guilty cannot endure to hear of, yet the misery of persecutors, the blood, and groans, and ruins of the church, and the lamentable divisions of professed christians, do all command me not to pass it by in silence; but to tell them the truth, "whether they will hear, or whether they will forbear;" though they were such as Ezek. iii. 7—9, 11.

Direct. 1. If you would escape this dreadful guilt, understand well what persecution is. Else you may either run into it ignorantly, or oppose a duty as if it were persecution.

The verb *persequor* is often taken in a good sense, for no more than *continuato motu vel ad extremum sequor*; and sometimes for the blameless prosecution of a delinquent; but we take it here as the English word persecute is most commonly taken, for *inimico affectu insequor*, a malicious or injurious hurting or persecuting another, and that for the sake of religion or righteousness. For it is not common injuries which we here intend to speak of. Three things then go to make up persecution. 1. That it be the hurting of another, in his body, liberty, relations, estate, or reputation. 2. That it be done injuriously, to one who deserveth it not, in the particular which is the cause. 3. That it be for the cause of religion or of righteousness, that is, for the truth of God which we hold or utter; or for the worship of God which we perform; or for obedience to the will of God revealed in his laws. This is the cause on the sufferer's part, whatever is intended by the persecutor.

There are divers sorts of persecutions. As to the principles of the persecutors: 1. There is a persecution which is openly professed to be for the cause of religion; as heathens and Mahometans persecute christians as christians. And there is a hypocritical persecution when the pretended cause is some odious crime, but the real cause is men's religion, or obedience to God. This is the common persecution, which nominal christians exercise on serious christians, or on one another. They will not say that they persecute them because they are godly or serious christians, but that is the true cause; for if they will but set them above God, and obey them against God, they will abate their persecution. Many of the heathens thus persecuted the christians too, under the name of ungodly, and evil-doers; but the true cause was, because they obeyed not their commands in the worshipping of their idol gods. So do the papists persecute and murder men, not as professors of the truth, (which is the true cause,) but under the name of heretics and schismatics, or rebels against the pope, or whatever their malice pleaseth to accuse them of. And profane, nominal christians seldom persecute the serious and sincere directly by that name, but under some nickname which they set upon them, or under the name of hypocrites, or self-conceited, or factious persons, or such like. And if they live in

a place, and age, where there are many civil wars or differences, they are sure to fetch some odious name or accusation thence: which side soever it be that they are on, or if they meddle not on any side, they are sure by every party whom they please not, to hear religion loaded with such reproaches as the times will allow them to vent against it. Even the papists who take this course with protestants, it seems by Acosta are so used themselves, not by the heathens, but by one another, yea, by the multitude, yea, by their priests. For so saith he, speaking of the parish priests among the Indians, having reproved their dicing, carding, hunting, idleness. Lib. iv. cap. 15. p. 404, 405. *Itaque is cui pastoralis Indorum cura committitur, non solum contra diaboli machinas et naturæ incentiva pugnare debet; sed jam etiam confirmata hominum consuetudini et tempore et turba præpotenti sese objicere; et ad excipiendam invidiorum ac malevolorum tela forte pectus opponere: qui siquid a profano suo instituto abhorrentem viderint; proditorem, hypocritam, hostem clamant:* that is, He therefore to whom the pastoral care of the Indians is committed, must not only fight against the engines of the devil, and the incentives of nature; but also now must object or set himself against the confirmed custom of men, which is grown very powerful both by time, and by the multitude; and must valiantly oppose his breast, to receive the darts of the envious and malevolent, who if they see any thing contrary to their profane fashion (or breeding) cry out, A traitor, a hypocrite, an enemy. It seems then that this is a common course.

2. Persecution is either done in ignorance or knowledge. The commonest persecution is that which is done in ignorance and error; when men think a good cause to be bad, or a bad cause to be good, and so persecute truth while they take it to be falsehood, or good while they take it to be evil, or obtrude by violence their errors for truths, and their evils as good and necessary things. Thus Peter testified of the Jews, who killed the Prince of life; Acts iii. 13, 14, 17, "I know that through ignorance you did it, as did also your rulers." And Paul; 1 Cor. ii. 8, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." And Christ himself saith, John xvi. 3, "These things will they do unto you, because they have not known the Father, nor me." And Paul saith of himself, Acts xxvi. 9, "I thought verily with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did," &c. And, 1 Tim. i. 13, "that it was ignorantly in unbelief, that he was a blasphemers, a persecutor, and injurious." And on the other side, some persecute truth and goodness while they know it to be so. Not because it is truth or goodness, but because it is against their carnal, worldly interest and inclination. As the conscience of a worldling, a drunkard, a whoremonger, beareth witness against his sin while he goeth on in it; so oftentimes doth the conscience of the persecutor; and he hath secret convictions, that those whom he persecuteth are better and happier than himself.

3. As to the cause, sometimes persecution is for christianity and godliness in the gross, or for some great essential point; and sometimes it is only for some particular truth or duty, and that perhaps of a lower nature, so small or so dark, that it is become a great controversy, whether it be truth or error, duty or sin. In some respects it is more comfortable to the persecuted, and more heinous in the persecutor, that the suffering be for the greatest things. For this leaveth no doubt in the mind, whether our cause be good or not; and this sheweth that the

persecutor's mind is most alien from God and truth; but in some other respect, it is an aggravation of the sin of the persecutor, and of the comfort of the persecuted, when it is for smaller truths and duties. For it is a sign of great uncharitableness and cruelty, when men can find in their hearts to persecute others for little things; and it is a sign of a heart that is true to God, and very sincere, when we will rather suffer any thing from man, than renounce the smallest truth of God, or commit the smallest sin against him, or omit the smallest duty, when it is a duty.

4. Sometimes persecution is directly for religion; that is, for matters of professed faith or worship; and sometimes it is for a civil or a common cause; yet still it is for our obedience to God, (or else it is not the persecution which we speak of,) though the matter of it be some common or civil thing: as if I were persecuted merely for giving to the poor, or helping the sick, or for being loyal to my prince, and to the laws, or for doing my duty to my parents, or because I will not bear false witness, or tell a lie, or subscribe a falsehood, or any such like; this is truly persecution, whatever the matter of it be, as long as it is truly for obeying God that we undergo the suffering.

I omit many other less considerable distributions: and also those afflictions which are but improperly called persecutions (as when a man is punished for a fault in a greater measure than it deserveth. This is injustice but not persecution, unless it be his religion and obedience to God, which is the secret cause of it).

Direct. II. Understand well the greatness of the sin of persecution, that you may be kept in a due fear of being tempted to it. Here therefore I shall show you how great a sin it is.

1. Persecution is a fighting against God: so it is called Acts v. 39. And to fight against God, is odious malignity, and desperate folly. 1. It is venomous malignity, for a creature to fight against his Creator, and a sinner against his Redeemer who would save him; and for so blind a worm to rise up against the wisdom of the all-knowing God! and for so vile a sinner to oppose the Fountain of love and goodness! 2. And what folly can be greater, than for a mole to reproach the sun for darkness? or a lump of earth to take up arms against the Almighty, terrible God? Art thou able to make good thy cause against him? or to stand before him when he is offended, and chargeth thee with sin? Hear a Pharisee; "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God," Acts v. 38, 39. Or hear Christ himself; "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks," Acts ix. 4, 5; with bare feet or hands to beat the thorns! How unmeet a match is man for God! He needeth not so much as a word to take away thy soul, and crush thee to the lowest hell. His will alone can lay thee under thy deserved pains. Canst thou conquer the Almighty God? Wilt thou assault the power which was never overcome, or storm Jehovah's throne or kingdom? First try to take down the sun, and moon, and stars from the firmament, and to stop the course of the rivers, or of the sea; and to rebuke the winds, and turn night into day, and winter into summer, and decrepid age into vigorous youth. Attempt not greater matters till thou hast performed these; it is a greater matter than any of these, to conquer God, whose cause thou fightest against. Hear him again; Isa. xlv. 9, "Woe unto him that striveth with his Maker!

let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" And Isaiah xlv. 2. "Who would set the briers and thorns against me in battle? I would go through them, I would burn them together," Isa. xxvii. 4. Woe to the man that is not content to go to fight with men, but chooseth the most dreadful God to be his enemy! It had been better for thee, that all the world had been against thee.

2. Persecution opposeth the gracious design of our Redeemer, and hindereth his gospel, and work of mercy to the world, and endeavoureth the ruin of his kingdom upon earth. Christ came to save men, and persecutors raise up their power against him, as if they envied salvation to the world. And if God have made the work of man's redemption the most wonderful of all his works which ever he revealed to the sons of men, you may easily conceive what thanks he will give them that resist him in so high and glorious a design. If you could pull the stars out of the firmament, or hinder the motions of the heavens, or deny the rain to the thirsty earth, you might look for as good a reward for this, as for opposing the merciful Redeemer of the world, in the blessed work of man's salvation.

3. Persecution is a resisting or fighting against the Holy Ghost. Saith Stephen to the Jews, "Ye stiffnecked and uncircumcised in heart and ears; ye do always resist the Holy Ghost: as your fathers did, so do ye," Acts vii. 51. If you silence the ministers who are the means by which the Spirit worketh, in the illuminating and sanctifying of souls, Acts xxvi. 17, 18; or if you afflict men for those holy duties, which the Spirit of God hath taught them to perform, or would force men from that which the Spirit of Christ is sent to draw them to; this is to raise war against that Spirit, into whose name you were yourselves baptized.

4. Persecution endeavoureth the damnation of men's souls, either by depriving them of the preaching of the gospel which should save them, or by forcing them upon that sin for which God will condemn them. Yea, the banishing or silencing of one faithful preacher, may conduce to the damnation of many hundreds! If it be said, that others who are set up in their stead may save men's souls as well as they, I answer, 1. God seldom, if ever, did qualify supernumeraries for the work of the ministry! Many a nation hath had too few, but I never read of any nation that had too many, who were well qualified for that great and difficult work, no, not from the days of Christ till now! So that if they are all fit men, there are none of them to be spared; but all are too few, if they conjoin their greatest skill and diligence. Christ biddeth us pray the Lord of the harvest, to send forth more labourers into his harvest; but never biddeth us pray to send out fewer, or to call any in that were but tolerably fitted for the work.

2. Many persecutors banish all preachers of the gospel, and set up no other to do the service which they were called to. And it is rarely seen, that any who can find in their hearts to cast out any faithful ministers of Christ, have hearts to set up better, or any that are competent, in their stead; but it is ordinarily seen, that when the judgment is so far depraved, as to approve of the casting out of worthy men; it is also so far depraved as to think an ignorant, unskilful, heartless, or scandalous sort of ministers, to be as fit to save men's souls as they. And how many poor congregations in the eastern and western churches (nay, how many thousands) have ignorant, ungodly, sensual pastors, who are such unsavoury salt, as to be unfit for the land, or for the

dunghill! whilst men are extinguishing the clearest lights, or thrusting them into obscurity, Matt. v. 13—15; Luke xiv. 35. 3. And there may be something of suitableness between a pastor and the flock, which may give him advantage to be more profitable to their souls, than another man of equal parts. 4. And, though God can work by the weakest means, yet ordinarily we see that his work upon men's souls is so far moral, as that he usually prospereth men according to the fitness of their labours to the work! And some men have far more success than others. He that should expel a dozen or twenty of the ablest physicians out of London, and say, There are enough left in their steads, who may save men's lives as well as they, might, notwithstanding that assertion, be found guilty of the blood of no small numbers. And as men have sometimes an aversion to one sort of food, (as good as any to another man,) and as this distemper is not laudable; and yet he that would force them to eat nothing else but that which they so abhor, were liker to kill them than to cure them; so is it with the souls of many. And there are few who have any spiritual discerning and relish, but have some special sense of what is helpful or hurtful to their souls, in sermons, books, and conference, which a stander-by is not so fit to judge of as themselves. So that it is clear, that persecution driveth men towards their damnation! And, oh how sad a case it is, to have the damnation of one soul to answer for! (Which is worse than the murdering of many bodies.) Much more to be guilty of the perdition of a multitude!

5. Persecution is injustice, and oppression of the innocent! And what a multitude of terrible threatenings against this sin, are found throughout the holy Scriptures! Doth a man deserve to be cruelly used, for being faithful to his God, and for preferring him before man? and for being afraid to sin against him? or for doing that which God commandeth him, and that upon pain of greater sufferings than man can inflict upon him? Is it not his Saviour that hath said, "Fear not them that can kill the body, and after that have no more that they can do; but fear him who after he hath killed, hath power to cast into hell: yea, I say unto you, fear him." Though christianity was once called, "A sect which every where was spoken against," Acts xxviii. 22; and Paul was accused as a pestilent fellow, and a mover of sedition among the people, Acts xxiv. 5; and Christ was crucified as a usurper of the crown; yet innocency shall be innocency still, in spite of malice and lying accusations; because God will be the final Judge, and will bring all secret things to light, and will justify those whom injustice hath condemned, and will not call them as slandering tongues have called them. Yea, the consciences of the persecutors are often forced to say, as they did of Daniel, Dan. vi. 5, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." And therefore the net which they were fain to lay for him, was a law against his religion, or prayers to God; for a law against treason, sedition, swearing, drunkenness, fornication, &c. would have done them no service! And yet they would fain have aspersed him there, ver. 4. Jer. xxii. 13, "Woe to him that buildeth his house by unrighteousness!" &c. Isa. xxxiii. 1, "Woe to thee that spoilest, and thou wast not spoiled!" Isa. v. 20, "Woe to them that call evil good, and good evil!" Jer. ii. 34, "In thy skirts is found the blood of the souls of the poor inno-

cents." Prov. vi. 16, 17, "Hands that shed innocent blood, the Lord doth hate," &c.

6. Persecution maketh men likest unto devils, and maketh them his most notable servants in the world.* Many wicked men may neglect that duty which they are convinced they should do. But to hate it, and malice men that do it, and seek their ruin; this, if any thing, is work more beseeeming a devil than a man. These are the commanders in the armies of the devil, against the cause and kingdom of the Lord! John viii. 42, 44. And accordingly shall they speed.

7. Persecution is an inhuman, disingenuous sin, and sheweth an extinction of the light of nature. A good-natured man, if he had no grace at all, would abhor to be cruel, and to oppress his brethren; and that merely because they are true to their consciences, and obey their God, while they do no hurt to any others. If they had deserved execution, an ingenuous nature would not be forward to be their executioner; much more when they deserve encouragement and imitation: it is no honour to be numbered with bloodthirsty men.

8. It is a sin that hath so little of commodity, honour, or pleasure to invite men to it, that maketh it utterly without excuse, and sheweth, that the serpentine nature is the cause, Gen. iii. 15. What get men by shedding the blood of innocents, or silencing the faithful preachers of the gospel? What sweetness could they find in cruelty, if a malicious nature made it not sweet?

9. It is a sin which men have as terrible warnings against from God, as any sin in the world, that I can remember. 1. In God's threatenings. 2. In sad examples, and judgments in this life, even on posterity. 3. And in the infamy that followeth the names of persecutors, when they are dead.

1. How terrible are those words of Christ, Matt. xviii. 6, "But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." How terrible is that character which Paul giveth of the Jews; 1 Thess. ii. 15, 16, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us: and they please not God, and are contrary to all men; forbidding us to speak to the gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost." Such terrors against persecutors are so common through the Scriptures, that it would be tedious to recite them.

2. And for examples, the captivity first, and afterwards the casting off of the Jews, may serve instead of many. 2 Chron. xxxvi. 16, "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." And of the casting off, see Matt. xxiii. 37, 38, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate—." And ver. 34—36, "Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of malus atque in malis obstinatus pene demonem aequat. Petrach. de Injusto Domin.

* *Dæmones ex hominibus fieri quidam opinati sunt, perpetua criminum licentia, &c. Quod ut forte tolerabiliter dictum sit, malarum voluntatem similitudo efficit, qua homo*

Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come on this generation." To give you the particular examples of God's judgments against persecutors, and their posterity after them, would be a voluminous work; you may find them in the holy Scriptures, and the church's Martyrologies.

3. And by a marvellous providence, God doth so overrule the tongue of fame, and the pens of historians, and the thoughts of men, that commonly the names of persecutors stink when they are dead; yea, though they were never so much honoured and flattered while they were alive! What odious names are the names of Pharaoh, Ahab, Pilate, Herod, Nero, Domitian, Dioclesian, &c.! What a name hath the French massacre left on Charles the Ninth! and the English persecution on Queen Mary! And so of others throughout the world. Yea, what a blot leaveth it on Asa, Amaziah, or any that do but hurt a prophet of the Lord! The eleventh chapter of the Hebrews, and all the Martyrologies that are written to preserve the name of the witnesses of Christ, are all the records of the impiety and the perpetual shame of those by whom they suffered. Even learning, and wisdom, and common virtue, have got that estimation in the nature of man, that he that persecuteth but a Seneca, a Cicero, a Demosthenes, or a Socrates, hath irrecoverably wounded his reputation to posterity, and left his name to the hatred of all succeeding ages. Prov. x. 7, "The memory of the just is blessed, but the name of the wicked shall rot."

4. The persecution of godliness as such in ministers or private christians, is one of the most visible undoubted marks of one that is yet unsanctified, and in a state of sin and condemnation; for it showeth most clearly the predominancy of the serpentine nature in the persecutor. Though Asa in a peevish fit may imprison the prophet, and those christians that are engaged in a sect or party, may in a sinful zeal be injurious to those of the contrary party; and yet there may remain some roots of uprightness within; yet he that shall set himself to hinder the gospel, and the serious practice of godliness in the world, and to that end hinder or persecute the preachers, and professors, and practisers of it, hath the plainest mark of a child of the devil, and the most visible brand of the wrath of God upon his soul, of any sort of men on earth. If there might be any hope of grace in him, that at present doth but neglect or disobey the gospel, and doth not himself live a godly life, (as indeed there is not,) yet there can be no possibility that he should have grace at that present, who hateth and opposeth it; and that he should be justified by the gospel who persecuteth it; and that he should be a godly man, who setteth himself against the godly, and seeketh to destroy them.

10. And it is a far more heinous sin in a professed christian, than in an infidel or heathen. For these do according to the darkness of their education, and the interest of their party, and the principles of their own profession. But for a professed christian to persecute christianity, and one that professeth to believe the gospel, to persecute the preachers and serious practisers of the doctrine of the gospel; this is so near that sin which is commonly said to be the unpardonable sin against the Holy Ghost, that it is not easy to perceive a difference; and if I did consent to that description of the unpardonable sin, I should have little hope of the conversion of any one of these. But, however, they make up such a mixture of hypocrisy, and impiety, and cruelty, as sheweth them to exceed all ordinary sinners, in malignity

and misery. They are a self-condemned sort of men; out of their own mouths will God condemn them. They profess themselves to believe in God, and yet they persecute those that serve him: they dare not speak against the preaching and practising of the doctrine of godliness, directly, and in plain expressions; and yet they persecute them, and cannot endure them! They fight against the interest and law of God the Father, Son, and Holy Ghost, when they have in baptism vowed themselves unto his service. Of all men on earth, these men will have least to say for their sin, or against their condemnation.

11. Lastly, Remember that Christ taketh all that is done by persecutors against his servants for his cause, to be done as to himself, and will accordingly in judgment charge it on them. So speaketh he to Saul, Acts ix. 5, 6, "Saul, Saul, why persecutest thou me?—I am Jesus, whom thou persecutest." And Matt. xxv. 41—46, even to them that did not feed, and clothe, and visit, and relieve them, he saith, "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." What then will he say to them that impoverished and imprisoned them? Remember, that it is Christ reputatively, whom thou dost hate, deride, and persecute.

Direct. III. If you would escape the guilt of persecution, the cause and interest of Christ in the world must be truly understood. He that knoweth not that holiness is Christ's end, and Scripture is his word and law, and that the preachers of the gospel are his messengers, and that preaching is his appointed means, and that sanctified believers are his members, and the whole number of them are his mystical body; and all that profess to be such, are his visible body, or kingdom in the world; and that sin is the thing which he came to destroy, and the devil, the world, and the flesh, are the enemies which he causeth us to conquer; I say, he that knoweth not this, doth not know what christianity or godliness is, and therefore may easily persecute it in his ignorance. If you know not, or believe not, that serious godliness in heart and life, and serious preaching and discipline to promote it, are Christ's great cause and interest in the world, you may fight against him in the dark, whilst ignorantly you call yourselves his followers. If the devil can but make you think that ignorance is as good as knowledge, and pharisaical formality, and hypocritical shows, are as good as spiritual worship, and rational service of God; and that seeming and lip-service is as good as seriousness in religion; and that the strict and serious obeying of God, and living as we profess, according to the principles of our religion, is but hypocrisy, pride, or faction (that is, that all are hypocrites who will not be hypocrites, but seriously religious): I say, if Satan can bring you once to such erroneous, malignant thoughts as these, no wonder if he make you persecutors. O value the great blessing of a sound understanding! for if error blind you, (either impious error, or factious error,) there is no wickedness so great, but you may promote it, and nothing so good and holy, but you may persecute it, and think all the while that you are doing well. John xvi. 2, "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God service." What prophet so great, or saint so holy, that did not suffer by such hands? Yea, Christ himself was persecuted as a sinner, that never sinned.

Direct. IV. And (if you would escape the guilt of persecution) the cause and interest of Christ must be highest in your esteem, and preferred before all

worldly, carnal interests of our own. Otherwise the devil will be still persuading you, that your own interest requireth you to suppress the interest of Christ; for the truth is, the gospel of Christ is quite against the interest of carnality and concupiscence; it doth condemn ambition, covetousness, and lust; it forbiddeth those sins on pain of damnation, which the proud, and covetous, and sensual love, and will not part with; and therefore it is no more wonder to have a proud man, or a covetous man, or a lustful, voluptuous man to be a persecutor, than for a dog to fly in his face who takes his bone from him. If you love your pride, and lust, and pleasures, better than the gospel, and a holy life, no marvel if you be persecutors; for these will not well agree together: and though sometimes the providence of God may so contrive things, that an ambitious hypocrite may think that his worldly interest requireth him to seem religious, and promote the preaching and practice of godliness; this is but seldom, and usually not long. For he cannot choose but quickly find that Christ is no patron of his sin, and that holiness is contrary to his worldly lusts. Therefore if you cannot value the cause of godliness above your lusts and carnal interests, I cannot tell you how to avoid the guilt of persecution, nor the wrath and vengeance of Almighty God.

Direct. V. Yea, though you do prefer Christ's interest in the main, you must carefully take heed of stepping into any forbidden way, and espousing any interest of your own or others, which is contrary to the laws or interest of Christ. Otherwise in the defence or prosecution of your cause, you will be carried into a seeming necessity of persecuting before you are aware. This hath been the ruin of multitudes of great ones in the world. When Ahab had set himself in a way of sin, the prophet must reprove him; and then he hateth and persecuteth the prophet, because he prophesied not good of him, but evil.^b When Jeroboam thought that his interest required him to set up calves at Dan and Bethel, and to make priests for them of the basest of the people, the prophet must speak against his sin; and then he stretcheth out his hand against him, and saith, "Lay hold on him." If Asa sin, and the prophet tell him of it, his rage may proceed to imprison his reprov-^cer. If Amaziah sin with the idolaters, the prophet must reprove him, and he will silence him, or smite him. And silenced he is, and what must follow? 2 Chron. xv. 16, "The king said to him, Art thou made of the king's counsel? Forbear: why shouldst thou be smitten? (This seemeth to be gentle dealing.) Then the prophet forbore and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel." If Pilate do but hear, "If thou let this man go, thou art not Cæsar's friend,"^d he thinketh it is his interest to crucify Christ: as Herod thought it his interest to kill him, and therefore to kill so many other infants, when he heard of the birth of a king of the Jews. Because of an Herodias and the honour of his word, Herod will not stick to behead John the Baptist; and another Herod will kill James with the sword, and imprison Peter, because he seeth that it pleaseth the Jews.^e Instances of this desperate sin are innumerable. There is no way so common, by which Satan hath engaged the rulers of the world against the kingdom of Jesus Christ, and against the preachers of his gospel, and the people that obey him, than by persuading them as Haman did Ahasuerus, Esther iii. 8, 9, "There is a certain people scattered abroad, and dispersed among

the people in all the provinces of thy kingdom, and their laws are diverse from all people, neither keep they the king's laws: therefore it is not for the king's profit to suffer them; if it please the king, let it be written that they may be destroyed." When once the devil hath got men, by error or sensuality, to espouse an interest that Christ is against, he hath half done his work: for then he knoweth, that Christ or his servants will never bend to the wills of sinners, nor be reconciled to their wicked ways, nor take part with them in a sinful cause. And then it is easy for Satan to persuade such men, that these precise preachers and people are their enemies, and are against their interest and honour, and that they are a turbulent, seditious sort of people, unfit to be governed (because they will not be false to God, nor take part with the devil, nor be friends to sin). When once Nebuchadnezzar hath set up his golden image, he thinks he is obliged in honour to persecute them that will not bow down, as refractory persons that obey not the king. When Jeroboam is once engaged to set up his calves, he is presently engaged against those that are against them; and that is against God, and all his servants. Therefore as rulers love their souls, let them take heed what cause and interest they espouse.

Direct. VI. To love your neighbours as yourselves, and do as you would be done by, is the infallible means to avoid the guilt of persecution. "For charity suffereth long, and is kind, it envieth not, it is not easily provoked, it thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; it beareth all things, believeth all things, hopeth all things, endureth all things," 1 Cor. xiii. 4-7. "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law," Rom. xiii. 10. And if it fulfil the law, it wrongeth no man. When did you see a man persecute himself? imprison, banish, defame, slander, revile, or put to death himself (if he were well in his wits)? Never fear persecution from a man that "loveth his neighbour as himself, and doth as he would be done by," and is not selfish and uncharitable.

Direct. VII. Pride also must be subdued, if you would not be persecutors. For a proud man cannot endure to have his word disobeyed, though it contradict the word of God: nor can he endure to be reproved by the preachers of the gospel; but will do as Herod with John the Baptist, or as Asa, or Amaziah, by the prophets! Till the soul be humble, it will not bear the sharp remedies which our Saviour hath prescribed, but will persecute him that would administer them.

Direct. VIII. Passion must be subdued, and the mind kept calm, if you would avoid the guilt of persecution. Asa was in a rage when he imprisoned the prophet (a fit work for a raging man). And Nebuchadnezzar was in a rage and fury when he commanded the punishment of the three witnesses, Dan. iii. 13. "The wrath of man worketh not the will of God," Jam. i. 20. The nature of wrathfulness tendeth to hurting those you are angry with. And wrath is impatient, and unjust, and will not hear what men can say, but rashly passeth unrighteous sentence. And it blindeth reason, so that it cannot see the truth.

Direct. IX. And hearkening to malicious backbiters and slanderers, and favouring the enemies of godliness in their calumnies, will engage men in persecution ere they are aware. For when the wicked are in the favour and at the ear of rulers,

^b 1 Kings xxii. 8, 27; xiii. 2, 4.

^c 2 Chron. xvi. 10.

^d John xix. 12.

^e Matt. ii. 16-18; xiv. 6-9; Mark vi. 19, 21, 22; Acts i. 2-4.

they have opportunity to vent those false reports, which they never want a will to vent! And any thing may be said of men behind their backs, with an appearance of truth, when there is none to contradict it. If Haman may be heard, the Jews shall be destroyed, as not being for the king's profit, nor obedient to his laws. If Sanballat and Tobiah may be heard, the building of the walls of Jerusalem shall signify no better than an intended rebellion. They are true words, though to some ungrateful, which are spoken by the Holy Ghost, Prov. xxix. 2, "If a ruler hearken to lies, all his servants are wicked" (for they will soon accommodate themselves to so vicious a humour). Prov. xxv. 4, 5, "Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked before the king, and his throne shall be established in righteousness." If the devil might be believed, Job was one that served God for gain, and might have been made to curse him to his face. And if his servants may be believed, there is nothing so vile which the best men are not guilty of.

Direct. X. Take heed of engaging yourselves in sect or faction. For when once you depart from catholic charity, there groweth up instead of it, a partial respect to the interest of that sect to which you join; and you will think that whatsoever doth promote that sect, doth promote christianity; and whatever is against that sect, is against the church or cause of God. A narrow, sectarian, separating mind, will make all the truths of God give place to the opinions of his party; and will measure the prosperity of the gospel in the world, by the prosperity of his party, as if he had forgot that there are any more men on the face of the earth, or thought God regarded none but them. He will not tick to persecute all the rest of the church of Christ, if the interest of his sect require it. When once men incorporate themselves into a party, it possesseth them with another spirit, even with a strange uncharitableness, injustice, cruelty, and partiality! What hath the christian world suffered by one sect's persecuting another, and faction rising up in a fury to maintain its own interest, as if it had been to maintain the being of all religion! The blood-hirsty papists, whose inquisition, massacres, and manifold murders, have filled the earth with the blood of innocents, is a sufficient testimony of this. And till here among us they seem as thirsty of blood as ever, and tell us to our faces, that they would soon make an end of us, if we were in their power: as if he two hundred thousand lately murdered in so short a time in Ireland, had rather irritated than quenched their thirst. And all faction naturally leadeth to persecution. Own not therefore any dividing opinions or names; maintain the unity of the body of Christ (not of the body of the pope). Let christian and catholic, be all your titles, as to our religion. "Mark those that cause divisions and offences, and avoid them," Rom. xvi. 17.

Direct. XI. To this end, overvalue not any private singular opinions of your own or others. For if once spiritual pride and ignorance of your own weakness, hath made you espouse some particular opinion as peculiarly your own; you will dote on the brats of your own brains, and will think your conceits to be far more illuminating and necessary than indeed they are; as if men's sincerity lay in the embracing of them, and their salvation on the receiving of them! And then you will make a party for your opinion, and will think all that are against it deserve to be cast out, as enemies to reformation, or to the truth of God, or to the church. And perhaps twenty years after, experience may bring you

to your wits, and make you see either the falsehood or the smallness of all those points which you made so great a matter of; and then what comfort will you have in your persecutions?

Direct. XII. Obey not the solicitations of selfish, passionate disputers. Bishops and divines falling out among themselves, and then drawing princes to own their quarrels, when they find their arguments will not serve, hath been the distraction, division, and ruin of the christian world. And he that falleth in with one of the parties, to bear out that by the ruin of the other, is lost himself in their contentions. Would rulers let wrangling bishops and disputers alone, and never lend them their swords to end their differences, unless the substance of religion be endangered, they would be weary of quarrelling, and would chide themselves friends, and no such tragical consequents would follow, as do when the sword interposeth to suppress the discountenanced party, and to end their syllogisms and wranglings in blood.

Direct. XIII. Take heed lest an uncharitable, hurting spirit do prevail, under the name of holy zeal. As it did with James and John, when they would have fire from heaven to have revenged the contempt of their ministry: to whom Christ saith, "Ye know not what manner of spirit ye are of," Luke ix. 55. The difference between a christian zeal, and an envious, contentious, censorious, hurtful zeal, is excellently described by the apostle James, chap. iii. throughout. "Where envying and strife is, there is confusion, and every evil work. The wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good works, without partiality and hypocrisy."

Direct. XIV. The catholic church, and particular churches, and our communion with each, must be distinguished; and a man must not be cast out of our catholic communion, because by some tolerable difference he is incapable of communion with some particular church. If a man be impenitent in any heresy or sin, which is contrary to the common nature of christianity or godliness, and so unfit for catholic communion, he is to be cast out of christian communion: but if some particular church do impose any unnecessary doctrine or practice, and he dare not approve it, or join in it (be it right or wrong); yea, or if he withdraw himself from one church, through the badness of the minister, or through any falling out between them, and join to another that hath a minister more suitable to his case; these are not crimes to be punished with ejection from catholic communion. He that is not fit for communion with some one particular church, may be fit for communion with many others, that give him no such occasion of difference or distaste. Without catholic principles persecution will not be avoided.

Direct. XV. Let church union and communion be laid upon none but catholic terms, which are possible and fit for all to be agreed in. Common reason will tell any impartial man, that there can be no more effectual engine to divide the churches, and raise contentions and persecutions, than to make laws for church communion, requiring such conditions as it is certain the members cannot consent to. If any man knew that my opinion is against the doctrine of transubstantiation, or of the Dominican's predetermination, and he would make a law, that no man shall have communion with that church who subscribeth not to these, he unavoidably excludeth me (unless I be such a beast, as to believe nothing soundly, and therefore to say any thing).

' See my "Treatise of a True Catholic, and Catholic Church."

If ever the churches agree, and christians be reconciled, it must be by leaving out all dividing impositions, and requiring nothing as necessary to communion, which all may not rationally be expected to consent in. Now these catholic principles of communion must be such as these.

1. Such points of faith only as constitute christianity, and which every upright christian holdeth; and therefore only such as are contained in our baptismal covenant or profession, which maketh us christians; and not those other which only some stronger christians believe or understand; because the weak are not to be cast out of the family of Christ.

2. Such points as the primitive churches did agree in, and not innovations, which they never practised or agreed in; for they are our pattern, and were better than we; and no more can be necessary to our concord and communion, than was to theirs.*

3. Such points as all the church hath some time or other at least agreed in; for what reason can we have to think that the churches should now agree in that, which they never hitherto agreed in.

4. Such points as all the true christians in the world are now agreed in; for otherwise we shall exclude some true christians from our christian communion.

5. No points of worship, much less of modes and circumstances, which are not necessary, and more necessary to the church's good, than is the communion of all those persons, who by dissenting are like to be separated or cast out, and whose omission would not do more hurt, than this separation and division is like to do.

6. Especially no such things must be made necessary to communion, as the most conscientious are ordinarily fearful of and averse to, and may be forborne without any great detriment to godliness.

Object. But, it will be said, that catholic communion indeed requireth no more than you say; but particular churches may require more of their members, for that may be necessary or fit for a member of this particular church, which is not so to all.

Answer. Catholic communion is that which all christians and churches have with one another, and the terms of it are such as all christians may agree in. Catholic communion is principally existent and exercised in particular churches (as there is no existent christianity or faith, which existeth not in individual christians). Therefore if one particular church may so narrow the door of its communion, then another and another, and every one may do so; if not by the same particular impositions, yet by some other of the like nature; for what power one church hath herein, others have; and then catholic communion will be scarce found existent externally in the world: but a mere catholic christian would be denied communion in every particular church he cometh to. And how do you hold catholic communion, when you will admit no mere catholic christian as such to your communion, but only such as supererogate according to your private church terms?

2. But grant that every church may impose more upon its members, it must be only that which is necessary to those common things which all agree in; and then the necessity will be discernible to all sober-minded persons, and will prevent divisions; as it is necessary that he that will communicate with our churches, do join with them in the same translation of Scripture, and version of the Psalms, and under the same pastor, as the rest of the church doth: for here the church cannot use variety of pastors, translations, versions, &c. to fit the variety of men's

humours; there is an evident necessity, that if they will be one society, they must agree in the same, in each of these. Therefore when the church hath united in one, if any man refuse that one person or way which the church is necessarily united in, he refuseth communion with that church, and the church doth not excommunicate him! But if that church agree on things hurtful or unnecessary, as necessary to its communion, it must bear the blame of the separations itself!

3. And grant yet that some churches cannot admit such scrupulous persons to her communion as dare not join in every punctilio, circumstance, or mode; it doth not follow that those persons must therefore be excommunicated, or forbidden to worship God among themselves, without that which they scruple; or to join in or with a congregation which imposeth no such things upon them. Persecution will unavoidably come in, upon such domineering, narrow terms as those. The man is a christian still, though he scruple one of our modes or ceremonies, and is capable of catholic communion. And if private and little inconveniences shall be thought a sufficient cause, to forbid all such the public worshipping of God, on pretence that in one nation there must not be variety of modes, this is a dividing principle, and not catholic, and plungeth men into the guilt of persecution. It was not so in the churches of the Roman empire. In the days of Basil, his church and that at Neocæsarea differed; and ordinarily, several bishops used several forms of prayer and worship, in their several churches, without offence. And further,

Direct. XVI. Different faults must have different penalties; and excommunication or forbidding men all public worship of God, must not be the penalty of every dissent. Is there no smaller penalty sufficient, if a doubtful subscription or ceremony be scrupled, than to silence ministers therefore from preaching the gospel, or excommunicating men, and forbidding them to worship God at all except they can do this? This is the highest ecclesiastical penalty that can be laid on men for the greatest heresy or crime. Doubtless there are lesser punishments that may suffice for lesser faults.

Direct. XVII. Every friend of Christ and the church, must choose such penalties for ministers and private christians, who offend, as are least to the hinderance of the gospel, or hurtful to the people's souls. Therefore silencing ministers is not a fit penalty for every fault which they commit! The providence of God (as I said before) hath furnished the world with so few that are fit for that high and sacred work, that no man can pretend that they are supernumeraries, or unnecessary, and that others may be substituted to the church's profit: for the number is so small, that all are much too few; and so many as are silenced, so many churches (either the same or others) must be unsupplied or ill supplied. And God working ordinarily by means, we may conclude, that silencing of such preachers, doth as plainly tend to men's damnation, as the prohibiting of physicians doth to their death, and more. And it is not the part of a friend, either of God or men, to endeavour the damnation of one soul, much less of multitudes, because a minister hath displeased him. If one man must pay for another man's sins, let it be a pecuniary mulct, or the loss of a member, rather than the loss of his soul. It is more merciful every time a minister offendeth, to cut off a hand or an arm of some of his flock, than to say to him, Teach them no more the way to salvation, that so they may be damned. If a father offend, and his children must needs pay for all his faults, it is better

* See Vincent, Lirinens.

to beat the children, or maim them, than forbid him to feed them, when there is none else to do it, and so to famish them. What reason is there that men's souls should be untaught, because a minister hath offended? I know still, those men that care not for their own souls, and therefore care as little for others, will say, What if the people have but a reader, or a weak, ignorant, lifeless preacher? doth it therefore follow that the people must be damned? I answer, No: no more than it followeth that the city that hath none but women physicians must die of their sicknesses, or that they that live only upon grass or roots must famish. Nature may do more to overcome a disease without a physician in one than in another. Some perhaps are converted already, and have the law written in their hearts, and are taught of God, and can make shift to live without a teacher; but for the rest, whose diseases need a skilful, diligent physician, whose ignorance and impenitence extremely need a skilful, diligent, lively teacher, he that depriveth them of such, doth take the probable course to damn them! And it is the same course which the devil himself would take; and he partly knoweth what tendeth to men's damnation! He that knoweth what a case the heathen, infidel, Mahometan world is in for want of teachers; and what a case the Greek church, the Muscovites, the Abassines, Syrians, Armenians, papists, and most of the christians of the world are in, for want of able, skilful, godly pastors, will lay his hand on his mouth, and meddle with such reasonings as these no more.

Object. But by this device you will have the clergy lawless, or, as the papists, exempt them from the magistrate's punishments, for fear of depriving the people of instruction.

Ans. No such matter: it is the contrary that I am advising; I would have them punished more severely than other men, as their sins are more aggravated than other men's. Yea, and I would have them silenced when it is meet, and that is in two cases: viz. If they commit such capital crimes, as God and man would have punished with death, it is fit they die (and then they are silenced): for in this case it is supposed that their lives (by their impunity) are like to do more hurt than good. 2. If their heresy, insufficiency, scandal, or any fault whatever, do make them more hurtful than profitable to the church, it is fit they be cast out. If their ministry be not like to do more good than their faults to do harm, let them be silenced! But if it be otherwise, then let them be punished in their bodies or purses, rather than the people's souls should suffer. The laws have variety of penalties for other men! Will none of those suffice for ministers?

But alas! what talk I of their faults? Search all church history, and observe whether in all ages ministers have not been silenced rather for their duties than their faults; or, for not subscribing to some unnecessary opinion or imposition of a prevailing party; or about some wrangling controversies which church disturbers set afoot! There is many a poor minister would work in Bridewell, or be tied to shovel the streets all the rest of the week, if he might but have liberty to preach the gospel! And would not such a penalty be sufficient for a dissent in some unnecessary point? As it is not every fault that a magistrate is deposed for by the sovereign, but such as make him unfit for the place, so is it also with the ministers.

Direct. XVIII. Malignity and profaneness must not be gratified or encouraged. It must be considered, how "the carnal mind is enmity against God;

for it is not subject to his law, nor can be;" and that enmity is put between the woman's and the serpent's seed;^a and that the whole business of the world is but the prosecution of the war between the armies of Christ and Satan; and that malignity inclineth the ungodly world to slander and reproach the servants of the Lord; and they are glad of any opportunity to make them odious, or to exasperate magistrates against them; and that their silencing and fall is the joy of the ungodly. And if there be any civil differences or sidings, the ungodly rabble will take that side, be it right or wrong, which they think will do most to the downfall of the godly, whom they hate. Therefore besides the merits of the particular cause, a ruler that regardeth the interest of the gospel, and men's salvation, must have some care that the course which he taketh against godly ministers and people, when they displease him, be such as doth not strengthen the hands of evil-doers, nor harden them, increase them, or make them glad. I do not say, that a ruler must be against whatever the ungodly part is for; or that he must be for that which the major part of godly men are for (I know this is a deceitful rule). But yet that which pleaseth the malignant rabble, and displeaseth or hurteth the generality of godly men, is so seldom pleasing to God, that it is much to be suspected.

Direct. XIX. The substance of faith, and the practice of godliness, must be valued above all opinions, and parties, and worldly interests; and godly men accounted, as they are, (*ceteris paribus*,) the best members both of church and state. If rulers once knew the difference between a saint and a sensualist, "a vile person would be condemned in their eyes, and they would honour them that fear the Lord," Psal. xv. 4. And if they honoured them as God commandeth them, they would not persecute them; and if the promoting of practical godliness were their design, there were little danger of their oppressing those that must be the instruments of propagating it, if ever it prosper in the world.

Direct. XX. To this end, remember the near and dear relation which every true believer standeth in to God the Father, Son, and Holy Ghost. They are called by God, "His peculiar treasure,—his jewels,—his children,—the members of Christ,—the temples of the Holy Ghost;—God dwelleth in them by love, and Christ by faith, and the Spirit by all his sanctifying gifts."¹ If this were well believed, men would more reverence them on God's account, than causelessly to persecute them. "He that toucheth you, toucheth the apple of my eye," Zech. ii. 8.

Direct. XXI. Look not so much on men's infirmities, as to overlook or make light of all that is good in them. But look as much at the good as at the evil; and then you will see reason for lenity, as well as for severity; and for love and tenderness, rather than for hatred and persecution; and you will discern that those may be servicable to the church, in whom blinded malice can see nothing worthy of honour or respect.

Direct. XXII. Estimate and use all lesser matters, as means to spiritual worship and practical holiness. If there be any thing of worth in controversies, and ceremonies, and such other matters of inferior rank, it is as they are a means to the power of godliness, which is their end. And if once they be no otherwise esteemed, they will not be made use of against the interest of godliness, to the silencing of the preachers, and persecuting the professors of it.

Direct. XXIII. Remember that the understanding is not free (save only participative, as it is subject Mal. iii. 17, 18; Eph. iii. 17; 1 Cor. iii. 16; 2 Tim. i. 14; 1 John iv. 15, 16.

^a Rom. viii. 7, 8; Gen. iii. 15.

¹ Exod. xix. 5; 1 Pet. ii. 9; Tit. ii. 14; 2 Cor. vi. 16—18;

to the will). It acteth of itself *per modum nature*, and is necessitated by its object (further than as it is under the power of the will). A man cannot hold what opinion he would himself, nor be against what he would not have to be true; much less can he believe as another man commandeth him. My understanding is not at my own command; I cannot be of every man's belief that is uppermost. Evidence, and not force, is the natural means to compel the mind; even as goodness, and not force, is the natural means to win men's love. It is as wise a thing to say, Love me, or I will kill thee; as to say, Believe me, or I will kill thee.

Direct. XXIV. Consider that it is essential to religion, to be above the authority of man (unless as they subserve the authority of God). He that worshippeth a God that is subject to any man, must subject his religion to that man. (But this is no religion, because it is no God whom he worshippeth.) But if the God whom I serve be above all men, my religion or service of him must needs be also above the will of men.

Direct. XXV. Consider that an obedient disposition towards God's law, and a tender conscience which feareth in the smallest matter to offend him, is a substantial part of holiness, and of great necessity to salvation. It is part of the excellency of the soul, and therefore to be greatly encouraged by governors. To drive this out of the world, is to drive out godliness, and make men rebels against their Maker. And nothing is more certain, than that the violent imposing of unnecessary, disputable things in the worship of God, doth unavoidably tend either to debauch the conscience, and drive men from their obedience to God, or to destroy them, or undo them in the world: for it is not possible, that all conscientious persons should discern the lawfulness of all such disputable things.

Direct. XXVI. Remember that such violence in doubtful matters, is the way to set up the most debauched atheists, and consequently to undo church and commonwealth. For whatever oaths or subscriptions you require, he that believeth not that there is a God or a devil, a heaven or a hell, will yield to all, and make no more of perjury or a lie, than to eat a bit of bread! If you cast out all ministers that will not swear or subscribe this or that form about things doubtful, you will cast out never an atheist or debauched infidel by it. All that have no conscience, will be kept in; and all that are true to God and their conscience, if they think it is sin which you require of them, will be cast out. And whither this tendeth, you may easily foresee.

Direct. XXVII. Remember that if by force you do prevail with a man to go against his conscience, you do but make him dissemble and lie. And if hypocrites be not hateful to you, why do you cry out so much against hypocrites (where you cannot prove your accusation)? But if they be so hateful, why do you so eagerly make men hypocrites? Whatever their tongues may say, you can scarce believe yourselves, that prisons or fire will change men's judgments in matters of faith and duty to God.

Direct. XXVIII. Consider not only whether the thing which you impose be sin in itself, but also what it is to him that thinketh it a sin. His own doubting conscience may make that a sin to him, which is no sin to another. "And he that doubteth, (whether such or such a meat be lawful,) is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin," Rom. xiv. 23. And is it like to be damnation to him that doth it against his conscience? And will you drive on any

man towards damnation? "Destroy not him with thy meat for whom Christ died," Rom. xiv. 15; 1 Cor. viii. 11.

If it be objected, That then there will be no government, if every man must be left to his own conscience. I answer, That the Holy Ghost did not fear such objectors, when he laid down this doctrine here expressed. 1. It is easy to distinguish between things necessary and things unnecessary. 2. And between great penalties and small. And first, It followeth not that a man must be left to his own conscience in every thing, because he must be so in some things. In things necessary, as it is a sin to do them doubtingly, so it may be a greater sin to leave them undone; (as for a man to maintain his family, or defend his king, or hear the word of God, &c.) He that can say, My conscience is against it, must not be excused from a necessary duty: and he that can say, My conscience bids me do it, must not be excused in a sin. But yet the apostle knew what he said, when he (that was a greater church governor than you) determined the case of mutual forbearance, as in Rom. xiv. and xv. and 1 Cor. viii. Secondly, And he is not wholly left to himself, who is punished with a small penalty for a small offence: for if a man must be still punished more, as long as he obeyeth God and his conscience, before men, an honest man must not be suffered to live. For he will certainly do it to the death.

Direct. XXIX. Remember the wonderful variety of men's apprehensions, which must be supposed in all laws! Men's faces are scarce more various and unlike, than their understandings are: for besides that nature hath diversified intellects as well as faces, the diversity and unlikeness is much increased by variety of educations, company, representations, accidents, cogitations, and many other causes. It is wiser to make laws, that all men shall take the same physic, or eat only the same meat, or that all shoes shall be of a size, and all clothes of the same bigness, upon supposition that all men's health, or appetite, or feet, or bodies, are alike; than to make laws that all men shall agree (or say that they agree) in every opinion, circumstance, or ceremony, in matters of religion.

Direct. XXX. Remember especially, that most christians are ignorant, and of weak understandings, and not able to make use of all the distinctions and subtleties which are needful, to bring them over to your mind in doubtful and unnecessary things. Therefore the laws which will be the means of peace, must suppose this weakness and ignorance of most subjects! And how convenient it is, to say to a poor, ignorant christian, Know this, or profess this or that, which the ablest, godly pastors themselves are not agreed in, or else thou shalt be imprisoned or banished, I leave to equal men to judge.

Direct. XXXI. Human infirmities must be supposed in the best and strongest christians. All have their errors and their faults; divines themselves as well as others. Therefore either some errors and faults must be accounted tolerable, or else no two persons must tolerate one another in the world, but kill on till the strongest only shall survive. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ," Gal. vi. 1, 2. And if the strong must be borne with themselves, "then they that are strong ought to bear the infirmities of the weak, and not to please themselves; but every one to please his neighbour for his good to edification; for even Christ pleased not himself," &c. Rom. xv. 1—3. "And him that is

weak in the faith we must receive; but not to doubtful disputations," Rom. xiv. 1.

Direct. XXXII. The pastors must not be impatient under the abuses which they receive from weak or distempered brethren. We must excel others in patience, and meekness, and forbearance, as much as we do in knowledge, and in other graces. If the nurse or mother will take every word or action of the child, as if it were the injury of an enemy, there will be no preservation of the family in peace! If children cry, or fight, or chide, or make any foul or troublesome work, the mother will not therefore turn them out of doors, or use them like strangers, but remember that it is her place and duty to bear with that weakness which she cannot cure. The proud impatience of the pastors hath frequently brought them into the guilt of persecution, to the alienating of the people's hearts, and the distraction and division of the churches: when poor, distempered persons are offended with them, and it may be revile them, and call them seducers, or antichristian, or superstitious, or what their pride and passion shall suggest: or if some weak ones raise up some erroneous opinions, alas! many pastors have no more wit, or grace, or pity, than presently to be rough with them, and revile them again, and seek to right themselves by ways of force, and club down every error and contention; when they should overcome them by evidence of truth, and by meekness, patience, and love. (Though there be place also for severity, with turbulent, implacable, impenitent heretics.)

Direct. XXXIII. Time of learning and overcoming their mistakes, must be allowed to those that are misinformed. We must not turn those of the lower forms out of Christ's school, because they learn not as much as those of the higher forms in a few weeks or years. The Holy Ghost teacheth those who for the time might have been teachers of others, and yet had need to be taught the first principles, Heb. v. 11, 12. He doth not turn them out of the church for their non-proficiency. And where there is ignorance there will be error.

Direct. XXXIV. Some inconveniences must be expected and tolerated, and no perfect order or concord expected here on earth. It is not good reasoning to say, If we suffer these men, they will cause this or that disorder or inconvenience: but you must also consider whither you must drive it, if you suffer them not; and what will be the consequents. He that will follow his conscience to a prison, will likely follow it to death. And if nothing but death, or prison, or banishment can restrain them from what they take to be their duty, it must be considered how many must be so used; and whether (if they were truly faulty) they deserve so much: and if they do, yet whether the evils of the toleration or of the punishment are like to be the greater. Peace and concord will never be perfect, till knowledge and holiness be perfect.

Direct. XXXV. You may go farther in restraining than in constraining; in forbidding men to preach against approved doctrines or practices of the church, than in forcing them to preach for them, or to subscribe or speak their approbation or assent: if they be not points or practices of great necessity, a man may be fit for the ministry and church communion, who meddleth not with them, but preacheth the wholesome truths of the gospel, and lets them alone. And, because no duty is at all times a duty, a sober man's judgment will allow him to be silent at many an error, when he dare not subscribe to or approve the least. But if here any proud and cruel pastors shall come in with their lesser, selfish incommodi-

ties, and say, if they do not approve of what we say and do, they will secretly foment a faction against us; I should answer them, that as good men will foment no faction, so if such proud, impatient, turbulent men, will endure none that subscribe not to all their opinions, or differ from them in a circumstance or a ceremony, they shall raise a greater faction (if they will call it so) against themselves, and make the people look on them as tyrants and not as pastors; and they shall see in the end, when they have bought their wit by dear experience, that they have but torn the church in pieces, by preventing divisions by carnal means, and that they have lost themselves, by being over-zealous for themselves; and that doctrine and love are the instruments of a wise shepherd, that loveth the flock, and understands his work.

Direct. XXXVI. Distinguish between the making of new laws or articles of belief, and the punishing of men for the laws already made. And think not that we must have new laws or canons, every time the old ones are broken; or that any law can be made which can keep itself from being broken. Perverseness in this error hath brought the church to the misery which it endureth. God hath made a universal law sufficient for the universal church, in matters of faith and holy practice; leaving it to men to determine of necessary circumstances which were unfit for a universal law: and if the sufficiency of God's law were acknowledged in men's practices, the churches would have had more peace: but when particular countries have their particular volumes of articles, confessions, liturgies, and I know not what else to be subscribed to, and none must preach that will not say, or write, or swear, That he believeth all this to be true and good, and nothing in it to be against the word of God, this engine racks the limbs of the churches all to pieces. And then what is the pretence for this epidemical calamity? Why no better than this, Every heretic will subscribe to the Scriptures, and take it in his own sense. And what followeth? Must we needs therefore have new laws which heretics will not subscribe to, or which they cannot break? It is the commendation of God's law, as fit to be the means of unity, that all are so easily agreed to it in terms, and therefore would agree in the sense if they understood it. But they will not do so by the laws of men: all or many heretics in the primitive times, would profess assent to the church's creed; no doubt in a corrupt and private sense; but the churches therefore did not make new creeds; till about three hundred years after Christ, they began to put in some particular words to obviate heretics, which Hilary complained of as the cause of all their divisions! And what if heretics will subscribe to all you bid them, and take it in their own corrupted sense? Must you therefore be still making new laws and articles, till you meet with some which they cannot misunderstand, or dare not thus abuse? What if men will misinterpret and break the laws of the land? Must they be made new till none can misexpound or violate them? Sure there is a wiser way than this: God's word containeth in sufficient expressions, all that is necessary to be subscribed to: require none therefore to subscribe to any more (in matters of faith or holy practice); but if you think any articles need a special interpretation, let the church give her sense of those articles; and if any man preach against that sense, and corrupt the word of God which he hath subscribed, let his fault be proved, and let him be admonished and censured as it deserves: censured, I say, not for not subscribing more than Scripture, but for corrupting the Scriptures to which he hath subscribed, or breaking God's laws which he promised to observe.

Direct. XXXVII. The good of men, and not their ruin, must be intended in all the discipline of the church: or the good of the church, when we have but little hope of theirs. If this were done, it would easily be perceived, that persecution is an unlikely means to do good by.

Direct. XXXVIII. Neither unlimited liberty in matters of religion must be allowed, nor unnecessary force and rigour used, but tolerable differences and parties must be tolerated, and intolerable ones by the wisest means suppressed. And to this end, by the counsel of the most prudent, peaceable divines, the tolerable and the intolerable must be stately distinguished! And those that are only tolerated must be under a law for their toleration, prescribing them their terms of good behaviour; and those that are approved, must moreover have the countenance and maintenance of the magistrate: and if this were done, 1. The advantage of the said encouragement from governors, 2. With the regulation of the toleration, and the magistrates' careful government of the tolerated, would prevent both persecution, and most of the divisions and calamities of the church. Thus did the ancient christian emperors and bishops: (and was their experience nothing?) The Novatians (as good and orthodox men) were allowed their own churches and bishops even in Constantinople, at the emperor's nose. Especially if it be made the work of some justices, 1. To judge of persons to be tolerated, and grant them patents, 2. And to overrule them and punish them when they deserve it: no other way would avoid so many inconveniences.

Direct. XXXIX. The things intolerable are these two: 1. (Not the believing, but) the preaching and propagating of principles contrary to the essentials of godliness or christianity, or government, justice, charity, or peace. 2. The turbulent, unpeaceable management of those opinions which in themselves are tolerable. If any would preach against the articles of the creed, the petitions of the Lord's prayer, or any of the ten commandments, he is not to be suffered; and if any that are orthodox do in their separated meetings, make it their business to revile at others, and destroy men's charity, or to stir men up to rebellion or sedition, or contempt of magistracy; none of this should be endured.

As for those libertines that under the name of liberty of conscience do plead for a liberty of such vicious practices, and in order thereto would prove that the magistrate hath nothing to do in matters of religion, I have preached and wrote so much against them, whilst that error reigned, and I find it so unreasonable now the constitution of things looks another way, that I will not weary myself and the reader with so unnecessary a task as to confute them. Only I shall say, that Rom. xiii. telleth us that rulers are a terror to them that do evil; and that heretics and turbulent firebrands do evil; therefore rulers should be a terror to them; and that if all things are to be done to the glory of God, and his interest is to be set highest in the world, then magistrates and government are for the same end; and if no action which we do, is of so base a nature, as ultimately to be terminated in the concerns of the flesh, much less is government so vile a thing, when rulers are in Scripture called gods, as being the officers of God.

Direct. XL. Remember death, and live together as men that are near dying, and must live together in another world. The foolish expectation of prosperity and long life, is it which setteth men together by the ears. When Ridley and Hooper were both in prison, and preparing for the flames, their contentions were soon ended, and Ridley repented of his

persecuting way. If the persecutors and persecuted were shut up together in one house that hath the plague, in the time of this lamentable contagion, it is two to one but they would be reconciled. When men see that they are going into another world, it takes off the edge of their bitterness and violence; and the apprehensions of the righteous judgment of God, doth awe them into a patience and forbearance with each other. Can you persecute that man on earth, with whom you look to dwell in heaven? (But to restrain a man from damning souls, by heresy or turbulency, or any such course, my conscience would not forbid it me if I were dying.)

Direct. XLI. Let the proud themselves, who will regard no higher motives, remember how fame and history will represent them to posterity when they are dead. There is no man that desireth his name should stink and be odious to future generations: there is nothing that an ambitious man desireth more, than a great surviving name. And will you knowingly and wilfully then expose it to perpetual contempt and hatred? Read over what history you please, and find out the name of one persecutor if you can, that is not now a word of ignominy, and doth not rot, as God hath threatened! If you say, that it is only in the esteem of such as I, or the persecuted party; neither your opinion shall be judge nor mine; but the opinion and language of historians, and of the wisest men, who are the masters of fame. Certainly that report of holy Scripture and history which hath prevailed, will still prevail; and while there are wise, and good, and merciful men in the world, the names and manners of the foolish, and wicked, and cruel will be odious, as they continue at this day.

I have wrote these directions to discharge my duty, for those that are willing to escape the guilt of so desperate a sin; but not with any expectation at all, that it should do much good with any considerable number of persecutors; for they will not read such things as these; and God seldom giveth professed christians over to this sin, till they have very grievously blinded their minds, and hardened their hearts, and by malignity and obstinacy are prepared for his sorest judgments; and I know that whoever will live godly in Christ Jesus (it is not said, "who professeth to believe in Christ Jesus," but, "to live godly.") shall suffer persecution, and that the cross must still be the passage to the crown.*

CHAPTER XII.

DIRECTIONS AGAINST SCANDAL AS GIVEN.

SCANDAL being a murdering of souls, is a violation of the general law of charity, and of the sixth commandment in particular. In handling this subject, I shall, 1. Show you what is true scandal given to another. 2. What things go under the name of scandal, which are not it, but are falsely so named. 3. What are the particular ways and sorts of scandal. 4. The greatness of this sin. 5. Directions to avoid it.

1. I shall not need to stand upon the etymology of the word scandal; Scandal what it is, whether it come from *σκάνδαλον*, *claudio*, as Erasmus thought, or from *σκαμνον*, *currum*, &c. Martinus, Stephanus, Lyserus, &c. have sufficiently done it,

* 2 Tim. iii. 11, 12; Matt. v. 11, 12; Luke xiv. 26, 33.

whither I refer you. As for the sense of the word, it is past doubt, that the ordinary use of it in Scripture is for a stumblingblock for a man to fall upon, or a trap to insnare a man; and in the Old Testament it is often used for a stumblingstone, on which a man may fall into any corporal calamity, or a snare to hurt or ruin a man in the world; (as Exod. x. 7; 1 Sam. xviii. 21; xxv. 31; Psal. cxix. 165; Ezek. vii. 19, Sept.) But in the New Testament, (which speaketh more of spiritual hurts,) it is taken for a stumblingblock or temptation, by which a man is in danger of falling into sin, or spiritual loss, or ruin, or dislike of godliness, or any way to be turned from God, or hindered in a religious, holy way; (and if sometimes it be taken for grieving or troubling, it is as it hereby thus hindereth or insnareth;) so that to scandalize, is sometimes taken for the doing of a blameless action, from which another unjustly taketh occasion to fall, or sin, or be perverted: but when it signifieth a sin, (as we take it in this place,) then to scandalize is, by something unlawful of itself, or at least unnecessary, which may occasion the spiritual hurt or ruin of another. 1. The matter is either something that is simply sinful, (and then it is a double sin,) or something indifferent or unnecessary, and then it is simply the sin of scandal. 2. It must be that which may occasion another's fall, I say, occasion; for no man can forcibly cause another man to sin, but only occasion it, or tempt him to it, as a moral cause.

What is not scandal, that is by many so called. 11. By this you may see, 1. That to scandalize, is not merely to displease or grieve another; for many a man is displeased, through his folly and vice, by that which tendeth to his good; and many a man is tempted (that is, scandalized) by that which pleaseth him; when Christ saith, "If thy right eye or hand offend (or scandalize) thee, pluck it out, or cut it off," &c. Matt. v. he doth not, by offending, mean displeasing, or grieving; for by so offending it may profit us; but he plainly meaneth, If it draw thee to sin; or else he had never added, "That it is better to enter maimed into life, than having two eyes or hands to be cast into hell!" That is, in a word, Thy damnation is a greater hurt than the loss of hand or eye, and therefore if there were no other way to avoid it, this would be a very cheap way. So *pedem offendere in lapidem*, is to stumble upon a stone. The most censorious and humorous sort of men, have got a notion, that whatever offendeth or displeaseth them is scandalous! And they think that no man must do any thing which grieveth or displeaseth them, lest he be guilty of scandal; and by this trick whoever can purchase impatience and peevishness enough, to be always displeased with the actions of others, shall rule the world. But the truth is, the ordinary way of scandalizing these men is by pleasing them.

I will give you one instance of scandal in Scripture, which may help this sort of people better to understand it, Gal. ii. 10—16. Peter there giveth true scandal to the Jews and gentiles; he walked not uprightly according to the truth of the gospel, but laid a stumblingblock before the Jews and gentiles; and this was not by displeasing the Jews, but by pleasing them. The Jews thought it a sin to eat with the gentiles, and to have communion with uncircumcised men. Peter knew the contrary, but for fear of them of the circumcision, lest they should be offended at him as a sinner, he "withdrew and separated himself." This scandal tended to harden the Jews in their sinful separation, and to seduce the gentiles into a conceit of the necessity of circumcision; and Barnabas was carried away with the

dissimulation. Here you may see, that if any think it a sin in us to have communion in such or such congregations, with such persons, in such worship, which God alloweth us not to separate from, it is a sin of scandal in us to separate to avoid these men's offence. We scandalize them and others, even by pleasing them, and by avoiding that which they falsely called scandalous. And if we would not scandalize them, we must do that which is just, and not by our practice hide the sound doctrine, which is contrary to their separating error.

2. And it is as apparent that to scandalize another, is not (as is vulgarly imagined by the ignorant) to do that which is commonly reputed sinful, or which hath the appearance of a sin, or which will make a man evil thought of or spoken of by others; yet commonly when men say, This is a scandalous action, they mean, it is an action which is reproachful or of evil report as a sin. And therefore in our English speech it is common to say of one that slandereth another, that he raised a scandal of him. But this is not the meaning of the word in Scripture: materially indeed scandal may consist in any such thing which may be a stumblingblock to another; but formally it is the tempting of another, or occasioning his fall, or ruin, or hurt, which is the nature of scandalizing. And this is done more seldom by committing open, disgraceful sins, and doing that which will make the doer evil spoken of; for by that means others are the more assisted against the temptation of imitating him; but scandal is most commonly found in those actions, which are under least reproach among men, or which have the most plausible appearance of good in them, when they are evil! For these are apter to deceive and overthrow another.

3. And it is also apparent, that it is no sinful scandalizing to do a duty or necessary action, which I have not power to forbear, though I know that another will be offended, or fall by it into sin. If God have made it my duty, even at this time, I must not disobey him, and omit my duty, because another will make it an occasion of his sin. It must be either a sinful or an indifferent action that is scandal, or something that is in my power to do or to forbear; yet this must be added, that affirmatives binding not *ad semper*, to all times, and no duty being a duty at every moment, it may oft fall out, that that which else would have been my duty at this time, may become at this time no duty but a sin, by the evil consequents which I may foresee, as if another man will make it an occasion of his fall. So that this may oblige me to defer a duty to a fitter time and place. For all such duties as have the nature of a means, are never duties when they cross the interest of their chief ends, and make against that which they are used to effect. And therefore here christian prudence, foreseeing consequents, and weighing the good and evil together, is necessary to him that will know a duty from a sin, and a scandal from no scandal.

III. The several ways of scandalizing are these following: 1. Scandal is either intended or not intended, either that which is done maliciously of set purpose, or that which is done through negligence, carelessness, or contempt. Some men do purposely contrive the fall or ruin of another; and this is a devilish aggravation of the sin: and some do hurt to others while they intend it not; yet this is far from excusing them from sin; for it is voluntary as an omission of the will, though not as its positive choice: that is called voluntary which the will is chargeable with, or culpable of; and it is chargeable with its

The sorts of scandalizing.

omissions, and sluggish neglects of the duty which it should do. Those that are careless of the consequent of their actions, and condemn the souls of other men, and will go their own way, come of it what will, and say, Let other men look to themselves, are the commonest sort of scandalizers; and are as culpable as a servant that would leave hot water or fire when the children are like to fall into it; or that would leave straw or gunpowder near the fire, or would leave open the doors, though not of purpose to let in the thieves.

2. Scandal is that which tendeth to another's fall, either directly or indirectly, immediately or remotely. The former may easily be foreseen; but the latter requireth a large foreseeing, comparing understanding; yet this kind of scandal also must be avoided; and wise men that would not undo men's souls while they think no harm, must look far before them, and foresee what is like to be the consequent of their actions at the greatest distance and at many removes.

3. Scandals also are aptitudinal or actual: many things are apt to tempt and occasion the ruin of another, which yet never attain so bad an end, because God disappointeth them; but that is no thanks to them that give the scandal.

4. Scandal also as to the means of it, is of several sorts. 1. By doctrine. 2. By persuasion. 3. By alluring promises. 4. By threats. 5. By violence. 6. By gifts. 7. By example. 8. By omission of duties, and by silence: by all these ways you may scandalize.

1. False doctrine is directly scandalous; for it seduceth the judgment, which then misguideth the will, which then misruleth the rest of the faculties. False doctrine, if it be in weighty, practical points, is the pernicious plague of souls and nations.

2. Also the solicitations of seducers and of tempting people are scandalous, and tend to the ruin of souls; when people have no reason to draw a man to sin, they weary him out by tedious importunity. And many a one yields to the earnestness, or importunity, or tediousness of a persuasion, who could easily resist it if it came only with pretence of reason.

3. Alluring promises of some gain or pleasure that shall come by sin, is another scandal which doth cause the fall of many. The course that Satan tried with Christ, "All this will I give thee," was but the same which he found most successful with sinners in the world. This is a bait which sinners will themselves hunt after, if it be not offered them. Judas will go to the Pharisees with a "What will ye give me, and I will deliver him unto you?" Peter saith of the scandalous heretics of his time, "They allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error; while they promise them liberty, they themselves are the servants of corruption," 2 Pet. ii. 18, 19.

4. Threatenings also and scorns are scandals, which frighten unbelieving souls into sin. Thus Rabshakeh thought to prevail with Hezekiah. Thus Nebuchadnezzar Dan. iii. thought to have drawn those three worthies to idolatry. Thus the Pharisees thought to have frightened the apostles from preaching any more in the name of Christ, Acts iv. 17, 21. Thus Saul thought to have perverted the disciples, by breathing out threatenings against them, Acts ix. 1.

5. And what words will not do, the ungodly think to do by force; and it enrageth them, that any should resist their wills, and that their force is patiently endured. What cruel torments, what various sorts of heavy sufferings, have the devil and his instruments devised, to be stumblingblocks to the weak, to affright them into sin!

6. Gifts also have blinded the eyes of some who seemed wise: "As oppression maketh a wise man mad, so a gift destroyeth the heart," Eccles. vii. 7. What scandals have preferments proved to the world, and how many have they ruined! Few are able to esteem the reproach of Christ to be greater riches than the treasures of the world.

7. And evil examples are the commonest sort of scandals: not as they offend, or grieve, or are apparently sinful; but as they seem good, and therefore are temptations to the weak to imitate them. So apt are men to imitation, especially in evil, that they will do what they see another do, without examining whether it be justifiable or not. Especially if it be the example either of great men, or of learned men, or of men reputed eminently godly, or of a multitude, any of these the people are apt to imitate: this therefore is the common way of scandal. When people do that which is evil as if it were good, and thereby draw the ignorant to think it good, and so imitate them. Or else when they do that which is lawful itself, in such a manner as tendeth to deceive another, and draw him to that which is indeed unlawful; or to hinder him in any thing that is good.

8. Lastly, Even silence and omissions also may be scandalous, and draw another into error and sin. If by silence you seem to consent to false doctrine, or to wicked works, when you have opportunity to control them, hereby you draw others to consent also to the sin: or if you omit those public or private duties, which others may be witnesses of, you tempt them to the like omission, and to think they are no duties, but indifferent things: for in evil they will easily rest in your judgment, and say that you are wiser than they; but they are not so ductile and flexible to good.

5. Scandals also are distinguishable by the effects; which are such as these:

1. Some scandals do tempt men to actual infidelity, and to deny or doubt of the truth of the gospel.

2. Some scandals would draw men but into some particular error, and from some particular truth, while he holds the rest.

3. Some scandals draw men to dislike and distaste the way of godliness; and some to dislike the servants of God.

4. Some scandals tend to confound men, and bring them to utter uncertainties in religion.

5. Some tend to terrify men from the way of godliness.

6. Some only stop them for a time, and discourage or hinder them in their way.

7. Some tend to draw them to some particular sin.

8. And some to draw them from some particular duty.

9. And some tend to break and weaken their spirits, by grief or perplexity of mind.

10. And as the word is taken in the Old Testament, the snares that malicious men lay to entrap others in their lives, or liberties, or estates, or names, are called scandals. And all these ways a man may sinfully scandalize another.

And that you may see that the scandal forbidden in the New Testament, is always of this nature, let us take notice of the particular texts where the word is used. And first, to scandalize is used actively in these following texts: in Matt. v. before cited, and in the other evangelists citing the same words, the sense is clear; that the offending of a hand or eye, is not displeasing, nor seeking of ill report; but hindering our salvation by drawing us to sin. So in Matt. xviii. 8; and Mark ix. 42, 43, where the sense

is the same. In Matt. xvii. 27, "Lest we should offend them," &c. is not only, lest we displease them, but lest we give them occasion to dislike religion, or think hardly of the gospel, and so lay a stumbling-block to the danger of their souls. So Matt. xviii. 6, and Mark ix. "Whoso shall offend one of these little ones that believe in me," &c. that is, not who shall displease them, but whoso by threats, persecutions, cruelties, or any other means, shall go about to turn them from the faith of Christ, or stop them in their way to heaven, or hinder them in a holy life: though these two texts seem nearest to the denied sense, yet that is not indeed their meaning. So in John vi. 6, "Doth this offend you?" that is, doth this seem incredible to you, or hard to be believed, or digested? Doth it stop your faith, and make you distaste my doctrine? So 1 Cor. viii. 13, "If meat scandalize my brother;" our translators have turned it, "If meat make my brother to offend." So it was not displeasing him only, but tempting him to sin, which is the scandalizing here reproveth.

View also the places where the word scandal is used. Matt. xiii. 41, *πάντα τὰ σκάνδαλα*, All scandals, translated, "All things that offend," doth not signify All that is displeasing; but all temptations to sin, and hinderances or stumbling-blocks that would have stopped men in the ways to heaven. So in Matt. xvi. 23, (a text as like as any to be near the denied sense; yet indeed,) "Thou art a scandal to me," (translated an offence,) doth not only signify, Thou displeasest me, but, Thou goest about to hinder me in my undertaken office, from suffering for the redemption of the world; it was an aptitudinal scandal, though not effectual. So Matt. xvii. 7, "It must be that scandals come," (translated offences,) that is, that there be many stumbling-blocks set before men in their way to heaven. So Luke xvii. 1, to the same sense. And Rom. ix. 33, "I lay in Zion a stumbling-stone, and a rock of scandal," (translated offence,) that is, such as will not only be displeasing, but an occasion of utter ruin to the unbelieving, persecuting Jews; according to that of Simeon, Luke ii. 34, "This child is set for the fall and rising again of many in Israel." Rom. xi. 9, "Let their table be made a snare, a trap, and a stumblingblock." The Greek word *εἰς σκάνδαλον* doth not signify a displeasure only, but an occasion of ruin. So Rom. xiv. 13, expoundeth itself, "That no man put a stumblingblock or an occasion to fall into his brother's way." The Greek word is, or a scandal. This is the just exposition of the word in its ordinary use in the New Testament.^b So Rom. xvi. 17, "Mark them which cause divisions and scandals," (translated offences,) that is, which lay stumbling-blocks in the way of christians, and would trouble them in it, or turn them from it. So 1 Cor. i. 23, "To the Jews a stumblingblock," that is, a scandal, (as the Greek word is,) as before expounded. So Gal. v. 11, "The scandal of the cross," translated the offence, doth signify not the bare reproach, but the reproach as it is the trial and stumblingblock of the world, that maketh believing difficult. So 1 John ii. 10, "There is no scandal in him," translated, no occasion of stumbling. These are all the places that I remember where the word is used.

The passive verb *σκανδαλίζομαι*, to be scandalized, is often used. As Matt. xi. 6, "Blessed is he that is not scandalized," (translated, offended in me,)^c that is, who is not distasted with my person and doctrine through carnal prejudices; and so kept in unbelief: there were many things in the person, life, and

doctrine of Christ, which were unsuitable to carnal reason and expectation. These men thought them to be hard and strange, and could not digest them, and so were hindered by them from believing: and this was being offended in Christ. So in Matt. xiii. 57, and Mark vi. 3, "They were offended in, or at him;" that is, took a dislike or distaste to him for his words. And Matt. xiii. 21, "When persecution ariseth, by and by they are offended;"^d that is, they stumble and fall away: and Matt. xv. 12, "The Pharisees were offended," (or scandalized,) that is, so offended as to be more in dislike of Christ. And Matt. xxiv. 10, "Then shall many be offended," (or scandalized,) that is, shall draw back and fall away from Christ. And Matt. xxvi. 31, 33; Mark xiv. 27, 29, "All ye shall be offended because of me," &c. "Though all men shall be offended (or scandalized) yet will I never be scandalized;" that is, brought to doubt of Christ, or to forsake him, or deny him, or be hindered from owning their relation to him. So John xvi. 1, "These things have I spoken that ye should not be offended;" that is, that when the time cometh, the unexpected trouble may not so surprise you, as to turn you from the faith, or stagger you in your obedience or hope. Rom. xiv. 21, doth exactly expound it; "It is good neither to eat flesh, or drink wine, or any thing whereby thy brother stumbleth, or is scandalized, (or offended,) or made weak:" it is a making weak. So 2 Cor. xi. 29, "Who is offended;" that is, stumbled, or hindered, or ready to apostatize. So much for the nature and sorts of scandal.

IV. You are next to observe the aggravations of this sin. Which briefly are such as these:

1. Scandal is a murdering of souls; it is a hindering of men's salvation, and an enticing or driving them towards hell. And therefore in some respect worse than murder, as the soul is better than the body.

2. Scandal is a fighting against Jesus Christ, in his work of man's salvation. "He came to seek and to save that which was lost;" and the scandalizer seeketh to lose and destroy that which Christ would seek and save.

3. Scandal robbeth God of the hearts and service of his creatures; for it is a raising in them a distaste of his people, and word, and ways, and of himself: and a turning from him the hearts of those that should adhere unto him.

4. Scandal is a serving of the devil, in his proper work of enmity to Christ, and perdition of souls; scandalizers do his work in the world, and propagate his cause and kingdom.

V. The means of avoiding the guilt of scandal, are as followeth.

Direct. I. Mistake not (with the vulgar) the nature of scandal, as if it lay in that offending men, which is nothing but grieving or displeasing them; or in making yourselves to be of evil report; but remember that scandal is that offending men, which tempteth them into sin from God and godliness, and maketh them stumble and fall, or occasioneth them to think evil of a holy life. It is a pitiful thing to hear religious persons plead for the sin of man-pleasing, under the name of avoiding scandal; yea, to hear them set up a usurped dominion over the lives of other men, and all by the advantage of the word scandal misunderstood. So that all men must avoid whatever a censorious person will call scandalous, when he meaneth nothing else himself by scandal, than a thing that is of evil report, with such as he. Yea, pride itself is often pleaded for by this

^b So Rev. ii. 14. Balaam did *βαλλεῖν σκάνδαλον*, lay a scandal, or stumblingblock before the Israelites; that is, a temptation to sin.

^c Luke vii. 23.

^d Mark vi. 3.

^e Mark iv. 17.

misunderstanding of scandal; and men are taught to overvalue their reputations, and to strain their consciences to keep up their esteem, and all under pretence of avoiding scandal; and in the mean time they are really scandalous, even in that action by which they think they are avoiding it. I need no other instance, than the case of unwarrantable separation. Some will hold communion with none but the re-baptized; some think an imposed liturgy is enough to prove communion with such a church unlawful (at least in the use of it); and almost every sect do make their differences a reason for their separating from other churches. And if any one would hold communion with those that they separate from, they presently say, That it is scandalous to do so, and to join in any worship which they think unlawful: and by scandal they mean no more, but that it is among them of evil report, and is offensive or displeasing to them. Whereas indeed the argument from scandal should move men to use such communion, which erroneous, uncharitable, dividing men do hold unlawful. For else by avoiding that communion I shall lay a stumblingblock in the way of the weak; I shall tempt him to think that a duty is a sin, and weaken his charity, and draw him into a sinful separation, or the neglect of some ordinances of God, or opportunities of getting good. And it is this temptation which is indeed the scandal. This is before proved in the instance of Peter, Gal. ii. who scandalized or hardened the Jews, by yielding to a sinful separation from the gentiles, and fearing the censoriousness of the Jews, whom he sought to please; and the offending of whom he was avoiding, when he really offended them, that is, was a scandal, or temptation to them.

Direct. II. He that will escape the guilt of scandal, must be no contemner of the souls of others, but must be truly charitable, and have a tender love to souls. That which a man highly valueth, and dearly loveth, he will be careful to preserve, and loth to hurt. Such a man will easily part with his own rights, or submit to losses, injuries, or disgrace, to preserve his neighbour's soul from sin. Whereas a despiser of souls will insist upon his own power, and right, and honour, and will entrap and damn a hundred souls, rather than he will abate a word, or a ceremony, which he thinks his interest requireth him to exact. Tell him that it will insnare men's souls in sin, and he is ready to say as the Pharisees to Judas, "What is that to us? See thou to that." A dog hath as much pity on a hare, or a hawk on a partridge, as a carnal, worldly, ambitious Diotrephes, or an Elymas, hath of souls. Tell him that it will occasion men to sin, to wound their consciences, to offend their God, it moveth him no more than to tell him of the smallest incommodity to himself: he will do more to save a horse or a dog of his own, than to save another's soul from sin. To lay snares in their way, or to deprive them of the preaching of the gospel, or other means of their salvation, is a thing which they may be induced to, by the smallest interest of their own; yea, though it be but a point of seeming honour. And therefore when carnal, worldly men do become the disposers of matters of religion, it is easy to see what measure and usage men must expect: yea, though they assume the office and name of pastors, who should have the most tender, fatherly care of the souls of all the flocks, yet will their carnal inclinations and interests engage them in the work of wolves, to entrap, or famish, or destroy Christ's sheep.

Direct. III. Also you must be persons who value your own souls, and are diligently exercised in saving them from temptations; or else you are very

like to be scandalizers and tempters of the souls of others. And therefore when such a man is made a church governor as is unacquainted with the renewing work of grace, and with the inward government of Christ in the soul, what devilish work is he like to make among the sheep of Christ, under the name of government! What corrupting of the doctrine, worship, or discipline of Christ! What inventions of his own to insnare men's consciences! and driving them on, by armed force, to do that which, at least to them, is sin, and which can never countervail the loss, either of their souls, or of the church, by such disturbances! How merciless will he be, when a poor member of Christ shall beg of him but to have pity on his soul! and tell him, I cannot do this, or swear this, or subscribe this, without the guilt of a deliberate sin; and I cannot sin without displeasing God, and hindering my salvation. He that dare wilfully sin himself, and make it his deliberate choice, and dare play away his own salvation, at the poorest game that the devil will invite him to, and will sell his own soul at the basest price, even for a little pelf, or pleasure, or high titles, for so short a time, certainly this man is unlike to be very tender of the souls of others, or to stick at scandalizing and insnaring them, or to care any more to murder souls, than a butcher doth to kill a hog: Judas's heart will make them sell their Lord, or his flock, at Judas's price; and prepare themselves for Judas's reward. And hence it is, that the carnal seed, even within the church, hath ordinarily persecuted the spiritual seed. For saith Paul, "As he that was born after the flesh persecuted him that was born after the Spirit, even so it is now," Gal. iv. 29.

Direct. IV. To be well acquainted with the methods of Satan, and the way of particular temptations, is a great help against your scandalizing others. He that seeth the devil as the principal in each temptation, and knoweth in what manner he engageth his instruments to carry on his work, and whither all this tendeth at the last, will scarce be willing to serve such a master in so bad a work. Remember that scandalizers and tempters of others, and hinderers of men's salvation, are the servants of the devil, and are executing his malice, for the damnation of their brethren's souls. And what reward can they expect for such a work from such a master? The devil useth them but as men do ferrets, whose mouths are sealed, because they must not partake of the prey; but only bring it to their master's hand. Live in a constant watchful resistance of temptations yourselves, and you will have no mind to the drudgery of tempting others.

Direct. V. Set not yourselves upon any worldly, ambitious design. For the love of the riches and honours of the world, will not only engage you in a course of sinning, but also make it seem your interest, to make others as bad and miserable as yourselves, and to drive them on to serve your interests by their sin.

Direct. VI. Take heed lest a fleshly inclination do draw you to the love of fleshly pleasures. And that your minds be not set upon the pleasing of your fancies, sense, or appetite; either in meat, or drink, or clothes, or dwellings, or recreations, or any such delights: if once the love of these grow strong, it will conquer your reason, and seduce it into libertinism, and make you think that a voluptuous, flesh-pleasing life, (so it be not by gross disgraced sins,) is but the lawful use of the creature, which Christ hath purchased not only for our necessity, but for our delight; and that the contrary opinion is but the too much rigour of such as understand not their christian liberty.

Direct. VII. Be not rashly and ignorantly zealous in soliciting and importuning others to your private opinions, before you are certain that they are of God. Oh what abundance of zeal and labour hath many a man laid out, to make others of his mind, in the points of antinomianism, anabaptism, separation, popery, &c. thinking that the saving of their souls had lain upon it; and at last they find, that as they erred themselves, so all their labour was but to scandalize the weak, and lay a stumblingblock in their way to heaven!

Direct. VIII. Never persuade any man (much less compel him) to any thing unnecessary, which he taketh to be a sin (whatever you take it for yourselves). For if he judge it a sin, it is a sin to him. No man can innocently do that which he thinketh is forbidden him of God. And shall a thing unnecessary be preferred before the saving of a soul? yea, before the souls of thousands, as by many merciless men it is? Indeed, if there be an antecedent necessity, (as well as a lawfulness in the thing,) and such a necessity as is not in your power to take away, then the doing it will be his sin, and the not doing it his greater sin; and the greater sin is great-liest to be avoided (but by convenient means).

Direct. IX. Remember the charge which you have of the souls of one another. Though you be not magistrates or pastors; (for their care of souls is so unquestionable and so great, that scandal in them is like parents murdering their own children;) yet no private man must say as Cain, "Am I my brother's keeper?" Every man is bound to do his best for the saving of his neighbour; much more to forbear infecting, seducing, scandalizing, and destroying him.

Direct. X. Keep up a special tenderness of the weak. So doth God himself, and so must we. "He gathereth the lambs with his arms," &c. Isa. xl. 11. If his infants cry he doth not therefore knock out their brains, or turn them out of doors. Nor doth he say, they are not his children, for every ignorance or peevish passion which they are guilty of. Christ doth not turn men out of his school, because they want knowledge. For why then will he have little children come? And what do they come for, but to learn? He doth not hate his new-born babes, but feedeth and nurseth them with a special tenderness; and he hath commanded and communicated the like tenderness to his ministers; who must not be weak with the weak, and froward with the froward, but in meekness and patience must bear with the weak, and endure their bitterest censures and requitals. "For the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves," &c. 2 Tim. ii. 24, 25. And if they are long learning before they come to the knowledge of the truth, they are not therefore to be cast off. He that can read Rom. xiv. and xv.; 1 Cor. xii. 12; viii.; Gal. vi.; and yet can be so merciless and cruel, as to cast men out of the ministry or church, or to ruin them, for tolerable weakness, which God hath so earnestly charged us to bear with in our brethren, either he doth not understand what he readeth, or not believe it, or hath somewhat else which he more regardeth at his heart, than the authority or love of God.

Direct. XI. Do not censure every man to be wilful or obstinate, who is not of your opinion, when he hath heard your reasons, how clear soever they may seem to you. Alas! how many things are there besides wilful obstinacy, to hinder one man from being as wise as another! If a few times repeating over the reasons of an opinion, is enough to implant it in all the hearers, why do your children go so long to school, and after that to the universities? And

why are you so long preaching to all your parishioners? Sure you preach not novelties to them as long as you live! And yet thirty or forty years' painful preaching, even of the same fundamentals of religion, shall leave many ignorant of them in the best of parishes in the land. There must be a right and ripe disposition in the hearers, or else the clearest reasoning may be ineffectual. A disused or unfurnished mind, that hath not received all the truths which are pre-supposed to those which you deliver, or hath not digested them into a clear understanding, may long hear the truest reasons, and never apprehend their weight. There is need of more ado than a bare unfolding of the truth, to make a man receive it in its proper evidence. Perhaps he hath been long pre-possessed with contrary opinions, which are not easily rooted out. Or if he be but confident of the truth of some one opinion, which is inconsistent with yours, no wonder if he cannot receive that which is contrary to what he so verily believeth to be the truth. There is a marvellous variety of men's apprehensions, of the same opinions or reasons, as they are variously represented to men, and variously pondered, and as the natural capacity of men is various, and as the whole course of their lives, their education, company, and conversation, have variously formed their minds. It is like the setting together all the parts of a watch when it is in pieces; if any one part of many be misplaced, it may necessitate the misplacing of those that follow, without any wilful obstinacy in him that doth it. If in the whole frame of sacred truth, there be but some one misunderstood, it may bring in other mistakes, and keep out many truths, even from an honest, willing mind. And who is there that can say, he is free from error? Have not you perceived in yourselves, that the truths which you heard a hundred times over, to little purpose, when you were children, were received more convincingly and satisfyingly when you were men? And that you have found a delightful clearness in some points on a sudden, which before you either resisted, or held with little observation or regard? And yet it is common with the scandalizers of souls, to cry out against all that conform not to their opinions and will, as soon as they have heard their reasons, that they are stubborn, and refractory, and wilful, and factious, and so turn from arguments to clubs; as if they had never known themselves or others, nor how weak and dark the understandings of almost all men are. But they shall have judgment without mercy, who show no mercy. And when their own errors shall all be opened to them by the Lord, they will be loth they should all be imputed to their wilful obstinacy. And perhaps these very censorious men, may prove themselves to have been on the wrong side; for pride and uncharitableness are usually erroneous.

Direct. XII. Engage not yourselves in an evil cause. For if you do, it will engage you to draw in others; you will expect your friends should take your part, and think as you think, and say as you say; though it be never so much against truth or righteousness.

Direct. XIII. Speak not rashly against any cause or persons before you are acquainted with them; or have well considered what you say. Especially take heed how you believe what a man of any sect in religion doth speak or write against his adversaries of a contrary sect. If experience had not proved it in our days, beyond contradiction, it would seem incredible how little men are to be believed in this case, and how the false reports will run among the

people of the sect, against those whom the interest of their opinion and party engageth them to misrepresent! * Think not that you are excusable for receiving or venting an ill report, because you can say, He was an honest man that spoke it; for many that are otherwise honest, do make it a part of their honesty to be dishonest in this. They think they are not zealous enough for those opinions which they call their religion, unless they are easy in believing and speaking evil of those that are the adversaries of it. When it may be upon a just trial, all proveth false; and then all the words which you ignorantly utter against the truth, or those that follow it, are scandals or stumblingblocks to the hearers, to turn them from it, and make them hate it.¹ I am not speaking against a just credulity; there must be human belief, or else there can be no human converse; but ever suspect partiality in a party. For the interest of their religion is a more powerful charm to the consciences of evil speakers, than personal interest or bribes would be. How many legends tell us this, how easily some men counted golly, have been prevailed with to lie for God!

Direct. XIV. Take heed of mocking at a religious life; yea, or of breaking any jests or scorns at the weaknesses of any in religious exercises, which may possibly reflect upon the exercises themselves. Many a thousand souls have been kept from a holy life, by the scorns of the vulgar, that speak of it as a matter of derision or sport. Reading the Scriptures, and holy conference, and prayer, and instructing our families, and the holy observation of the Lord's day, and church discipline, are commonly the derision of ungodly persons, who can scorn that which they can neither confute nor learn; and weak people are greatly moved by such senseless means. A mock or jeer doth more with them than an argument; they cannot endure to be made a laughing-stock. Thus was the name of the crucified God the derision of the heathens, and the scandal of the world, both Jews and gentiles. And there is scarce a greater scandal or stumblingblock at this day, which keepeth multitudes from heaven, than when the devil can make it either a matter of danger or of shame to be a christian, or to live a holy, mortified life. Persecution and derision are the great successful scandals of the world. And therefore seeing men are so apt to be turned off from Christ and godliness, never speak unreverently or disrespectfully of them. It is a profane and scandalous course of some, that if a preacher have but an unhandsome tone or gesture they make a jest of it, and say, He whined, or he spoke through the nose, or some such scorn they cast upon him; which the hearers quickly apply to all others, and turn to a scorn of preaching, or prayer, or religion itself: or if men differ from each other in opinion in matters of religion, they are presently inclined to deride them for something in their worshipping of God! And while they deride a man as an anabaptist, as an independent, as a presbyterian, as prelatical, they little know what a malignant tincture it may leave upon the hearer's mind, and teach carnal persons to make a jest of all alike.

Direct. XV. Impute not the faults of men to Christ, and blame not religion for the faults of them that sin against it. This is the malignant trick of Satan, and his blinded instruments: if a hypocrite miscarry, or if a man that in all things else hath walked uprightly, be overthrown by a temptation in some odious sin, they presently cry out, These are your professors! your religious people! that are so

precise, and pure, and strict! Try them, and they will appear as bad as others! If a Noah be once drunk, or a Lot be overthrown thereby, or a David commit adultery and murder, or a Peter deny his master, or a Judas betray him, they presently cry out, They are all alike! and turn it to the scorn of godliness itself. Unworthy beasts! As if Christ's laws were therefore to be scorned, because men break them! and obedience to God were bad, because some are disobedient! Hath Christ forbidden the sins which you blame, or hath he not? If he have not, blame them not, for they are no sins; if he have, commend the justness and holiness of his laws. Either the offenders you blame, did well or ill. If they did well, why do you blame them? If they did ill, why do you not commend religion, and the Scripture which condemneth them? Either it is best for all men to live in such sins as those which these lapsed persons or hypocrites committed, or it is not. If it be, why are you offended with them for that which you allow? If it be not, why do you soothe up the wicked in their sins, and excuse an ungodly life, because of the falls of such as seem religious? There is no common ingenuity in this, but malicious spite against God and holiness (of which more in the next chapter).

Direct. XVI. Make not use of civil quarrels to lay an odium upon religion. It is ordinary with ungodly, malicious men, to labour to turn the displeasure of rulers against men of integrity; and if there be any broils or civil wars, to snatch any pretence, how false soever, to call them traitors and enemies to government. If it be but because they are against a usurper, or because some fanatic persons (whom they oppose) have behaved themselves rebelliously or disobediently; a holy life (which is the greatest friend to loyalty) must be blamed for all. And all is but to gratify the devil in driving poor souls from God and holiness.

Direct. XVII. When you think it your duty to speak of the faults of men that profess a godly life, lay the blame only on the person, but speak as much and more in commendations of godliness itself; and commend that which is good in them, while you discommend that which is evil. Is their praying bad? Is their instructing their families, and sanctifying the Lord's day, bad? Is their fearing sin, and obeying God, bad? If not, why do you not say as much to commend them for these, or at least to commend these in themselves, as you do to discommend them for their faults? Why do you not fear lest the hearers should be drawn to dislike a godly life by your disgracing persons accounted godly? and therefore warn them to think never the worse of godliness for this? You that give the poison, should in reason give an antidote, if it be not your design to poison souls. Is it really your design by speaking against men accounted godly, to draw the hearers to the hatred of godliness, or is it not? If it be, you are incarnate devils: if it be not, why do you endeavour it, by making odious the persons, under the name of professors and godly men? And why do you not speak more to draw people to a godly life? and to imitate them in that which is good, while they disclaim them in that which is evil?

Direct. XVIII. Be especially tender of the reputations of those, that the souls of men have most dependence on: as the preachers of the gospel, and the eminentest men for knowledge and religiousness.¹ Not that I desire that sin should be the better thought of for being theirs, or that evil should

* Vix equidem credar. Sed cum sint præmia falsi Nulla; ratam debet testis habere fidem. Ovid.

¹ Rom. iii. 7, 8; James iii. 14; Job xiii. 7, 8.

¹ Ita comparatum est ut virtutem non suspiciamus, neque ejus imitandæ studio corripimur nisi eum in quo ea conspiciatur, summo honore et amore prosequamur. Plutar. in Cat. Utic.

be called good in any; but experience hath told the world since God and the devil had their several ways and servants upon earth, that it hath been the devil's most usual successful course, to wound religion through the sides of the religious, and to blame the persons, when he would turn men from the way! For he knoweth that religious persons have their faults, and in them his malice may find somewhat to fasten on; but religion hath no fault, and malice itself is seldom so impudent, as to speak directly against a holy, heavenly life. But the way is to make those disgraceful and odious, who are noted to lead such a life; and then secretly to infer, If those that seem godly be no better, you need not be godly, you are as well as you are. This religion is but a fantasy; a needless, if not a troublesome, hurtful thing. Seeing therefore that the devil hath no blow at religion, so fair as by striking at the persons of the preachers and professors of it, every friend of Christ must be acquainted with his design, and must not serve him in it, but counter-work him, and preserve the reputation even of the persons of the religious: not so much in charity to them, but for the people's souls, and the honour of Christ.

Direct. XIX. Let all that preach and profess the gospel, and a godly life, be sure that they live according to their profession; that the name of God be not evil spoken of among the wicked through their misdoings, Rom. ii. It was the aggravation of David's sin which God would not quite forgive, that he made the enemies of the Lord blaspheme, 2 Sam. xii. 14. "Servants must count their masters worthy of all honour, that the name of God and his doctrine be not blasphemed," 1 Tim. vi. 1. The duties of good women are particularly named by the apostle, Tit. ii. 3—5, with this motive to the practice of them, "That the word of God be not blasphemed." Obedience to government is commanded with this motive, 1 Pet. ii. 15, "For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men." And ver. 11, 12, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul: having your conversation honest among the gentiles, that whereas they speak against you as evil-doers, they may by your works which they shall behold, glorify God in the day of visitation." And it was the aggravation of the heretics' sin, that "many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of," 2 Pet. ii. 2. Oh then, how carefully should ministers and all that are godly walk! The blind world cannot read the gospel in itself, but only as it is exemplified by the lives of men: they judge not of the actions of men by the law, but of the law of God by men's actions! Therefore the saving or damning of men's souls, doth lie much upon the lives of the professors of religion; because their liking or disliking a holy life doth depend upon them. Saith Paul of young women, "I will that—they give no occasion to the adversary to speak reproachfully; for some are already turned aside after Satan," 1 Tim. v. 14, 15. Hence it is, that even the appearance of evil is so carefully to be avoided, by all that fear God, lest others be drawn by it to speak evil of godliness. Every scandal (truly so called) is a stab to the soul of him that is scandalized, and a reproachful blot to the christian cause. I may say of the faults of christians, as Plutarch doth of the faults of princes, A wart or blemish in the face is more conspicuous and disgraceful than in other parts.

Direct. XX. Let no pretence of the evil of hypocrisy make you so contented with your secret inno-

cency, as to neglect the edification and satisfaction of your neighbours. When it is only your own interest that is concerned in the business, then it is no matter whether any man be acquainted with any good that you do; and it is a very small matter how they judge, or what they say of you; the approbation of God alone is enough. No matter who condemneth you, if he justify you. But when the vindication of your innocency, or the manifestation of your virtue, is necessary to the good of your neighbours' souls, or to the honour of your sacred profession, the neglect of it is not sincerity, but cruelty.

CHAPTER XIII.

DIRECTIONS AGAINST SCANDAL TAKEN, OR AN APTNESS TO RECEIVE HURT, BY THE WORDS OR DEEDS OF OTHERS.

It was not only an admonition, but a prophecy of Christ, when he said, "Woe to the world because of offences! It must be that offences come." And, "Blessed is he that is not offended or scandalized in me." He foreknew that the errors and misdoings of some, would be the snare and ruin of many others; and that, when "damnable heresies arise, many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of," 2 Pet. i. 2. Like men in the dark, where if one catch a fall, he that comes next him falls upon him.

There are four sorts of persons that use to be scandalized or hurt by the sins of others.

1. Malignant enemies of Christ and godliness, who are partly hardened in their malice, and partly rejoiced at the dishonour of religion, and insult over those that give the offence, or take occasion by it to blaspheme or persecute.

2. Some that are more equal, and hopeful, and in greater possibility of conversion, who are stopped by it in their desires, and purposes, and attempts of a godly life.

3. Unsound professors, or hypocrites, who are turned by scandals from the way of godliness, which they seemed to walk in.

4. Weak christians, who are troubled and hindered in their way of piety, or else drawn into some particular error or sin, though they fall not off.

So that the effects of scandal may be reduced to these two: I. The perverting of men's judgments, to dislike religion, and think hardly either of the doctrine or practice of christianity. II. The emboldening of men to commit particular sins, or to omit particular duties; or at least the troubling and hindering them in the performance: against which, I shall first give you distinctly some meditative directions, and then some practical directions against them both together.

1. *Direct. 1.* Consider what an evident sign it is of a very blind or malicious soul, to be so apt to pick quarrels with God and godliness, because of the sins of other men.

Love thinketh not ill of those we love: ill will and malice are still ready to impute whatever is amiss to those whom they hate. Enmity is contentious and slanderous; and will make a crime of virtue itself, and from any topic fetch matter of reproach. There is no witness seemeth incredible to it, who speaketh any thing that is evil of those they hate. An argument *a baculo ad verbera* is sufficient. Thus did the heathens by the primitive christians;

and will you do thus by God? Will you terrify your own consciences, when they shall awake, and find such an ugly serpent in your bosom, as malice and enmity against your Maker and Redeemer? It is the nature of the devil, even his principal sin. And will you not only wear his livery, but bear his image, to prove that he is your father? and by community of natures, to prove that you must also have a communion with him in condemnation and punishment? And doth not so visible a mark of devilism upon your souls, affright you, and make you ready to run away from yourselves? Nothing but devilish malice can charge that upon God or godliness, which is done by sinners against his laws. Would you use a friend thus? If a murder were done, or a slander raised of you, or your house were fired, or your goods stolen, would you suspect your friend of it? or any one that you honoured, loved, or thought well of? You would not certainly, but rather your enemy, or some lewd and dissolute persons that were most likely to be guilty. You are blinded by malice, if you see not how evident a proof of your devilish malice this is, to be ready, when men that profess religion do any thing amiss, to think the worse of godliness or religion for it! The cause of this suspicion is lodged in your own hearts.

Direct. II. Remember that this was the first temptation, by which the devil overthrew mankind, to persuade them to think ill of God, as if he had been false to his word, and had envied them their felicity. "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil," Gen. iii. 4, 5. And will you not be warned by the calamity of all the world, to take heed of thinking ill of God, and of his word, and of believing the devil's reports against him?

Direct. III. Consider that to think ill of God, is to think him to be a devil; and to think ill of godliness, is to take it to be wickedness: and can man be guilty of a more devilish crime? Nay, is it not worse than the devil that tempteth you to it can commit. To be God is to be good, even the infinite, eternal, perfect good, in whom is no evil, nor none can be. To be a devil, is to be evil, even the chief that do evil, and would draw others so to do. It is not an ugly shape in which a painter doth represent the devil, which showeth us his ugliness indeed: an enemy of godliness is liker to him than that picture: it is his sinfulness against God, which is his true deformity. Therefore to suspect God to be evil, is to suspect him to be the devil, so horrid a blasphemy doth this sin partake of. And if godliness be bad, then he that is the author and end of it cannot be good.

Direct. IV. Consider what horrible blindness it is to impute men's faults to God, who is the greatest adversary to sin in all the world, and who will most severely punish it, and to godliness, which is perfectly its contrary. There is no angel in heaven so little to be suspected to be the friend of sin as God. Creatures are mutable in themselves; angels have the innocent imperfection of creatures; saints on earth have a culpable imperfection through the remainder of sin. If you had only suspected these, you might have had some pretence for it; but to quarrel with God or godliness, is madder than to think that light is the cause of darkness.

Direct. V. And think what extremity of injury and injustice this is to God, to blame him or his laws for those sins of men which are committed against him and his laws. Who is it that sin is committed against but God? Is it not he that made the laws, which it is the transgression of? Are not those

laws, think you, strict enough against it? Is it not their strictness which such as you dislike? Were they laws that would give you leave to be worldly, sensual, and proud, you would never quarrel with them; and yet you charge men's sins on these laws, because they are so strict against them. Do you impute sin to God, because he will judge men for it to hell-fire, and cast them for ever out of his glorious presence into misery? O cursed impudence! How righteous is God in condemning such malicious souls! Tell us if you can, would you have had God to have forbidden sin more strictly? or condemned it more severely? or punished it more terribly? If you would, you pray for greater vengeance than hell upon yourselves! Woe to you, when he executeth but so much as he hath already threatened! Shall the crime of rebels be imputed to the king, against whom they rebel? If a thief shall rob you, or a servant deceive you, or a son despise you, is he just that will so much increase your injury, as to lay the blame of all upon yourselves? You will say, it is not God that we are offended with. But if it be at a holy life, it is at God; for what is godliness, but the loving, and serving, and obeying God? If you say, that it is not godliness neither; why then do you distaste or speak against a godly life on this occasion? If you say, it is these hypocrites only that we dislike: what do you dislike them for? Is it for their virtue or their vices? If it be for their sins, why then do you not speak and do more against sin, in yourselves and others? We will concur with you to the utmost in opposing sin wherever it be found. If it be their hypocrisy that you blame, persuade yourselves and other men to be sincerely godly. How would you have hypocrisy avoided? By an open profession to serve the devil? or by sincerity in serving God? If the latter, why then do you think evil of the most serious obedience to God? Alas! all christian countries are too full of hypocrites. Every one that is baptized, and professeth christianity, is a saint or a hypocrite! All drunken, covetous, ambitious, sensual, unclean christians, are hypocrites, and not christians indeed. And these hypocrites can quietly live a worldly, fleshly life, and never lament their own hypocrisy, nor their perfidious violating their baptismal vow. But if one that seemeth diligent for his soul, prove a hypocrite, or fall into any scandalous sin, here they presently make an outcry; not to call the man from his sin, but to make a godly, diligent life seem odious to all, by telling men, These are your godly men. It is godliness that they quarrel with, while they pretend only to find fault with sin. Why else do not you find fault with the same sin equally in all? or, at least, persuade men by such examples to be less sinful, and more watchful, and not to be less religious and more loose? Tell me truly of any one that is more against sin than God, or any thing more contrary to it than godliness and true religion, or any men that do more against it than the most religious, and then I will join with you in preferring those. Till then, remember how you condemn yourselves, when you condemn them that are better than yourselves.

Direct. VI. Think what a foolish, audacious thing it is to set yourselves against your God and Judge. Will you accuse him of evil, because men do evil? Are you fit to judge him? Are guilty worms either wise or just enough for such an attempt, or strong enough to bear it out? What do you but set your faces against heaven, and profess rebellion against God, when you blame his laws and government, and think the obeying and serving him to be evil?

Direct. VII. Consider what cruelty it is to yourselves, to turn the faults of others to your ruin,

which should be your warning to avoid the like. If another man sin, will you not only do so too, but be the more averse to repentance and reformation? Will you cut your throat, because another cut his finger, or did so before you? Why should you do yourselves such mischief?

Direct. VIII. Remember that this was the design of the devil in tempting religious people to sin, not only to destroy them, but to undo you and others by their falls. If he can make you think the worse of religion, he hath his design and will; he hath killed many at a blow. Yea, perhaps the sinner may repent, and be forgiven, when you that are driven from repentance and godliness by the scandal, may be damned. And will you so far gratify the devil, in the wilful destruction of yourselves? Sin is contagious; and this is your catching of the infection, if it prevail to drive you further from God. And thus this plague devoureth multitudes.

Direct. IX. He that will think ill of godliness for men's sins, shall never want occasion of such offence, nor such temptations to fly from God. If you are so foolish or malignant, as to pick quarrels with God and godliness for men's faults, (which nothing but God and godliness can reform,) you may set up your standard of defiance against heaven, and see what you will get by it in the end. For God will not remove all occasion of your scandal. There ever have been and will be hypocrites in the church on earth. Noah's ark had a Ham; Abraham's family had an Ishmael, and Isaac's an Esau, and David's an Absalom, and Christ's a Judas. The falls of good men are cited in Scripture, to admonish you to take heed. Noah, Lot, David, Joseph's brethren, &c. have left a mark behind them where they fell, that you may take a safer way. If you will make all such the occasion of your malignity, you turn your medicine into your poison, and choose hell because some others choose it, or because some stumbled in the way to heaven.

And for those who are imboldened in sin, because they see their superiors or religious men commit it, or read that David, Noah, Peter, &c. fell, let them consider,

Direct. I. That it is rule, and not example, that you must chiefly live by. Do the laws of God by which you must be judged, allow of sin? If they do, then fear it not.

Direct. II. Is not the example of Christ much better than a sinner's? If you will follow examples, follow the best, even that which was given you purposely to imitate. The greatest and most learned man is fallible, and the most religious is not wholly free from sin: sincerity writeth after a perfect copy, though it cannot reach it.

Direct. III. Consider that sin is not the better, but the worse, for being committed by a religious, a great, or a learned man. Their place, their knowledge, and profession aggravateth it. And shall that imbolden you which God most hateth?

Direct. IV. And consider that when he that falleth by a surprise, doth rise again by repentance, and is pardoned, those that are hereby imboldened to sin deliberately and impenitently, shall be condemned. You may sin with David or Peter when you will, but you cannot rise with them by true repentance, without that grace which you wilfully resist and forfeit.

Direct. V. Lastly, Consider that the best men, and the greatest, are the most dangerous tempters, when they mislead us. A David was a stronger temptation to Bathsheba, than another man could have been. A Peter might sooner mislead Barnabas, and others, into a sinful dissimulation and separation,

than another could have done. Therefore do not think that where your danger is greatest, your venturousness should be most.

Practical Directions against Offence and Hurt by others.

Direct. I. Lay well your foundation, and understand the nature and reasons of religion; and then you will be so far from disliking it for the errors and falls of others, that it will be written upon your minds, as with a beam of the sun, That there can be no reason against obeying God, and against the careful securing of our salvation. This will be the first and undoubted principle, which nothing in the world can make you question. Whatever scandals, persecutions, or sufferings may attend a holy life, you will still be past doubt that there is no other way; no other eligible, no other tolerable, no other rational, or that will lead to happiness. Whatever falls out in the world, if the most great, or learned, or religious fall away, it will not make you question, Whether a man be a living creature, nor whether the sun be light, nor whether two and two be four. No more should it make you question, Whether God be better than the creature, heaven than earth, or a life of holiness than a life of sin. You will say as Peter, "Lord, whither should we go? thou hast the words of eternal life," John vi. 68. Whatever scandals are given, or whatever befall the church, or if all the disciples of Christ forsake him, this remaineth as sure as that the earth is under us, that there is no other way than holiness, for a wise man once to take into his thoughts.

Direct. II. Get once a sincere love to God and a holy life, and then no scandals will make you jealous of it, nor think of looking any other way. It is want of true and hearty love, that maketh you so easily taken off.

Direct. III. To this end, know religion by experience; and this will put you past all doubt of his goodness. He that never tasted sugar, may be persuaded by argument that it is not sweet, or may think it bitter when he seeth another spit it out; and he that knoweth godliness but by looking on, or hearsay, may thus be drawn to think it bad; but so will not he that hath truly tried it: I mean not only to try what it is to hear, and read, and pray; but what it is to be humble, holy, and heavenly, both in heart and life.

Direct. IV. When you see any man sin, be sure you do that duty which it calls you to. Every fall that you see of others doth call you to see the odiousness of sin (as you will do when you see a drunkard spewing, or a thief at the whipping-post). And it calleth you to search for and lament the root of such sin in yourselves, and to set your watch more strictly upon such a warning; and it calls you to compassionate the sinner, and if you have hope and opportunity to endeavour his recovery. If you will conscionably do this duty which is your own, you will be the less in danger of hurt by scandal. It is duty that must help to prevent infection.

Direct. V. Be watchful among all men, high and low, learned or unlearned, good and bad. Venture not blindly upon the singular opinion of any men whatsoever; nor into any new unproved way. Remember that all men are a temptation to others; and therefore be armed and watch against such temptation. Know well what it is, that is the peculiar temptation, which the quality of those that you have to do with, layeth before you. Spend no day or hour in any company, good or bad, without a wise and careful vigilancy.

Direct. VI. Be as little as you can in scandalous

and tempting company. Presume not to touch pitch, and promise yourselves to escape defilement. Especially fly from two sorts of scandals. First, The discourses and societies of heretical or schismatical men, who speak perverse things to draw away disciples after them, Acts xx. 30. Those that presume to run into such snares, and think their own understanding and stability are sufficient to preserve them, do show by their pride that they are near a fall, 1 Cor. x. Secondly, The company of sensual persons, at stage-plays, gaming, inordinate plays, and wanton dalliance. For this is to bring your tinder and gunpowder to the fire; and the less you fear it, the greater is your danger.

Direct. VII. Look more at the good that is in others, than at their faults and falls. The fly that will fall on none but the galled, ulcerous place, doth feed accordingly. Is a professor of religion covetous, drunk, or other ways scandalous? Remember that it is his covetousness or drunkenness that is bad. Reprove that, and fly from it, and spare not; but religion is good; let that therefore be commended and imitated. Leave the carrion to dogs and crows to feast upon; but do you choose out the things that are commendable, and mind, and mention, and imitate those.

Direct. VIII. Lastly, Think and speak as much against the sin and danger of taking scandal, as against the sin and danger of giving it. When others cry out, These are your religious people, do you cry out as much against their malignity and madness, who will dislike or reproach religion for men's sins; which is to blame the law-makers or laws, because they are broken; or to fall out with health, because many that once were in health fall sick; or to find fault with eating, because some are lean; or with clothing, because some are cold. Open to yourselves and others, what a wicked and perilous thing this is, to fall out with godliness, because some are ungodly that seem godly. Many cry out against scandal, that never think what a heinous sin it is to be scandalized, or to suffer men's sins to be a scandal to you; and to be the worse, because that others are so bad. No one must differ from them in an opinion, or a fashion of apparel, or in a mode or form of worship, but some are presently scandalized; not knowing that it is a greater sin in them to be scandalized, than in the other by such means (supposing them to be faulty) to give them the occasion. Do you know what it is to be scandalized or offended in the Scripture sense? It is not merely to be displeased, or to dislike another's actions (as is before said); but it is to be drawn into some sin, or hindered from some duty, or stopped in the course of religion, or to think the worse of truth, or duty, or a godly life, because of other men's words or actions: and do you think him a good christian, and a faithful or constant friend to godliness, who is so easily brought to quarrel with it? or is so easily turned from it, or hindered in it? Some peevish, childish persons are like sick stomachs, that no meat can please; you cannot dress it so curiously, but they complain that it is naught, or this aileth it, or that aileth it, when the fault is in themselves; or like children, or sick persons, that can scarce be touched but they are hurt: do you think that this sickness or curiosity in religion is a credit to you? This is not the tenderness of conscience which God requireth, to be easily hurt by other men's differences or faults. As it is the shame of many ladies and gentlewomen, to be so curious and troublesomely neat, that no servant knoweth how to please them; so is it in religion a sign of your childish folly, and worse, to be guilty of such proud curiosity, that none can please you who

are not exactly of your mind and way. All men must follow your humours in gestures, fashions, opinions, formalities, and modes, or else you are troubled, and offended, and scandalized; as if all the world were made to please and humour you! or you were wise enough, and great and good enough, to be the rule of all about you! Desire and spare not, that yourselves and all men should please God as exactly as is possible. But if the want of that exactness in doubtful things, or a difference in things disputable and doubtful among true christians, do thereupon abate or hinder your love or estimation of your brethren, or communion with them, or any other christian duty, or tempt you into censoriousness or contempt of your brethren, or to schism, persecution, or any other sin; it is you that are the great offenders, and you that are like to be the sufferers; and have cause to lament that sinful aptness to be thus scandalized.

CHAPTER XIV.

DIRECTIONS AGAINST SOUL MURDER, AND PARTAKING OF OTHER MEN'S SINS.

THE special directions given part iii. chap. xxii. to parents and masters, will in this case be of great use to all others; but because it is here seasonable to speak of it further, under the sixth commandment, and the matter is of the greatest consequence, I shall,

1. Tell you how men are guilty of soul murder.
2. And then give you some general directions for the furthering of men's salvation.
3. And next give you some special directions for christian exhortation and reproofs.

First, Men are guilty of soul murder by all these ways. 1. By preaching false soul-murdering doctrine. Such as denieth any necessary point of faith, or holy living; such as is opposite to a holy life, or to any particular necessary duty; such as maketh sin to be no sin; which calls good evil, and evil good; which putteth darkness for light, and light for darkness.

2. By false application of true doctrine, indirectly reflecting upon and disgracing that holiness of life, which in terms they preach for; by prevarication undermining that cause which their office is appointed to promote; as they do, who purposely so describe any vice, that the hearers may be drawn to think that strict and godly practices are either that sin itself, or but a cloak to hide it.

3. By bringing the persons of the most religious into hatred, by such false applications, reflections, or secret insinuations, or open calumnies; making men believe that they are all but hypocrites, or schismatics, or seditious, or fanatical, self-conceited persons! Which is usually done either by impudent slanders raised against some particular men, and so reflected on the rest; or by the advantage of factions, controversies, or civil wars; or by the falls of any professors, or the crimes of hypocrites; whereupon they would make the world believe that they are all alike; as if Christ's family were to be judged of by Peter's fall or Judas's falsehood. And the odious representation of godly men doth greatly prevail to keep others from godliness, and is one of the devil's most successful means, for the damnation of multitudes of souls.

4. The disgrace of the persons of the preachers of the gospel, doth greatly further men's damnation. For when the people think their teachers to be hypo-

crises, covetous, proud, and secretly as bad as others, they are very like to think accordingly of their doctrine, and that all strict religion is but hypocrisy, or at least to refuse their help and counsels. Even Plutarch noted, that "It so comes to pass that we entertain not virtue, nor are rapt into a desire of imitating it, unless we highly honour and love the person in whom it is discerned." And if they see or think the preacher himself to be of a loose, and careless, and licentious life, they will think that the like is very excusable in themselves; and that his doctrine is but a form of speech, which his office bindeth him to say; but is no more to be regarded by them than by himself.

Two ways is men's damnation thus promoted. 1. By the ill lives of hypocritical, ungodly preachers, who actually bring their own persons into disgrace, and thereby also the persons of others, and consequently their sacred work and function. 2. By wicked preachers and people, who through a malignant hatred of those that are abler and better than themselves, and an envy of their reputation, do labour to make the most zealous and faithful preachers of the gospel, to be thought the most hypocritical, or erroneous, or factious and schismatical.

5. The neglect of ministerial duties is a common cause of sin, and of men's damnation. When they that take the charge of souls, are either unable or unwilling to do their office; when they teach them too seldom, or too unskilfully, in an unsuitable manner; not choosing that doctrine which they most need, or not opening it plainly and methodically in a fitness to their capacities, or not applying it with necessary seriousness and urgency to the hearers' state. When men preach to the ungodly who are near to damnation, in a formal pace, like a schoolboy saying his lesson, or in a drowsy, reading tone, as if they came to preach them all asleep, or were afraid of wakening them. When they speak of sin, and misery, and Christ, of heaven and hell, as if by the manner they came to contradict the matter, and to persuade men that there are no such things.

The same mischief followeth the neglect of private, personal inspection. When ministers think that they have done all, when they have said a sermon, and never make conscience of labouring personally to convince the ungodly, and reclaim offenders, and draw sinners to God, and confirm the weak. And the omission (much more the perversion and abuse) of sacred discipline, hath the like effects. When the keys of the church are used to shut out the good, or not used when they ought, to rebuke or shut out the impenitent wicked ones; nor to difference between the precious and the vile; it hardeneth multitudes in their ungodliness, and persuadeth them that they are really of the same family of Christ as the godly are, and have their sins forgiven, because they are partakers of the same holy sacraments. (Not knowing the difference between the church mystical and visible, nor between the judgment of ministers and of Christ himself.)

6. Parents' neglect of instructing children, and other parts of holy education, is one of the greatest causes of the perdition of mankind, in all the world: but of this elsewhere.

7. Magistrates' persecution or opposition to religion, or discountenancing those that preach it, or most seriously practise it, tendeth to deceive some, who over-reverence the judgment of superiors, and to affright others from the obedience of God.

8. Yea, the negligence of magistrates, masters, and other superiors, omitting the due rebuke of sinners, and due correction of the offenders, and the due

encouragement of the good, is a great cause of the wickedness and damnation of the world.

9. But above all, when they make laws for sin, or for the contempt, or dishonour, or suppression of religion, or the serious practice of it; this buildeth up Satan's kingdom most effectually, and turneth God's ordinance against himself: thousands under infidel and ungodly princes, are conducted by obedience to damnation; and their rulers damn them as honourably as the physician killed his patients, who boasted that he did it *secundum artem*, according to the rules of art.

10. The vulgar example of the multitude of the ungodly, is a great cause of men's impiety and damnation. They must be well resolved for God and holiness, who will not yield to the major vote, nor be carried down the common stream, nor run with the rabble to excess of riot. When christianity is a sect which is every where spoken against, it proveth so narrow a way, that few have a mind to walk in it. Men think that they are at least excusable, for not being wiser and better than the multitude. Singularity in honour, or riches, or strength, or health, is accounted no crime; but singularity in godliness, is, at least, thought unnecessary. What! will you be wiser than all the town, or, than such and such superiors? is thought a good reprehension of godliness, where it is rare; even by them who hereby conclude their superiors, or all the town, to be wiser than God.

11. Also the vulgar's scorning and deriding godliness, is a common cause of murdering souls: because the devil knoweth, that there cannot one word of solid reason be brought against the reason of God, and so against a holy life; he therefore teacheth men to use such weapons as they have. A dog hath teeth, and an adder hath a sting, though they have not the weapons of a man. A fool can laugh, and jeer, and rail; and there is no great wit or learning necessary, to smile, or grin, or call a man a puritan, or precisian, or heretic, or schismatic, or any name which the malice of the age shall newly coin. Mr. Robert Bolton largely sheweth how much the malignity of his age did vent itself against godliness, by the reproachful use of the word, puritan. When reason can be bribed to take the devil's part, (either natural or literate reason,) he will hire it at any rate; but when it cannot, he will make use of such as he can get. Barking or hissing may serve turn, where talking and disputing cannot be procured. Drum and trumpets in an army, serve the turn instead of oratory, to animate cowards, and drown the noise of dying men's complaints and groans. Thousands have been mocked out of their religion and salvation at once, and jeered into hell, who now know whether a scorn, or the fire of hell, be the greater suffering. As tyrants think that the greatest, and ablest, and wisest men, must either be drawn over to their party or destroyed; so the tyrant of hell, who ruleth in the children of disobedience, doth think that if reason, learning, and wit, cannot be hired to dispute for him against God, they are to be suppressed, silenced, and disgraced; which the noise of rude clamours and foolish jeers is fit enough to perform.

12. Also idle, senseless prating against religion as a needless thing, doth serve turn to deceive the simple; ignorant people, who converse with no wiser men, are ordinarily taken with the silly cavils of a drunken sot, who hath but a little more volubility or looseness of tongue than his companions. It would make one's head and heart ache, to hear with what reverend nonsense one of them will talk against the doctrines or practices of godliness, and

how submissively the tractable herd receiveth and consenteth to his documents!

13. Also it tendeth much to the helping of Satan, and murdering of souls, to keep up the reputation of the most ungodly, and to keep down the reputation of the good. The devil knoweth that sin itself is such a thing, as few men can love barefaced, or commend; and that goodness or holiness is such a thing, as few men can hate, or at least condemn, in its proper name and colours. Therefore he seeketh to make the reputation of the persons serve to promote or hinder the cause which he is for or against. He that is ashamed to say of drunkenness or whoredom, that they are good and honest practices, dare yet say of drunkards and whoremongers, They are very honest men; and by their reputation take off some of the odiousness of the sin, and reconcile the hearers to it. And he that cannot for shame say of the forbearing of sin, and living a holy life, in heavenly contemplation, prayer, and obedience, that these are hypocrisy, schism, or sedition, covetousness, deceit, and pride; yet dare say of the person who practiseth them, that he is as covetous, deceitful, proud, hypocritical, schismatical, or seditious, as any others who make no profession of religion. And the devil knoweth, that though good doctrine hath no mixture of evil, nor Christ himself any blemish or spot, yet the best persons are so faulty or defective, that an ill report of them is less incredible, there being too much matter to raise a suspicion on. And through their sides, it is easiest to wound the doctrine or holiness which they profess.

14. Also persuading sinners to do evil, and dissuading them from a godly life, is another way of murdering souls. The devil's temptations are most by instruments; he hath his preachers as well as Christ; and it were well if they did not overgo us in earnestness, frequency, and constancy. Where is there a poor soul that is moved by God to turn and live, but the devil hath some at hand to drive them from it? by persuading them that it is needless, and that all is well with them, and telling them some dismal stories of a holy life.

15. Another way of soul murder, is by laying baits of deceit and sin before the sinner: as men destroy rats and mice by baits, and sweetened poison; or catch fishes or birds by covering their death with something which they most love; so doth the devil and his instruments destroy souls: the baits of a pleasant cup, or pleasant company, or pleasant meats, or pleasant sports, or plays, or games; a feast, a tavern, an alehouse, a whore, a stage-play, a romance, a pair of cards or dice, can do the deed. If he can possibly, he will prove it a thing lawful; if he cannot, he will prove it a venial sin; if that cannot be, he will drown consideration, and stop the mouth of reason and conscience, and cry, Drive on. Some have yet higher baits than these, lordships and lands, dominion and honour, to choke their souls.

16. Also an honest name for sin, and a dishonest name for duty to God, doth serve the turn for many men's perdition. To call drunkenness, good fellowship, or, to take a cup; and gluttony, good house-keeping; and voluptuousness, recreation or pastime; and pride, the maintaining of their honour; and worldliness, good husbandry; and prodigality, liberality; and lust and whoredom, love, and having a mistress; and oppression, the seeking of their due; and perfidious dissimulation, courtship; and jeering, wittiness. These, and more such, are traps for souls. And of the same use is the calling of duties

by names of vice, which tend to make them odious or contemptible.

17. Also the flattering of sinners, and praising them in their sin, is a soul-murdering encouragement to them in ill-doing; and great sinners seldom want such enemies.

18. An obedient readiness to all that wicked superiors command, is an encouragement to them to proceed in mischief. If parents or masters command their inferiors to spend the Lord's day in dancing, or other unlawful exercises; or bid them steal, or lie, or forbid them to worship God; those that obey them, do harden them in their sin. As Daniel and the three witnesses had done the king, if they had obeyed him.*

19. Also when those that have power to hinder sin, and further godliness, do not do it. When they either give men leave to sin, or forbear their duty when they should restrain it. He that stands by, and seeth his neighbour robbed or murdered, and doth not what he can to save him, is guilty of the sin, and the sufferer's hurt.

20. Silence, when we are obliged to reprove a sinner, or to instruct the ignorant, or exhort the obstinate, or any way speak for men's salvation, is injurious to their souls, and maketh us partakers of their sin. Soul murder may be done by bare omissions.

21. Opposing magistrates, ministers, or any others, in the discharge of their duty for godliness, or against sin, is an act of hostility against God, and men's salvation.

22. An unnecessary occasioning of sin, or doing that needlessly, which we may foresee that by accident another will destroy himself by, is to be guilty of his sin and destruction; as he is that would sell poison to him, that he might foresee would kill himself with it; or lend fire to his neighbour, who he knoweth will burn his house with it. But of this before, in the chapter of scandal.

23. They that are guilty of schisms or church divisions, are murderers of souls; by depriving them of that means (the concord and harmony of believers) which God hath appointed for men's conviction and salvation; and by setting up before them the greatest scandal, to bring religion into contempt, and debilitate the godly.

24. Those also that mourn not for the sins of the times, and confess them not to God, and pray not against them, and pray not for the sinners when they ought, are thus guilty.*

25. And so are they that secretly rejoice in sin, or consent to it, or approve it when it is done; which if they manifest, it is pernicious to others also.

26. Lastly, A coldness or indifferency in the doing of our duty against sin, without just zeal, and pity to the sinner, and reverence to the truth, is a way of guilt, and hurteth others. To reprove sin, as Eli did his sons; or to speak against it lightly as between jest and earnest, is the way to make the sinner think that it is a small or jesting matter. To persuade men to conversion or a godly life, without a melting love and pity to their souls, and without the reverence of God, and seriousness of mind, which the nature and weight of the thing requireth, is the way to harden them in their sin and misery. All these ways may a man be guilty, first, of the sin, and secondly, the perdition of another.

But here (on the negative part) take notice of these things following.

1. That properly no man doth partake of the same formal, numerical sin, which is another's; *noxa caput*

How we are not guilty of other men's sin or ruin.

* Dan. iii. vi.

* John xvii. 21, 25.

* Ezek. ix. 4; Zeph. iii. 17, 18.

sequitur. The sin is individuated and informed by the individual will of the offender. It is not possible that another man's sin should be properly and formally mine, unless I were individually and formally that same man, and not another. If two men set their hands to the same evil deed, they are distinct causes and subjects of the distinct formal guilt; though con-causes, and partial causes of the effect: so that it is only by multiplication that we make the sin or guilt of another to become the matter of sin to us, the form resulting from ourselves.

2. All men that are guilty of the sin and damnation of other men, are not equally guilty; not only as some are pardoned upon repentance, and some remain impenitent and unpardoned; but as some contribute wilfully to the mischief, and with delight, and in a greater measure; and some only in a small degree, by an oversight, or small omission, or weak performance of a duty, by mere infirmity or surprise.

3. All that do not hinder sin, or reprove it, are not guilty of it; no more than all that do not punish it; but those only that have power and opportunity, and so are called by God to do it.

4. If another man will sin, and destroy his soul, by the occasion of my necessary duty, I must not cease my duty to prevent such men's sin or hurt; else one or other will by their perverseness, excuse me from almost all the duty which I should do. I must not cease praying, hearing, sacraments, nor withdraw from church communion, because another will turn it to his sin; else Satan should use the sin of others to frustrate all God's worship. Yet I must add, that many things cease to be a duty, when another will be so hurt by them.

5. I am not guilty of all men's sins, which are committed in my presence; no, though I know beforehand that they will sin. For my calling or duty may lead me into the presence of those, that I may foreknow will sin. Wicked men sin in all that they do, and yet it followeth not, that I must have nothing to do with them. Many a failing which is his sin, may a minister or church be guilty of, even in that public worship of God, which yet I am bound to be present at.

But of all these somewhat is said before, chap. xii.

CHAPTER XV.

GENERAL DIRECTIONS FOR THE FURTHERING OF THE SALVATION OF OTHERS.

The great means which we must use for the salvation of our neighbours are,

Direct. 1. Sound doctrine: let those who are their instructors, inculcate the wholesome principles of godliness; which are, self-denial, mortification, the love of God and man, the hopes of heaven, universal, absolute obedience to God; and all this by faith in Jesus Christ, according to the holy Scriptures. Instead of novelties, or vain janglings, and perverse disputings, teach them these principles here briefly named, over and over a hundred times; open these plainly, till they are well understood. There are the necessary, saving things; this is the doctrine which is according to godliness, which will make sound christians, of sound judgments, sound hearts, sound conversations, and sound consciences! God sanctifieth his chosen ones by these truths.

Direct. II. Therefore do your best to help others

to the benefit of able and faithful pastors and instructors. A fruitful soil is not better for your seed, nor a good pasture for your horse or cattle, nor wholesome diet for yourselves, than such instructors are for your neighbours' souls. If you love them, you should be more desirous to help them to good teachers, or plant them under a sound and powerful ministry, than to procure them any worldly benefits. One time or other the word may prevail with them. It is hopeful to be still in mercy's way.

Direct. III. The concord of their teachers among themselves, is a great help to the saving of the flock. "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," John xvii. 21, 25. Concord much furthereth reverence and belief; and consequently men's salvation (so it be a holy concord).

Direct. IV. The concord also of godly, private christians hath the same effect. When the ignorant see here a sect and there a sect, and hear them condemning one another, it teacheth them to condemn them all, and think contemptibly of piety itself; but concord layeth an awe upon them.

Direct. V. The blameless, humble, loving, heavenly lives of christians, is a powerful means of winning souls. Preach therefore every one of you, by such a conversation to all your neighbours, whom you desire to save.

Direct. VI. Keep those whom you would save in a humble, patient, learning posture; and keep them from proud wranglings, and running after novelties and sects. The humble learner takes root downward, and silently groweth up to wisdom; but if once they grow self-conceited, they turn to wranglings, and place their religion in espoused, singular opinions, and in being on this or that side or church; and fall into divided congregations, where the business is to build up souls by destroying charity, and teaching sectaries to overvalue themselves, and despise dissenters; till at last they run themselves out of breath, and perhaps fall out with all true religion.

Direct. VII. Do what you can to place them in good families, and when they are to be married, to join them to such as are fit to be their helpers. In families and relations of that sort, people are so near together, and in such constant converse, that it will be very much of the help or hinderance of their salvation.

Direct. VIII. Keep them also as much as is possible in good company, and out of bad, seducing company; especially those that are to be their familiars. The world's experience telleth us what power company hath, to make men better or worse: and what a great advantage it is to work any thing on men's minds, to have interest in them, and intimacy with them; especially with those that are yet to receive their deepest impressions.

Direct. IX. Keep them from the most dangerous baits, opportunities, and temptations to sensuality. Withdraw the tinder and gunpowder from the fire. There is no curing a drunkard ordinarily in an ale-house or tavern, nor a fornicator while he is near the objects of his lust, nor a glutton at a full, enticing table. Set them at a farther distance from the danger, if you would have them safe. *Nemo diu tutus periculo proximus.* Senec.

Direct. X. Take the advantage of their personal afflictions, or any other notable warnings that are near them. Keep them oft in the house of mourning, where death may be as in their sight; and keep them out of the house of foolish mirth. The time of sickness is an awakening time, and powerfully open-

eth the ear to counsel. The sight of the dead or dying persons, the hearing of sick men's wishes and complaints, the sight of graves and dead men's bones, (if not too oft to make it customary,) doth often force the most foolish and obstinate to some man-like, profitable thoughts; when the noise of foolish mirth and sports, at rabble-meetings, stage-plays, and May-games, riotings, or immoderate, rude, or tempting plays, do kill all sober, saving motions, and undisturb the mind to all that is good. Though seasonable and useful delights are lawful, yet such as are unseasonable, immoderate, insinuating, scandalous, or unprofitable, are pernicious and poison to the soul.

Direct. XI. Engage them in the reading of the holy Scriptures, and of such books of practical divinity, as do at once most plainly acquaint them with the principles of religion, and piercingly set them home upon the conscience; that judgment and affection, head and heart, may be edified at once. Such suitable books may be daily their companions; and it is a great advantage to them, that they may have a powerful sermon when they please, and read over the same things as oft as the frailty of their memories do require. Such private, innocent companions have saved many a soul.

Direct. XII. Engage them in a constant course of prayer (whether it be with a book, or form, or without, according to the parts and condition of the person). For the often approaching to God in so holy a work, will affright or shame a man from sin, and stir him up to serious thoughts of his salvation, and engage him to a godly life.

Direct. XIII. If you would have all these means effectual to men's conversion and salvation, show them all hearty love and kindness, and do them all the good you can. Men are naturally more easily sensible of the good of their bodies, than of their souls; and a kindness to the body is thankfully received, and may prepare them to receive a greater benefit. What you are unable to do for them yourselves, solicit those that are able to do; or, if you cannot do that neither, at least show your pity and good-will. Love is the most powerful preacher in the world.

Direct. XIV. Be sure that you have no fallings out or quarrels with any that you would do good upon. And to that end, usually it is the best way, to have as little to do with them in buying and selling, or any worldly matters, where mine and thine may come in competition, as possibly you can: or, if you cannot avoid it, you must be content to part with somewhat of your right, and suffer some wrongs, for fear of hurt to your neighbour's soul. Even godly persons, yea, parents and children, brethren and sisters, usually fall out about mine and thine. And when self-interest hath bred the quarrel, they usually think ill of the person who is supposed to injure them; and then they are made incapable of receiving any spiritual good by him, and if he seem religious they are oft alienated from religion for his sake. And all unconverted persons are selfish, and usually look that you should fulfil their desires, and suit yourselves to their interest, without respect to right or wrong, or to your own sufferings! Yet such as these must be pitied and helped; and therefore it is usually best to avoid all chaffering or worldly dealings with them, lest you lose them. And when that cannot be, you must judge a little departing from your own right, to be a very cheap price to procure the good of a neighbour's soul.

Direct. XV. See that in matters of religion you neither run too far from such men in things lawful, nor yet do any thing sinful in compliance with them.

By concurring with them in any sin, you will harden them, and hinder their conversion; and so you will by singular or violent opposition in things indifferent. Those persons are quite mistaken, who think that godly men must go as far from the ungodly as ever they can, in lawful things; and say, The ungodly do thus, and therefore we must do otherwise. Paul was of another mind and practice, when he circumcised Timothy, and "became all things to all men, to save some." To place religion in things indifferent, and to cry out against lawful things as sinful, or to fly from others by needless singularities, is a great cause of the hardening and perdition of multitudes, turning their hearts against religion, and making them think that it is but unnecessary scruple, and that religious persons are but self-conceited, brain-sick people, that make to themselves a duty of their superstition, and condemn all that be not as humorous as they. Lay not such stumblingblocks before any whose souls you desire to save.

CHAPTER XVI.

SPECIAL DIRECTIONS FOR CHRISTIAN CONFERENCE, EXHORTATION, AND REPROOF.

Tit. 1. Motives to Christian Conference and Exhortation.

THE right use of speech being a duty of so great importance, as I have before showed about the government of the tongue; and it being a way of communication, by which we are all obliged to exercise our love to one another, even in the greatest matter, the saving of souls; I shall first endeavour to persuade them to this duty, who make too little conscience of it; and that by these following considerations.

Motive I. Consider that it is the exercise of our humanity: reason and speech do difference us from brutes. If by being reasonable we are men, then by using reason we live as men; and the first communicative use of reason is by speech: by thinking, we exercise reason for ourselves; by speaking, we exercise it (first) for others. Therefore if our reason be given us for the highest uses to ourselves, (to know God and eternal life, and the means thereto,) then certainly our speech is also given us for the same highest uses, by way of communication unto others. Use therefore your tongues to those noble ends for which they were given you. Use them as the tongues of men, to the ends which human nature is created for.

Motive II. There is no subject so sublime and honourable for the tongue of man to be employed about, as the matters of God, and life eternal. Children will talk of childish toys, and countrymen talk of their corn and cattle, and princes and statesmen look down on these with contemptuous smiles, as much below them: but crowns and kingdoms are incomparably more below the business of a holy soul! The higher subjects philosophers treat of, the more honourable (if well done) are their discourses. But none is so high as God and glory.

Motive III. It is the most profitable subject to the hearers. A discourse of riches, at the most, can but direct them how to grow rich; a discourse of honours usually puffeth up the minds of the ambitious: and if it could advance the auditors to

honour, the fruit would be a vanity little to be desired. But a discourse of God, and heaven, and holiness, doth tend to change the hearers' minds into the nature of the things discoursed of: it hath been the means of converting and sanctifying many a thousand souls. As learned discourses tend to make men learned in the things discoursed of, so holy discourses tend to make men holy. For as natural generation begetteth not gold or kingdoms, but a man; so speech is not made to communicate to others (directly) the wealth, or health, or honours, or any extrinsical things which the speaker hath; but to communicate those mental excellencies which he is possessed of. Prov. xvi. 21, 22, "The sweetness of the lips increaseth learning. Understanding is a well-spring of life to him that hath it." Prov. x. 13, 21, "In the lips of him that hath understanding, wisdom is found.—The lips of the righteous feed many." Prov. xv. 7, "The lips of the wise disperse knowledge; but the heart of the foolish doth not so." Prov. xx. 15, "There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel." Prov. x. 20, "The tongue of the just is as choice silver; the heart of the wicked is little worth."

Motive IV. Holy discourse is also most profitable to the speaker himself. Grace increaseth by the exercise. Even in instructing others and opening truth, we are oftentimes more powerfully led up to further truth ourselves, than by solitary studies. For speech doth awaken the intellectual faculty, and keepeth on the thoughts in order, and one truth oft inferreth others, to a thus excited and prepared mind. And the tongue hath a power of moving on our hearts; when we blow the fire to warm another, both the exercise and the fire warm ourselves: it kindleth the flames of holy love in us, to declare the praise of God to others; it increaseth a hatred of sin in us, to open its odiousness to others. We starve ourselves, when we starve the souls which we should cherish.

Motive V. Holy and heavenly discourse is the most delectable. I mean in its own aptitude, and to a mind that is not diseased by corruption. That which is most great, and good, and necessary, is most delectable. What should best please us, but that which is best for us? and best for others? and best in itself? The excellency of the subject maketh it delightful! And so doth the exercise of our graces upon it: and serious conference doth help down the truth into our hearts, where it is most sweet. Besides that nature and charity make it pleasant to do good to others. It can be nothing better than a subversion of the appetite by carnality and wickedness, that maketh any one think idle jests, or tales, or plays, to be more pleasant than spiritual, heavenly conference; and the talking of riches, or sports, or lusts, to be sweeter than to talk of God, and Christ, and grace, and glory. A holy mind hath a continual feast in itself in meditating on these things, and the communicating of such thoughts to others, is a more common, and so a more pleasant feast.

Motive VI. Our faithfulness to God obligeth us to speak his praise, and to promote his truth, and plead his cause against iniquity. Hath he given us tongues to magnify his name, and set before us the admirable frame of all the world, to declare his glory in? And shall we be backward to so sweet and great a work? How precious and useful is all his holy word! What light, and life, and comfort may it cause! And shall we bury it in silence? What company can we come into almost, where either the barefaced committing of sin, or the defending of it, or the opposition of truth or godliness, or the frigidity of men's hearts towards God, and supine neglect of holy things, do

not call to us, if we are the servants of God, to take his part; and if we are the children of light, to bear our testimony against the darkness of the world; and if we love God, and truth, and the souls of men, to show it by our prudent, seasonable speech? Is he true to God, and to his cause, that will not open his mouth to speak for him?

Motive VII. And how precious a thing is an immortal soul, and therefore not to be neglected! Did Christ think souls to be worth his mediation, by such strange condescension, even to a shameful death? Did he think them worth his coming into flesh to be their teacher? And will you not think them worth the speaking to?

Motive VIII. See also the greatness of your sin, in the negligence of unfaithful ministers. It is easy to see the odiousness of their sin, who preach not the gospel, or do no more than by an hour's dry and dead discourse, shift off the serious work which they should do, and think they may be excused from all personal oversight and helping of the people's souls, all the week after. And why should you not perceive that a dumb, private christian is also to be condemned, as well as a dumb minister? Is not profitable conference your duty, as well as profitable preaching is his? How many persons condemn themselves, while they speak against unfaithful pastors! being themselves as unfaithful to families and neighbours, as the other are to the flock!

Motive IX. And consider how the cheapness of the means, doth aggravate the sin of your neglect, and show much unmercifulness to souls. Words cost you little; indeed alone, without the company of good works, they are too cheap for God to accept of. But if a hypocrite may bring so cheap a sacrifice, who is rejected, what doth he deserve that thinketh it too dear? What will that man do for God, or for his neighbour's soul, who will not open his mouth to speak for them? He seemeth to have less love than that man in hell, Luke xvi. who would so fain have had a messenger sent from another world, to have warned his brethren, and saved them from that place of torment.

Motive X. Your fruitful conference is a needful help to the ministerial work. When the preacher hath publicly delivered the word of God to the assembly, if you would so far second him, as in your daily converse to set it home on the hearts of those that you have opportunity to discourse with, how great an assistance would it be to his success! Though he must teach them publicly, and from house to house, Acts xx. 20, yet is it not possible for him to be so frequent and familiar in daily conference with all the ignorant of the place, as those that are still with them may be. You are many, and he is but one, and can be but in one place at once. Your business bringeth you into their company, when he cannot be there. O happy is that minister who hath such a people, who will daily preach over the matter of his public sermons in their private conference with one another! Many hands make quick work. This would most effectually prevail against the powers of darkness, and cast out Satan from multitudes of miserable souls.

Motive XI. Yea, when ministers are wanting, through scarcity, persecution, or unfaithfulness and negligence, the people's holy, profitable conference would do much towards the supplying of that want. There have few places and ages of the world been so happy, but that learned, able, faithful pastors have been so few, that we had need to pray to the Lord of the harvest to send forth more. And it is nothing unusual to have those few silenced or hindered from the preaching of the gospel, by the factions or the

malignity of the world! And it is yet more common to have ignorant or ungodly persons in that office, who betray the people's souls by their usurpation, impiety, or slothfulness. But if in all such wants, the people that fear God would do their part in private conference, it would be an excellent supply. Ministers may be silenced from public preaching, when you cannot be silenced from profitable discourse.

Motive XII. It is a duty that hath many great advantages for success. 1. You may choose your season; if one time be not fit, you may take another. 2. You may choose the person, whom you find to have the greatest necessity or capacity, and where your labour is likeliest to take. 3. You may choose your subject, and speak of that which you find most suitable. There is no restraint nor imposition upon you, to hinder your liberty in this. 4. You may choose your arguments by which you would enforce it. 5. Interlocutory conference keepeth your auditors attentive, and carrieth them on along with you as you go. And it maketh the application much more easy, by their nearness and the familiarity of the discourse; when sermons are usually heard but as an insignificant sound, or words of course. 6. You may at your pleasure go back and repeat those things which the hearer doth not understand, or doth forget; which a preacher in the pulpit cannot do without the censure of the more curious auditors. 7. You may perceive by the answers of them whom you speak to, what particulars you need most to insist on, and what objections you should most carefully resolve; and when you have satisfied them, and may proceed. All which it is hard for a minister to do in public preaching; and is it not a great sin to neglect such an advantageous duty?

Motive XIII. And it should somewhat encourage you to it, that it is an unquestionable duty, when many others are brought into controversy. Ministers preach under the regulation of human laws and canons, and it is a great controversy with many, whether they shall preach, when they are silenced or forbidden by their superiors; but whether you may speak for God and for men's salvation in your familiar conference, no man questioneth, nor doth any law forbid it.

Motive XIV. Hath not the fruitful conference of others, in the days of your ignorance, done good to you? Have you not been instructed, convinced, persuaded, and comforted by it? What had become of you, if all men had let you alone, and passed you by, and left you to yourselves? And doth not justice require that you do good to others, as others have done to you, in the use of such a tried means?

Motive XV. Consider how forward the devil's servants are to plead his cause! How readily and fiercely will an ignorant, drunken sot pour out his reproaches and scorns against religion! and speak evil of the things which he never understood! How zealously will a papist, or heretic, or schismatic, promote the interest of his sect, and labour to proselyte others to his party! And shall we be less zealous and serviceable for Christ, than the devil's servants are for him? and do less to save souls, than they will do to damn them?

Motive XVI. Nay, in the time of your sin and ignorance, if you have not spoken against religion, nor taught others to curse, or swear, or speak in ribald, filthy language, yet, at least, you have spent many an hour in idle, fruitless talk? And doth not this now oblige you to show your repentance by more fruitful conference? Will you since your conversion speak as unprofitably as you did before?

Motive XVII. Holy conference will prevent the guilt of foolish, idle talk. Men will not be long silent, but will talk of somewhat, and if they have not profitable things to talk of, they will prate of vanity. All the foolish chat, and frothy jests, and scurrilous ribaldry, and envious backbiting, which taketh up men's time, and poisoneth the hearers, is caused by their want of edifying discourse, which should keep it out. The rankest wits and tongues will have most weeds, if they be not cultivated and taught to bear a better crop.

Motive XVIII. Your tongues will be instrumental to public good or public hurt. When filthy, vain, and impious language is grown common, it will bring down common plagues and judgments! And if you cross not the custom, you seem to be consenters, and harden men in their sin. But holy conference may, at least, show that some partake not of the evil, and may free them from the plague, if they prevail not with others so far as to prevent it. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him," Mal. iii. 16, 17.

Motive XIX. Consider what great necessity there is every where of fruitful, edifying speech. 1. In the multitude of the ignorant; and the greatness of their ignorance. 2. The numbers of the sensual and obstinate. 3. The power of blindness, and of every sin: what root it hath taken in the most of men. 4. The multitude of baits which are every where before them. 5. The subtilty of Satan and his instruments in tempting. 6. The weakness and unconstancy of man, that hath need of constant solicitation. 7. The want of holy, faithful pastors, which maketh private men's diligence the more necessary. And in such necessity to shut up our mouths, is to shut up the bowels of our compassion, when we see our brother's need; and how then doth the love of God dwell in us? 1 John iii. 17. To withhold our exhortation, is as the withholding of corn from the poor in a time of famine, which procureth a curse, Prov. xi. 26. And though in this case men are insensible of their want, and take it not ill to be passed by, yet Christ that died for them will take it ill.

Motive XX. Lastly, Consider how short a time you are like to speak; and how long you must be silent. Death will quickly stop your breath, and lay you in the dark, and tell you that all your opportunities are at an end. Speak now, for you have not long to speak. Your neighbours' lives are hastening to an end, and so are yours; they are dying and must hear no more, (till they hear their doom,) and you are dying and must speak no more; and they will be lost for ever if they have not help: pity them then, and call on them to foresee the final day; warn them now, for it must be now or never: there is no instructing and admonishing them in the grave. Those skulls which you see cast up, had once tongues which should have praised their Creator and Redeemer, and have helped to save each other's souls; but now they are tongueless. It is a great grief to us that are now here silenced, that we used not our ministry more laboriously and zealously while we had time. And will it not be so with you, when death shall silence you, that you spake not for God while you had a tongue to speak?

Let all these considerations stir up all that God hath taught a holy language, to use it for their Master's service while they may, and to repent of sinful silence.

Tit. 2. Directions for Christian Conference and Edifying Speech.

Direct. I. The most necessary direction for a fruitful tongue is to get a well-furnished mind, and a holy heart, and to walk with God in holiness yourselves: for out of the abundance of the heart the mouth will speak. That which you are fullest of, is readiest to come forth. 1. Spare for no study or labour to get understanding in the things of God: it is a weariness to hear men talk foolishly of any thing, but no where so much as about divine and heavenly things. A wise christian instructed to the kingdom of God, hath a treasury in his mind, out of which he can bring forth things new and old, Matt. xiii. 52. "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge," Prov. xiv. 7. 2. Get all that holiness in yourselves, to which you would persuade another. There is a strange communicating power in the course of nature, for every thing to produce its like. Learning and good utterance is very helpful; but it is holiness that is aptest to beget holiness in others. Words which proceed from the love of God, and a truly heavenly mind, do most powerfully tend to breed in others that love of God and heavenly-mindedness. 3. Live in the practice of that which you would draw your neighbour to practise. A man that cometh warm from holy meditation, or fervent prayer, doth bring upon his heart a fulness of matter, and an earnest desire, and a fitness to communicate that good to others, which he himself hath felt.

Direct. II. Especially see that you soundly believe yourselves what you are to speak to others. He that hath secret infidelity at his heart, and is himself unsatisfied whether there be a heaven and hell, and whether sin be so bad and holiness so necessary as the Scripture speaks, will speak but heartlessly of them to another; but if we believe these things, as if we saw them with our eyes, how heartily shall we discourse of them!

Direct. III. Keep a compassionate sense of the misery of ignorant, ungodly, impenitent souls. Think what a miserable bondage of darkness and sensuality they are in; and that it is light that must recover them: think oft how quickly they must die, and what an appearance they must make before the Lord, and how miserable they must be for ever, if now they be not convinced and sanctified! And sure this will stir up your bowels to pity them, and make you speak.

Direct. IV. Subdue foolish shame or bashfulness, and get a holy fortitude of mind. Remember what a sin it is to be ashamed of such a Master, and such a cause and work, which all would be glad to own at last; and that when the wicked are not ashamed of the service of the devil, and the basest works. And remember that threatening, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark viii. 38.

Direct. V. Be always furnished with those particular truths which may be most useful in this service. Study to do your work (in your degree) as ministers study to do theirs; who are not contented with the habitual furniture of their minds, but they also make particular preparations for their particular work. If you are to go into the field to your labour, you will take those tools with you by which it must be done: so do when you go abroad among any that you may do good to, and be not unfurnished for edifying discourse.

Direct. VI. Speak most of the greatest things, (the folly of sin, the vanity of the world, the certainty and nearness of death and judgment, the overwhelming weight of eternity, the necessity of holiness, the work of redemption, &c.) and choose not the smaller matters of religion to spend your time upon (unless upon some special reason). Among good men that will not lose their time on vanity, the devil too oft prevailleth, to make them lose it by such religious conference, as is little to edification, that greater matters may be thereby thrust out; such as Paul calleth "Vain janglings, and doting about questions which engender strife, and not godly edifying:" as about their several opinions or parties, or comparing one preacher or person with another, or such things as tend but little to make the hearers more wise, or holy, or heavenly.

Direct. VII. Suit all your discourse to the quality of your auditors. That which is best in itself, may not be best for every hearer. You must vary both your subject and manner of discourse, 1. According to the variety of men's knowledge: the wise and the foolish must not be spoken to alike. 2. According to the variety of their moral qualities: one may be very pious, and another weak in grace, and another only teachable and tractable, and another wicked and impenitent, and another obstinate and scornful. These must not be talked to with the same manner of discourse. 3. According to the variety of particular sins which they are inclined to; which in some is pride, in some sensuality, lust, or idleness, in some covetousness, and in some an erroneous zeal against the church and cause of Christ. Every wise physician will vary his remedies, not only according to the kind of the disease, but according to its various accidents, and the complexion also of the patient.

Direct. VIII. Be sure to do most where you have most authority and obligation. He that will neglect and slight his family, relations, children, and servants, who are under him, and always with him, and yet be zealous for the conversion of strangers, doth discover much hypocrisy, and sheweth, that it is something else than the love of souls, or sense of duty, which carrieth him on.

Direct. IX. Never speak of holy things, but with the greatest reverence and seriousness you can. The manner as well as the matter is needful to the effect. To talk of sin and conversion, of God and eternity, in a common, running, careless manner, as you speak of the men, and the matters of the world, is much worse than silence, and tendeth but to debauch the hearers, and bring them to a contempt of God and holiness. I remember myself, that when I was young, I had sometime the company of one ancient godly minister, who was of weaker parts than many others, but yet did profit me more than most; because he would never in prayer or conference speak of God, or the life to come, but with such marvellous seriousness and reverence, as if he had seen the majesty and glory which he talked of.

Direct. X. Take heed of inconsiderate, imprudent passages, which may mar all the rest, and give malignant auditors advantage of contempt and scorn. Many honest christians, through their ignorance, thus greatly wrong the cause they manage (I would I might not say, many ministers). Too few words is not so bad, as one such imprudent, foolish word too much.

Direct. XI. Condescend to the weak, and bear with their infirmity. If they give you foolish answers, be not angry and impatient with them; yea, or if they perversely cavil and contradict. "For the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instruct-

ing opposers, if God peradventure will give them repentance to the acknowledging of the truth," 2 Tim. ii. 24, 25. He is a foolish physician that cannot bear the words of a phrenetic or delirant patient.

Direct. XII. When you are among those that can teach you, be not so forward to teach as to learn. Be not eager to vent what you have to say, but desirous to hear what your betters have to say. Questions in such a case should be most of your part: it requireth great skill and diligence to draw that out of others, which may profit you; and be not impatient if they cross your opinions, or open your ignorance. Yea, those that you can teach in other things, yet in some things may be able to add much to your knowledge.

Tit. 3. Special Directions for Reproof and Exhortation for the good of others.

This duty is so great, that Satan hindereth it with all his power, and so hard, that most men quite omit it (unless an angry reproach may go for christian exhortation): and some spoil it in the management; and some proud, censorious persons mistake the exercise of their pride and passion, for the exercise of a charitable christian duty; and seem to be more sensible of their neighbour's sin and misery, than of their own. Therefore that you miscarry not in so needless a work, I shall add these following directions.

Direct. I. Be sure first that your reproof have a right end; and then let the manner be suited to that end. If it be to convince and convert a soul, it must be done in a manner likely to prevail; if it be only to bear down the argument of a deceiver, to preserve the standers-by, to vindicate the honour of God and godliness, and to dishonour sin, and to disgrace an obstinate factor for the devil, then another course is fit. Therefore resolve first, by the quality of the cause and person, what must be your end.

Direct. II. Be sure that you reprove not that as a sin, which is no sin; either by mistaking the law or the fact. To make duties and sins of our own opinions and inventions, and then to lay out our zeal on these, and censure or reprove all that think not as hardly of such things as we; this is to make ourselves the objects of the hearers' pity; and not to exercise just pity towards others! Such reproofs deserve reproof; for they discover great ignorance, and pride, and self-conceitdness, and very much harden sinners in their way; and make them think that all reproof is but the vanity of fantastical hypocrites. In some cases with a child, or servant, or private friend, or for prevention, we may speak of faults upon hearsay or suspicion; but it must be as of things uncertain, and as a warning rather than a reproof. In ordinary reproof, you must understand the case before you speak; it is a shame to say after, I thought it had been otherwise. Such an erroneous reproof is worse than none.

Direct. III. Choose not the smallest sins to reprove, nor the smallest duties to exhort them to. For that will make them think that all your zeal is taken up with little matters, and that there is no great necessity of regarding you; and conscience will be but little moved by your speech: when greater things will greatly and more easily affect men.

Direct. IV. Stop not (with unregenerate men) in the mention of particular sins or duties; but make use of particulars to convince them of a state of sin and misery. It is easy to convince a man that he is a sinner; and when that is done, he is never the more humbled or converted: for he will tell you, that all are sinners; and therefore he hopeth to speed as well as you. But you must make him

discern his sinful state, and show him the difference between a penitent sinner, and an impenitent; a converted sinner, and an unconverted; a justified, pardoned sinner, and an unjustified, unpardoned one; or else you will do him but little good.

Direct. V. Suit the manner of your reproof to the quality of the person. It is seldom that a parent, master, or superior, must be reprov'd by a private inferior; and when it is done, it must be done with great submission and respect. An angry, peevish person must be dealt with tenderly, as you handle thorns; but a duller, sottish person, must be more earnestly and warmly dealt with. So also a greater sin must be roughly handled, or with greater detestation, than a less.

Direct. VI. Take a fit season. Not when a man is in drink, or passion, or among others where the disgrace will vex and harden him; but in secret between him and you (if his conversion be your end).

Direct. VII. Do all in love and tender pity. If you convince not the hearer that you do it in unfeigned love, you must (usually) expect to lose your labour; because you make not advantage of his self-love, to promote your exhortations: therefore the exhorting way should be more frequent than the reproofing way; for reproof disgraceth and exasperateth, when the same thing contrived into an exhortation may prevail.

Direct. VIII. Therefore be as much or more in showing the good which you would draw them to, as the evil which you would turn them from. For they are never savingly converted, till they are won to the love of God and holiness; therefore the opening of the riches of the gospel, and the love of God, and the joys of heaven, must be the greatest part of your treaty with a sinner.

Direct. IX. And labour so to help him to a true understanding of the nature of religion, that he may perceive that it is not only a necessary but a pleasant thing. All love delights: it is the slander and misrepresentation of godliness by the devil, the world, and the flesh, which maketh mistaken sinners shun it. The way to convert them, and win their hearts to it, is to make them know how good and pleasant it is, and to confute those calumnies.

Direct. X. Yet always insert the remembrance of death, and judgment, and hell. For the drowsy mind hath need to be awakened; and love worketh best when fear subserveth it. It is hard to procure a serious audience and consideration of things from hardened hearts, if the sight of death and hell do not help to make them serious. Danger which must be escaped, must be known and thought on. These things put weight and power into your speech.

Direct. XI. Do all as with divine authority; and therefore have ready some plain texts of Scripture for the duty and against the sin you speak of.^b Show them where God himself hath said it.

Direct. XII. Seasonable expostulations, putting themselves to judge themselves in their answer, hath a convincing and engaging force. As when you show them Scripture, ask them, Is not this the word of God? Do you not believe that it is true? Do you think he that wrote this, knoweth not better than you or I? &c.

Direct. XIII. Put them on speedy practice, and prudently engage them to it by their promise. As if you speak to a drunkard, draw him to promise you to come no more (at least, of so long a time) into an alehouse; or not drink ale or wine but by the consent of his wife, or some sober, household

^a 2 Thess. iii. 15; 2 Cor. ii. 4; Gal. vi. 1; 2 Tim. ii. 25; 1 Thess. v. 13.

^b Col. iii. 16.

friend, who may watch over him. Engage the voluptuous, the unchaste, and gamester, to forsake the company which insnareth them. Engage the ungodly to read the Scripture, to frequent good company, to pray morning and night (with a book or without, as they are best able). Their promise may bring them to such a present change of practice, as may prepare for more.

Direct. XIV. If you know any near you, who are much fitter than yourselves, and liker to prevail, procure them to attempt that which you cannot do successfully.^c At least when sinners perceive that it is not only one man's opinion, it may somewhat move them to reverence the reproof.

Direct. XV. Put some good book into their hands, which is fitted to the work which you would have done. And get them to promise you seriously to read it over, and consider it; as if it be for the conversion of a careless sinner, Mr. Whateley's, or Mr. Swinnock's "Treatise of Regeneration;" or some other treatise of repentance and conversion. If it be for one that is prejudiced against a strict religious life, Mr. Allen's "Vindication of Godliness." If it be an idle, voluptuous person, who wasteth precious time in plays or needless recreations, in gaming or an idle life, Mr. Whateley's sermon, called "The Redemption of Time." If it be a prayerless person, Dr. Preston's "Saint's Daily Exercise:" if it be a drunkard, Mr. Harris's "Drunkard's Cup:" and for many reigning, particular sins, a book called "Solomon's Prescription against the Plague:" for directions in the daily practice of godliness, "The Practice of Piety," or Mr. Thomas Gouge's "Directions," &c. Such books may speak more pertinently than you can; and be as constant food to their sober thoughts, and so may further what you have begun.

Direct. XVI. When you cannot speak, or where your speaking prevaileth not, mourn for them; and earnestly pray for their recovery.^d A sad countenance of Nehemiah remembered Artaxerxes of his duty. A sigh or a tear for a miserable sinner, may move his heart, when exhortation will not. He hath a heart of stone, who will have no sense of his condition, when he seeth another weeping for him.

Quest. But is it always a duty to reprove or exhort a sinner? How shall I know when it is my duty, and when it is not?

Ans. It is no duty in any of these cases following. 1. In general, When you have sufficient reason to judge, that it will do more harm than good, and will not attain its proper end; for God hath not appointed us to do hurt under pretence of duty; it is no means which doth cross the end which it should attain. As prayer and preaching may be a sin, when they are like to cross their proper end; so also may reproof be.

2. Therefore it must not be used when it apparently hindereth a greater good. As we may not pray or preach when we should be quenching a fire in the town, or saving a man's life: so when reproof doth exclude some greater duty or benefit, it is unseasonable, and no duty at that time. Christ alloweth us to forbear the casting of pearls before swine, or giving that which is holy to dogs, because of these two reasons forementioned, It is no means to the contemptuous, and they will turn again and all to rend us.^e Much more, if he be some potent enemy of the church, who will not only rend us, but the church itself, if he be so provoked: reproving him then is not our duty.

3. Particularly, When a man is in a passion or drunk usually it is no season to reprove him.

4. Nor when you are among others, who should not be witnesses of the fault, or the reproof; or whose presence will shame him, and offend him (except it be only the shaming of an incorrigible or malicious sinner which you intend).

5. Nor when you are uncertain of the fact which you would reprove, or uncertain whether it be a sin.

6. Or when you have no witness of it, (though you are privately certain,) with some that will take advantage against you as slanderers, a reproof may be omitted.

7. And when the offenders are so much your superiors, that you are like to have no better success than to be accounted arrogant; a groan or tears is then the best reproof.

8. When you are so utterly unable to manage a reproof, that imprudence or want of convincing reason, is like to make it a means of greater hurt than good.

9. When you foresee a more advantageous season, if you delay.

10. When another may be procured to do it with much more advantage, which your doing it may rather hinder.

In all these cases, that may be a sin, which at another time may be a duty.

But still remember, first, That pride, and passion, and slothfulness, is wont to pretend such reasons falsely, upon some slight conjectures, to put by a duty. Secondly, That no man must account another a dog or swine, to excuse him from this duty, without cogent evidence. And it is not every wrangling opposition, nor reproach and scorn, which will warrant us to give a man up as remediless, and speak to him no more; but only such, 1. As sheweth a heart utterly obdurate, after long means. 2. Or will procure more suffering to the reprover, than good to the offender. 3. That when the thing is ordinarily a duty, the reasons of our omission must be clear and sure, before they will excuse us.^f

Quest. Must we reprove infidels or heathens? What have we to do to judge them that are without?

Ans. Not to the ends of excommunication, because they are not capable of it,^g which is meant 1 Cor. v. But we must reprove them, first, In common compassion to their souls. What were the apostles and other preachers sent for, but to call all men from their sins to God? Secondly, And for the defence of truth and godliness, against their words, or ill examples.

CHAPTER XVII.

DIRECTIONS FOR KEEPING PEACE WITH ALL MEN.

PEACE is so amiable to nature itself, that the greatest destroyers of it do commend it; and those persons in all times and places, who are the cause that the world cannot enjoy it, will yet speak well of it, and exclaim against others as the enemies of peace; as if there were no other name but their own sufficient to make their adversaries odious. As they desire salvation, so do the ungodly desire peace; which is with a double error; one about the nature of it, and another about the conditions and other means. By

^a Ezek. xxxiii. xxxiv.; Gal. vi. 1; Tit. ii. 4.

^b Ezek. ix. 4; 2 Pet. ii. 7, 8.

^c Prov. ix. 7, 8; Matt. vii. 6.

^d 3 a 2

^e Gen. xx. 36; Job xiii. 13; Heb. xiii. 22; 2 Pet. i. 13; 2 Tim. ii. 25, 26.

^f Deut. xxii. 1.

peace they mean, the quiet, undisturbed enjoyment of their honours, wealth, and pleasures; that they may have their lusts and will without any contradiction; and the conditions on which they would have it are, the compliance of all others with their opinions and wills, and humble submission to their domination, passions, or desires. But peace is another thing, and otherwise to be desired and sought. Peace in the mind is the delightful effect of its internal harmony, as peace in the body is nothing but its pleasant health, in the natural position, state, action, and concord of all the parts, the humours, and spirits: and peace in families, neighbourhoods, churches, kingdoms, or other societies, is the quietness and pleasure of their order and harmony; and must be attained and preserved by these following means.

Direct. I. Get your own hearts into a humble frame; and abhor all the motions of pride and self-exalting. A humble man hath no high expectations from another; and therefore is easily pleased or quieted. He can bow and yield to the pride and violence of others, as the willow to the impetuous winds. His language will be submissive; his patience great; he is content that others go before him; he is not offended that another is preferred. A low mind is pleased in a low condition. But pride is the gunpowder of the mind, the family, the church, and state; it maketh men ambitious, and setteth them on striving who shall be the greatest. A proud man's opinion must always go for truth, and his will must be a law to others, and to be slighted or crossed seemeth to him an unsufferable wrong. And he must be a man of wonderful compliance, or an excellent artificer in man-pleasing and flattery, that shall not be taken as an injurious undervaluer of him: he that overvalueth himself, will take it ill of all that do not also overvalue him. If you (forgetfully) go before him, or overlook him, or neglect a compliment, or deny him something which he expected, or speak not honourably of him, much more if you reprove him, and tell him of his faults, you have put fire to the gunpowder, you have broke his peace, and he will break yours if he can. Pride broke the peace between God and the apostate angels; but nothing unpeaceable must be in heaven; and therefore by self-exalting they descended into darkness; and Christ by self-humbling ascended unto glory. It is a matter of very great difficulty to live peaceably in any family, church, or society with any one that is very proud. They expect so much of you, that you can never answer all their expectations, but will displease them by your omissions, though you neither speak or do any thing to displease them. What is it but the lust of pride which causeth most of the wars and bloodshed throughout the world? The pride of two or three men, must cost many thousands of their subjects the loss of their peace, estates, and lives. *Delirant reges, plectuntur Achiivi.* What were the conquests of those emperors, Alexander, Cæsar, Tamerlane, Mahomet, &c. but the pernicious effects of their infamous pride; which like gunpowder taking fire in their breasts, did blow up so many cities and kingdoms, and call their villanies by the name of valour, and their murders and robberies by the name of war? If one man's pride do swell so big, that his own kingdom cannot contain it, the peace of as much of the world as he can conquer is taken to be but a reasonable sacrifice to this infernal vice. The lives of thousands, both subjects and neighbours, (called enemies by this malignant spirit,) must be cast away, merely to make this one man the ruler of the rest, and subdue the persons of others to his will. Who perhaps when he hath done, will

say that he is no tyrant, but maketh the *bonum publicum* his end; and is kind to men against their wills; and killeth, and burneth, and depopulateth countries, for men's corporal welfare; as the papists poison, and burn, and butcher men for the saving of souls. *Cuncta ferit dum cuncta timet, deservit in omnes.* They are the *turbines*, the hurricanes or whirlwinds of the world, whose work is to overturn and ruin. *Tantum ut noceat cupit esse potens.* Whether they burn and kill by right or wrong is little of their inquiry; but how many are killed? and how many have submitted to their pride and wills? As when Q. Flavius complained that he suffered innocently, Valerius answered him, *Non sua re interesse, dummodo periret*: That was nothing to his business or concernment so he did but perish: which was plainer dealing than these glorious conquerors used, but no whit worse. He that cannot command the putrid humours out of his veins, nor the worms out of his bowels, nor will be able shortly to forbid them to crawl or feed upon his face, will now damn his soul and shed men's blood, to obtain the predominance of his will. And when he hath conquered many, he hath but made him many enemies, and may find, that in *tot populis vix una fides*. A quiet man can scarce with all his wit tell how to find a place where he may live in peace, where pride and cruelty will not pursue him, or the flames of war will not follow him and find him out; and perhaps he may be put to say as Cicero of Pompey and Cæsar, *Quem fugiam scio: quem sequar nescio*. And if they succeed by conquest, they become to their subjects almost as terrible as to their enemies. So that he that would approach them with a petition for justice, must do it as Augustus spake to a fearful petitioner, as if he did *assem dare elephanto*; or as if they dwelt in the inaccessible light, and must be served as God with fear and trembling. And those that flatter them as glorious conquerors, do but stir up the fire of their pride, to make more ruins and calamities in the earth, and do the work of a raging pestilence. As an Athenian orator said to the men of Athens, when they would have numbered Alexander with the gods, *Caveat ne dum cæsum liberaliter donetis, terram et domicilia propria amittatis*: Take heed while you so liberally give him heaven, lest he take away your part of earth. And when their pride hath consumed and banished peace, what have they got by it? That which a Themistocles, after trial, would prefer a grave to, *Si una via ad solium duceret, altera ad sepulchrum*.— That which Demosthenes preferred banishment before. That which the wisest philosophers refused at Athens, The great trouble of government. *Inexpertus ambit; expertus odit*. Cyneas asked Pyrrhus when he was preparing to invade the Romans, "What shall we do when we have conquered the Romans?" He answered, "We will go next to Sicily." "And what shall we do when Sicily is conquered?" said he: Pyrrhus said, "We will go next to Africa." "And what shall we do next?" said the other: "Why then," said he, "we will be quiet, and merry, and take our ease." "And," said Cyneas, "if that be last and best, why may we not do so now?" It is for quietness and peace that such pretend to fight and break peace; but they usually die before they obtain it (as Pyrrhus did); and might better have permitted peace to stand, than pull it down to build it better. As one asked an old man at Athens, "Why they called themselves philosophers?" who answered, "Because we seek after wisdom." Saith he, "If you are but seeking it at this age, when do you think to find it?" So I may say to the proud warriors of the world, If so many men must be killed, and so many conquered in seek-

ng peace, when will it that way be found? But perhaps they think that their wisdom and goodness are so great, that the world cannot be happy unless they govern it: but what could have persuaded them to think so, but their pride? *Nihil magis ægris prodest, quam ab eo curari a quo voluerint*: saith Seneca. Patients must choose their own physicians. Men use to give them but little thanks, who drench them with such benefits, and bring them to the potion of peace so hot, that the touch of the cup must burn their lips, and who in goodness cut the throats of one part, that their government may be a blessing to the survivors. In a word, it is pride that is the great incendiary of the world, whether it be found in high or low. It will permit no kingdom, family, or church to enjoy the pleasant fruits of peace.

Direct. II. If you would be peaceable, be not covetous lovers of the world, but be contented with your daily bread. Hungry dogs have seldom so great plenty of meat, as to content them all, and keep them from falling out about it. If you overlove the world, you will never want occasions of discord: either your neighbour selleth too dear, or buyeth too cheap of you, or over-reacheth you, or gets before you, or some way or other doth you wrong; as long as he hath any thing which you desire, or doth not satisfy all your expectations. Ambitious and covetous men must have so much room, that the world is not wide enough for many of them: and yet, alas! too many of them there are: and therefore they are still together by the ears, like boys in the winter nights, when the bedclothes are too narrow to cover them; one pulleth, and another pulleth, and all complain. You must be sure that you trespass not in the smallest measure, nor encroach on the least of his commodities, that you demand not your own, nor deny him any thing that he desireth, nor get any thing which he would have himself, nor ever give over feeding his greedy expectations, and enduring his injustice and abuse, if you will live peaceably with a worldly-minded man.

Direct. III. If you will be peaceable, love your neighbours as yourselves. Love neither imagineth, nor speaketh, nor worketh any hurt to others: it overeth infirmities; it hopeth all things; it endureth all things, 1 Cor. xiii. 7. Selfishness and want of love to others, causeth all the contentions in the world. You can bear with great faults in yourselves, and never fall out with yourselves for them; but with your neighbours you are quarrelling for those that are less! Do you fall out with another because he hath spoken dishonourably or slightly of you, or slandered you, or some way done you wrong? You have done a thousand times worse than all that against yourselves, and yet can bear too patiently with yourselves! If another speak evil of you, he doth not make you evil: it is worse to make you bad than to call you so: and this you do against yourselves. Doth your neighbour wrong you in your honour or estate? But he endangereth not your soul! he doth not forfeit your salvation! he doth not deserve damnation for you, nor make your soul displeasing to God! But all this you do against yourselves, (even more than all the devils in hell do,) and yet you are too little offended with yourselves. See ye the power of blind self-love! If you loved your neighbours as yourselves, you would agree as peaceably with your neighbours almost as with yourselves. Love them more, and you will bear more with them, and provoke them less.

Direct. IV. Compose your minds to christian gentleness and meekness, and suffer not passion to make you either turbulent and unquiet to others, or impatient and troublesome to yourselves. A gentle

and quiet mind hath a gentle, quiet tongue. It can bear as much wrong as another can do (according to its measure); it is not in the power of Satan; he cannot at his pleasure send his emissary, and by injuries or foul words, procure it to sin; but a passionate person is frequently provoking or provoked. A little thing maketh him injurious to others; and a little injury from others disquieteth himself. He is daily troubling others or himself, or both. Coals of fire go from his lips: it is his very desire to provoke and vex those that he is angry with: his neighbour's peace and his own are the fuel of his anger, which he consumeth in a moment. To converse with him and not provoke him, is a task for such as are eminently meek and self-denying: he is as the leaves of the asp tree, that never rest, unless the day be very calm. The smallest breath of an angry tongue, can shake him out of his tranquillity, and turn him into an ague of disquietness. The sails of the wind-mill are scarce more at the wind's command, than his heart and tongue are at the command of Satan; he can move him almost when he please. Bid but a neighbour speak some hard speeches of him, or one of his family neglect or cross him, and he is presently like the raging sea, whose waves cast up the mire and dirt. An impatient man hath no security of his own peace for an hour: any enemy or angry person can take it from him when they please. And being troubled, he is troublesome to all about him. If you do not in patience possess your souls, they will be at the mercy of every one that hath a mind to vex you. Remember then that no peace can be expected without patience; nor patience without a meek and gentle mind. Remember "the ornament of a meek and quiet spirit, is of great price in the sight of God," 1 Pet. iii. 4. And that "the wisdom from above is first pure, and then peaceable, gentle, and easy to be entreated," James i. 17. And that the Eternal "Wisdom from above, hath bid you learn of him to be meek and lowly in spirit as ever you would find rest to your souls," Matt. xi. 28, 29. And he that loseth his own peace is likeliest to break the peace of others.

Direct. V. Be careful to maintain that order of government and obedience, which is appointed of God for the preservation of peace, in families, churches, and commonwealths. If you will break this vessel, peace will flow out and be quickly spilt. What peace in schools, but by the authority of the school-master? or in armies, but by the authority of the general? If an unwise and ungodly governor do himself violate the foundations and boundaries of peace, and either weakly or wilfully make dividing laws, no wonder if such wounds do spend the vital blood and spirits of that society: it being more in the power of the governors than of the subject, to destroy peace or to preserve it. And if the subjects make not conscience of their duty to their superiors, the banks of peace will soon be broken down, and all will be overwhelmed in tumult and confusion. Take heed therefore of any thing that tendeth to subvert government: disobedience or rebellion seldom wanteth a fair pretence; but it more seldom answereth the agent's expectation. It usually pretendeth the weaknesses, miscarriages, or injurious dealings of superiors; but it as usually mendeth an inconvenience with a mischief. It setteth fire on the house to burn up the rats and mice that troubled it. It must be indeed a grievous malady that shall need such a mischief for its remedy. Certainly it is no means of God's appointment. Take heed therefore of any thing which would dissolve these bonds. Entertain not dishonourable thoughts of your governors, and receive not, nor utter any dishonourable words

against them, if they be faulty open not their shame: their honour is their interest, and the people's too; without it they will be disabled for effectual government. When subjects, or servants, or children are saucily censorious of superiors, and make themselves judges of all their actions, even those which they do not understand, and when they presume to defame them, and with petulant tongues to cast contempt upon them, the fire is begun, and the sacred bonds of peace are loosed. When superiors rule with piety, justice, and true love to their subjects, and inferiors keep their place and rank, and all conspire the public good, then peace will flourish, and not till then.

Direct. VI. Avoid all revengeful and provoking words. When the poison of asps is under men's lips, (Rom. iii. 13,) no wonder if the hearers' minds that are not sufficiently antidoted against it, fester. Death and life are in the power of the tongue, Prov. xviii. 21. When the tongue is as a sword, yea, a sharp sword, (Psal. lvii. 4,) and when it is purposely whetted, (Psal. lxiv. 3,) no marvel if it pierce and wound them that are unarmed. But "by long forbearing a prince is persuaded, and a soft tongue breaketh the bone," Prov. xxv. 15. A railer is numbered with those that a christian must not eat with, 1 Cor. v. For christianity is so much for peace, that it abhorreth all that is against it. Our Lord when he was reviled, reviled not again, and in this was our example, 1 Pet. ii. 21, 23. A scorning, railing, reproachful tongue, "is set (as James saith, iii. 6.) on fire of hell, and it setteth on fire the course of nature;" even persons, families, churches, and commonwealths. Many a ruined society may say by experience, "Behold, how great a matter a little fire kindleth," James iii. 5.

Direct. VII. Engage not yourselves too forwardly or eagerly in disputes, nor at any time without necessity: and when necessity calleth you, set an extraordinary watch upon your passions. Though disputing is lawful, and sometimes necessary to defend the truth, yet it is seldom the way of doing good to those whom you dispute with: it engageth men in partiality, and passionate, provoking words, before they are aware; and while they think they are only pleading for the truth, they are militating for the honour of their own understandings. They that will not stoop to hear you as learners, while you orderly open the truth in its coherent parts, will hardly ever profit by your contendings, when you engage a proud person to bend all his wit and words against you. The servant of the Lord must not strive, but be gentle to all men, apt to teach, &c. 2 Tim. ii. 24.*

Direct. VIII. Have as little to do with men, in matters which their commodity is concerned in, as you can. As in chaffering, or in any other thing where mine and thine is much concerned: for few men are so just as not to expect that which others account unjust; and the nearest friends have been alienated hereby.

Direct. IX. Buy peace at the price of any thing which is not better than it. Not with the loss of the favour of God, or of our innocence, or true peace of conscience, or with the loss of the gospel, or ruin of men's souls; but you must often part with your right for peace, and put up wrongs in word or deed. Money must not be thought too dear to buy it, when the loss of it will be worse than the loss of money, to yourselves or those that you contend with. If a soul be endangered by it, or societies ruined by it, it will be dear-bought money which is got or saved by such means. He is no true friend of peace, that will not have it except when it is cheap.

Direct. X. Avoid censoriousness; which is the judging of men or matters that you have no call to meddle with, and the making of matters worse than sufficient proof will warrant you. Be neither busy-bodies, meddling with other men's matters, nor peevish aggravaters of all men's faults. "Judge not, that ye be not judged; for with what measure you mete, it shall be measured to you again," Matt. vii. 1, 2. You shall be censured, if you will censure: and if Christ be a true discernor of minds, it is they that have beams in their own eyes, who are the quickest perceivers of the motes in others. Censorious persons are the great dividers of the church, and every where adversaries to peace; while they open their mouths wide against their neighbours, to make the worst of all that they say and do, and thus sow the seeds of discord amongst all.

Direct. XI. Neither talk against men behind their backs, nor patiently hearken to them that use it. Though the detecting of a dangerous enemy, or the prevention of another's hurt, may sometimes make it a duty to blame them that are absent; yet this case, which is rare, is no excuse to the backbiter's sin. If you have any thing to say against your neighbour, tell it him in a friendly manner to his face, that he may be the better for it: if you tell it only to another, to make him odious, or hearken to backbiters that defame men secretly, you show that your business is not to do good, but to diminish love and peace.

Direct. XII. Speak more of the good than of the evil which is in others. There are none so bad, as to have no good in them: why mention you not that? which is more useful to the hearer, than to hear of men's faults. But of this more afterwards.

Direct. XIII. Be not strange, but lovingly familiar with your neighbours. Backbiters and slanders, and unjust suspicions, do make men seem that to one another, which when they are acquainted, they find is nothing so: among any honest, well-meaning persons, familiarity greatly reconcileth. Though indeed there are some few so proud and fiery, and bitter enemies to honest peace, that the way to be at peace with them is to be far from them, where we may not be remembered by them: but it is not so with ordinary neighbours or friends that are fallen out, nor differing christians: it is nearness that must make them friends.

Direct. XIV. Affect not a distance and sour singularity in lawful things. Come as near them as you can, as they are men and neighbours; and take it not for your duty to run as from them, lest you run into the contrary extreme.

Direct. XV. Be not over-stiff in your own opinions, as those that can yield in nothing to another. Nor yet so facile and yielding as to betray or lose the truth. It greatly pleaseth a proud man's mind, when you seem to be convinced by him, and to change your mind upon his arguments, or to be much informed and edified by him; but when you deny this honour to his understanding, and contradict him, and stiffly maintain your opinion against him, you displease and lose him; and indeed a wise man should gladly learn of any that can teach him more; and should most easily of any man let go an error, and be most thankful to any that will increase his knowledge: and not only in errors to change our minds, but in small and indifferent things to submit by silence, beseecheth a modest, peaceable man.

Direct. XVI. Yet build not peace on the foundation of impiety, injustice, cruelty, or faction; for that will prove but the way to destroy it in the end. Traitors, and rebels, and tyrants, and persecutors, and ambitious, covetous clergymen, do all pretend

* 1 Tim. vi. 4-6.

peace for their iniquity: but what peace with Jezebel's whoredoms! Satan's kingdom is supported by a peace in sin; which Christ came to break that he might destroy it: while this strong man armed keepeth his house, his goods are in peace, till a stronger doth bind him, overcome him, and cast him out. Deceitful, sinful means of peace, have been the grand engine of Satan and the papal clergy, by which they have banished and kept out peace so many ages from most of the christian world. *Impiis me diis ecclesiæ paci consulere*, was one of the three means which Luther foretold would cast out the gospel. Where perjury, or false doctrine, or any sin, or any unjust or inconsistent terms, are made the condition of peace, men build upon stubble and briars, which God will set fire to, and soon consume, and all that peace will come to nought.

Directions for church peace I have laid down before; to which I must refer you.

CHAPTER XVIII.

DIRECTIONS AGAINST ALL THEFT AND FRAUD, OR INJURIOUS GETTING AND KEEPING THAT WHICH IS ANOTHER'S, OR DESIRING IT.

HE that would know what theft is, must know what propriety is; and it is that plenary title to a thing, by which it is called our own; it is that right to any thing as mine, by which I may justly have it, possess it, use it, and dispose of it. This dominion or propriety is either absolute (and that belongeth to none but God) or subordinate, respective, and limited (which is the only propriety that any creature can have). Which is such a right which will hold good against the claim of any fellow-creature, though not against God's. And among men there are proprietors or owners which are principal, and some who are but dependent, subordinate, and limited. The simple propriety may remain in a landlord or father, who may convey to his tenant or his child a limited, dependent propriety under him. Injuriouly to deprive a man of this propriety, or of the thing in which he hath propriety, is the sin which I speak of in this chapter; which hath no one name, and therefore I express it here by many. Whether it be theft, robbery, cozenage, extortion, or any other way of depriving another injuriouly of his own; these general directions are needful to avoid it.

Direct. I. "Love not the world, nor the things that are in the world," 1 John ii. 15. Cure covetousness, and you will kill the root of fraud and theft. As a drunkard would easily be cured of his drunkenness, if you could cure him of his thirst and love to drink; so an extortioner, thief, or deceiver, would easily be cured of their outward sin, if their hearts were cured of the disease of worldliness. The love of money is the root of all this evil. Value these things no more than they deserve.

Direct. II. To this end, acquaint your hearts with the greater riches of the life to come; and then you will meet with true satisfaction. The true hopes of heaven will cure your greedy desires of earth. You durst not then forfeit your part in that perpetual blessedness, for the temporal supply of some bodily want: you durst not with Adam part with Paradise for a forbidden bit; nor as Esau profanely sell your birthright for a morsel. It is the unbelief and contempt of heaven, which maketh men venture it for the poor commodities of this world.

Direct. III. Be contented to stand to God's disposal; and suffer not any carking, discontented thoughts to feed upon your hearts. When you suffer your minds to run all day long upon your necessities and straits, the devil next tempteth you to think of unlawful courses to supply them. He will show you your neighbour's money, or goods, or estates, and tell you how well it would be with you if this were yours; he showed Achan the golden wedge; he told Gehazi how unreasonable it was that Naaman's money and raiment should be refused: he told Balaam of the hopes of preferment which he might have with Balak; he told Judas how to get his thirty pieces; he persuaded Ananias and Sapphira, that it was but reasonable to retain part of that which was their own. Nay, commonly it is discontents and cares which prepare poor wretches for those appearances of the devil, which draweth them to witchcraft for the supplying of their wants. If you took God for your God, you would take him for the sufficient disposer of the world, and one that is fitter to measure out your part of earthly things than you yourselves: and then you would rest in his wisdom, will, and fatherly providence; and not shift for yourselves by sinful means. Discontentedness of mind, and distrust of God, are the cause of all such frauds and injuries. Trust God, and you will have no need of these.

Direct. IV. Remember what promises God hath made for the competent supply of all your wants. Godliness hath the promise of this life and of that to come: all other things shall be added to you, if you seek first God's kingdom and the righteousness thereof, Matt. vi. 33. They that fear the Lord shall want nothing that is good, Psal. xxxvii. "All things shall work together for good to them that love God," Rom. viii. 28. "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee," Heb. xiii. 5. Live by faith on these sufficient promises, and you need not steal.

Direct. V. Overvalue not the accommodation and pleasure of the flesh, and live not in the sins of gluttony, drunkenness, pride, gaming, or riotous courses, which may bring you into want, and so to seek unlawful maintenance. He that is a servant to his flesh cannot endure to displease it, nor can bear the want of any thing which it needeth. But he that hath mastered and mortified his flesh, can endure its labour and hunger, yea, and death too if God will have it so. Large revenues will be too little for a fleshly-minded person; but a little will serve him that hath brought it under the power of reason. *Magna pars libertatis est bene moratus venter*, saith Seneca: a well-nurtured, fair-conditioned belly is a great part of a man's liberty, because an ill-taught and ill-conditioned belly is one of the basest slaveries in the world. As a philosopher said to Diogenes, If thou couldst flatter Dionysius, thou needest not eat herbs; but saith Diogenes, If thou couldst eat herbs, thou needest not flatter Dionysius: he took this for the harder task: so the thief and deceiver will say to the poor, If you could do as we do, you need not fare so hardly; but a contented poor man may better answer him and say, If you could fare hardly as I do, you need not deceive or steal as you do. A proud person, that cannot endure to dwell in a cottage, or to be seen in poor or patched apparel, will be easily tempted to any unlawful way of getting, to keep him from disgrace, and serve his pride. A glutton whose heaven is in his throat, must needs fare well, however he come by it: a tippler must needs have provision for his guggle, by right or by wrong. But a humble man and a tem-

perate man can spare all this, and when he looketh on all the proud man's furniture, he can bless himself as Socrates did in a fair, with, *Quam multa sunt quibus ipse non eget!* How many things be there which I have no need of! And he can pity the sensual desires which others must needs fulfil; even as a sound man pitieth another that hath the itch, or the thirst of a sick man in a fever, that crieth out for drink. As Seneca saith, "It is vice and not nature which needeth much:" nature, and necessity, and duty are contented with a little. But he that must have the pleasure of his sin, must have provision to maintain that pleasure. Quench the fire of pride, sensuality, and lust, and you may spare the cost of fuel, Rom. xiii. 13, 14; viii. 13.

Direct. VI. Live not in idleness or sloth; but be laborious in your callings, that you may escape that need or poverty which is the temptation to this sin of theft. Idleness is a crime which is not to be tolerated in christian societies. 2 Thess. ii. 6, 8, 10, 12, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us; for ye know how ye ought to follow us; for we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought; but worked with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample to you to follow us; for when we were with you, this we commanded you, that if any would not work, neither should he eat: for we hear that there are some among you that walk disorderly, working not at all, but are busy-bodies; now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." Eph. iv. 28, "Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth." He that stealeth to maintain his idleness, sinneth that he may sin; and by one sin getteth provision for another: you see here that you are bound not only to work to maintain yourselves, but to have to give to others in their need.

Direct. VII. Keep a tender conscience, which will do its office, and not suffer you to sin without remorse. A seared, senseless conscience will permit you to lie, and steal, and deceive, and will make no great matter of it, till God awaken it by his grace or vengeance. Hence it is that servants can deceive their masters, or take that which is not allowed them, and buyers and sellers overreach one another, because they have not tender consciences to reprove them.

Direct. VIII. Remember always that God is present, and none of your secrets can be hid from him. What the better are you to deceive your neighbour or your master, and to hide it from their knowledge, as long as your Maker and Judge seeth all? when it is he that you most wrong, and with him that you have most to do, and he that will be the most terrible avenger! What blinded atheists are you, who dare do that in the presence of the most righteous God, which you durst not do if men beheld you!

Direct. IX. Forget not how dear all that must cost you, which you gain unlawfully. The reckoning time is yet to come. Either you will truly repent or not; if you do, it must cost you remorse and sorrow, and shameful confession, and restitution of all that you have got amiss; and is it not better to forbear to swallow that morsel, which must come up again with heart-breaking grief and shame? But if

you repent not unfeignedly, it will be your damnation; it will be opened in judgment to your perpetual confusion, and you must pay dear for all your gain in hell. Never look upon the gain therefore, without the shame and damnation which must follow. If Achan had foreseen the stones, and Gehazi the leprosy, and Ahab the mortal arrow, and Jezebel the licking of her blood by dogs, and Judas the hanging or precipitation, and Ananias and Sapphira the sudden death, or any of them the after misery, it might have kept them from their pernicious gain. Usually even in this life, a curse attendeth that which is ill gotten, and bringeth fire among all the rest.

Direct. X. If you are poor, consider well of the mercy which that condition may bring you, and let it be your study how to get it sanctified to your good. If men understood and believed that God doth dispose of all for the best, and make them poor to do them good, and considered what that good is which poverty may do them, and made it their chief care to turn it thus to their gain, they would not find it so intolerable a thing, as to seek to cure it by fraud or thievery. Think what a mercy it is, that you are saved from those temptations to over-love the world, which the rich are undone by. And that you are not under those temptations to intemperance, and excess, and pride as they are: and that you have such powerful helps for the mortification of the flesh, and victory over the deceiving world. Improve your poverty, and you will escape these sins.

Direct. XI. If you are but willing to escape this sin, you may easily do it by a free confession to those whom you have wronged or are tempted to wrong. He that is not willing to forbear his sin, is guilty before God, though he do forbear it. But if you are truly willing, it is easy to abstain. Do not say, that you are willing till necessity pincheth you or you see the bait; for if you are so, you may easily prevent it at that time when you are willing. If ever you are willing indeed, take that opportunity, and if you have wronged any man, go and confess it to him (in the manner I shall afterwards direct). And this will easily prevent it; for shame will engage you, and self-preservation will engage him to take more heed of you. Or, if you have not yet wronged any, but are strongly tempted to it, if you have no other sufficient remedy, go tell him, or some other fit person, that you are tempted to steal and to deceive in such or such a manner, and desire them not to trust you. If you think the shame of such a confession too dear a price to save you from the sin, pretend no more that you are truly willing to forbear it, or that ever you did unfeignedly repent of it.

Tit. 2. Certain Cases of Conscience about Theft and Injury.

Quest. I. Is it a sin for a man to steal in absolute necessity, when it is merely to save his life?

Ans. The case is very hard. I shall, I. Tell you so much as is past controversy, and then speak to the controverted part. 1. If all other unquestionable means be not first used, it is undoubtedly a sin. If either labouring or begging will save our lives, it is unlawful to steal. Yea, or if any others may be used to intercede for us. Otherwise it is not stealing to save a man's life, but stealing to save his labour, or to gratify his pride and save his honour. 2. It is undoubtedly a sin if the saving of our lives by it, do bring a greater hurt to the commonwealth or other men, than our lives are worth. 3. And it is a sin if it deprive the owner of his life, he being a person more worthy and useful to the common good. These cases are no matter of controversy.

4. And it is agreed of, that no man may steal be-

forehand out of a distrustful fear of want. 5. Or if he take more than is of necessity to save his life. These cases also are put as out of controversy.

But whether in an innocent, absolute necessity it be lawful to steal so much as is merely sufficient to save one's life, is a thing that casuists are not agreed on. They that think it lawful, say that the preservation of life is a natural duty, and preservation of propriety is but a subservient thing which must give place to it. So Amesius de Conscient. lib. v. cap. 50, maketh it one case of lawful taking that which is another's, *Si irrationabiliter censeatur dominus invitus: ut in eis quæ accipit aliquis ex alieno ad extremam et præsentem suam necessitatem sublevandam, cui alia ratione succurrere non potest. Hoc enim videtur esse ex jure naturali, divisione rerum antiquiore et superiore: quod jure humano quo facta est divisio rerum non potuit abrogari: Quo sensu non male dicitur, omnia fieri communia in extrema necessitate.*

On the other side, those that deny it say, that the same God that hath bid us preserve our lives, hath appointed propriety, and forbidden us to steal, without excepting a case of necessity, and therefore hath made it simply evil, which we may not do for the procurement of any good: and the saving of a man's life will not prove so great a good, as the breaking of God's law will be an evil.

For the true determining of this case, we must distinguish of persons, places, and occasions. 1. Between those whose lives are needful to the public good and safety, and those that are not of any such concernment. 2. Between those that are in an enemy's or a strange country, and those that are in their own. 3. Between those that are in a commonwealth, and those that are either in a community, or among people not embodied or conjoined. 4. Between those that take but that which the refuser was bound to give them, and those that take that which he was not bound to give them. And so I answer,

1. Whensoever the preservation of the life of the taker is not, in open probability, like to be more serviceable to the common good, than the violation of the right of propriety will be hurtful, the taking of another man's goods is sinful, though it be only to save the taker's life. For the common good is to be preferred before the good of any individual.

2. In ordinary cases, the saving of a man's life will not do so much good as his stealing will do hurt. Because the lives of ordinary persons are of no great concernment to the common good; and the violation of the laws may encourage the poor to turn thieves, to the loss of the estates and lives of others, and the overthrow of peace and order. Therefore ordinarily it is a duty, rather to die, than take another man's goods against his will, or without his consent.

3. But in case that the common good doth apparently more require the preservation of the person's life, than the preservation of propriety and the keeping of the law in that instance, it is then no sin (as I conceive): which may fall out in many instances.

As, (1.) In case the king and his army should march through a neighbour prince's country, in a necessary war against their enemies; if food be denied them in their march, they may take it rather than perish. (2.) In case the king's army in his own dominions have no pay, and must either disband or die, if they have not provision, they may rather take free quarter, in case that their obedience to the king, and the preservation of the country, forbiddeth them to disband. (3.) When it is a person of so great honour, dignity, and desert, as that his worth and serviceableness will do more than recompense the

hurt: as if Alexander or Aristotle were on ship-board with a covetous ship-master, who would let them die rather than relieve them. (4.) When a child taketh meat from a cruel parent that would famish him, or a wife from such a cruel husband! Or any man taketh his own by stealth from another who unjustly detaineth it, when it is to save his life. For here is a fundamental right *ad rem*, and the heinousness of his crime that would famish another, rather than give him his own, or his due, doth take off the scandal and evil consequents of the manner of taking it. (5.) But the greatest difficulty is, in case that only the common law of humanity and charity bind another to give to one that else must die, and he that needeth may take it so secretly that it shall in likelihood never be known, and so never be scandalous, nor encourage any other to steal! May not the needy then steal to save his life? This case is so hard, that I shall not venture to determine it; but only say that he that doth so in such a case, must resolve when he hath done, to repay the owner if ever he be able (though it be but a piece of bread); or to repay him by his labour and service, if he have no other way, and be thus able; or if not so, to confess it to him that he took it from, and acknowledge himself his debtor (unless it be to one whose cruelty would abuse his confession).

Quest. II. If another be bound to relieve me and do not, may I not take it, though it be not for the immediate saving of my life?

Answ. If he be bound only by God's law to relieve you, you must complain to God, and stay till he do you right, and not break his law and order, by righting yourself, in case you are not in the necessity aforesaid. If he be bound also by the law of man to relieve you, you may complain to the rulers, and seek your right by their assistance; but not by stealth.

Quest. III. If another borrow or possess my goods or money, and refuse to pay me, and I cannot have law and justice against him, or am not rich enough to sue him, may I not take them if I have an opportunity?

Answ. If he turn your enemy in a time of war, or live under another prince, with whom you are at war, or where your prince alloweth you to take it; there it seemeth undoubtedly lawful to take your own by that law of arms, which then is uppermost. But when the law that you are under forbiddeth you, the case is harder. But it is certain that propriety is in communities, and is in order of nature antecedent to human government in republics; and the preservation of it is one of the ends of government. Therefore I conceive that in case you could take your own so secretly, or in such a manner as might no way hinder the ends of government as to others, by encouraging thievery or unjust violence, it is not unlawful before God, the end of the law being the chief part of the law; but when you cannot take your own without either encouraging theft or violence in others, or weakening the power of the laws and government by your disobedience, (which is the ordinary case,) it is unlawful: because the preservation of order and of the honour of the government and laws, and the suppression of theft and violence, is much more necessary than the righting of yourself, and recovering your own.

Quest. IV. If another take by theft or force from me, may I not take my own again from him, by force or secretly, when I have no other way?

Answ. Not when you do more hurt to the commonwealth by breaking law and order, than your own benefit can recompense; for you must rather suffer than the commonwealth should suffer; but you may when no such evils follow it.

Quest. V. If I be in no necessity myself, may I not take from rich men to give to the poor who are in extreme necessity?

Ans. The answer to the first case may suffice for this; in such cases wherein a poor man may not take it for himself, you may not take it for him. But in such cases as he may take it for himself, and no one else is fit to do it, he himself being unable, you may do it (when no accidental consequents forbid you).

Quest. VI. If he have so much as that he will not miss it, and I be in great want, though not like to die of famine, may I not take a little to supply my want?

Ans. No; because God hath appointed the means of just propriety; and what is not gotten by those means, is none of yours by his approbation. He is the giver of riches; and he intendeth not to give to all alike: if he give more to others he will require more of them. And if he give less to you, it is the measure which he seeth to be meetest for you; and the condition in which your obedience and patience must be tried; and he will not take it well, if you will alter your measure by forbidden means, and be carvers for yourselves, or level others.

Quest. VII. There are certain measures which humanity obligeth a man to grant to those in want, and therefore men take without asking: as to pluck an apple from a tree, or as Christ's disciples, to rub the ears of corn to eat; if a Nabal deny me such a thing, may I not take it?

Ans. If the laws of the land allow it you, you may; because men's propriety is subjected to the law for the common good. But if the law forbid it you, you may not; except when it is necessary to save your life, upon the terms expressed under the first question.

Quest. VIII. May not a wife, or child, or servant take more than a cruel husband, or parent, or master doth allow? suppose it be better meat or drink?

Ans. How far the wife hath a true propriety herself, and therefore may take it, dependeth on the contract and the laws of the land; which I shall not now meddle with. But for children and servants, they may take no more than the most cruel and unrighteous parents or masters do allow them; except to save their lives upon the conditions in the first case: but the servant may seek relief of the magistrate; and he may leave such an unrighteous master: and the child must bear it patiently as the cross by which it pleaseth God to try him; unless that the government of the parent be so bad, as to tend to his undoing; and then I think he may leave his parents for a better condition (except it be when their own necessity obligeth him to stay and suffer for their help and benefit). For it is true that a child oweth as much to his parents as he can perform, by way of gratitude, for their good: but it is true also, that a parent hath no full and absolute propriety in his child, as men have in their cattle, but is made by nature their guardian for their benefit; and therefore when parents would undo their children's souls or bodies, the children may forsake them, as being forsaken by them; further than as they are obliged in gratitude to help them, as is aforesaid.

Quest. IX. If a man do deserve to lose somewhat which he hath by way of punishment, may I not take it from him?

Ans. Not unless the law either make you a magistrate or officer to do it, or allow and permit it at the least; because it is not to you that the forfeiture is made: or if it be, you must execute the law according to the law, and not against it; for else you will offend in punishing offences.

Quest. X. But what if I fully resolve, when I take

a thing in my necessity, to repay the owner, or make him satisfaction if ever I be able?

Ans. That is some extenuation of the sin, but no justification of the fact; which is otherwise unjustifiable, because it is still without his consent.

Quest. XI. What if I know not whether the owner would consent or not?

Ans. In a case where common custom and humanity alloweth you to take it for granted that he would not deny it you, (as to pluck an ear of corn, or gather an herb for medicine in his field,) you need not scruple it; unless you conjecture that he is a Nabal and would deny you. But otherwise if you doubt of his consent, you must ask it, and not presume of it without just cause.

Quest. XII. What if I take a thing from a friend but in a way of jest, intending to restore it?

Ans. If you have just grounds to think that your friend would consent if he knew it, you will not be blamable: but if otherwise, either you take it for your own benefit and use, or you take it only to make sport by; the former is theft, for all your jest; the latter is but an unlawful way of jesting.

Quest. XIII. What if I take it from him, but to save him from hurting his body with it; as if I steal poison from one that intended to kill himself by it; or take a sword from a drunken man that would hurt himself; or a knife from a melancholy man? Or what if it be to save another; as to take a mad-man's sword from him who would kill such as are in his way, or any angry man's that will kill another?

Ans. This is your duty according to the sixth commandment, which bindeth you to preserve your neighbour's life; so be it these conditions be observed: 1. That you keep not his sword for your benefit and advantage, nor claim a property in it; but give it his friends, or deliver it to the magistrate. 2. That you do nothing without the magistrate, in which you may safely stay for his authority and help: but if two be fighting, or thieves be robbing or murdering a man, or another's life be in present danger, you must help them without staying for the magistrate's authority. 3. That you make not this a pretence for the usurping of authority, or for resisting or deposing your lawful prince, or magistrate, or parent, or master, or of exercising your own will and passions against your superiors; pretending that you take away their swords to save themselves or others from their rage, when it is indeed but to hinder justice.

Quest. XIV. May I not then much more take away that by which he would destroy his own or other men's souls: as to take away cards or dice from gamesters; or heretical or seditious books, or play-books and romances; or to pull down idols which the idolators do adore, or are instruments of idolatry?

Ans. There is much difference in the cases, though the soul be more precious than the body: for, 1. Here there is supposed to be so much leisure and space as that you may have time to tell the magistrate of it, whose duty primarily it is: whereas in the other case it is supposed that so much delay would be a man's death. Therefore your duty is to acquaint the magistrate with the sin and danger, and not to anticipate him, and play the magistrate yourself. Or in the case of cards, and dice, and hurtful books, you may acquaint the persons with the sin, and persuade them to cast them away themselves. 2. Your taking away these instruments is not like to save them: for the love of the sin, and the will to do it, remain still; and the sinner will but be hardened by his indignation against your irregular course of charity. 3. Men are bound to save men's bodies whether they will or not, because it may be so done;

but no man can save another's soul against his will! And it is God's will that their salvation or damnation shall be more the fruit of their own wills, than of any other's. Therefore, though it is possible to devise an instance, in which it is lawful to steal a poisonous book or idol from another, (when it is done so secretly as will encourage no disobedience or disorder; nor is like to harden the sinner, but indeed to do him good, &c.) yet ordinarily all this is unlawful for private men, that have no government of others, or extraordinary interest in them.*

Quest. XV. May not a magistrate take the subjects' goods, when it is necessary for their own preservation?

Ans. I answered this question once heretofore in my "Political Aphorisms:" and because I repent of meddling with such subjects, and of writing that book, I will leave such cases hereafter for fitter persons to resolve.

Quest. XVI. But may I not take from another for a holy use; as to give to the church or maintain the bishops? If David took the hallowed bread in his necessity, may not hallowed persons take common bread?

Ans. If holy persons be in present danger of death, their lives may be saved as other men's on the terms mentioned in the first case. Otherwise God hath no need of theft or violence; nor must you rob the laity to clothe the clergy; but to do such evil on pretence of piety and good, is an aggravation of the sin.

CHAPTER XIX.

GENERAL DIRECTIONS AND PARTICULAR CASES OF CONSCIENCE, ABOUT CONTRACTS IN GENERAL, AND ABOUT BUYING AND SELLING, BORROWING AND LENDING, USURY, &c. IN PARTICULAR.

Tit. 1. General Directions against injurious Bargaining and Contracts.

BESIDES the last directions, chap. xviii., take these as more nearly pertinent to this case.

Direct. I. See that your hearts have the two great principles of justice deeply and habitually innaturalized or radicated in them, viz. The true love of your neighbour, and the denial of yourself; which in one precept are called, The loving of your neighbour as yourself. For then you will be freed from the inclination to injuries and fraud, and from the power of those temptations which carry men to these sins. They will be contrary to your habitual will or inclination; and you will be more studious to help your neighbour, than to get from him.

Direct. II. Yet do not content yourself with these habits, but be sure to call them up to act, whenever you have any bargaining with others; and let a faithful conscience be to you as a cryer to proclaim God's law, and say to you, Now remember love and self-denial, and do as you would be done by. If Alexander Severus so highly valued this saying, *Quod tibi fieri non vis, alteri ne feceris*, as to make it his motto, and write and engrave it on his doors and buildings (having learned it of some christians or Jews, saith Lampridius); what a crime and shame is it for Christ's own professed disciples neither to learn nor love it! Put home the question when you

have any bargaining with others, How would I be dealt with myself, if my case were the same with his?

Direct. III. When the tempter draweth you to think only of your own commodity and gain, remember how much more you will lose by sin, than your gain can any way amount to. If Achan, Gehazi, Ahab, Judas, &c. had foreseen the end, and the greatness of their loss, it would have curbed their covetous desires. Believe God's word from the bottom of your heart, that you shall lose things eternal if you sinfully get things temporal, and then you will not make haste to such a bargain, to win the world and lose your souls.

Direct. IV. Understand your neighbour's case aright, and meditate on his wants and interest. You think what you want yourself; but you think not whether his wants with whom you deal, may not be as great as yours: consider what his commodity costeth him; or what the toil of the workman's labour is; what house rent he hath to pay, and what a family to maintain; and whether all this can be well done upon the rates that you desire to trade with him. And do not believe every common report of his riches, or of the price of his commodity; for fame in such cases is frequently false.

Direct. V. Regard the public good above your own commodity. It is not lawful to take up or keep up any oppressing monopoly or trade, which tendeth to enrich you by the loss of the commonwealth or of many.

Direct. VI. Therefore have a special regard to the laws of the country where you live; both as to your trade itself, and as to the price of what you sell or buy. For the law is made for the public benefit, which is to be preferred before any private man's. And when the law doth directly or indirectly set rates upon labours or commodities, ordinarily they must be observed; or else you will commit two sins at once, injury and disobedience.

Direct. VII. Also have special respect to the common estimate, and to the market price. Though it be not always to be our rule, yet ordinarily it must be a considerable part of it, and of great regard.

Direct. VIII. Let not imprudent thinking make you seem more covetous than you are. Some imprudent persons cannot tell how to make their markets without so many words, even about a penny or a trifle, that it maketh others think them covetous, when it is rather want of wit. The appearance of evil must be avoided. I know some that are ready to give a pound to a charitable use at a word, who will yet use so many words for a penny in their bargaining as maketh them deeply censured and misunderstood. If you see cause to break for a penny or a small matter, do it more handsomely in fewer words, and be gone: and do not tempt the seller to multiply words, because you do so.

Direct. IX. Have no more to do in bargaining with others, especially with censorious persons, than you needs must; for in much dealing usually there will be much misunderstanding, offence, censure, and complaint.

Direct. X. In doubtful cases, when you are uncertain what is lawful, choose that side which is safest to the peace of your consciences hereafter; though it be against your commodity, and may prove the losing of your right.

Tit. 2. Cases of Conscience about Justice in Contracts.

Quest. I. Must I always do as I would be done by? Or hath this rule any exceptions?

may go somewhat further in such cases, than an inferior or a stranger.

* A wife or near friend that is under no suspicion of alienating the thing to their own commodity, nor of ill designs,

Ans. The rule intendeth no more but that your just self-denial and love to others, be duly exercised in your dealings with all. And, 1. It supposeth that your own will or desires be honest and just, and that God's law be their rule. For a sinful will may not be made the rule of your own actions or of other men's. He that would have another make him drunk, may not therefore make another drunk: and he that would abuse another man's wife, may not therefore desire that another man would lust after or abuse his wife. He that would not be instructed, reprov'd, or reformed, may not therefore forbear the instructing or reprov'ing others. And he that would kill himself, may not therefore kill another. But he that would have no hurt done to himself injuriously, should do none to others: and he that would have others do him good, should be as willing to do good to them.

2. It supposeth that the matter be to be varied according to your various conditions. A parent that justly desireth his child to obey him, is not bound therefore to obey his child; nor the prince to obey his subjects; nor the master to do all the work for his servants, which he would have his servants do for him. But you must deal by another as you would (regularly) have them deal by you, if you were in their case, and they in yours. And on these terms it is a rule of righteousness.

Quest. II. Is a son bound by the contract which his parents or guardians made for him in his infancy?

Ans. To some things he is bound, and to some things not. The infant is capable of being obliged by another upon four accounts: 1. As he is the parents' own (or a master's to whom he is in absolute servitude). 2. As he is to be ruled by the parents. 3. As he is a debtor to his parents for benefits received. 4. As he is an expectant, or capable of future benefits to be enjoyed upon conditions to be performed by him. 1. No parents or lord have an absolute propriety in any rational creature; but they have a propriety *secundum quid, et ad hoc*: and a parent's propriety doth in part expire or abate, as the son groweth up to the full use of reason, and so hath a greater propriety in himself. Therefore he may oblige his son only so far as his propriety extendeth, and to such acts, and to no other; for in those his will is reputatively his son's will. As if a parent sell his son to servitude, he is bound to such service as becometh one man to put another to. 2. As he is rector to his child, he may by contract with a third person promise that his child shall do such acts, as he hath power to command and cause him to do: as to read, to hear God's word, to labour as he is able; but this no longer than while he is under his parent's government: and so long obedience requireth him to perform their contracts, in performing their commands. 3. The child having received his being and maintenance from them, remains obliged to them as his benefactors in the debt of gratitude as long as he liveth: and that so deeply that some have questioned whether ever he can requite them (which *quoad valorem beneficii* he can do only by furthering their salvation; as many a child hath been the cause of the parent's conversion). And so far as the son is thus a debtor to his parents, he is obliged to do that which the parents by contract with a third person shall impose upon him. As if the parents could not be delivered out of captivity, but by obliging the son to pay a great sum of money, or to live in servitude for their release: though they never gave him any money, yet is he bound to pay the sum, if he can get it, or to perform the servitude; because he hath received more from them, even his being. 4. As the parents are both

owners, (*secundum quid,*) and rulers, and benefactors to their child, in all three respects conjunct, they may oblige him to a third person who is willing to be his benefactor, by a conditional obligation to perform such conditions that he may possess such or such benefits: and thus a guardian or any friend who is fit to interpose for him, may oblige him. As to take a lease in his name, in which he shall be bound to pay such a rent, or do such a service, that he may receive such a commodity which is greater. Thus parents oblige their children under civil governments to the laws of the society or kingdom, that they may have the protection and benefits of subjects. In these cases the child can complain of no injury; for it is for his benefit that he is obliged: and the parent (in this respect) cannot oblige him to his hurt: for if he will quit the benefit, he may be freed when he will from his obligation, and may refuse to stand to the covenant if he dislike it. If he will give up his lease, he may be disobliged from the rent and service.

In all this you may see that no man can oblige another against God or his salvation: and therefore a parent cannot oblige a child to sin, nor to forbear hearing or reading the word of God, or praying, or any thing necessary to his salvation: nor can he oblige him to hear an heretical pastor; nor to marry an infidel or wicked wife, &c.

And here also you may perceive on what grounds it is that God hath appointed parents to oblige their children in the covenant of baptism, to be the servants of God and to live in holiness all their days.

And hence it is apparent, that no parents can oblige their children to be miserable, or to any such condition which is worse than to have no being.

Also that when parents do (as commonly they do) profess to oblige their children as benefactors for their good, the obligation is then to be interpreted accordingly: and the child is then obliged to nothing which is really his hurt.

Yea, all the propriety and government of parents, cannot authorize them to oblige the child to his hurt, but in order to some greater good, either to the parents themselves, or to the commonwealth, or others; at least that which the parents apprehend to be a greater good: but if they err through ignorance or partiality, and bind the child to a greater hurt for their lesser good, (as to pay two hundred pounds to save them from paying one hundred pounds,) whether their injury and sin do excuse the child from being obliged to any more than the proportion of the benefit required, I leave undetermined.

Quest. III. But what if the parents disagree, and one of them will oblige the child, and the other will not?

Ans. 1. If it be an act of the parents as mere proprietors for their own good, either of them may oblige him in a just degree; because they have severally a propriety. 2. If it be an act of government, (as if they oblige him to do this or that act of service at their command in his minority,) the father may oblige him against the mother's consent, because he is the chief ruler; but not the mother against the father's will, though she may without it.

Quest. IV. Is a man obliged by a contract which he made in ignorance or mistake of the matter?

Ans. I have answered this before in the case of marriage, part iii. chap. i.: I add here,

1. We must distinguish between culpable and inculpable error. 2. Between an error about the principal matter, and about some smaller accidents or circumstances. 3. Between a case where the law of the land or the common good interposeth, and where it doth not.

1. If it be your own fault that you are mistaken you are not wholly freed from the obligation; but if it was your gross fault, by negligence or vice, you are not at all freed; but if it were but such a frailty as almost all men are liable to, so that none but a person of extraordinary virtue or diligence could have avoided the mistake, then equity will proportionably make you an abatement or free you from the obligation. So far as you were obliged to understand the matter, so far you are obliged by the contract; especially when another is a loser by your error.

2. An inculpable error about the circumstances, or smaller parts, will not free you from an obligation in the principal matter; but an inculpable error in the essentials will.

3. Except when the law of the land or the common good, doth otherwise overrule the case; for then you may be obliged by that accident. In divers cases the rulers may judge it necessary, that the effect of the contract shall depend upon the bare words, or writings, or actions; lest false pretences of misunderstanding should exempt deceitful persons from their obligations, and nothing should be a security to contractors. And then men's private commodity must give place to the law and to the public good.

4. Natural infirmities must be numbered with faults, though they be not moral vices, as to the contracting of an obligation, if they be in a person capable of contracting. As if you have some special defect of memory or ignorance of the matter which you are about. Another who is no way faulty by overreaching you, must not be a loser by your weakness. For he that cometh to the market, or contracteth with another that knoweth not his infirmity, is to be supposed to understand what he doth, unless the contrary be manifest: you should not meddle with matters which you understand not; or if you do, you must be content to be a loser by your weakness.

5. Yet in such cases, another that hath gained by the bargain, may be obliged by the laws of equity and charity, to remit the gain, and not to take advantage of your weakness; but he may so far hold you to it, as to secure himself from loss; except in cases where you become the object of his charity, and not of commutative justice only.

Quest. V. Is a drunken man, or a man in a transporting passion, or a melancholy person, obliged by a contract made in such a case?

Ans. Remember still, that we are speaking only of contracts about matters of profits or worldly interest; and not of marriage or any of another nature. And the question as it concerneth a man in drunkenness or passion, is answered as the former about culpable error; and as it concerneth a melancholy man, it is to be answered as the former question, in the case of natural infirmity. But if the melancholy be so great as to make him incapable of bargaining, he is to be esteemed in the same condition as an idiot, or one in delirium or distraction.

Quest. VI. But may another hold a man to it, who in drunkenness or passion maketh an ill bargain, or giveth or playeth away his money; and repenteth when he is sober?

Ans. He may (ordinarily) take the money from the loser, or him that casteth it thus away; but he may not keep it for himself: but if the loser be poor, he should give it to his wife or children whom he robbeth by his sin: if not, he should either give it to the magistrate or overseer for the poor, or give it to the poor himself. The reason of this determination is, because the loser hath parted with his

propriety, and can lay no further claim to the thing; but yet the gainer can have no right from another's crime: if it were from an injury, he might, so far as is necessary to reparations; but from a crime he cannot; for his loss is to be estimated as a mulct or penalty, and to be disposed of as such mulcts as are laid on swearers and drunkards are. Only the person by his voluntary bargain, hath made the other party instead of the magistrate, and authorized him (in ordinary cases) to dispose of the gain, for the poor or public good.

Quest. VII. Am I obliged by the words or writings which usually express a covenant, without any covenanting or self-obliging intention in me, when I speak or write them?

Ans. Either you utter or write those words with a purpose to make another believe that you intend a covenant; or at least by culpable negligence, in such a manner as he is bound so to understand you, or justified for so understanding you: or else you so use the words, as in the manner sufficiently to signify that you intend no covenant or self-obligation. In the former case you bind yourself (as above said); because another man is not to be a loser, nor you a gainer or a saver, by your own fraud or gross negligence. But in the latter case you are not bound, because an intent of self-obliging is the internal efficient of the obligation; and a signification of such an intent, is the external efficient, without which it cannot be. If you read over the words of a bond, or repeat them only in a narrative, or ludicrously; or if a scrivener write a form of obligation of himself, to a boy for a copy, or to a scholar for a precedent, these do not induce any obligation in conscience, nor make you a debtor to another. Thus also the case of the intent of the baptizer or baptized (or parent) is to be determined.

Quest. VIII. May a true man promise a robber money, for the saving of his life, or of a greater sum, or more precious commodity?

Ans. Yes, in case of necessity, when his life or estate cannot better be preserved; and so taxes may be paid to an enemy in arms, or to a plundering soldier (supposing that it do no other hurt, which is greater than the good). Any man may part with a lesser good to preserve a greater; and it is no more voluntary or imputable to our wills, than the casting of our goods into the sea to save the vessel and our lives.

Quest. IX. May I give money to a judge, or justice, or court officer, to hire him to do me justice, or to keep him from doing me wrong; or to avoid persecution?

Ans. You may not, in case your cause be bad, give any thing to procure injustice against another; no nor speak a word for it nor desire it: this I take as presupposed. You may not give money to procure justice, when the law of the land forbiddeth it, and when it will do more hurt accidentally to the others than good to you; when it will harden men in the sin of bribery, and cause them to expect the like from others. But except it be when some such accidental greater hurt doth make it evil, it is as lawful as to hire a thief not to kill me: when you cannot have your right by other means, you may part with a smaller matter for a greater.

Quest. X. But if I make such a contract, may the other lawfully take it of me?

Ans. No; for it is now supposed that it is unlawful on his part.

Quest. XI. But if under necessity of force I promise money to a robber, or a judge, or officer, am I bound to perform it when my necessity is over?

Ans. You have lost your own propriety by your

covenant, and therefore must not retain it; but he can acquire no right by his sin: and therefore some say that in point of justice you are not bound to give it him, but to give it to the magistrate for the poor; but yet prudence may tell you of other reasons *a fine* to give it the man himself, though justice bind you not to it; as in case that else he may be revenged and do you some greater hurt; or some greater hurt is any other way like to be the consequent; which it is lawful by money to prevent. But many think that you are bound to deliver the money to the thief or officer himself; because it is a lawful thing to do it, though he have no just title to it; and because it was your meaning, or the signification of your words in your covenant with him; and if it were not lawful to do it, it could not be lawful to promise to do it, otherwise your promise is a lie. To this, those of the other opinion say, that as a man who is discharged of his promise by him that it was made to, is not to be accounted false if he perform it not; so is it as to the thief or officer in question; because he having no right, is to you as the other that hath quit his right. And this answer indeed will prove, that it is not strict injustice not to pay the money promised; but it will not prove that it is not a lie to make such a promise with an intent of not performing it, or that it is not a lie to make it with an intent of performing it, and not to do it when you may. Though here a Jesuit will tell you that you may say the words of a promise, with an equivocation or mental reservation to a thief or persecuting magistrate (of which see more in the chapters of lying, vows, and perjury). I am therefore of opinion that your promise must be sincerely made, and according to the true intent of it you must offer the money to the thief or officer; except in case the magistrate forbid you, or some greater reason lie against it, which you foresaw not when you made the promise. But the offender is undoubtedly obliged not to take the money.

The same determination holdeth as to all contracts and promises made to such persons, who by injurious force constrained us to make them. There is on us an obligation to veracity, though none to them in point of justice, because they have no proper right; nor may they lawfully take our payment or service promised them. And in case that the public good unexpectedly cross our performance, we must not perform it: such like is the case of conquerors, and those that upon conquest become their vassals or subjects upon unrighteous terms. But still remember, that if it be not only a covenant with man, but a vow to God, which maketh him a party, the case is altered, and we remain obliged.

Quest. XII. But may I promise the thief or bribe-taker to conceal his fault? And am I obliged to the performance of such a promise?

Ans. This is a promise of omitting that which else would be a duty. It is ordinarily a duty to reveal a thief and bribe-taker that he may be punished. But affirmatives bind not *ad semper*; no act (especially external) is a duty at all times, therefore not this, of revealing an offender's fault. And if it be not always a duty, then it must be none when it is inconsistent with some greater benefit or duty; for when two goods come together, the greater is to be preferred: therefore in case that you see in just probability, that the concealment of the sinner will do more hurt to the commonwealth or the souls of men, than the saving of your life is like to do good, you may not promise to conceal him, or if you sinfully promise it, you may not perform it; but in case that your life is like to be a greater good than the not promising to conceal him, then such a promise is no

fault, because the disclosing him is no duty. But to judge rightly of this is a matter of great difficulty. If it be less than life which you save by such a promise, it oft falls out that it is a lesser good than the detecting of the offence.

But it will here be said, If I promise not to conceal a robber, I must conceal him nevertheless; for when he hath killed me, I cannot reveal him: and I must conceal the bribe-taker; for till I have promised secrecy, I cannot prove him guilty. And he that promiseth to forbear a particular good action whilst he liveth, doth yet reserve his life for all other good works; whereas if he die, he will neither do that nor any other. But this case is not so easily determined: if Daniel die, he can neither pray nor do any good on earth. And if he live he may do much other good, though he never pray; and yet he might not promise to give over praying to save his life. I conceive that we must distinguish of duties essential to the outward part of christianity, or of constant, indispensable necessity; and duties which are alterable, and belong only to some persons, times, and places; also between the various consequents of omissions. And I conceive that ordinarily a man may promise for the saving of his life, that he will forbear a particular, alterable duty or relation; as to read such a commentary, to speak with such a minister, to be a magistrate or a minister, &c. in case we have not before bound ourselves never to give over our calling till death; and in case that the good which will follow our forbearance, is likely (to a judicious person) to be greater than the evil. But no man may promise to omit such a duty as God hath made necessary during life; as not to love God, or fear, or trust him; not to worship him, and call upon him, and praise him; nor to do good to men's souls or bodies in the general; or not to preach or pray while I am a minister of Christ; or not at all to govern while you are a governor; for all these contradict some former and greater promises or duties. Nor may you omit the smallest duty to save your life, at such a time when your death is like to do more good, than your life would do without that one duty. Apply this to the present case.

Quest. XIII. If another man deceive me into a promise or covenant against my good, am I bound to perform it when I have discovered the deceit?

Ans. Yes, 1. In case that the law of the land, or other reasons for the public good, require it. 2. Or in case that you were faulty by negligence, heedlessness, or otherwise guilty of your own deceit, in any considerable and avoidable degree. Otherwise, in that measure that he deceived you, and in those respects, you are not obliged.

Quest. XIV. If the contracting parties do neither of them understand the other, is it a covenant? Or if it be, whose sense must carry it?

Ans. If they understand not each other in the essentials of the contract, it is no contract in point of conscience; except where the laws for the public safety do annex the obligation to bare external act. But if they understand not one another in some circumstances, and be equally culpable or innocent, they must come to a new agreement in those particulars; but if one party only be guilty of the misunderstanding, he must bear the loss, if the other insist on it.

Quest. XV. Am I bound to stand to the bargains which my friend, or trustee, or servant maketh for me, when it proveth much to my injury or loss?

Ans. Yes, 1. If they exceed not the bounds of that commission or trust which they received from you. 2. Or if they do, yet if by your former trusting and using them, or by any other sign, you have

given the other party sufficient cause to suppose them intrusted by you to do what they do, so that he is deceived by your fault, you are bound at least to see that he be no loser by you; though you are not bound to make him a gainer, unless you truly signified that you authorized them to make the contract. For if it be merely your friend's or servant's error, without your fault, it doth not bind you to a third person. But how far you may be bound to pardon that error to your friend or servant, is another question; and how far you are bound to save them harmless. And that must be determined by laying together all other obligations between them and you.

Quest. XVI. If I say I will give such or such a one this or that, am I bound thereby to do it?

Ans. It is one thing to express your present mind and resolution, without giving away the liberty of changing it; and it is another thing to intend the obliging of yourself to do the thing mentioned. And that obligation is either intended to man, or to God only; and that is either in point of rendition and use, or in point of veracity, or the performance of that moral duty of speaking truth. If you meant no more in saying, I will do it, or I will give it, but that this is your present will, and purpose, and resolution, yea, though it add the confident persuasion that your will shall not change; yet this no further obligeth you than you are obliged to continue in that will; and a man's confident resolutions may be lawfully changed upon sufficient cause. But if you intended to alienate the title to another, or to give him present right, or to oblige yourself for the future to him by that promise; or to oblige yourself to God to do it by way of peremptory assertion, as one that will be guilty of a lie if you perform it not; or if you dedicate the thing to God by those words as a vow; then you are obliged to do accordingly (supposing nothing else to prohibit it).

Quest. XVII. Doth an inward promise of the mind not expressed, oblige?

Ans. In a vow to God it doth; and if you intend it as an assertion obliging you in point of veracity, it doth so oblige you that you must lie. But it is no contract, nor giveth any man a title to what you tacitly thought of.

Quest. XVIII. May I promise an unlawful thing (simply so) without an intention of performing it, to save my life from a thief or persecutor?

Ans. No: because it is a lie, when the tongue agreeth not with the heart. Indeed those that think a lie is no sin when it hurteth not another, may justify this, if that would hold good; but I have before confuted it, part i. in the chapter against lying.

Quest. XIX. May any thing otherwise unlawful become a duty upon a promise to do it?

Ans. This is answered before, part i. chapter of perjury and vows: a thing unlawful will be so still, notwithstanding a vow or promise; and some so of that also which is unlawful antecedently but by accident; as e. g. It is not simply unlawful to cast away a cup of wine or a piece of silver (for it is lawful upon a sufficient cause); but it is unlawful to do it without any sufficient cause. Now suppose I should contract with another that I will do it; am I bound by such a contract? Many say no, because the matter is unlawful though but by accident; and the contract cannot make it lawful. I rather think that I am bound in such a case; but yet that my obligation doth not exclude me wholly from sin; it was a sin before I promised it (or vowed it) to cast away a farthing causelessly. And if I causelessly promised it, I sinned in that promise;

but yet there may be cause for the performance: and if I have entangled myself in a necessity of sinning whether I do it or not, I must choose the lesser sin; for that is then my duty. (Though I should have chosen neither as long as I could avoid it.) In a great and hurtful sin I may be obliged rather to break my covenant than to commit it, yet it is hard to say so of every accidental evil: my reasons are, 1. Because the promise or covenant is now an accident to be put into the balance; and may weigh down a lighter accident on the other side (but I know that the great difficulty is to discern which is indeed the preponderating accident).

2. I think if a magistrate command me to do any thing which by a small accident is evil (as to spend an hour in vain, to give a penny in vain, to speak a word which, antecedently, was vain) that I must do it; and that then it is not vain because it manifesteth my obedience (otherwise obedience would be greatly straitened). Therefore my own contract may make it my duty; because I am able to oblige myself as well as a magistrate is. 3. Because covenant-breaking (and perjury) is really a greater sin than speaking a vain word; and my error doth not make it no sin, but only entangles me in a necessity of sinning which way soever I take.

Quest. XX. If a man make a contract to promote the sin of another for a reward, (as a corrupt judge or lawyer, officer or clerk, to promote injustice; or a resetter, to help a thief; or a bawd or whore, for the price of fornication,) may he take the reward, when the sin is committed (suppose it repented of)?

Ans. The offender that promised the reward, hath parted with his title to the money; therefore you may receive it of him (and ought, except he will rightly dispose of it himself); but withal to confess the sin and persuade him also to repent: but you may not take any of that money as your own (for no man can purchase true propriety by iniquity); but either give it to the party injured, (to whom you are bound to make satisfaction,) or to the magistrate or the poor, according as the case particularly requireth.

Quest. XXI. If I contract, or bargain, or promise to another, between us two, without any legal form or witness, doth it bind me to the performance?

Ans. Yes, in *foro conscientie*, supposing the thing lawful; but if the thing be unlawful in *foro Dei*, and such as the law of the land only would lay hold of you about, or force you to, if it had been witnessed, then the law of the land may well be avoided, by the want of legal forms and witnesses.

Quest. XXII. May I buy an office for money in a court of justice?

Ans. Some offices you may buy (where the law alloweth it, and it tendeth not to injustice); but other offices you may not: the difference the lawyers may tell you better than I, and it would be tedious to pursue instances.

Quest. XXIII. May one buy a place of magistracy or judicature for money?

Ans. Not when your own honour or commodity is your end: because the common good is the end of government; and to a faithful governor, it is a place of great labour and suffering, and requireth much self-denial and patience. Therefore they that purchase it as a place of honour, gain, or pleasure, either know not what they undertake, or have carnal ends; else they would rather purchase their liberty and avoid it. But if a king, or a judge, or other magistrate, see that a bad man (more unfit to govern) is like to be put in, if he be put by, it is lawful for him to purchase the people's deliverance at a very dear rate (even by a lawful war, which is more

than money, when the sovereign's power is in such danger): but the heart must be watched, that it pretend not the common good, and intend your own commodity and honour; and the probable consequences must be weighed; and the laws of the land must be consulted also; for if they absolutely prohibit the buying of a place of judicature, they must be obeyed.^a And ill effects may make it sinful.

Quest. XXIV. May one sell a church benefice, or rectory, or orders?

Ans. If the benefice be originally of your own gift, it is at first in your power to give part or all, to take some deductions out of it or not: but if it be really given to the church, and you have but the patronage or choice of the incumbent, it is sacrilege to sell it for any commodity of your own: but whether you may take somewhat out of a greater benefice, to give to another church which is poorer, dependeth partly on the law of the land, and partly upon the probable consequences. If the law absolutely forbid it, (supposing that unlawful contracts cannot be avoided unless some lawful ones be restrained,) it must be obeyed for the common good; and if the consequent of a lawful contract be like to be the more hurtful encouragement of unlawful ones, such examples must be forborne, though the law were not against them. But to sell orders is undoubted simony; (that is, the office of the ministry, or the act of ordination;) though scribes may be paid for writing instruments.

Quest. XXV. May a man give money for orders or benefices, when they cannot otherwise be had?

Ans. This is answered in *quest. xxii.* 1. If the law absolutely forbid it, for the common safety, you may not. 2. If your end be chiefly your own commodity, ease, or honour, you may not. But in case you were clear from all such evils, and the case were only this, whether you might not give money to get in yourself, to keep out a heretic, a wolf, or insufficient man, who might destroy the people's souls, I see not but it might well be done.

Quest. XXVI. May I give money to officers, servants, or assistants for their furtherance?

Ans. For writings or other servile acts about the circumstantialities you may; but not (directly or indirectly) to promote the simoniacal contract. What you may not give to the principal agent, you may not give his instruments or others for the same end.

Quest. XXVII. May I give or do any thing afterward by way of gratitude, to the patron, bishop, or any others, their relations or retainers?

Ans. Not when the expectation of that gratitude was a (secret or open) condition of the presentation or orders; and you believe that you should not else have received them: therefore promised gratitude is but a kind of contracting. Nor may you show gratitude by any scandalous way, which seemeth simony. Otherwise, no doubt but you may be prudently grateful for that or any other kindness.

Quest. XXVIII. May not a bishop or pastor take money for sermons, sacraments, or other offices?

Ans. Not for the things themselves; he must not sell God's word and sacraments, or any other holy thing. But they that serve at the altar may live on the altar, and the elders that rule well are worthy of double honour; and the mouth of the ox that treadeth out the corn should not be muzzled. They may receive due maintenance while they perform God's service, that they may be vacant to attend their proper work.

Quest. XXIX. May one person disoblige another of a promise made to him?

^a Whether the consequent be good or hurt is like to be greater, must be well considered.

Ans. Yes, if it be no more than a promise to that person; because a man may give away his right; but if it be moreover a vow to God, or you intend to oblige yourself in point of veracity under the guilt of a lie if you do otherwise, these alter the case, and no person can herein disoblige you.

Quest. XXX. But what if the contract be bound by an oath, may another then release me?

Ans. Yes, if that oath did only tie you to perform your promise; and were no vow to God, which made him a party by dedicating any thing to him; for then the oath being but subservient to the promise, he that discharge you from the promise, discharge you also from the oath which bound you honestly to keep it.

Quest. XXXI. Am I bound by a promise when the cause or reason of it proveth a mistake?

Ans. If by the cause you mean only the extrinsic reasons which moved you to it, you may be obliged nevertheless for finding your mistake; only so far as the other was the culpable cause, (as is aforesaid,) he is bound to satisfy you; but if by the cause you mean the formal reason, which constituteth the contract, then the mistake may in some cases nullify it (of which enough before).

Quest. XXXII. What if a following accident make it more to my hurt than could be foreseen?

Ans. In some contracts it is supposed or expressed, that men do undertake to run the hazard; and then they must stand obliged. But in some contracts, it is rationally supposed that the parties intend to be free, if so great an alteration should fall out. But to give instances of both these cases would be too long a work.

Quest. XXXIII. What if something unexpectedly fall out, which maketh it injurious to a third person? I cannot sure be obliged to injure another.

Ans. If the case be the latter mentioned in the foregoing answer, you may be thus free; but if it be the former, (you being supposed to run the hazard, and secure the other party against all others,) then either you were indeed authorized to make this bargain, or not; if not, the third person may secure his right against the other; but if you were, then you must make satisfaction as you can to the third person. Yea, if you made a covenant without authority, you are obliged to save the other harmless, unless he knew your power to be doubtful, and did resolve to run the hazard.

Quest. XXXIV. What if something fall out which maketh the performance to be a sin?

Ans. You must not do it; but you must make the other satisfaction for all the loss which you were the cause of, unless he undertook to stand to the hazard of this also (explicitly or implicitly).

Quest. XXXV. Am I obliged if the other break covenant with me?

Ans. There are covenants which make relations (as between husband and wife, pastor and flock, rulers and subjects); and covenants which convey title to commodities, of which only I am here to speak. And in these there are some conditions which are essential to the covenant; if the other first break these conditions, you are disobliged. But there are other conditions which are not essential, but only necessary to some following benefit, whose non-performance will only forfeit that particular benefit; and there are conditions which are only undertaken subsequent duties, trusted on the honesty of the performer; and in these a failing doth not disoblige you. These latter are but improperly called conditions.

Quest. XXXVI. May I contract to perform a thing which I foresee is like to become impossible

or sinful, before the time of performance come, though it be not so at present.

Ans. With all persons you must deal truly; and with just contractors openly; but with thieves, and murderers, and persecutors, you are not always bound to deal openly. This being premised, either your covenant is absolutely, This I will do, be it lawful or not, possible or impossible; and such a covenant is sin and folly: or it is conditional, This I will do, if it continue lawful, or possible: this condition (or rather exception) is still implied where it is not expressed, unless the contrary be expressed: therefore such a covenant is lawful with a robber with whom you are not bound to deal openly; because it is but the concealing from him the event which you foresee. As e. g. you have intelligence that a ship is lost at sea, or is like to be taken by pirates, which the robber expecteth shortly to come safe into the harbour: you may promise him to deliver up yourself his prisoner, when that ship cometh home. Or you know a person to be mortally sick, and will die before the next week; you may oblige yourself to marry or serve that person two months hence; for it is implied, if he or she be then alive. But with equal contractors, this is unlawful, with whom you are obliged not only to verify but to justice; as in the following cases will be further manifested.

Tit. 3. Special Cases about Justice in Buying and Selling.

Quest. I. Am I bound to endeavour that he whom I deal with may be a gainer by the bargain as well as I?

Ans. Yes, if you be equally in want, or in the like condition; but if he be very poor, and you be rich, charity must be so mixed with justice, that you must endeavour that it be more to his commodity than yours (if he be one indeed that you owe charity to). And if you be poor, and he be rich, you may be willing to be the only gainer yourself, so be it you covet not another's, nor desire that he be wronged; for when he hath power to deal charitably, you may be willing of his charity or kindness.

Quest. II. May I desire or take more than my labour or goods are worth, if I can get it?

Ans. 1. Not by deceit, persuading another that they are worth more than they are. 2. Not by extortion, working upon men's ignorance, error, or necessity (of which more anon). 3. Not of any one that is poorer than yourself, or of any one that intendeth but an equal bargain. 4. But if you deal with the rich, who in generosity stick not at a small matter, and are willing another should be a gainer by them, and understand what they do, it is lawful to take as much as they will give you.

Quest. III. May I ask in the market more than my goods are truly worth?

Ans. In the case last mentioned you may; when you are selling to the rich, who are willing to show their generosity, and to make you gainers. But then the honest way is to say, it is worth but so much; but if you will give so much more because I need it, I will take it thankfully. Some think also where the common custom is to ask more than the worth, and people will not buy unless you come down from your first demand, that then you may lawfully ask more, because else there is no trading with such people. My judgment in this case is this, 1. That ordinarily it is better to ask no more at all but a just gain; and that the inconveniences of doing otherwise are greater than any on the other side; for he that heareth you ask unjustly may well think that you would take unjustly if you could get it, and

consequently that you are unjust. 2. But this just gain lieth not always just in an indivisible quantity, or determinate price. A man that hath a family to maintain by his trade, may lawfully take a proportionable, moderate gain; though if he take less he may get something too. To be always just at a word is not convenient; for he that may lawfully get two or three shillings or more in the pound of the rich, may see cause to let a poorer person have it for less; but never ask above what it is reasonable to take. 3. And if you once peremptorily said, I will take no less, then it is not fit to go from your word. 4. And if you do meet with such fools or proud gallants, who will not deal with you unless you ask dear, it is just that when they have given you more than it is worth, you tell them so, and offer them the overplus again. And for them that expect that you abate much of your asking, it is an inconvenience to be borne, which will be ever to your advantage when you are once better known.

Quest. IV. How shall the worth of a commodity be judged of?

Ans. 1. When the law setteth a rate upon any thing (as on bread and drink with us) it must be observed. 2. If you go to the market, the market price is much to be observed. 3. If it be in an equal contract, with one that is not in want, you may estimate your goods as they cost you, or are worth to you, though it be above the common price; seeing the buyer is free to take or leave them. 4. But if that which you have to sell be extraordinarily desirable, or worth to some one person more than to you or another man, you must not make too great an advantage of his convenience or desire; but be glad that you can pleasure him, upon equal, fair, and honest terms. 5. If there be a secret worth in your commodity which the market will take no notice of, (as it is usual in a horse,) it is lawful for you to take according to that true worth if you can get it. But it is a false rule of them that think their commodity is worth as much as any one will give.

Quest. V. Is it lawful to make a thing seem better than it is, by trimming, adorning, or setting the best side outward or in sight; or to conceal the faults of what I am to sell?

Ans. It is lawful to dress, polish, adorn, or set out your commodity, to make it seem as it is indeed, but not to make it seem better than it is: except in some very few unusual cases; as if you deal with some fantastical fool, who will not buy it, nor give you the true worth, except it be so set out, and made in some respects to seem better than it is. It is lawful so far to serve their curiosity or humour, as to get the worth of your commodity. But if you do it to get more than the worth by deceiving, it is a sin. And such glossing hath so notable an appearance of deceit, that for that scandal it should be avoided.

2. And as for concealing the fault, the case is the same; you ought not to deceive your neighbour, but to do as you would be done by; and therefore must not conceal any fault which he desireth or is concerned to know. Except it be when you deal with one who maketh a far greater matter of that fault than there is cause, and would wrong you in the price if it were known: yea, and that exception will not hold neither, except in a case when you must needs sell, and they must buy it: because, 1. You may not have another man's money against his will, though it be no more than the thing is worth. 2. Because it will be scandalous when the fault is known by him that buyeth it.

Quest. VI. What if the fault was concealed from me when I bought it, or if I were deceived or overreached by him that sold it me, and gave more than

the worth, may I not repair my loss by doing as I was done by?

Ans. No: no more than you may cut another's purse, because yours was cut; you must do as you would be done by, and not as you are done by. What you may do with the man that deceived you, is a harder question; but doubtless you may not wrong an honest man, because you were wronged by a knave.

Object. But it is taken for granted in the market, that every man will get as much as he can have, and that *caveat emptor* is the only security; and therefore every man trusteth to his own wit, and not to the seller's honesty, and so resolveth to run the hazard.

Ans. It is not so among christians, nor infidels who profess either truth or common honesty. If you come among a company of cut-purses, where the match is made thus, Look thou to thy purse, and I will look to mine, and he that can get most let him take it! then indeed you have no reason to trust another. But there are no tradesmen or buyers who will profess that they look not to be trusted, or say, I will lie or deceive you if I can. Among thieves and pirates such total distrust may be allowed; but among sober persons in civil societies and converse, we must in reason and charity expect some truth and honesty, and not presume them to be all liars and deceivers, that we may seem to have allowance to be such ourselves. Indeed we trust them, not absolutely as saints, but with a mixture of distrust, as fallible and faulty men: and so as to trust our own circumspection above their words, when we know not the persons to be very just. But we have no cause to make a market a place of mere deceit, where every one saith, Trust not me, and I will not trust thee; but let us all take one another for cheats and liars, and get what we can! Such censures savour not of charity, or of just intentions.

Quest. VII. What if I foresee a plenty and cheapness in a time of dearth, which the buyer foreseeth not, (as if I know that there are ships coming in with store of that commodity which will make it cheap,) am I bound to tell the buyer of it, and hinder my own gain?

Ans. There may be some instances in trading with enemies, or with rich men, that regard not such matters, or with men that are supposed to know it as well as you, in which you are not bound to tell them. But in your ordinary equal trading, when you have reason to think that the buyer knoweth it not, and would not give so dear if he knew it, you are bound to tell him; because you must love your neighbour as yourself, and do as you would be done by, and not take advantage of his ignorance.

Quest. VIII. If I foresee a dearth, may I not keep my commodity till then?

Ans. Yes; unless it be to the hurt of the commonwealth; as if your keeping it in be the cause of the dearth, and your bringing it forth would help to prevent it.

Quest. IX. May one use many words in buying and selling?

Ans. You must use no more than are true, and just, and useful: but there are more words needful with some persons who are talkative and unsatisfied than with others.

Quest. X. May I buy as cheap as I can get it, or give less than the thing is worth?

Ans. If it be worth more to you than the market price, (through your necessity,) you are not bound to give above the market price. If it be worth less to you than the market price, you are not bound to give more than it is worth to you, as suited to your

use. But you must not desire nor seek to get another's goods or labour for less than it is worth in both these respects (in common estimate, and to you).

Quest. XI. May I take advantage of another's necessity to buy for less than the worth, or sell for more: as e. g. a poor man must needs have money suddenly for his goods, though he sell them but for half the worth; and I have no need of them: am I bound to give him the worth when I have no need? and when it is a great kindness to him to give him any thing in that strait? So also when I have no desire to sell my horse, and another's necessity maketh him willing to give more than he is worth, may I not take it?

Ans. To the first case: you must distinguish between an act of justice and of charity; and between your need of the thing and the worth of it to you. Though you have no need of the poor man's goods, yet if you buy them, both justice and charity require that you give him as much as they are worth to you, though not so much as they are worth in the market: yea, and that you buy them of him in his necessity; for if you give him but what they are worth to you, you are no loser by it; and you should do another good, when it is not to your own hurt or loss. By what they are worth to you, I mean so much as that you be no loser. As, if it be meat or drink, though you have no present need, perhaps you will shortly have need, and if you buy not that, you must buy as much of somewhat else. In strict justice you may be a saver, but not a gainer, by buying of the poor in their necessity. 2. But if you buy a durable commodity for less than it is worth, you should take it but as a pledge, and allow the seller liberty to redeem it if he can, that he may get more after of another. 3. And to the poor in such necessity, charity must be exercised as well as justice. Therefore if you are able to lend them money to save them the loss of underselling, you should do it. (I account that man only able who hath money which no greater service of God requireth.) And if you are not able yourself, you should endeavour to get some others to relieve him, if you can without a greater inconvenience.

And for the second case, it is answered before: you may not take more than it is worth, ever the more for another's necessity; nor in any other case than you might have done it in, if there had been no such necessity of his.

Quest. XII. May I not make advantage of another's ignorance or error in bargaining?

Ans. Not to get more than your commodity is worth, nor to get his goods for less than the worth; no, nor to get the true worth against his will, or with scandal: but if it be only to get a true worth of your own commodity when he is willing, but would be offended if his ignorance in some point were cured, you may so far make use of his ignorance to a lawful end, as is said before in the case of concealing faults.

Quest. XIII. May I strive to get before another, to get a good bargain which he desireth?

Ans. Yes, if you do it not out of a greedy mind, nor to the injury of one that is poorer than yourself: you should rather further the supply of your neighbour's greater needs; otherwise speed and industry in your calling is no fault, nor yet the crossing of a covetous man's desires: you are not bound to let every man have what he would have.

Quest. XIV. May I buy a thing out of another's hand, or hire a servant which another is about or is treating with? Or may I call a chapman from another to buy of me?

Ans. There are some cases in which you may not do it, and some in which you may. You may not do it out of a greedy covetousness; nor to the injury of the poor: nor when the other hath gone so far in the bargain that it cannot be honestly broken; for then you injure the third person, and tempt the other to a sin: nor may you do it so as to disturb the due and civil order, which should be among moderate men in trading. And it is a great matter how the thing is accounted of by the custom of the country or market where you bargain; for where it is of ill report, and accounted as unjust, the scandal should make you avoid such a course. But yet in some cases it is lawful, and in some a needful duty. It is lawful when none of the foresaid reasons (or any such other) are against it: it is a duty when charity to the poor or oppressed doth require it. As e. g. a poor man must needs sell his land, his horse, his corn, or goods: a covetous oppressor offereth him less than it is worth. The poor man must take his offer if he can get no more: the oppressor saith that it is injustice for any one to take his bargain out of his hand, or offer money till he have done: in this case it may be a duty, to offer the poor man the worth of his commodity, and save him from the oppressor. A covetous man offereth a servant or labourer less than their service or labour is worth; and will accuse you, if you interrupt his bargain and would offer his servant more: in this case it may be your duty to help the servant to a better master. A chapman is ready to be cheated by an unconscionable tradesman, to give much more for a commodity than its worth: charity may oblige you in such a case to offer it him cheaper. In a word, if you do it for your own gain, in a greedy manner, it is a sin; but if you do it when it is not scandalous or injurious, or do it in charity for another's good, it is lawful, and sometimes a duty.

Quest. XV. May I dispraise another's commodity to draw the buyer to my own?

Ans. This case is sufficiently answered in the former: 1. You may not use any false dispraise: 2. Nor a true one out of covetousness, nor in a scandalous manner. 3. But you may help to save another from a cheater, by opening the deceit in charity to him.

Quest. XVI. What should I do in doubtful cases, where I am uncertain whether the thing be just or not?

Ans. Causeless, perplexing, melancholy scruples, which would stop a man in the course of his duty, are not to be indulged: but in rational doubts, first use your utmost diligence (as much as the nature of the cause requireth) to be resolved; and if yet you doubt, be sure to go the safer way, and to avoid sin rather than loss, and to keep your consciences in peace.

Quest. XVII. If the buyer lose the commodity between the bargain and the payment, (as if he buy your horse, and he die before payment, or presently after,) what should the seller do to his relief?

Ans. If it were by the seller's fault, or by any fault in the horse which he concealed, he is to make the buyer full satisfaction. If it were casually only, rigorous justice will allow him nothing; and therefore if it be either to a man that is rich enough to bear it without any great sense of the loss, or in a case where in common custom the buyer always standeth to the loss, mere justice will make him no amends. But if it be where custom makes some abatement judged a duty, or where the person is so poor as to be pinched by the loss, that common humanity, which all good men use in bargaining, which tempereth justice with charity, will teach men

to bear their part of the loss; because they must do as they would be done by.

Quest. XVIII. If the thing bought and sold prove afterward of much more worth than was by either party understood, (as in buying of ambergris and jewels it oft falleth out,) is the buyer bound to give the seller more than was bargained for?

Ans. Yes, if it were the seller's mere ignorance and insufficiency in that business which caused him so to undersell it (as if an ignorant countryman sell a jewel or ambergris, who knoweth not what it is, a moderate satisfaction should be made him). But if it were the seller's trade, in which he is to be supposed to be sufficient, and if it be taken for granted beforehand, that both buyer and seller will stand to the bargain whatever it prove, and that the seller would have abated nothing if it had proved less worse than the price, then the buyer may enjoy his gain; much more if he run any notable hazard for it, as merchants use to do.

Quest. XIX. What if the title of the thing sold prove bad, which was before unknown?

Ans. If the seller either knew it was bad, or through his notable negligence was ignorant of it, and did not acquaint the buyer with so much of the uncertainty and danger as he knew, or if it was any way his fault that the buyer was deceived, and not the buyer's fault, he is bound to make him proportionable satisfaction. As also in case that by law or bargain he be bound to warrant the title to the buyer. But not in case that it be their explicit or implicit agreement that the buyer stand to the hazard, and the seller hath done his duty to make him know what is doubtful.

Quest. XX. What if a change of powers or laws do overthrow the title, almost as soon as it is sold, (as it oft falls out about offices and lands,) who must bear the loss?

Ans. The case is near the same with that in quest. xvii. It is supposed that the seller should have lost it himself if he had kept it but a little longer; and that neither of them foresaw the change; and therefore that the seller hath all his money, rather for his good hap, than for his lands or office (which the buyer hath not). Therefore except it be to a rich man that feeleth not the loss, or one that expressly undertook to stand to all hazards, foreseeing a possibility of them, charity and humanity will teach the seller to divide the loss.

The same is the case of London now consumed by fire; where thousands of suits are like to rise between the landlords and the tenants. Where the providence of God (permitting the burning zeal of some papists) hath deprived men of the houses which they had hired or taken leases of, humanity and charity requireth the rich to bear most of the loss, and not to exact their rents or rebuilding from the poor, whatever the law saith, which could not be supposed to foresee such accidents. Love your neighbours as yourselves; do as you would be done by; and oppress not your poor brethren; and then by these three rules you will yourselves decide a multitude of such doubts and difficulties, which the uncharitable only cannot understand.

Tit. 4. Cases of Conscience about Lending and Borrowing.

Quest. I. May a poor man borrow money, who knoweth that he is unable to repay it, and hath no rational proof that he is very likely to be able hereafter?

Ans. No, unless it be when he telleth the lender truly of his case, and he is willing to run the hazard; else it is mere thievery covered with the cheat of

borrowing; for the borrower desireth that of another, which he would not lend him, if he expected it not again; and to take a man's money or goods against his will is robbery.

Object. But I am in great necessity.

Ans. Begging in necessity is lawful; but stealing or cheating is not, though you call it borrowing.

Object. But it is a shame to beg.

Ans. The sin of thievish borrowing is worse than shame.

Object. But none will give me if I beg.

Ans. If they will give but to save your life at the present, you must take it, though they give you not what you would have: the poorest beggar's life is better than the thief's.

Object. But I hope God may enable me to pay hereafter.

Ans. If you have no rational way to manifest the soundness of that hope to another, it is but to pretend faith and hope for thievery and deceit.

Object. God hath promised, that those that fear him shall want no good thing. And therefore I hope I may be able to repay it.

Ans. If you want not, why do you borrow? If you have enough to keep you alive by begging, God maketh good all his promises to you; yea, or if you die by famine. For he only promiseth you that which is best; which for aught you know may be beggary or death. God breaketh not promise with his servants who die in common famine, no more than with them who die in plagues or wars. Make not God the patron of sin; yea, and your faith a pretence for your distrust. If you trust God, use no sinful means; if you trust him not, this pleading of his promise is hypocrisy.

Quest. II. May a tradesman drive a trade with borrowed money, when his success, and so his repayment, is utterly an uncertain thing?

Ans. There are some trades where the gain is so exceeding probable, next to certain, as may warrant the borrowing of money to manage them, when there is no rational probability of failing in the payment. And there are some tradesmen, who have estates of their own, sufficient to repay all the money which they borrow. But otherwise, when the money is rationally hazardous, the borrower is bound in conscience to acquaint the lender fully with the hazard, that he may not have it against his will. Otherwise he liveth in constant deceit or thievery. And if he do happen to repay it, it excuseth not his sin.

Quest. III. If a borrower be utterly unable to pay, and so break while he hath something, may he not retain somewhat for his food or raiment?

Ans. No, unless it be in order to set up again in hope to repay his debts: for all that he hath being other men's, he may not take so much as bread to his mouth, out of that which is theirs, without their consent.

Quest. IV. But if a man have bound himself to his wife's friends upon marriage to settle so much upon her or her children, and this obligation was antecedent to his debts, may he not secure that to his wife or children, without any injury to his creditors?

Ans. The law of the land must much decide this controversy. If the propriety be actually before transferred to wife or children, it is theirs, and cannot be taken from them; but if it were done after by a deed of gift to defraud the creditors, then that deed of gift is invalid, till debts be paid. If it be but an obligation and no collation of propriety, the law must determine who is to be first paid; and whether the wife be supposed to run the hazard of gaining or

losing with the husband: and though the laws of several countries herein differ, and some give the wife more propriety than others do, yet must they in each place be conscientiously observed, as being the rule of such propriety. But we must see that there be no fraudulent intent in the transaction.

Quest. V. May not a tradesman retain somewhat to set up again, if his creditors be willing to compound for a certain part of the debt?

Ans. If he truly acquaint them with his whole estate, and they voluntarily allow him part to himself, either in charity, or in hope hereafter to be satisfied, this is no unlawful course; but if he hide part from them, and make them believe that the rest is all, this is but a thievish procurement of their composition or consent.

Quest. VI. May a borrower lawfully break his day of promised payment, in case of necessity?

Ans. True necessity hath no law: that is, a man is not bound to do things naturally impossible; but if he might have foreseen that necessity, or the doubtfulness of his payment at the day, it was his sin to promise it, unless he put in some limitation, if I be able, and acquainted the lender with the uncertainty. However it be, when the time is come, he ought to go to his creditor, and tell him of his necessity, and desire further time, and endeavour to pay it as soon as he is able: and if he be not able, to make him what satisfaction he can, by his labour, or any other lawful way.

Quest. VII. May I borrow of one to pay another, to keep my day with the first?

Ans. Yes, if you deal not fraudulently with the second, but are able to pay him, or acquaint him truly with your case.

Quest. VIII. Suppose that I have no probability of paying the last creditor, may I borrow of one to pay another, and so live upon borrowing; or must I rather continue in one man's debt?

Ans. If you truly acquaint your creditors with your state, you may do as is most to your convenience. If the first creditor be able and willing rather to trust you longer, than that you should borrow of another to pay him, you may continue his debtor, till you can pay him without borrowing, but if he be either poor or unwilling to bear with you, and another that is able be willing to venture, you may better borrow of another to pay him. But if they be all equally unwilling to stand to any hazard by you, then you must rather continue in the first man's debt, because if you wrong another you will commit another sin: nay, you cannot borrow in such a case, because it is supposed that the other will not lend, when he knoweth your case. And you must not at all conceal it from him.

Object. But it may be my ruin to open my full state to another.

Ans. You must not live upon cheating and thievery to prevent your ruin: and what can it be less to get another man's money against his will, if you hide your case, which if he knew he would not lend it you.

Object. But what if I tell him plainly, that I will pay him certainly by borrowing of another, though I cannot pay him for mine own, and though I be not like to pay the last?

Ans. If you truly thus open your case to every one that you borrow of, you may take it, if they will lend it; for then you have their consent: and it is supposed, that every one is willing to run the hazard of being the last creditor.

Quest. IX. May I lend upon pledges, pawns, or mortgages for my security?

Ans. Yes, so you take not that from a poor man

for a pledge, which is necessary to his livelihood and maintenance: as the bed which he should lie on, the clothes which he should wear, or the tools which he should work with; and be not cruel on pretence of mercy.

Quest. X. May I take the forfeiture and keep a pledge or mortgage upon covenants?

Ans. If it be among merchants and rich men, an act of merchandise, and not of mere security for money lent, then it is another case: as if they make a bargain thus, Take this jewel or this land for your money; and it shall be yours if I pay you not at such a day: I am willing to stand to the hazard of uncertainty; if I pay you not, suppose it is for my own commodity, and not through disability. In this case it is lawful to take the forfeiture, or detain the thing. But if it be properly but a pledge to secure the money, then the final intent is but that your money may be repaid; and you may not take the advantage of breaking a day, to take that from another which is none of your own. Justice will allow you only to take so much as your money came to, and to give the overplus (if there be any) to the debtor. And mercy will require you rather to forgive the debt, than to keep a pledge which he cannot spare, but to his ruin and misery, (as his food, his raiment, his tools, his house, &c.) unless you be in as great necessity as he.

Quest. XI. May I take the bond or promise of a third person as security for my money?

Ans. Yes, in case that other be able and willing to be responsible; for you have his own consent; but great caution should be used, that you take no man that is insufficient, from whom mercy forbiddeth you to take it, in case the principal debtor fail; unless you take his suretiship but *in terrorem*, resolving not to take it of him: and also that you faithfully tell the sureties that you must require it of them in case of non-payment, and therefore try whether indeed they are truly willing to pay it: for if they be such as truly presume that you will not take it of them, or will take it ill to be sued for it, you should not take their suretiship, unless you purpose not to seek it (except in necessity).

Quest. XII. Is it lawful to lend upon usury, interest, or increase?

Ans. This controversy hath so many full treatises written on it, that I cannot expect that so few words as I must lay out upon it should satisfy the studious reader. All the disputes about the name of usury I pass by; it being, The receiving any additional gain as due for money lent, which is commonly meant by the word, and which we mean in the question. For the questions, Whether we may bargain for it, or tie the debtor to pay it? Whether we may take it after his gain as partaking in it, or before? Whether we must partake also in the loss, if the debtor be a loser? with other such like, are but subsequent to the main question, Whether any gain (called use) may be taken by the lender as his due for the money lent? My judgment is as followeth.

I. There is some such gain or usury lawful and commendable. II. There is some such gain or usury unlawful and a heinous sin. I shall first give my reasons of the first proposition.

I. If all usury be forbidden it is either by the law of nature, or by some positive law of supernatural revelation: if the latter, it is either by some law of Moses, or by some law of Christ: if the former, it is either as against the rule of piety to God, or against justice or charity to men. That which is neither a violation of the natural laws of piety, justice, or charity; nor against the supernaturally revealed laws of Moses or of Christ, is not unlaw-

ful. But there is some usury which is against none of all these; *ergo* there is some usury which is not unlawful.

I will first lay you down the instances of such usury, and then prove it. There is a parcel of land to be sold for a thousand pounds, which is worth forty pounds per annum, and hath wood on it worth a thousand pounds (some such things we have known): John N. is willing to purchase it; but he hath a poor neighbour, T. S. that hath no money, but a great desire of the bargain. J. N. loving his neighbour as himself, and desiring his wealth, lendeth him the thousand pounds upon usury for one year. T. S. buyeth the land, and selleth the wood for the same money, and repayeth it in a year, and so hath all the land for almost nothing; as if J. N. had purchased the land and freely given it him, after a year or two; the gift had been the same.

Object. Here you suppose the seller wronged by selling his land almost for nothing.

Ans. 1. That is nothing at all to the present case, but a different case by itself. 2. I can put many cases in which such a sale may be made without any wrong to the seller: as when it is done by some prince, or state, or noble and liberal person, purposely designing the enriching of the subjects, or after a war, as lately in Ireland. So that the question is, whether J. N. may not give T. S. a thousand or eight hundred pounds' worth of land, taking a year's rent first out of the land, or a year's use for the money, which cometh to the same sum.

Another: a rich merchant trading into the East Indies, having five thousand pounds to lay out upon his commodities in traffic, when he hath laid out four thousand five hundred pounds, lendeth in charity the other five hundred pounds to one of his servants to lay out upon a commodity, which when it cometh home will be worth two thousand pounds; and offereth him to secure the carriage with his own; requiring only the use of his money at six per cent. Here the taking of thirty pounds' use, is but the giving him one thousand four hundred and seventy pounds, and is all one with deducting so much of the gift.

Another instance: certain orphans having nothing left them but so much money as will by the allowed use of it find them bread and poor clothing; the guardian cannot lay it out in lands for them; and if he maintain them upon the stock, it will be quickly spent, and he must answer for it: a rich man that is their neighbour tradeth in iron works, (furnaces or forges,) or lead works, or other such commodities, in which he constantly getteth the double of the stock which he employeth, or at least twenty pounds or forty pounds in the hundred; the guardian dare not lend the money to any poor man, lest he break and never be able to pay it; therefore he lendeth it this rich man. And if he have it without usury, the poor orphans give the rich man freely twenty pounds or forty pounds a year, supposing their stock to be a hundred; if he take usury, the rich man doth but give the poor orphans some part of his constant gain.

Another instance: in a city or corporation where there is a rich trade of clothing or making silks, there is a stock of money given by legacy for the poor, and intrusted into the hands of the richest of the city, to trade with and give the poor the use of it: and there is another stock left to set up young beginners, who have not a stock to set up themselves; on condition that they give the third part of their gain to the poor, and at seven years' end resign the stock: the question is, Whether the poor should be without this use of their money, and let

the rich go away with it? or whether they may take it?

Now I prove that such usury is not forbidden by God.

1. It is not forbidden us by the law of Moses: (1.) Because Moses's law never did forbid it: for, 1. It is expressly forbidden as an act of unmercifulness; and therefore forbidden only to the poor and to brethren, Exod. xxii. 25; Lev. xxv. 36, 37. Yea, when the poor are not named, it is the poor that are meant; because in that country they did not keep up stocks for merchandise or trading, but lent usually to the needy only: at least the circumstances of the several texts show, that it is only lending to the needy, and not lending to drive on any enriching trades, which is meant where usury is forbidden.* 2. And it is expressly allowed to be used to strangers, Deut. xxiii. 19, 20, to whom nothing unjust or uncharitable might be done; only such a measure of charity was not required towards them as unto brethren. And there were more merchants of strangers that traded with them in foreign commodities, than of Jews that fetched them home: so that the prohibition of usury is in the law itself restrained only to their lending to the poor; but in the prophets who do but reprove the sin, it is expressed without that limitation, partly because it supposeth the meaning of the law to be known, which the prophets did but apply, and partly because there was little or no lending used among the Jews, but to the needy as an act of charity.

(2.) And if it had been forbidden in Moses's law only, it would not extend to christians now; because the law of Moses, as such, is not in force: the matter of it is much of the law of nature indeed; but as Mosaical, it was proper to the Jews and proselytes, or at least extended not to the christian gentiles; as is plain in 2 Cor. iii. 7; Gal. iii. 19, 24; v. 3; Ephes. ii. 15; 1 Tim. i. 7; Heb. vii. 12, 16, 19. Moses's law as such never bound any other nations, but the proselytes that joined themselves to the Jews (nor was all the world obliged so to be proselyted as to take up their laws): much less do they bind us that are the servants of Christ, so long after the dissolution of their commonwealth. So much of them as are part of the law of nature, or of any positive law of Christ, or of the civil law of any state, are binding as they are such natural, christian, or civil laws. But not one of them as Mosaical: though the Mosaical law is of great use to help us to understand the law of nature in many particular instances, in which it is somewhat difficult to us.

2. There is no positive law of Christ forbidding all usury: as for Luke vi. 32, 35, it is plainly nothing to the case; for he saith not, Lend, looking for no gain or increase, but looking for nothing again. And the context sheweth that the meaning must be one of these two; either, q. d. Lend not only to them that will lend to you again when you are in want; but even to the poor, that you can never hope to borrow of; or else, Lend not only to them that are able to pay you, and where your stock is secured, but to the needy where your money is hazarded; and though they will pay you if they are able, yet you have little or no hope that ever they should be able to repay: lend so, as to be willing to make a gift of it in case the borrower never repay it. And there is no other text that can be pretended against it in the New Testament.

3. And that the law of nature doth not forbid all usury, will appear by examining the several parts of it. The law of nature forbiddeth but three sorts of

sins: 1. Those that are against piety to God. 2. Those that are against our own welfare. 3. Those that are against our neighbour's good: and that is, 1. Against justice. 2. Against charity. There is none that falleth not under some of these heads.

1. And that usury is not naturally evil as against piety to God; 2. Or as against ourselves, and our own welfare; I need not prove, because no reason nor reasonable person doth lay any such accusation against it. Though they that think it absolutely unlawful, say that it is consequently against God, as every violation of his law is. But that is nothing to the case.

3. Therefore there is no doubt but the whole controversy is resolved into this last question, Whether all usury be against justice or charity to our neighbour? Justice obligeth me to give him his own; charity obligeth me to give him more than his own, in certain cases, as one that love him as myself. That which is not against justice, may be against charity; but that which is against charity, is not always against justice strictly taken. And that which is an act of true charity, is never against justice; because he that giveth his neighbour more than his own, doth give him his own and more. There is a usury which is against justice and charity; there is a usury which is against charity, but not against mere justice; and there is a usury which is against neither justice nor charity. If I prove it charitable it is superfluous to say more.

All the instances before given are notoriously charitable. That which is for the preservation of the lives and comforts of the poor, and of orphans, or for the enriching of my neighbour, is an act of charity; but such is some usury, past all doubt, as is before declared. Where the contrary is an act of cruelty, the usury is not against charity, but for it. For the rich to deny to the poor and orphans a part of that gain, which they make by the improvement of their own money, is oppression and cruelty; if it be cruel to let a beggar die or starve, when we should feed and clothe him of our own; much more to let the poor and orphans starve and perish rather than give them the increase of their own, or part of it at least. As for them that say, It may be as well improved otherwise, they are unexperienced men; it is a known falsehood as to the most, though some few may meet with such opportunities. At least it is nothing to them that cannot have other ways of improving it; who are very many.

Moreover, when it is not an act of charity, yet it may be not against charity in these cases: 1. When the lender is poor and the borrower rich; yea, it may be a sin to lend it freely. "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want," Prov. xxii. 16. It is a giving to the rich to lend freely that money which they improve to the increase of their riches. 2. When the lender is not obliged to that act of charity, though the borrower be poorer than himself. Which falleth out in a hundred cases; and may be comprised under this one general, When the lender is obliged to expend that same money in some other greater, better work: as at the same time while a man that is worth but twenty pounds a year, is in debt to a man that hath a thousand pounds a year, there may be a hundred or a thousand poor people worth nothing, ready to perish, whom the rich is rather bound to succour, than him that hath but twenty pounds a year. And there may be works of piety (as to set up a school, or promote the preaching of the gospel) which may be as great as either.

* Exod. xx. 21, "Thou shalt neither vex a stranger, nor oppress him." Exod. xxiii. 9, "Thou shalt not oppress

a stranger," &c. So that usury to a stranger was no oppression.

and the richest that is, cannot do all the good that is to be done, nor relieve all the persons that are in want; therefore when he must leave much undone, he would give all his substance, it is (*cæteris paribus*) a sin, to give that to a man that can make shift without it, and pass by a hundred in much deeper necessity and distress; so that he who either exerciseth charity in his usury, or doth nothing against charity and justice, certainly sinneth not by that usury. For all the scriptures which speak against usury, speak against it as a cruel or uncharitable thing.

Object. But it is sometimes necessary for a law to forbid that which otherwise would be good, when it cannot be done, without encouraging others to a greater evil; such as ordinary usury is; and then that law must be observed.

Ans. This is true in *thesi*, that such cases there are; but it is unproved and untrue in this case; for, 1. There is no such law. 2. There is no such reason or necessity of such a law. For God can as well make laws against unrighteous or uncharitable increase or usury, without forbidding that which is charitable and just, as he can make laws against unrighteous or uncharitable buying or selling without condemning that which was good and just; or as he can forbid gluttony, drunkenness, idleness, pride, without forbidding eating, drinking, apparel, or riches. He can easily tell men of whom and in what case to take use, and when not.

He that would see all other objections answered, and the case fully handled, hath many treatises on both sides extant to inform him.

II. That there is a sort of usury which is evil I know of no man that doubteth, and therefore need not stand to prove.

Quest. When is usury sinful?

Ans. As is before said, When it is against either justice or charity. 1. When it is like cheating bargaining, which under pretence of consent and a form of justice doth deceive or oppress, and get from another that which is not truly ours but his. 2. When you lend for increase where charity obligeth you to lend freely; even as it is a sin to lend expecting your own again, when charity obligeth you to give it. 3. When you uncharitably exact that which your brother is disabled utterly to pay, and use cruelty to procure it (be it the use or the principal). 4. When you allow him not such a proportion of the gain as his labour, hazard, or poverty doth require; but because the money is yours, will live at ease upon his labours. 5. When in case of his losses you rigorously exact your due without that abatement, or forgiving debts, (whether use or principal,) which humanity and charity require. In a word, when you are selfish, and do not as, according to true judgment, you may desire to be done by, if you were in his case.

Quest. But when am I bound to exercise this charity in not taking use?

Ans. As I said before, 1. Whenever you have no more urgent, and necessary, and excellent work, to lay out that money on, which you are so to receive. 2. Yes, though another work may be in itself better, as to relieve many poorer, better men with that money,) yet when you cannot take it, without the utter undoing of the debtor, and bringing him into as bad a case, as any single person whom you would relieve, it is the safer side to leave the other unrelieved, (unless it be a person on whom the public good much dependeth,) rather than to extort your own from such a one to give another. Because that which you cannot get without a scandalous appearance of cruelty, is *quoad jus in re* not yours to give,

till you can better get possession of it; and therefore God will not expect that you should give it to another.

In all this I imply that as you must prefer the lives of others in giving alms, before your own conveniences and comforts, and must not say, I cannot spare it, when your necessity may spare it, though not your pleasure; so also in taking use of those that you are bound to show charity to, the same rule and proportions must be observed in your charity.

Note also, that in all this it appeareth, that the case is but gradually different, between taking the use and taking the principal. For when the reason for remitting is the same, you are as well bound to remit the principal as the use.

But this difference there is, that many a man of low estate may afford to lend freely to a poorer man for a little time, who cannot afford to give it. And prudence may direct us to choose one man to lend freely to for a time, because of his sudden necessity, when yet another is fitter to give it to.

Quest. XIII. Is lending a duty? If so, must I lend to all that ask me, or to whom?

Ans. Lending is a duty, when we have it, and our brother's necessity requireth it, and true prudence telleth us, that we have no better way to lay it out, which is inconsistent with that. And therefore rich men ordinarily should both lend and give as prudence shall direct. But there is an imprudent and so a sinful lending: as, 1. When you will lend that which is another's, and you have no power to lend. 2. When you lend that which you must needs require again, while you might easily foresee that the borrower is not like to pay. Lend nothing but what you have either great probability will be repaid, or else which you are willing to give in case the debtor cannot or will not pay; or at least when suing for it will not have scandalous and worse effects than not lending. For it is very ordinary when you come to demand it and sue for it, to stir up the hatred of the debtor against you, and to make him your enemy, and to break his charity by your imprudent charity; in such a case, if you are obliged to relieve him, give him so much as you can spare, rather than lend him that which you cannot spare, but must sue for. In such cases, if charity go not without prudence, nor prudence without charity, you may well enough see when to lend, and how much.

Quest. XIV. Is it lawful to take upon usury in necessity, when the creditor doth unjustly or unmercifully require it?

Ans. Not in case that the consequents (by encouraging sin or otherwise) be like to do more hurt, than the money will do you good. Else, it is lawful when it is for your benefit; as it is lawful to take part of your wages for your work, or part of the worth of your commodity, when you cannot have the whole; and as it is lawful to purchase your rights of an enemy, or your life of a thief, as is aforesaid. A man may buy his own benefit of an unrighteous man.

Quest. XV. Doth not contracting for a certain sum of gain, make usury to be in that case unlawful, which might lawfully be taken of one that is free?

Ans. Yes, in case that contracting determine an uncertain case without sufficient cause: as if you agree, that whether the borrower gain or lose, and be poor or rich, I will have so much gain; that is, whether it prove merciful or unmerciful, I will have it. But then in that case, if it so prove unmerciful, it may not be taken without contracting, if freely offered. No contract may tie the debtor to that which is against justice or charity; and no contract may absolutely require that which may prove un-

charitable; unless there be a tacit condition or exception of such a case implied. Otherwise I see no scripture or reason, why a contract altereth the case, and may not be used to secure that increase which is neither unrighteous nor unmerciful: it may be the bond of equity, but not of iniquity. As in case of a certain gain by the borrower, a certain use may be contracted for; and in case of uncertain gain to the borrower, a conditional contract may be made. Yea, in case of merchandise, where men's poverty forbiddeth not such bargains, I see not but it is lawful to sell a greater uncertain gain, for a smaller certain gain; and so to make the contracts absolute (as Amesius Cas. Consc. on this question sheweth). As all oppression and unmercifulness must be avoided, and all men must do as they would (judiciously) be done by; so it is a bad thing to corrupt religion, and fill the world with causeless scruples, by making that a sin which is no sin. Divines that live in great cities and among merchandise, are usually fitter judges in this case, than those that live more obscurely (without experience) in the country.

Tit. 5. Cases of Conscience about Lusory Contracts.

Quest. I. Is it lawful to lay wagers upon the credit or confidence of one another's opinions or assertions in discourse? As e. g. I will lay you so much that I am in the right?

Ans. Yes, if these three things concur: 1. That the true end of the wager is, to be a penalty to him that shall be guilty of a rash and false assertion, and not to gratify the covetousness of the other. 2. That it be no greater a sum than can be demanded and paid, without breach of charity, or too much hurt to the loser (as above the proportion of his error). 3. That it be no other but what both parties are truly willing to stand to the loss of, if either of them lose, and that beforehand they truly seem so willing to each other.

Quest. II. Is it lawful to lay wagers upon horse-races, dogs, hawks, bear-baitings, or such games as depend upon the activity of beast or man?

Ans. Yes, upon the two last expressed conditions; and, 3. That it be not an exercise which is itself unlawful, by cruelty to beasts, or hazard to the lives of men, (as in fencing, running, wrestling, &c. it may fall out if it be not cautiously done,) or by the expense of an undue proportion of time in them, which is the common malignity of such recreations.

Quest. III. May I lawfully give money to see such sports, as bear-baitings, stage-plays, masks, shows, puppet-plays, activities of man or beast? &c.

Ans. There are many shows that are desirable and laudable, (as of strange creatures, monsters, rare engines, activities, &c.) the sight of which it is lawful to purchase, at a proportionable price; as a prospect through one of Galileo's tubes or such another, is worth much money to a studious person. But when the exercise is unlawful, (as all stage-plays are that ever I saw, or had just information of; yea, odiously evil; however it is very possible that a comedy or tragedy might with abundance of cautions be lawfully acted,) it is then (usually) unlawful to be a spectator either for money or on free cost. I say, (usually,) because it is possible that some one that is necessitated to be there, or that goeth to find out their evil to suppress them, or that is once only induced to know the truth of them, may do it innocently; but so do not they, who are present voluntarily and approvingly. 3. And if the recreation be lawful in itself, yet when vain persons go thither to feed a carnal fancy and vicious humour, which delighteth more in vanity, than they delight in piety, and when it wasteth their time and cor-

rupteth their minds, and alienateth them from good, or hindereth duty, it is to them unlawful.

Quest. IV. Is it lawful to play at cards or dice for money, or at any lottery? ^b

Ans. The greatest doubt is, whether the games be lawful, many learned divines being for the negative, and many for the affirmative; and those that are for the affirmative lay down so many necessities or conditions to prove them lawful, as I scarce ever yet saw meet together; but if they be proved at all lawful, the case of wagers is resolved as the next.

Quest. V. May I play at bowls, run, shoot, &c. or use such personal activities for money?

Ans. Yes, 1. If you make not the game itself bad, by any accident. 2. If your wager be laid for sport, and not for covetousness (striving who shall get another's money, and give them nothing for it). 3. And if no more be laid than is suitable to the sport, and the loser doth well and willingly pay.

Quest. VI. If the loser who said he was willing, prove angry and unwilling when it cometh to the paying, may I take it, or get it by law against his will?

Ans. No, not in ordinary cases; because you may not turn a sport to covetousness, or breach of charity; but in case that it be a sport that hath cost you any thing, you may in justice take your charges, when prudence forbids it not.

Tit. 6. Cases of Conscience about Losing and Finding.

Quest. I. If I find money or any thing lost, am I bound to seek out the owner, if he seek not after me? and how far am I bound to seek him?

Ans. You are bound to use such reasonable means, as the nature of the case requireth, that the true owner may have his own again. He that dare keep another man's money, because he findeth it, it is like would steal, if he could do it as secretly. Finding gives you no propriety, if the owner can be found: do as you would be done by, and you may satisfy your conscience. If nearer inquiry will not serve, you are bound to get it cried in the market, or proclaimed in the church, or mentioned in the Curranto's that carry weekly news, or any probable way, which putteth you not upon unreasonable cost or labour.

Quest. II. May I take any thing for the finding of it, as my due?

Ans. You may demand so much as shall pay for any labour or cost which you have been at about it, or finding out the owner. But no more as your due; though a moderate gratuity may be accepted, if he freely give it.

Quest. III. May I desire to find money or any thing else in my way? or may I be glad when I have found it?

Ans. You should first be unwilling that your neighbour should lose it, and be sorry that he hath lost it; but supposing that it be lost, you may moderately desire that you may find it rather than another; not with a covetous desire of the gain; but that you may faithfully gratify the owner in restoring it, or if he cannot be found may dispose of it as you ought. And you should be more sorry that it is lost, than glad that you find it, except for the owner.

Quest. IV. If no owner can be found, may I not take it and use it as mine own?

Ans. The laws of the land do usually regulate claims of propriety in such matters. Where the law giveth it to the lord of the manor, it is his, and you must give it him. Where it giveth it to no other, it is his that findeth it; and occupancy will give him

^b Of recreations, see before.

propriety. But so as it behoveth him to judge, if he be poor, that God's providence ordered it for his own supply; but if he be rich, that God sent it him but as to his steward, to give it to the poor.

Quest. V. If many be present when I find it, may I not wholly retain it to myself; or may I not conceal it from them if I can?

Ans. If the law overrule the case, it must be obeyed; but if it do not, you may, if you can, conceal it, and thereby become the only finder, and take it as your own, if the owner be not found: but if you cannot conceal it at the time of finding, they that see it with you, are partly the finders as well as you; though perhaps the largest share be due to the occupant.

Quest. VI. If I trust my neighbour or servant with money or goods, or if another trust me, who must stand to the loss if they be lost?

Ans. Here also the law of the land as regulating proprieties must be very much regarded; and especially the true meaning of the parties must be understood: if it was antecedently the expressed or implied meaning that one party in such or such a case should bear the loss, it must in strict justice be according to the true meaning of the parties. Therefore if a carrier that undertaketh to secure it, loseth it, he loseth it to himself. Or if one that it is lent to on that condition (explicit or implicit) lose it, it is to himself. But if a friend to whom you are beholden for the carriage, lose it, who undertook no more than to bestow his labour, the loss must be yours; yea, though it was his negligence or drunkenness that was the fault; for you took him and trusted him as he is. But if a servant, or one obliged to do it by hire, do without any other agreement, only undertake to serve you in it, and loseth it, the law or custom of the country is instead of a contract; for if the law or custom lay the loss on him, it is supposed that he consented to it in consenting to be your servant; if it lay it on you, it is supposed that you took your servant on such terms of hazard. But if it be left undecided by law and custom, you may make your servant pay only so much as is a proportionable penalty for his fault, but no more, as any satisfaction for your loss; except you agreed with him to repay such losses as were by his default. And when it is considered what strict justice doth require, it must also be considered what charity and mercy do require, that the poor be not oppressed.

Tit. 7. Directions to Merchants, Factors, Chaplains, Travellers, that live among Infidels.

Quest. I. Is it lawful to put oneself, or servants, especially young unestablished apprentices, into temptations of an infidel country, (or a popish,) for the getting of riches, as merchants do?^c

Ans. This cannot be truly answered without distinguishing. 1. Of the countries they go from. 2. Of the places they go to. 3. Of the quality of the persons that go. 4. Of the causes of their going.

I. Some countries that they go from may be as bad as those that they go to, or in a state of war, when it is better to be absent, or in a time of persecution, or at least of greater temptation than they are like to have abroad. And some are contrarily as a paradise in comparison of those they go to, for holiness and helps to heaven, and for peace and opportunities of serviceableness to God and the public good.

II. Some countries which they may go to, may have as good helps for their souls as at home, if not

by those of the religion of the nation, yet by christians that live among them, or by the company which goeth with them; or at least there may be no great temptations to change their religion, or debauch them, either through the civility and moderation of those they live among, or through their sottish ignorance and viciousness, which will rather turn men's hearts against them. But some countries have so strong temptations to corrupt men's understandings through the subtlety of seducers, and some have such allurements to debauch men, and some such cruelties to tempt them to deny the truth, that it is hard among them to retain one's innocency.

III. Some that go abroad are understanding, settled christians, able to make good use of other men's errors, and sins, and ill examples or suggestions, and perhaps to do much good on others; but some are young, and raw, and unexperienced, whose heads are unfurnished of those evidences and reasons by which they should hold fast their own profession against the cunning reasonings of an adversary, and their hearts are unfurnished of that love to truth, and that serious resolution, which is necessary to their safety, and therefore are like to be corrupted.

IV. Some are sent by their princes as agents or ambassadors on employments necessary to the public good; and some are sent by societies on business necessary to the ends of the society; and some go in case of extreme poverty and necessity, having no other way of maintenance at home; and some go in obedience to their parents and masters that command it them; and some go to avoid the miseries of a war, or the danger of a sharp persecution at home, or the greater temptations of a debauched or seducing age, or some great temptations in their families. But some go for fancy, and some for mere covetousness, without need.

By these distinctions the case may be answered by men that are judicious and impartial. As,

1. *Affirm.* I. It is lawful for ambassadors to go among infidels, that are sent by princes and states; because the public good must be secured.

2. It is lawful for the agents of lawful societies or trading companies to go (*ceteris paribus*, the persons being capable); because trade must be promoted, which tendeth to the common good of all countries.

3. It is not only lawful, but one of the best works in the world, for fit persons to go on a design to convert the poor infidels and heathens where they go. Therefore the preachers of the gospel should not be backward to take any opportunity, as chaplains to ambassadors, or to factories, &c. to put themselves in such a way.

4. It is lawful for a son or servant (whose bonds extend to such a service) to go in obedience to a superior's command; and God's special protection may be trusted in a way of obedience.

5. It is lawful for one in debt to go, that hath probable hopes that way and no other to pay his debts. Because he is a defrauder if he detain other men's money, while a lawful way of repaying it may be taken.

6. It is lawful for a duly qualified person to go in case of extreme poverty, to be able to live in the world; and that poverty may be called extreme to one that was nobly born and educated, which would be no poverty to one that was bred in beggary.

7. It is lawful for a well qualified person, who desireth riches to serve God, and to do good with, to go in a way of trading, though he be in no poverty or necessity himself. Because God's blessing on a

si dulcis est patria, amara est peregrinatio. August.

^c Leg. Steph. Vinan. Pigh. in Hercule prodigo, pag. 130—132. Cui peregrinatio dulcis est, non amat patriam:

lawful trade may be desired and endeavoured, and he that should do all the good he can, may use what lawful means he can be enabled to do it. And other men's wants should be to us as our own, and therefore we may endeavour to be able to relieve them.

8. In a time of such civil war, when a man knoweth not which side to take, it may be better for some men to live abroad; yea, among infidels.

9. There is little to dissuade a man whose trade leadeth him into a country that is better than his own, or so sottish as to have small temptation, and that hath the company of faithful christians, with which he may openly worship God, and privately converse to his spiritual edification.

10. In urgent cases one may go for a time, where he can have no use of public church worship, so be it he have private means and opportunities of holy living.

11. It is lawful on less occasions to leave one's own country in a time of debauchery, when temptations at home are greater than those abroad, or in a time of such persecution as may lawfully be avoided, than at another time.

12. A settled christian may go more safely, and therefore lawfully, on smaller urgencies, than a young, raw, lustful, fanciful, unsettled novice may.

II. *Neg.* 1. It is not lawful for any one to seek riches or trade abroad or at home, principally for the love of riches, to raise himself and family to fullness, prosperity, or dignity: though all this may be desired when it is a means to God's service and honour, and the public good, and is desired principally as such a means.

2. It is not lawful to go abroad, especially into infidel or popish countries, without such a justifiable business, whose commodity will suffice to weigh down all the losses and dangers of the remove.

3. The dangers and losses of the soul are to be valued much above those of the body and estate, and cannot be weighed down by any mere corporal commodity.

4. It is less dangerous usually to go among Turks and heathens, (whose religion hath no tempting power to seduce men,) than among Socinians or papists, whose errors and sins are cunningly and learnedly promoted and defended.

5. It is not lawful for merchants or others for trade and love of wealth or money, to send poor raw, unsettled youths into such countries where their souls are like to be notably endangered, either by being deprived of such teaching and church helps which they need, or by being exposed to the dangerous temptations of the place; because their souls are of more worth than money.

6. It is not lawful therefore for master or servant to venture his own soul in such a case as this last mentioned; that is, so far as he is free, and without necessity doth it only for commodity sake.

7. We may not go where we cannot publicly worship God, without necessity, or some inducement from a greater good.

8. The more of these hinderances concur the greater is the sin: it is therefore a mere wilful casting away of their own souls, when unfurnished, unsettled youths (or others like them) shall for mere humour, fancy, or covetousness leave such a land as this, where they have both public and private helps for their salvation, and to go among papists, infidels, or heathens, where talk or ill example is like to endanger them, and no great good can be expected to countervail such a hazard, nor is there any true necessity to drive them, and where they cannot publicly worship God, no, nor openly own the truth, and

where they have not so much as any private company to converse with, that is fit to further their preservation and salvation, and all this of their own accord, &c.

Quest. II. May a merchant or ambassador leave his wife, to live abroad?

Ans. 1. We must distinguish between what is necessitated, and what is voluntary. 2. Between what is done by the wife's consent, and what is done without. 3. Between a wife that can bear such absence, and one that cannot. 4. Between a short stay, and a long or continued stay.

1. The command of the king, or public necessities, may make it lawful, except in a case so rare as is not to be supposed (which therefore I shall not stand to describe). For though it be a very tender business to determine a difference between the public authority or interest, and family relations and interest, when they are contradictory and unreconcilable, yet here it seemeth to me, that the prince and public interest may dispose of a man contrary to the will and interest of his wife; yea, though it would occasion the loss, 1. Of her chastity. 2. Or her understanding. 3. Or her life: and though the conjugal bond do make man and wife to be as one flesh. For, 1. The king and public interest may oblige a man to hazard his own life, and therefore his wife's. In case of war, he may be sent to sea, or beyond sea, and so both leave his wife (as Uriah did) and venture himself. Who ever thought that no married man might go to foreign wars without his wife's consent? 2. Because as the whole is more noble than the part, so he that marrieth obligeth himself to his wife, but on supposition that he is a member of the commonwealth, to which he is still more obliged than to her.

2. A man may for the benefit of his family leave his wife for travel or merchandise, for a time, when they mutually consent upon good reason that it is like to be for their good.

3. He may not leave her either without or with her own consent, when a greater hurt is like to come by it, than the gain will countervail. I shall say no more of this, because the rest may be gathered from what is said in the cases about duties to wives, where many other such are handled.

Quest. III. Is it lawful for young gentlemen to travel in other kingdoms, as part of their education? ^d

Ans. The many distinctions which were laid down for answer of the first question, must be here supposed, and the answer will be mostly the same as to that, and therefore need not be repeated.

1. It is lawful for them to travel that are necessarily driven out of their own country, by persecution, poverty, or any other necessitating cause.

2. It is lawful to them that are commanded by their parents (unless in former excepted cases, which I will not stay to name).

3. It is the more lawful when they travel into countries as good or better than their own, where they are like to get more good than they could have done at home.

4. It is more lawful to one that is prudent and firmly settled both in religion, and in sobriety and temperance, against all temptations which he is like to meet with, than to one that is unfurnished for a due resistance of the temptations of the place to which he goeth.

5. It is more lawful to one that goeth in sober, wise, and godly company, or is sent with a wise and faithful tutor and overseer, than to leave young, unsettled persons to themselves.

^d Lege Eurycic. Pateani Orat. 9.

6. In a word, it is lawful when there is a rational probability, that they will not only get more good than hurt, (for that will not make it lawful,) but also more good than they could probably have other ways attained.

II. But the too ordinary course of young gentlemen's travels out of England now practised, I take to be but a most dangerous hazarding, if not a plain betraying them to utter undoing, and to make them afterwards the plagues of their country, and the instruments of the common calamity. For, 1. They are ordinarily sent into countries far worse and more dangerous than their own, where the temptations are stronger than they are fit to deal with; into some countries where they are tempted to sensuality, and into some where they are tempted to popery or infidelity. In some countries they learn to drink wine instead of beer; and arising from the smaller sort to the stronger, if they turn not drunkards, they contract that appetite to wine and strong drink, which shall prove (as Clemens Alexandrinus calleth gluttony and tippling) a throat-madness, and a belly-devil, and keep them in the sin of gulosity all their days. And in some countries they shall learn the art of gluttony, to pamper their guts in curious, costly, uncouth fashions, and to dress themselves in novel, fantastical garbs, and to make a business of adorning themselves, and setting themselves forth with proud and procacious fancies and affections, to be looked upon as comely persons to the eyes of others. In some countries they shall learn to waste their precious hours in stage-plays, and vain spectacles, and ceremonies, attendances, and visits, and to equalize their life with death, and to live to less use and benefit to the world than the horse that carrieth them. In most countries they shall learn either to prate against godliness, as the humour of a few melancholy fools, and be wiser than to believe God, or obey him, or be saved; or at least to grow indifferent and cold in holy affections and practices: for when they shall see papists and protestants, Lutherans and Calvinists, of contrary minds, and hear them reproaching and condemning one another, this cooleth their zeal to all religion, as seeming but a matter of uncertainty and contention. And when they also see how the wise and holy are made a scorn in one country, as bigots and Hugonots, and how the protestants are drunkards and worldlings in another country, and how few in the world have any true sense and savour of sound and practical religion, and of a truly holy and heavenly life, (as those few they are seldom so happy as to converse with,) this first accustometh them to a neglect of holiness, and then draweth their minds to a more low, indifferent opinion of it, and to think it unnecessary to salvation. For they will not believe that so few shall be saved as they find to be holy in the world; and then they grow to think it but a fancy and a troubler of the world.

And it addeth to their temptation, that they are obliged by the carnal ends which drew them out, to be in the worst and most dangerous company and places, that is, at princes' courts, and among the splendid gallantry of the world; for it is the fashions of the great ones which they must see, and of which when they come home they must be able to discourse: so that they must travel to the pest-houses of pomp, and lust, of idleness, gluttony, drunkenness, and pride, of atheism, irreligiousness, and impiety, that they may be able to glory what acquaintance they have got of the grandeur and gallantry of the suburbs of hell, that they may represent the way to

damnation delectable and honourable to others, as well as to themselves.*

But the greatest danger is of corrupting their intellectuals, by converse with deceivers where they come; either infidels, or juggling Jesuits and friars: for when those are purposely trained up to deceive, how easy is it for them to silence raw and unfurnished novices, (yea, even when all their five senses must be captivated, in the doctrine of transubstantiation)! And when they are silenced they must yield: or at least they have deluding stories enough of the antiquity, universality, infallibility, unity of their church, with a multitude of lies of Luther, Calvin, Zuinglius, and other reformers, to turn their hearts and make them yield. But yet that they may be capable of doing them the more service, they are instructed for a time to dissemble their perversion, and to serve the Roman pride and faction in a protestant garb and name.

Especially when they come to Rome, and see its glory, and the monuments of antiquity, and are allured with their splendour and civilities, and made to believe that all the reports of their inquisitions and cruelties are false, this furthereth the fascination of unexperienced youths.

2. And usually all this while the most of them lay by all serious studies, and all constant employment, and make idleness and converse with the idle or with tempters, to be their daily work. And what a mind is like to come to, which is but one half year or twelve months accustomed to idleness, and to vain spectacles, and to a pleasing converse with idle and luxurious persons, it is easy for a man of any acquaintance with the world or with human nature to conjecture.

3. And they go forth in notable peril of their health or lives. Some fall into fevers, and die by change of air and drinks: some fall into quarrels in taverns, or about their whores, and are murdered. Some few prove so stedfast against all the temptations of the papists, that it is thought conducive to the holy cause that they should be killed in pretence of some quarrel, or be poisoned. Some by drinking wine do contract such sickness, as makes their lives uncomfortable to the last. And the brains of many are so heated by it, that they fall mad.

4. And all this danger is principally founded in the quality of the person sent to travel; which are ordinarily empty lads, between eighteen and twenty-four years of age, which is the time of the devil's chief advantage; when naturally they are prone to those vices which prove the ruin of the most, though you take the greatest care of them that you can.¹

1. Their lust is then in the highest and most untamed rage. 2. Their appetites to pleasing meats and drinks are then strongest. 3. Their frolicsome inclinations to sports and recreations are then greatest. 4. And ignorant and procacious pride beginneth then to stir. 5. All things that are most vile and vain, are then apt to seem excellent to them, by reason of the novelty of the matter as to them, who never saw such things before, and by reason of the false esteem of those carnal persons, to whose pomp, and consequently to whose judgment, they would be conformed. 6. And they are at that age exceedingly inclined to think all their own apprehensions to be right, and to be very confident of their own conceptions, and wise in their own eyes; because their juvenile intellect being then in the most affecting activity, it seemeth still clear and sure to them, because it so much affects themselves. 7. But above all, they are yet unfurnished of almost all that solid wisdom, and

nauseas tollit: non tollit morbos qui altius penetrarunt, quam ut externa ulla medicina huc pertingat. Id. ib.

* Read Bishop Hall's "Quo Vadis" on this subject.

¹ Peregrinatio levis tædia quædam animorum et veluti

settled holiness, and large experience, which is most necessary to their improvement of their travels, and to their resistance of all these temptations. Alas! how few of them are able to deal with a Jesuit, or hold fast their religion against deceivers! If the very vices, the ambition, the carnal policies and pomps, the filthiness and worldliness of the Roman clergy, did not become a preservative to men's minds against the temptations which would draw them to their way, and if the atheism, infidelity, whoredoms, and profaneness of papists did not become antidotes, how few were like to return uninfected! And because the Jesuits know that they can never take this stumblingblock out of the way, therefore too many of them have thought best to debauch those first whom they would proselyte, and reconcile them first to plays, and drunkenness, and whoredoms, that so the dislike of these may not hinder their reconciliation with the kingdom of Rome; yea, that a seeming necessity of a priest's pardon, may make it seem necessary to become their subjects.

And as unfurnished are these young travellers usually to resist the temptations to this sensuality, lust, and pomp, as those of popery; so that they are perfidiously sent into a pest-house, when they are in the greatest disposition to be infected. And if they come not home drunkards, gluttons, gamesters, idle, prodigal, proud, infidels, irreligious, or papists, it is little thanks to those perfidious parents, who thus perform their promise for them in baptism, by sending them to Satan's schools and university to be educated.

Whereas if they were but kept to their due studies, and under a holy government at home, till they were furnished with sound religious knowledge, and till they were rooted in holiness, and in love to a pious, sober life, and till they had got a settled hatred of intemperance and all sin, and till they had a map of the places, persons, and affairs of the world well imprinted on their minds by study and due information, then necessary travel would be more safe; and then they would be in a capacity to learn wisdom from other men's folly, and virtue from other men's vice, and piety from other men's impiety; which novices are rather apt to imitate.

5. And in the mean time the loss of all the helps which they should have at home, doth greatly tend to their destruction. For they oft travel into countries, where they shall have no public worship of God which is lawful, or which they understand; or if they have, it is usually cold preaching and dull praying, when they have need of the best, and all too little. And they have seldom such pious society to edify and quicken them by private converse, as they have, or might have, here at home; and seldom come into such well ordered, religious families. And if human nature be prone to infection by temptations, and so averse to holiness, that all means is too little, and even in the best families folly and sensuality, and a distaste of godliness, often thrive; (as unsown weeds overspread the garden, where with great cost and labour only better things were sowed;) what then but sin and misery can be expected from those that by their own parents are banished from their native country (not so well as into a wilderness, but) into the pestilent, infected countries of the world.

I would ask those parents that plead for this crime and cruelty as a kindness; are you no wiser or better yourselves than the company into which you send your children? Can you teach them and educate them no better, nor give them better examples, than they are like to have abroad? Can you set them on no better work, for the improvement of their time? If not, why do you not repent of this your shame

and misery, and reform yourselves? If you can, why will you then betray your children? Or if you cannot, are there no schools, no learned and pious men, no religious families and company at home, in your own land, where you might place them to better advantage, than thus to expose them to the tempter? Undoubtedly there are; and such as may be had at cheaper rates.*

6. And it is not the smallest part of the guilt and danger, that they are sent abroad without due oversight and conduct. They that do but get them some sober or honest servant to attend them, or some sober companion, think they have done well; whereas they had need of some divine or tutor of great learning, piety, prudence, and experience, whom they will reverence and obey, that may take the oversight of them, and be ready to answer any sophist that would seduce them. But the charge of this is thought too great for the safety of their own children, whom they themselves expose to a necessity of it.

I know that carnal minds will distaste all this, and have objections enough against it, and reasons of their own, to make it seem a duty to betray and undo their children's souls, and to break their promise made for them in baptism: "All this is but our preciseness: they must have experience and know the world, or else they will be contemptible *tenebriones* or owls! Whenever they go it will be a temptation, and such they must have at home. There is no other part of their age so fit, or that can be spared, and we must trust God with them wherever they are; and they that will be bad, will be bad in one place as well as another; and many are as bad that stay at home." And thus *quos perdere vult Jupiter hos dementat*; yea, the poor children and commonwealth must suffer for such parents' sottish folly. And well saith Solomon, "The rich man is wise in his own conceit," Prov. xxviii. 11. And because it is not reason indeed but pride, and the rich disease and carnality which is here to be confuted, I shall not honour them with a distinct, particular answer; but only tell them, If all companies be alike, send them to Bedlam or to a whore-house. If all means be alike, let them be janizaries, and bred up where Christ is scorned: if you think they need but little helps, and little watching, it seems you never gave them more. And it is a pity you should have children, before you know what a man is, and how much nature is corrupted, and how much is needful to its recovery. And it is a pity that you dedicated them to God in baptism, before you believed Christ, and knew what you did, and engaged them to renounce the world, the flesh, and the devil, under a crucified Christ, while you purposed like hypocrites to train them in the school and service of the world, the flesh, and the devil, and in the contempt of the cross of Christ, or of a holy, mortified life. And if all ages be alike, and novices be equal to experienced persons, let the scholars rule their master, and let boys be parliament men and judges, and let them be your guides at home! And if acquaintance with courtship and the customs of the world, and the reputation of such acquaintance, be worth the hazarding of their souls, renounce God, and give up your names to Mammon, and be not such paltry hypocrites, as to profess that you believe the Scriptures, and stand to your baptismal vows, and place your hopes in a crucified Christ, and your happiness in God's favour and the life to come. And if the preaching of the gospel, and all such religious helps, be unnecessary to your unsettled children, disseminate not by going to church, as if

* *Congressus sapientum confert prudentiam: non montes, non maria.* Erasmi.

you took them to be necessary to yourselves. In a word, I say as Elias to the Israelites, "Why halt ye between two opinions? If God be God, follow him." If the world be God, and pride and sensuality and the world's applause be your felicity, follow it, and let it be your children's portion. Do you not see more wise, and learned, and holy, and serviceable persons among us, proportionably, in church and state, that were never sent for an education among the papists and profane, than of such as were?

But I will proceed to the directions which are necessary to those that must or will needs go abroad, either as merchants, factors, or as travellers.

Direct. I. Be sure that you go not without a clear warrant from God; which must be (all things laid together) a great probability, in the judgment of impartial, experienced, wise men, that you may get or do more good than you were like to have done at home. For if you go sinfully without a call or warrant, you put yourself out of God's protection, as much as in you is; that is, you forfeit it: and whatever plague befalls you, it will arm your accusing consciences to make it double.

Direct. II. Send with your children that travel, some such pious, prudent tutor or overseer as is afore described: and get them or your apprentices into as good company as possibly you can.

Direct. III. Send them as the last part of all their education, when they are settled in knowledge, sound doctrine, and godliness, and have first got such acquaintance with the state of the world, as reading, maps, and conversation and discourse can help them to: and not while they are young, and raw, and incapable of self-defence, or of due improving what they see. And those that are thus prepared, will have no great lust or fancy to wander, and lose their time, without necessity; for they will know, that there is nothing better (considerably) to be seen abroad, than is at home; that in all countries, houses are houses, and cities are cities, and trees are trees, and beasts are beasts, and men are men, and fools are fools, and wise men are wise, and learned men are learned, and sin is sin, and virtue is virtue; and these things are but the same abroad as at home: and that a grave is every where a grave, and you are travelling towards it, which way ever you go. And happy is he that spendeth his little time so, as may do God best service, and best prepare him for the state of immortality.

Direct. IV. If experience of their youthful lust and pride, and vicious folly, or unsettled dangerous state, doth tell you plainly, that your child or apprentice is unfit for travel, venture them not upon it, either for the carnal ornaments of education, or for your worldly gain. For souls that cost the blood of Christ, are more precious than to be sold at so low a rate; and especially by those parents and masters that are doubly obliged to love them, and to guide them in the way to heaven, and must be answerable for them.

Direct. V. Choose those countries for your children to travel in, which are soundest in doctrine and of best example, and where they may get more good than hurt; and venture them not needlessly into the places and company of greatest danger; especially among the Jesuits and friars, or subtle heretics, or enemies of Christ.

Direct. VI. Study before you go, what particular temptations you are like to meet with, and study well for particular preservatives against them all: as you will not go into a place infected with the plague, without an antidote. It is no small task, to get a mind prepared for travel.

Direct. VII. Carry with you such books as are

fittest for your use, both for preservation and edification: as to 'preserve you from popery, Drelincourt's and Mr Pool's small Manual: for which use my "Key for Catholics," and "Safe Religion," and "Sheet against Popery" may not be useless. And Dr. Challoner's "Credo Ecclesiam Catholicam" is short and very strong. To preserve you against infidelity, "Vander Meulin," in Latin, and Grotius; and in English my "Reasons of the Christian Religion" may not be unfit. For your practice, the Bible and the "Practice of Piety," and Mr. Scudder's "Daily Walk," and Mr. Reyners's "Directions," and Dr. Ames's "Cases of Conscience."

Direct. VIII. Get acquaintance with the most able reformed divines, in the places where you travel; and make use of their frequent converse, for your edification and defence. For it is the wisest and best men in all countries where you come, that must be profitable to you, if any.

Direct. IX. Set yourselves in a way of regular study if you are travellers, as if you were at home, and on a course of regular employment if you are tradesmen, and make not mere wandering and gazing upon novelties your trade and business; but redeem your time as laboriously as you would do in the most settled life. For time is precious, wherever you be; and it must be diligence every where that must cause your proficiency; for place and company will not do it without your labour. It is not a university that will make a sluggish person wise, nor a foreign land that will furnish a sensual sot with wisdom: *Caelum non animum mutant qui trans mare currunt*. There is more ado necessary to make you wise, or bring you to heaven, than to go long journeys, or see many people.

Direct. X. Avoid temptations: if you acquaint yourselves with the humours, and sinful opinions, and fashions of the time and places where you are, let it be but as the Lacedemonians called out their children to see a drunkard, to hate the sin; therefore see them, but taste them not, as you would do by poison or loathsome things. Once or twice seeing a folly and sin is enough. If you do it frequently, custom will abate your detestation, and do much to reconcile you to it.

Direct. XI. Set yourselves to do all the good you can to the miserable people in the places where you come. Furnish yourselves with the aforesaid books and arguments, not only to preserve yourselves, but also to convince poor infidels and papists. And pity their souls, as those that believe that there is indeed a life to come, where happiness and misery will show the difference between the godly and the wicked. Especially merchants and factors, who live constantly among the poor ignorant christians, Armenians, Greeks, papists, who will hear them; and among heathens (in Indostan and elsewhere) and Mahometans (especially the Persians, who allow a liberty of discourse). But above all, the chaplains of the several embassies and factories. Oh what an opportunity have they to sow the seeds of christianity among the heathen nations! and to make known Christ to the infidel people where they come! And how heavy a guilt will lie on them that shall neglect it! And how will the great industry of the Jesuits rise up in judgment against them and condemn them!

Direct. XII. The more you are deprived of the benefit of God's public worship, the more industrious must you be, in reading Scripture and good books, and in secret prayer and meditation, and in the improvement of any one godly friend that doth accompany you to make up your loss, and to be instead of public means. It will be a great comfort among in-

fidels, or papists, or ignorant Greeks, or profane people, to read sound, and holy, and spiritual books, and to confer with some one godly friend, and to meditate on the sweet and glorious subjects, which from earth and heaven are set before us; and to solace ourselves in the praises of God, and to pour out our suits before him.

Direct. XIII. And that your work may be well done, be sure that you have right ends; and that it be not to please a ranging fancy, nor a proud, vain mind, nor a covetous desire of being rich or high, that you go abroad; but that you do it purposely and principally to serve God abroad, and to be able to serve him the better when you come home, with your wit, and experience, and estates. If sincerely you go for this end, and not for the love of money, you may expect the greater comfort.^a

Direct. XIV. Stay abroad no longer than your lawful ends and work do require: and when you come home, let it be seen that you have seen sin that you might hate it; and that by the observation of the errors and evils of the world, you love sound doctrine, spiritual worship, and holy, sober, and righteous living, better than you did before; and that you are the better resolved and furnished for a godly, exemplary, fruitful life.

One thing more I will warn some parents of, who send their sons to travel, to keep them from untimely marrying, lest they have part of their estate too soon: that there are other means better than this, which prudence may find out: if they would keep them low, from fulness and idleness, and bad company, (which a wise, self-denying, diligent man may do, but another cannot,) and engage them to as much study and business (conjunct) as they can well perform, and when they must needs marry, let it be done with prudent, careful choice; and learn themselves to live somewhat lower, that they may spare that which their son must have: this course would be better than that hazardous one in question.

CHAPTER XX.

Tit. 1. Motives and Directions against Oppression.

OPPRESSION is the injuring of inferiors, who are unable to resist, or to right themselves; when men use power to bear down right. Yet all is not oppression which is so called by the poor, or by inferiors that suffer; for they are apt to be partial in their own cause as well as others. There may be injustice in the expectations of the poor, as well as the actions of the rich. Some think they are oppressed, if they be justly punished for their crimes; and some say they are oppressed, if they have not their wills, and unjust desires, and may not be suffered to injure their superiors: and many of the poor do call all that oppression, which they suffer from any that are above them, as if it were enough to prove it an injury, because a rich man doth it: but yet oppression is a very common and a heinous sin.^a

There are as many ways of oppressing others, as there are advantages to men of power against them. But the principal are these following.

1. The most common and heinous sort is the malignant injuries and cruelties of the ungodly against

^a Peregrinatio omnis obscura et sordida est iis quorum industria in patria potest esse illustris. Cicest.

^a In omni certamine qui opulenter est, etiamsi accipit in-

men that will not be as indifferent in the matters of God and salvation as themselves; and that will not be of their opinions in religion, and be as bold with sin, and as careless of their souls, as they. These are hated, reproached, slandered, abused, and some way or other persecuted commonly wherever they live throughout the world. But of this sort of oppression I have spoken before.

2. A second sort is the oppression of the subjects by their rulers; either by unrighteous laws, or cruel executions, or unjust impositions or exactions, laying on the people greater taxes, tributes, or servitude, than the common good requireth, and than they are able well to bear. Thus did Pharaoh oppress the Israelites, till their groans brought down God's vengeance on him. But I purposely forbear to meddle with the sins of magistrates.

3. Soldiers also are too commonly guilty of the most inhuman, barbarous oppressions; plundering the poor countrymen, and domineering over them, and robbing them of the fruit of their hard labours, and of the bread which they should maintain their families with, and taking all that they can lay hold on as their own. But (unless it be a few that are a wonder in the world) this sort of men are so barbarous and inhuman, that they will neither read nor regard any counsel that I shall give them. (No man describeth them better than Erasmus.)

4. The oppression of servants by their masters I have said enough to before; and among us, where servants are free to change for better masters, it is not the most common sort of oppression; but rather servants are usually negligent and unfaithful, because they know that they are free (except in the case of apprentices).

5. It is too common a sort of oppression for the rich in all places to domineer too insolently over the poor, and force them to follow their wills, and to serve their interest be it right or wrong: so that it is rare to meet with a poor man that dare displease the rich, though it be in a cause where God and conscience do require it. If a rich man wrong them, they dare not seek their remedy at law, because he will tire them out by the advantage of his friends and wealth; and either carry it against them, be his cause never so unjust, or lengthen the suit till he hath undone them, and forced them to submit to his oppressing will.

6. Especially unmerciful landlords are the common and sore oppressors of the countrymen: if a few men can but get money enough to purchase all the land in a country, they think that they may do with their own as they list, and set such hard bargains of it to their tenants, that they are all but as their servants, yea, and live a more troublesome life than servants do: when they have laboured hard all the year, they can scarce scrape up enough to pay their landlord's rent; their necessities are so urgent, that they have not so much as leisure to pray morning or evening in their families, or to read the Scriptures, or any good book; nor scarce any room in their thoughts for any holy things: their minds are so distracted with necessities and cares, that even on the Lord's day, or at a time of prayer, they can hardly keep their minds intent upon the sacred work which they have in hand. If the freest minds have much ado to keep their thoughts in seriousness and order, in meditation, or in the worshipping of God; how hard must it needs be to a poor oppressed man, whose body is tired with wearisome labours, and his mind distracted with continual cares, how to pay his

juriam, tamen quia plus potest, facere videtur. Sallust. in Jugurth.

rent, and how to have food and raiment for his family! How unfit is such a troubled, discontented person, to live in thankfulness to God, and in his joyful praises! Abundance of the voluptuous great ones of the world, do use their tenants and servants but as their beasts, as if they had been made only to labour and toil for them, and it were their chief felicity to fulfil their will, and live upon their favour.

Direct. I. The principal means to overcome this sin, is to understand the greatness of it. For the flesh persuadeth carnal men to judge of it according to their selfish interest, and not according to the interest of others, nor according to the true principles of charity and equity; and so they justify themselves in their oppression.

1. *Consider.* That oppression is a sin not only contrary to christian charity and self-denial, but even to humanity itself. We are all made of one earth, and have souls of the same kind: there is as near a kindred betwixt all mankind, as a specific identity; as between one sheep, one dove, one angel, and another: as between several drops of the same water, and several sparks of the same fire; which have a natural tendency to union with each other. And as it is an inhuman thing for one brother to oppress another, or one member of the same body to set up a proper interest of its own, and make all the rest, how painfully soever, to serve that private interest; so it is for those men who are children of the same Creator. Much more for them who account themselves members of the same Redeemer, and brethren in Christ by grace and regeneration, with those whom they oppress. Mal. ii. 10, "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" If we must not lie to one another, because we are members one of another, Eph. iv. 25; and if all the members must have the same care of one another, 1 Cor. xii. 25; surely then they must not oppress one another.

2. An oppressor is an antichrist and an antigod: he is contrary to God, who delighteth to do good, and whose bounty maintaineth all the world; who is kind to his enemies, and causeth his sun to shine and his rain to fall on the just and on the unjust: and even when he afflicteth doth it as unwillingly, delighteth not to grieve the sons of men.^b He is contrary to Jesus Christ, who gave himself a ransom for his enemies, and made himself a curse to redeem them from the curse, and condescended in his incarnation to the nature of man, and in his passion to the cross and suffering which they deserved: and being rich and Lord of all, yet made himself poor, that we by his poverty might be made rich. He endured the cross and despised the shame, and made himself as of no reputation, accounting it his honour and joy to be the Saviour of men's souls, even of the poor and despised of the world. And these oppressors live as if they were made to afflict the just, and to rob them of God's mercies, and to make crosses for other men to bear, and to tread on their brethren as stepping-stones of their own advancement. The Holy Ghost is the Comforter of the just and faithful. And these men live as if it were their calling to deprive men of their comfort.

3. Yea, an oppressor is not only the agent of the devil, but his image: it is the devil that is the destroyer, and the devourer, who maketh it his business to undo men, and to bring them into misery and distress. He is the grand oppressor of the world: yet in this he is far short of the malignity of men-

devils, 1. That he doth it not by force and violence, but by deceit, and hurteth no man till he hath procured his own consent to sin; whereas our oppressors do it by their brutish force and power. 2. And the devil destroyeth men, who are not his brethren, nor of the same kind; but these oppressors never stick at the violating of such relations.

4. Oppression is a sin that greatly serveth the devil, to the damning of men's souls, as well as to the afflicting of their bodies. And it is not a few, but millions, that are undone by it. For as I showed before, it taketh up men's mind and time so wholly, to get them a poor living in the world, that they have neither mind nor time for better things. They are so troubled about many things, that the one thing needful is laid aside. All the labours of many a worthy, able pastor, are frustrated by oppressors: to say nothing of the far greatest part of the world, where the tyranny and oppression of heathen infidels and Mahometan princes, keepeth out the gospel, and the means of life; nor yet of any other persecutors: if we exhort a servant to read the Scriptures, and call upon God, and think of his everlasting state, he telleth us that he hath no time to do it, but when his weary body must have rest. If we desire the masters of families to instruct and catechise their children and servants, and pray with them, and read the Scriptures and other good books to them, they tell us the same, that they have no time, but when they should sleep; and that on the Lord's day their tired bodies, and careful minds, are unfit to attend and ply such work: so that necessity quieteth their conscience in their ignorance and neglect of heavenly things, and maketh them think it only the work of gentlemen and rich men, who have leisure (but are further alienated from it by prosperity, than these are by their poverty): and thus oppression destroyeth religion, and the people's souls as well as their estates.

5. Oppression further endangereth both the souls of men, and the public peace, and the safety of princes, by tempting the poor multitude into discontents, sedition, and insurrections. Every man is naturally a lover of himself above other: and the poor, as well as the rich and rulers, have an interest of their own which ruleth them; and they will hardly honour, or love, or think well of them by whom they suffer. It is as natural almost for a man under oppression, to be discontented and complain, as for a man in a fever to complain of sickness, heat, and thirst. No kingdom on earth is so holy and happy as to have all or most of the subjects such confirmed, eminent saints, as will be contented to be undone, and will love and honour those that undo them. Therefore men must be taken as they are. If "oppression maketh wise men mad," Eccles. vii. 7, much more the multitude, who are far from wisdom. Misery maketh men desperate, when they think that they cannot be much worse than they are. How many kingdoms have been thus fired (as wooden wheels will be when one part rubbeth too hard and long upon the other)! Yea, if the prince be never so good and blameless, the cruelty of the nobles and the rich men of the land, may have the same effects. And in these combustions, the peace of the kingdom, the lives and souls of the seditious, are made a sacrifice to the lusts of the oppressors.

Direct. II. Consider with fear how oppression turneth the groans and cries of the poor to the God of revenge against the oppressors. And go to that man that hath the tears and prayers of oppressed innocents, sounding the alarm to the vindictive justice, to awake for their relief. "And shall not God avenge his own elect, which cry day and night to

^b Psa. cxlv.; Matt. v.; Lam. iii.

him, though he bear long with them? I tell you, that he will avenge them speedily," Luke xviii. 7, 8. "The Lord will be a refuge to the oppressed," Psal. ix. 9. "To judge the fatherless and the oppressed, that the man of the earth may no more oppress," Psal. x. 18. "The Lord executeth righteousness and judgment for all that are oppressed," Psal. ciii. 6; cxlvi. 7. Yea, God is doubly engaged to be revenged upon oppressors, and hath threatened a special execution of his judgment against them above most other sinners: partly as it is an act of mercy and relief to the oppressed; so that the matter of threatening and vengeance to the oppressor, is the matter of God's promise and favour to the sufferers: and partly as it is an act of his vindictive justice against such as so heinously break his laws. The oppressor hath indeed his time of power, and in that time the oppressed seem to be forsaken and neglected of God; as if he did not hear their cries: but when his patience hath endured the tyranny of the proud, and his wisdom hath tried the patience of the sufferers, to the determined time; how speedily and terribly then doth vengeance overtake the oppressors, and make them warnings to those that follow them! In the hour of the wicked and of the power of darkness Christ himself was oppressed and afflicted, Isa. liii. 7, and "in his humiliation his judgment was taken away," Acts viii. But how quickly did the destroying revenge overtake those bloody zealots, and how grievous is the ruin which they lie under to this day, which they thought by that same murder to have escaped! Solomon saith, Eccl. iv. 1, he "considered all the oppressions that are under the sun, and behold the tears of such as were oppressed, and they had no comfort; and on the side of the oppressors there was power, but they had no comforter." Which made him praise the dead and the unborn. But yet he that goeth with David into the sanctuary, and seeth the end of the oppressors, shall perceive them set in slippery places, and tumbling down to destruction in a moment, Psal. xxxvii. ; lxxiii. The Israelites in Egypt seemed long to groan and cry in vain; but when the determinate time of their deliverance came, God saith, "I have surely seen the affliction of my people, and have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them.—Behold, the cry of the children of Israel is come up unto me, and I have also seen the oppression wherewith the Egyptians oppress them," Exod. iii. 7—9. Deut. xxvi. 5, 6, "The Egyptians evil entreated us, and laid upon us hard bondage, and when we cried to the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression." See Psal. cvii. 39—42. So Psal. xii. 5, 6, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him (or would insnare him). Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." "Trust not therefore in oppression," Psal. lxii. 10. For God is the avenger, and his plagues shall revenge the injuries of the oppressed.

Direct. III. Remember what an odious name oppressors commonly leave behind them upon earth. No sort of men are mentioned by posterity with greater hatred and contempt. For the interest of mankind directeth them hereunto, and may prognosticate it, as well as the justice of God. However the power of proud oppressors may make men afraid of speaking to their faces what they think, yet those that are out of their reach, will pour out the bitterness of their souls against them. And when once death

hath tied their cruel hands, or any judgment of God hath cast them down, and knocked out their teeth, how freely will the distressed vent their grief! and fame will not be afraid to deliver their ugly picture to posterity, according to their desert. Methinks therefore that even pride itself should be a great help to banish oppression from the world. What an honourable name hath a Trajan, a Titus, an Antonine, an Alexander Severus! And what an odious name hath a Nero, a Caligula, a Commodus, a D'Alva, &c.! Most proud men affect to be extolled, and to have a glorious name survive them when they are dead; and yet they take the course to make their memory abominable; so much doth sin contradict and disappoint the sinner's hopes!

Direct. IV. Be not strangers to the condition or complaints of any that are your inferiors. It is the misery of many princes and nobles, that they are guarded about with such as keep all the lamentations of their subjects and tenants from their ears; or represent them only as the murmurings of unquiet, discontented men; so that superiors shall know no more of their inferiors' case than their attendants please; nor no more of the reproach that falleth upon themselves. Their case is to be pitied; but the case of their inferiors more (for it is their own wilful choice which hath imprisoned their understandings, with such informers; and it is their unexcusable negligence, which keepeth them from seeking truer information). A good landlord will be familiar with the meanest of his tenants, and will encourage them freely to open their complaints, and will labour to inform himself who is in poverty and distress, and how it cometh to pass; that when he hath heard all, he may understand whether it be his own oppression or his tenants' fault that is the cause: when proud, self-seeking men disdain such inferior converse, and if they have servants that do but tell them their tenants have a good bargain, and are murmuring, unthriftly, idle persons, they believe them without any more inquiry, and in negligent ignorance oppress the poor.

Direct. V. Mortify your own lusts and sinful curiosity, which maketh you think that you need so much, as tempteth you to get it by oppressing others. Know well how little is truly necessary! and how little nature (well-taught) is contented with! and what a privilege it is to be need but little! Pride and curiosity are an insatiable gulf. Their daily trouble seemeth to them a necessary accommodation. Such abundance must be laid out on superfluous recreations, buildings, ornaments, furniture, equipage, attendants, entertainments, visitations, braveries, and a world of need-nots, (called by the names of hand-someness, cleanliness, neatness, conveniences, delights, usefulness, honour, civilities, comeliness, &c.) So much doth carnal concupiscence, pride, and curiosity thus devour, that hundreds of the poor must be oppressed to maintain it; and many a man that hath many score or hundred tenants who with all their families daily toil to get him provision for his fleshly lusts, doth find at the year's end, that all will hardly serve the turn, but this greedy devourer could find room for more; when one of his poor tenants could live and maintain all his family comfortably, if he had but so much as his landlord bestoweth upon one suit of clothes, or one proud entertainment, or one horse, or one pack of hounds. I am not persuading the highest to level their garb and expenses equal with the lowest; but mortify pride, curiosity, and gluttony, and you will find less need to oppress the poor, or to feed your concupiscence with the sweat and groans of the afflicted.

Direct. VI. Be not the sole judge of your own

actions in a controverted case; but if any complain of you, hear the judgment of others that are wise and impartial in the case. For it is easy to misjudge where self-interest is concerned.

Direct. VII. Love your poor brethren as yourselves, and delight in their welfare as if it were your own. And then you will never oppress them willingly; and if you do it ignorantly, you will quickly feel it and give over upon their just complaint; as you will quickly feel when you hurt yourselves, and need no great exhortation to forbear.

Tit. 2. Cases of Conscience about Oppression, especially of Tenants.

Quest. I. Is it lawful for a mean man, who must needs make the best of it, to purchase tenanted land of a liberal landlord, who setteth his tenants a much better pennyworth than the buyer can afford.

Ans. Distinguish, 1. Between a seller who understandeth all this, and one that doth not. 2. Between a tenant that hath by custom a half-title to his easier rent, and one that hath not. 3. Between a tenant that consenteth and one that consenteth not. 4. Between buying it when a liberal man might else have bought it, and buying it when a worse else would have bought it. 5. Between a case of scandal and of no scandal.

And so I answer, 1. If the landlord that selleth it expect that the buyer do use the tenants as well as he hath done, and sell it accordingly, it is unrighteous to do otherwise (ordinarily). 2. In many countries it is the custom not to turn out a tenant, nor to raise his rent; so that many generations have held the same land at the same rent; which though it give no legal title, is yet a half-title in common estimation. In such a case it will be scandalous, and infamous, and injurious, and therefore unlawful to purchase it with a purpose to raise the rent, and to do accordingly. 3. In case that a better landlord would buy it, who would use the tenant better than you can do, it is not (ordinarily) lawful for you to buy it. I either express or imply "ordinarily" in most of my solutions; because that there are some exceptions lie against almost all such answers, in extraordinary cases; which the greatest volume can scarce enumerate.

But if, 1. It be the seller's own doing to withdraw his liberality so far from his tenants, as to sell his land on hard rates, on supposition that the buyer will improve it. 2. And if it be a tenant that cannot either by custom or any other plea, put in a claim in point of equity to his easy-rented land. 3. And if as bad a landlord would buy it if you do not. 4. If it be not a real scandal: I say if all these four concur; 5. Or (alone) if the tenant consent freely to your purchase on these terms; then it is no injury. But the common course is, for a covetous man that hath money, never to consider what a loser the tenant is by his purchase, but to buy and improve the land at his own pleasure; which is no better than oppression.

Quest. II. May not a landlord take as much for his land as it is worth?

Ans. 1. Sometimes it is land that no man can claim an equitable title to hold upon an easier rent, and sometimes it is otherwise, as aforesaid, by custom and long possession, or other reasons. 2. Sometimes the tenant is one that you are obliged to show mercy to; and sometimes he is one that no more than commutative justice is due to. And so I answer, 1. If it be an old tenant who by custom or any other ground, can claim an equitable title to his old pennyworth, you may not enhance the rent to the full worth. 2. If it be one that you are obliged to show mercy as well as justice to, you may not take the

full worth. 3. The common case in England is, that the landlords are of the nobility or gentry, and the tenants are poor men, who have nothing but what they get by their hard labour out of the land which they hold; and in this case some abatement of the full worth is but such a necessary mercy, as may be called justice. Note still, that by the full worth, I mean, so much as you could set it for to a stranger who expecteth nothing but strict justice, as men buy and sell things in a market.

But, 1. If you deal with a tenant as rich or richer than yourself, or with one that needeth not your mercy, or is no fit object of it; 2. And if it be land that no man can by custom claim equitably to hold on lower terms, and so it is no injury to another, nor just scandal, then you may lawfully raise it to the full worth. Sometimes a poor man setteth a house or land to a rich man, where the scruple hath no place.

Quest. III. May a landlord raise his rents, though he take not the full worth?

Ans. He may do it when there is just reason for it, and none against it. There is just reason for it when, 1. The land was much underset before. 2. Or when the land is proportionably improved. 3. Or when the plenty of money maketh a greater sum to be in effect no more than a lesser heretofore. 4. Or when an increase of persons, or other accident, maketh land dearer than it was. But then it must be supposed, 1. That no contract, 2. Nor custom, 3. Nor service and merit, do give the tenant any equitable right to his better pennyworth. And also that mercy prohibit not the change.

Quest. IV. How much must a landlord set his land below the full worth, that he may be no oppressor, or unmerciful to his tenants?

Ans. No one proportion can be determined of; because a great alteration may be made in respect to the tenant's ability, his merit, to the time and place, and other accidents. Some tenants are so rich, as is said, that you are not bound to any abatement. Some are so bad, that you are bound to no more than strict justice and common humanity to them. Some years (like the last, when a longer drought than any man alive had known, burnt up the grass) disableth a tenant to pay his rent; some countries are so scarce of money, that a little abatement is more than in another place; but ordinarily the common sort of tenants in England should have so much abated of the fullest worth, that they may comfortably live on it, and follow their labours with cheerfulness of mind, and liberty to serve God in their families, and to mind the matters of their salvation, and not to be necessitated to such toil, and care, and pinching want, as shall make them liker slaves than freemen, and make their lives uncomfortable to them, and make them unfit to serve God in their families, and seasonably mind eternal things.

Quest. V. What if the landlord be in debt, or have some present want of money, may he not then raise the rent of those lands that were underlet before?

Ans. If his pride pretend want where there is none, (as to give extraordinary portions with his daughters, to erect sumptuous buildings, &c.) this is no good excuse for oppression. But if he really fall into want, then all that his tenants hold as mere free gifts from his liberality, he may withdraw (as being no longer able to give). But that which they had by custom an equitable title to, or by contract also a legal title to, he may not withdraw. (And yet all this is his sin, if he brought that poverty culpably on himself; it is his sin in the cause, though, supposing that cause, the raising of his rent be lawful.) But it is not every debt in a rich man, who

hath other ways of paying it, which is a true necessity in this case; and if a present debt made it necessary only at that time, it is better (by fine or otherwise) make a present supply, than thereupon to lay a perpetual burden on the tenants, when the cause is ceased.

Quest. VI. What if there be abundance of honest people in far greater want than my tenants are, (yea, perhaps preachers of the gospel,) and I have no other way to relieve them unless I raise my rents; am I not bound rather to give to the best and poorest, than to others?

Ans. Yes, if it were a case that concerned mere giving; but when you must take away from one to give to another, there is more to be considered in it. Therefore in these two cases at least you may not raise your tenants' rents to relieve the best or poorest whosoever: 1. In case that he have some equitable title to your land, as upon the easier rent. 2. Or in case that the scandal of seeming injustice or cruelty, is like to do more hurt to the interest of religion and men's souls, than your relieving the poor with the addition would do good (which a prudent man by collation of probable consequents may satisfactorily discern): but if it were not only to preserve the comforts, but to save the lives of others in their present famine, nature teacheth you to take that which is truly your own, both from your tenants, and your servant, and your own mouths, to relieve men in such extreme distress; and nature will teach all men to judge it your duty, and no scandalous oppression. But when you cannot relieve the ordinary wants of the poor, without such a scandalous raising of your rents as will do more harm than your alms would do good, God doth not then call you to give such alms; but you are to be supposed to be unable.

Quest. VII. May I raise a tenant's rent, or turn him out of his house, because he is a bad man; by a kind of penalty?

Ans. A bad man hath a title to his own, as well as a good man; and therefore if he have either legal or equitable title, you may not; nor yet if the scandal of it is like to do more hurt, than the good can countervail which you intend. Otherwise you may either raise his rent, or turn him out, if he be a wicked, profligate, incorrigible person, after due admonition; yea, and you ought to do it, lest you be a cherisher of wickedness. If the parents under Moses's law were bound to accuse their own son to the judges in such a case, and say, "This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard; and all the men of the city must stone him till he die, to put away evil from among them," Deut. xxi. 18—21; then surely a wicked tenant is not so far to be spared, as to be cherished by bounty in his sin. It is the magistrate's work to punish him by governing justice; but it is your work as a prudent benefactor, to withhold your gifts of bounty from him. And I think it is one of the great sins of this age, that this is not done, it being one of the noblest means imaginable to reform the land, and make it happy: if landlords would thus punish or turn out their wicked, incorrigible tenants it would do much more than the magistrate can do. The vulgar are most effectually ruled by their interest, as we rule our dogs and horses more by the government of their bellies than by force. They will most obey those on whom they apprehend their good or hurt to have most dependence. If landlords would regard their tenants' souls, so much as to correct them thus for their wickedness, they would be the greatest benefactors and reformers of the land; but alas, who shall first reform the

landlords? and when may it be hoped that many or most great men will be such?

Quest. VIII. May one take a house over another's head, (as they speak,) or take the land which he is a tenant to, before he be turned out of possession?

Ans. Not out of a greedy desire to be rich, nor coveting that which is another's; nor yet while he is any way injured by it; nor yet when the act is like to be so scandalous, as to hurt men's souls more than it will profit your body. If you come with the offer of a greater rent than he can give, or than the landlord hath just cause to require of him, to get it out of his hands by over-bidding him, this is mere covetous oppression. But in other cases it is lawful to take the house and land which another tenant hath possession of: as, 1. In case that he willingly leave it, and consent. 2. Or if he unwillingly (but justly) be put out; and another tenant must be provided against the time that he is to be dispossessed. 3. Yea, if he be unjustly put out, if he that succeeded him have no hand in it, nor by his taking the house or land do promote the injury, nor scandalously countenance injustice. For when a tenement is void, though by injury, it doth not follow, that no man may ever live in it more: but if the title be his that is turned out, then you may not take it of another; because you will possess another man's habitation. But if it should go for a standing rule, that no man may in any case take a house over another man's head, (as country people would have it,) then every man's house and land must be long untenanted, to please the will of every contentious or unjust possessor; and any one that hath no title, or will play the knave, may injure the true owner at his pleasure.

Quest. IX. May a rich man put out his tenants, to lay their tenements to his own demesnes, and so lay house to house, and land to land?

Ans. In two cases he may not: 1. In case he injure the tenant that is put out, by taking that from him which he hath right to, without his satisfaction and consent. 2. And in case it really tend to the injury of the commonwealth, by depopulation, and diminishing the strength of it. Otherwise it is lawful; and done in moderation by a pious man may be very convenient; 1. By keeping the land from beggary through the multitudes of poor families that overset it. 2. By keeping the more servants, among whom he may keep up a better order and more pious government in his own house, (making it as a church,) than can be expected in poor families; and his servants will (for soul and body) have a much better life, than if they married and had families, and small tenements of their own; but in a country that rather wanteth people, it is otherwise.

Quest. X. May one man be a tenant to divers tenements?

Ans. Yes, if it tend not, 1. To the wrong of any other; 2. Nor to depopulation, or to hinder the livelihood of others, while one man engrosseth more than is necessary or meet; for then it is unlawful.

Quest. XI. May one man have many trades or callings?

Ans. Not when he doth, in a covetous desire to grow rich, disable his poor neighbours to live by him on the same callings, seeking to engross all the gain to himself; nor yet when they are callings which are inconsistent; or when he cannot manage one aright, without the sinful neglect of the other. But otherwise it is as lawful to have two trades as one.

Quest. XII. Is it lawful for one man to keep shops in several market towns?

Ans. The same answer will serve as to the foregoing question.

CHAPTER XXI.

CASES ABOUT, AND DIRECTIONS AGAINST, PRODIGALITY AND SINFUL WASTEFULNESS.

BECAUSE men's carnal interest and sensuality is predominant with the greatest part of the world, and therefore governeth them in their judgment about duty and sin, it thence cometh to pass that wastefulness and prodigality are easily believed to be faults, so far as they bring men to shame or beggary, or apparently cross their own pleasure or commodity: but in other cases, they are seldom acknowledged to be any sins at all; yea, all that are gratified by them, account them virtues, and there is scarce any sin which is so commonly commended; which must needs tend to the increase of it, and to harden men in their impiteny in it; and verily if covetousness, and selfishness or poverty, did not restrain it in more persons than true conscience doth, it were like to go for the most laudable quality, and to be judged most meritorious of present praise and future happiness. Therefore in directing you against this sin, I must first tell you what it is; and then tell you wherein the malignity of it doth consist: the first will be best done in the definition of it, and enumeration of the instances, and examination of each one of them.

Direct. I. Truly understand what necessary frugality, or parsimony, and sinful wastefulness are.

What necessary frugality is. Necessary frugality or sparing is an act of fidelity, obedience, and gratitude, by which we use all our estates so faithfully for the chief Owner, so obediently to our chief Ruler, and so gratefully to our chief Benefactor, as that we waste it not any other way.

As we hold our estates under God, as Owner, Ruler, and Benefactor, so must we devote them to him, and use them for him in each relation: and christian parsimony cannot be defined by a mere negation of active wastefulness, because idleness itself, and not using it aright, is real wastefulness.

Wastefulness, what it is. Wastefulness or prodigality is that sin of unfaithfulness, disobedience, and ingratitude, by which either by action or omission we mispend or waste some part of our estates to the injury of God, our absolute Lord, our Ruler, and Benefactor: that is, besides and against his interest, his command, and his pleasure and glory, and our ultimate end.

These are true definitions of the duty of frugality and the sin of wastefulness.

Inst. I. One way of sinful wastefulness is, In pampering the belly in excess, curiosity, or costliness of meat or drink, of which I have spoken, chap. viii. part i.

Quest. I. Are all men bound to fare alike? or when is it wastefulness and excess?

Ans. This question is answered in the fore-said chapter of gluttony, part iv. tit. 1. 1. Distinguish between men's several tempers, and strength, and appetites. 2. And between the restraint of want, and the restraint of God's law. And so it is thus resolved:

1. Such difference in quantity or quality as men's health or strength, and real benefit, requireth, may be made by them that have no want.

2. When want depriveth the poor of that which would be really for their health, and strength, and benefit, it is not their duty who have no such want to conform themselves to other men's afflictions; except when other reasons do require it.

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3. But all men are bound to avoid real excess in matter, or manner, and curiosity, and to lay out nothing needlessly on their bellies; yea, nothing which they are called to lay out a better way. Understand this answer, and it will suffice you.

Inst. II. Another way of prodigality is by needless, costly visits, and entertainments.

Quest. II. What cost upon visits and entertainments is unlawful and prodigal?

Ans. I. Not only all that which hath an ill original, as pride or flattery of the rich, and all that hath an ill end, as being merely to keep up a carnal, unprofitable interest and correspondency; but also all that which is excessive in degree. I know you will say, But that is the difficulty, to know when it is excessive. It is not altogether impertinent to say, when it is above the proportion of your own estate, or the ordinary use of those of your own rank, or when it plainly tendeth to cherish gluttony or excess in others: but these answers are no exact solution. I add therefore, that it is excess when any thing is that way expended, which you are called to expend another way.

Object. But this leaveth it still as difficult as before.

Ans. When in rational probability a greater good may be done by another way of expense, *consideratis considerandis*, and a greater good is by this way neglected, then you had a call to spend it otherwise, and this expense is sinful.

Object. It is a doubt whether of two goods it be a man's duty always to choose the greater.

Ans. Speaking of that good which is within his choice, it is no more doubt than whether good be the object of the will. If God be eligible as good, then the greatest good is most eligible.

Object. But this is still a difficulty Whether a man is insuperable: how can a man in every bound to prefer the action and expense discern which greatest good. way it is that the greatest good is like to be attained? This putteth a man's conscience upon endless perplexities, and we shall never be sure that we do not sin; for when I have given to a poor man, or done some good, for aught I know there was a poorer that should have had it, or a greater good that should have been done.

Ans. I. The contrary opinion legitimateth almost all villany, and destroyeth most good works as to ourselves or others. If a man may lawfully prefer a known lesser good before a greater, and be justified because the lesser is a real good, then he may be feeding his horse when he should be saving the life of his child or neighbour, or quenching a fire in the city, or defending the person of his king: he may deny to serve his king and country, and say, I was ploughing or sowing the while. He may prefer sacrifice before mercy; he may neglect his soul, and serve his body. He may plough on the Lord's day, and neglect all God's worship. A lesser duty is no duty, but a sin, when a greater is to be done. Therefore it is certain, that when two goods come together to our choice, the greater is to be chosen, or else we sin. 2. As you expect that your steward should proportion his expenses according to the necessity of your business, and not give more for a thing than it is worth, nor lay out your money upon smaller commodity, while he leaveth your greater business unprovided for; and as you expect that your servant who hath many things in the day to do, should have so much skill as to know which to prefer, and not to leave undone the chiefest, whilst he spendeth his time upon the least: so doth God require that his servants labour to be so skilful in his service, as to be able to compare their businesses together, and to

know which at every season to prefer. If christianity required no wisdom and skill, it were below men's common trades and callings. 3. And yet when you have done your best here, and truly endeavour to serve God faithfully, with the best skill and diligence you have, you need not make it a matter of scrupulosity, perplexity, and vexation; for God accepteth you, and pardoneth your infirmities, and rewardeth your fidelity. And what if it do follow, that you know not but there may be some sinful omission of a better way? Is that so strange or intolerable a conclusion; as long as it is a pardoned failing, which should not hinder the comfort of your obedience? Is it strange to you that we are all imperfect? and imperfect in every good we do, even by a culpable, sinful imperfection? You never loved God in your lives without a sinful imperfection in your love; and yet nothing in you is more acceptable to him than your love. Shall we think a case of conscience ill resolved, unless we may conclude, that we are sure we have no sinful imperfection in our duty? If your servant have not perfect skill, in knowing what to prefer in buying and selling, or in his work, I think you will neither allow him therefore to neglect the greater and better, knowingly, or by careless negligence, nor yet would you have him sit down and whine, and say, I know not which to choose; but you would have him learn to be as skilful as he can, and then willingly and cheerfully do his business with the best skill, and care, and diligence he can, and this you will best accept.

So that this holdeth as the truest and exactest solution of this and many other such cases: He that spendeth that upon an entertainment of some great ones, which should relieve some poor distressed families, that are ready to perish, doth spend it sinfully. If you cannot see this in God's cause, suppose it were the king's, and you will see it: if you have but twenty pounds to spend, and your tax or subsidy cometh to so much; if you entertain some noble friend with that money, will the king be satisfied with that as an excuse? or will you not be told that the king should have first been served? Remember him then, who will one day ask, "Have you fed, or clothed, or visited me?" Matt. xxv. You are not absolute owners of any thing, but the stewards of God; and must expend it as he appointeth you. And if you let the poor lie languishing in necessities, whilst you are at great charges to entertain the rich without a necessity or greater good, you must answer it as an unfaithful servant.

And yet on the other side, it may fall out that a person of quality, by a seasonable, prudent, handsome, respectful entertainment of his equals or superiors, may do more good than by bestowing that charge upon the poor. He may save more than he expendeth, by avoiding the displeasure of men in power: he may keep up his interest, by which if he be faithful, he may do God and his country more service, than if he had given so much to the poor. And when really it is a needful means to a greater good, it is a duty; and then to omit it, and give that cost to the poor, would be a sin.

Object. But if this rule hold, a man must never do but one kind of good; when he hath found out the greatest, he must do nothing else.

Ans. He must always do the greatest good: but the same thing is not at all times the greatest good. Out of season and measure a good may be turned to an evil: praying in its season is better than ploughing; and ploughing in its season is better than praying, and will do more good; for God will more accept and bless it.

Object. Therefore it seemeth the prudentest way

to divide my expenses according to the proportion of others of my quality; some to the poor, and some to necessary charges, and some to actions of due civility.

Ans. That there must be a just distribution is no question; because God hath appointed you several duties for your expenses: but the question is of the proportions of each respectively. Where God hath made many duties constantly necessary, (as to maintain your own bodies, your children, to pay tribute to the king, to help the poor, to maintain the charges of the church,) there all must be wisely proportioned. But entertainments, recreations, and other such after to be mentioned, which are not constant duties, may be sometimes good and sometimes sinful: and the measure of such expenses must be varied only by the rule already laid down, viz. according to the proportion of the effect or good which is like to follow: though the custom of others of the same rank may sometimes intimate what proportion will be suitable to that lawful end; and sometimes the inordinate custom of others will rather tell one what is to be avoided. Therefore true prudence (without a carnal bias) comparing the good effects together, which rationally are like to follow, is the only resolver of this doubt. Which having so largely showed, I shall refer you to it, in the solution of many of the following questions.

Inst. III. Another way of sinful wasting is upon unnecessary, sumptuous buildings.

Quest. III. When is it prodigality to erect sumptuous edifices?

Ans. Not when they are for the public good, either in point of use, or ornament and honour, so be it no greater good be thereby omitted. Therefore it is not churches, hospitals, burses, or common halls that I am speaking of. Nor when they are proportioned to the quality of the person, for the honour of magistracy, or for a man's necessary use. But when it is for ostentation of a man's riches, or rather of his pride, and for the gratifying of a carnal, irrational fancy; and when a man bestoweth more upon buildings, than is proportionable to his estate, and to his better expenses; and (to speak more exactly) when he bestoweth that upon his buildings, which some greater service calleth for at that time; it is then his prodigality and sin.

Quest. IV. Here once for all let us inquire, Whether it be not lawful, as in diet, so in buildings, recreation, and other such things, to be at some charge for our delight, as well as for our necessities?

Ans. The question is thus commonly stated, but not well; for it seemeth to imply, that no delights are necessary, and so putteth things in opposition which are oft coincident. Therefore I distinguish, 1. Of necessity: some things are necessary to our being, and some to our felicity, and some but to our smaller benefits. 2. Of delight: some delight is sinful; as gratifying a sinful humour or disposition: some is unnecessary or wholly useless; and some is necessary, either to our greater or our lesser good. And so the true solution is: (1.) The sinful delight of a proud, a covetous, a lustful, a voluptuous mind, is neither to be purchased or used. (2.) A delight wholly needless, that is, unprofitable, is sinful if it be purchased, but at the price of a farthing, or of a bit of bread, or of a minute's time; because that is cast away which purchaseth it. (3.) A delight which tendeth to the health of the body, and the alacrity of the mind, to fit it for our calling and the service of God, (being not placed in any forbidden thing,) may be both indulged and purchased, so it be not above its worth. (4.) So far as delight in houses, or sports, or any creature, tendeth to corrupt

our minds, and draw us to the love of this present world, and alienate our hearts from heaven, so far must they be resisted and mortified, or sanctified and turned a better way. (5.) In the utensils of our duty to God, usually a moderate, natural delight, is a great help to the duty, and may become a spiritual delight: as a delight in many books, in the preacher's utterance, in the melody of psalms, in my study, and its conveniences, in my walk for meditation, &c. And a delight in our food and recreations, maketh them much fitter to cherish health, and to attain their ends; so it be not corrupt, immoderate, or abused to evil ends.

Inst. IV. Another way of prodigality, is in needless, costly recreations.

Quest. V. Is all cost laid out upon recreations unlawful?

Ans. No: but, *cæteris paribus*, we should choose the cheapest, and be at no needless cost on them; nor lay out any thing on them which, *consideratis considerandis*, might be better bestowed. But of this before.

Inst. V. Another way of prodigality is in over-costly apparel.

Quest. VI. What may be accounted prodigality in the costliness of apparel?

Ans. Not that which is only for a due distinction of superiors from inferiors, or which is needful to keep up the vulgar's reverence to magistrates. But, 1. All that which is merely serviceable to pride, or vain curiosity, or amorous lust, or an affectation to be thought more comely and beautiful than others. 2. All that which hath more cost bestowed on it, than the benefit or end is worth. 3. Or which hath that cost which should be rather laid out another way upon better uses. The cheapest apparel must be chosen which is warm and comely, and fittest to the right ends. And we must come nearer those that are below our rank, than those above it.

Inst. VI. Also prodigality is much showed in the cost which is laid out for needless pomp and ostentation of greatness or curiosity, in keeping a numerous retinue, and in their gallantry, and in keeping many horses, and costly furniture, and attendance.

Quest. VII. When is a costly retinue and other pompous furniture to be accounted prodigality?

Ans. Not when they are needful to the honour of magistracy, and so to the government of the commonwealth; nor when it is made but a due means to some lawful end, which answereth the cost. But when it is either the fruits and maintenance of pride, or exceedeth the proportion of men's estates, or (especially) when it expendeth that which better and more necessary uses call for. It is a most odious and enormous crime, to waste so many hundred or thousand pounds a year in the vanities of pomp, and fruitless curiosities, and need-nots, while the public uses of the state and church are injured through want, and while thousands of poor families are racked with cares, and pinched with necessities round about us.

Inst. VII. Another way of prodigality is that which is called by many, keeping a good house, that is, in unnecessary abundance, and waste of meat and drink, and other provisions.

Quest. VIII. When may great housekeeping be accounted prodigality?

Ans. Not when it is but a convenient work of charity to feed the poor, and relieve the distressed, or entertain strangers, or to give such necessary entertainment to equals or superiors as is before described: but when the truest relief of the poor shall be omitted, (and it may be poor tenants racked and oppressed,) to keep up the fame and grandeur of

their abundance, and to seem magnificent, and praised by men for great housekeepers. The whole and large estates of many of the rich and great ones of the world goeth this way, and so much is devoured by it, as starveth almost all good works.

Inst. VIII. Another act of prodigality is cards and dice, and other gaming; in which whilst men desire to get that which is another's, they lose and waste their own.

Inst. IX. Another act of prodigality is giving over-great portions with children: it being a sinful waste of our Master's stock, to lay it out otherwise than he would have us, and to serve our pride and self-interest in our children instead of him.

Quest. IX. When may our children's portions be accounted prodigality or too great?

Ans. Not when you provide for their comfortable living according to your estates, and give them that due proportion which consisteth with the discharge of other duties: but when all that men can get is thought little enough for their children; and the business of their lives is to live in fulness themselves as long as they can, and then to leave that to their posterity which they cannot keep themselves! When this gulf of self-pampering and providing the like for children, devourer almost all that you can gather, and the poor and other needful uses are put off with some inconsiderable pittance; and when there is not a due proportion kept between your provision for your children, and the other duties which God requireth of you. Psal. xlix. 7—9, 11, 13, "Their inward thought is, that their houses shall be perpetuated, and their dwelling-places to generations: they call their lands after their own names.—This their way is their folly; yet their posterity approve their sayings." Psal. lxxiii. 12, "Behold, these are the ungodly who prosper in the world, they increase in riches." Psal. xvii. 14, "They have their portion in this life:—they are full of children, (or their children are full,) and they leave the rest of their substance to their babes." A parent that hath an heir, or other children, so wise, religious, and liberal, as that they are like to be more charitable and serviceable to good uses, than any other whom he can trust with his estate, should not only leave such children sufficient for themselves, but enable them as much as he can to do good; for they will be more faithful trustees to him than strangers. But a parent that hath but common and untrusty children, should do all the good he can himself, and what he would have done when he is dead, he must commit to them that are more trusty, and allow his children but their proper maintenance. And parents that have debauched, wicked, ungodly children, (such as God commanded them to cause to be put to death, Deut. xxi.) should allow them no more than their daily bread, if any thing at all (which is their own to dispose of).

Inst. X. Also to be careless in many small expenses or losses, because they are but little things, and let any such thing be cast away, is sinful prodigality.

Quest. X. How far is it a duty to be frugal in small matters, and the contrary a sin?

Ans. We must not overvalue any thing, great or small; nor be sparing out of covetousness; nor yet in an imprudent way, which seemeth to signify baseness and worldliness when it is not so; nor must we be too thinking in bargaining with others, when every penny which we get by it, is lost to one that needeth it more. But we must see that nothing of any use be lost through satiety, negligence, or contempt; for the smallest part is of God's gifts and talents, given us, not to cast away, but to use as he

would have us; and there is nothing that is good so small, but some one hath need of it, or some good use or other may be made of it. Even Christ when he had fed thousands by a miracle, yet commanded his disciples to "gather up the broken bread or fragments, that nothing be lost," John vi. 12. Which plainly sheweth that it is a duty which the richest man that is is not exempted from, to be frugal, and sin in the greatest prince to be wasteful of any thing that is good; but this must not be in sordid covetousness, but in obedience to God, and to do good to others. He is commendable who giveth liberally to the poor, out of his abundance; but he is much more commendable who is a good husband for the poor, as worldlings are for themselves; and frugally getteth and saveth as much as he can, and denieth all superfluities to himself and all about him, that he may have the more to give to pious and charitable uses.

Inst. XI. Idleness also and negligence in our callings, is sinful wastefulness and prodigality; when either the pride of gentility maketh people think themselves too good to labour, or to look after the matters of their families, or slothfulness maketh them think it a life too toilsome for their flesh to bear. Prov. xviii. 9, "He that is slothful in his work, is brother to him that is a great waster:" these drones consume that which others labour for, but are no gatherers themselves.

Quest. XI. Is every one bound to labour in a calling?

Ans. This is answered before in its due place, part i. Every one that is able, rich or poor, must live in some profitable course of pains or labour.

Quest. XII. Is it a duty to desire and endeavour to get, and prosper, and grow rich by our labours; when Solomon saith, "Labour not to be rich?" Prov. xxiii. 4.

Ans. It is a sin to desire riches as worldlings and sensualists do, for the provision and maintenance of fleshly lusts and pride; but it is no sin, but a duty, to labour not only for labour sake, formally resting in the act done, but for that honest increase and provision, which is the end of our labour; and therefore to choose a gainful calling rather than another, that we may be able to do good, and relieve the poor. Eph. iv. 28, "Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth."

Quest. XIII. Can one be prodigal in giving to the church?

Ans. Yes, if it be in a blind zeal to maintain a useless pomp or superstition; or if he give that which should be used or given otherwise: but this is a sin that few in these days are much in danger of.*

Quest. XIV. Can one be prodigal in giving to the poor?

Ans. Yes, when it is blindly done, to cherish idleness in wandering beggars; or with a conceit of meriting in point of commutative justice from God; or when that is given to the poor, which should be given to other uses (as in public tribute, maintenance of children, furtherance of the gospel, &c.): but this is a sin that few have need to be restrained from.

Quest. XV. May a rich man expend any thing upon (otherwise) lawful pomp, or conveniences, or pleasures, at such a time when there are multitudes of poor families in extremity of want? as now, when the flames which consumed London have left many thousands in distress?

Ans. Doubtless every man should spare as much for the relief of others as he can; and therefore

should not only forbear all needless expenses, but those also that are needful but to such conveniences and accommodations as may be spared without a greater hurt, than is the want of such as that charge would relieve. To save the lives of people in want, we must spare any thing from ourselves, which our own lives can spare. And to relieve them in their deep poverty, we must abate much more than our superfluities. To expend any thing on pride and lust, is a double sin at such a time, when Lazarus is at our doors in want. If that Luke xvi. were well studied, (wherein it was that the rich man's sin and danger lay, in being clothed in purple and silk, and faring sumptuously every day, while Lazarus wanted,) it would make some sensualists wiser than they are.

But yet it must be confessed, that some few persons may be of so much worth and use to the commonwealth, (as kings and magistrates,) and some of so little, that the maintaining of the honour and succours of the former, may be more necessary than the saving the lives of the latter. But take heed lest pride or cruelty teach you to misunderstand this, or abuse it for yourselves.

There are divers other ways of prodigality or sinful waste, which I pass by, because they are such as few are concerned in; and my purpose is not to say all that may be said, but all that is needful. As in needless music, physic, books, (which Seneca handsomely reproveth,) gifts to servants which need not, in mere ostentation of pride, to be well spoken of, and many the like; and in unlawful wars, which is the greatest sinful waster in all the world. And as for expenses in debauchery and gross wickedness, as whoredom, revenge, in sinful law-suits, &c. I here premit them.

Direct. II. Understand well the aggravations of this sin of prodigality: viz.

1. It is a wasting of that which is none of our own, and a robbing God of the use or service due to him in the improvement of his gifts. They are his, and not ours; and according to his pleasure only must be used. 2. It is a robbing the poor of that which the common Lord of the world hath appointed for them in his law; and they will have their action in heaven against the prodigal. 3. It is an inhuman vice, to waste that upon pleasures, pride, and needless things, which so many distressed persons stand in need of. 4. It is an injury to the commonwealth, which is weakened by the wasteful. And the covetous themselves (that are not oppressors) are much better members of public societies than the prodigal. 5. It feedeth a life of other vice and wickedness. It is a spending God's gift to feed those lusts which he abhorreth. 6. It usually engageth many others in trades and labours which are unprofitable, that they may serve the lusts of these sensual prodigals. 7. And in the conclusion, it prepareth a sad account for these wretches, when they must answer at the bar of God how they have used all his gifts and talents. Remember all these aggravations.

Direct. III. Carefully mortify that greedy fancy, and fleshly lusts, which is the wasting sin, and the devouring gulf. Quench the fire, and you may spare all this fuel. Cure the fever or dropsy, and you may spare both your drink and life. A greedy throat and a diseased fancy are never satisfied, till they have wasted the peace of your consciences with your estates, and brought you to the end of brutish sinners: wisdom, and duty, and real benefit, are contented with a little; but lust is insatiable; the voluptuous brute saith, I must have my cups, my lusts, my pleasure; and the effeminate, vicious fancy of those empty souls that mind no great and solid things, is still ranging after some vanity or other;

* Read Erasmus Colloqu. Peregrin. Relig. Ergo.

and like children, crying for every thing that they see another have: and the most needless, yea, burdensome things seem necessary to such; they say, I must needs have this, and I must needs have that, there is no being without it; when nothing needeth it, but a diseased mind, which much more needeth a cure by grace and true mortification. Subdue pride, and sensuality, and fancy, and you may escape prodigality.

Direct. IV. Remember the nearness of your account, and ask your consciences what way of expenses will please you best in the review. Whether at death and judgment it will be your comfort to find on your account, So much laid out on needless bravery, to set out this carcass which is now turning into dust; Item, so much upon proud entertainments of great ones; Item, so much on cards, and dice, and stage-plays; and so much on hounds and needless pleasures, &c. Or rather, so much to promote the preaching of the gospel; so much to set poor children to 'prentice, or to school; so much to relieve distressed families, &c. Let Matt. xxv. be well read, and your account well thought on.

Direct. V. Keep an account of your expenses, and peruse them before a fast or a sacrament; and ask conscience how it judgeth of them; yea, ask some holy, prudent friend, whether such proportions are allowable before God, and will be comfortable to you in the day of your extremity. If you are but willing to be cured, such means as these will not be in vain.

CHAPTER XXII.

CASES AND DIRECTIONS AGAINST INJURIOUS LAW-SUITS, WITNESSING, AND JUDGMENT.

Tit. 1. Cases of Conscience about Law-suits and Proceedings.

Quest. 1. In what cases is it lawful to go to law with others?

Ans. 1. In case of necessary defence, when the plaintiff doth compel you to it. 2. When you are intrusted for orphans or others whom you cannot otherwise right. 3. When your children, or the church, or poor, whom you should do good to, are like to suffer, if you recover not your talent that God hath trusted you with for such uses, from the hands of unjust men; and they refuse all just arbitrations and other equal means which might avoid such suits. 4. When your own necessity constraineth you to seek your own, which you cannot get by easier means. 5. When your forbearance will do more hurt by encouraging knaves in their injustice, than it will do good. 6. Whenever your cause is just, and neither mercy, peace, nor the avoiding of scandal do forbid it: that is, when it is like to do more good than harm, it is then a lawful course.

But it is unlawful to go to law, 1. When you neglect just arbitrations, patience, and other needful means to avoid it. 2. When your cause is unjust. 3. When you oppress the poor by it. 4. When it is done in covetousness, revenge, or pride. 5. When the scandal or hurt to your brother, is like to be a greater harm than the righting of yourself is like to do good; then must you not go willingly to law.

Quest. II. May I sue a poor man for a debt or trespass?

Ans. 1. If he be so poor as that he cannot pay

it, nor procure you satisfaction, the suit is vain, and tendeth but to cruelty. 2. If he have no means to pay, but that which will deprive him of food and raiment, and the necessities of his life or comfort, you may not sue him unless it be for the supply of as great necessities of your own; or in trust for orphans, where you have no power to remit the debt; yea, and for them no cruelty must be used. 3. If your forbearance be like to make him abler by his diligence or other means, you should forbear if possible. 4. But if he be competently able, and refuse to pay through knavery and injustice, and you have better ways to use that money, if scandal forbid not, you may seek by law to recover your own from him.

Quest. III. May I sue a surety whose interest was not concerned in the case?

Ans. If his poverty make it not an act of cruelty, nor scandal prohibit it, you may; because he was willing, and declared his consent, that you should have the debt of him, if the principal pay not. To become surety, is to consent to this; and it is no injury to receive a man's money by his own consent and covenant. He knew that you had not lent it but on those terms; and you had reason to suppose, that he who would undertake to pay another man's debt, had sufficient reason for it, either in relation or counter-security. But as you must use mercy to the principal debtor in his poverty, so must you also to the surety.

Quest. IV. May I sue for the use of money, as well as for the principal?

Ans. This dependeth on the case of usury before resolved. In those cases in which it may not be taken, it may not be sued for; nor yet when the scandal of it will do more harm than the money will do good. But in other cases, it may be sued for on the terms as the rent of lands may.

Quest. V. May law-suits be used to disable or humble an insolent, wicked man?

Ans. You may not take up an ill cause against him, for any such good end; but if you have a good cause against him, which otherwise you would not have prosecuted, you may make use of it, to disable him from doing mischief, when really it is a probable means thereto; and when neither scandal nor other accidents do prohibit it.

Quest. VI. May a rich man make use of his friends and purse in a just cause, to bear down or tire out a poor man that hath a bad cause?

Ans. Not by bribery or any evil means; for his proceeding must be just as well as his cause. But if it be an obstinate knave that setteth himself to do hurt to others, it is lawful to make use of the favour of a righteous judge or magistrate against him; and it is lawful to humble him by the length and expensiveness of the suit, when that is the fittest means, and no unjust action is done in it; still supposing that scandal prohibit it not. But let no proud or cruel person think, that therefore they may by purse, and friends, and tedious law-suits oppress the innocent, to attain their own unrighteous wills.

Quest. VII. May one use such forms in law-suits as in the literal sense are gross untruths (in declarations, answers, or the like)?

Ans. The use of words is to express the mind; and common use is the interpreter of them: if they are such words as the notorious common use hath put another sense on, than the literal one, they must be taken in the sense which public use hath put upon them. And if that public sense be true or false, accordingly they may or may not be used.

Quest. VIII. May a guilty person plead not guilty, or deny the fact?

Ans. Common use is the interpreter of words. If the common use of those words doth make their public sense a lie, it may not be done. But if the forensic common use of their denial is taken to signify no more but this, Let him that accuseth me, prove it; I am not bound to accuse myself, or, *In foro* I am not guilty till it be proved; then it is lawful to plead Not guilty, and deny the fact, except in cases wherein you are bound to an open confession, or in which the scandal will do more hurt than the denial will do good.

Quest. IX. Is a man ever bound to accuse himself, and seek justice against himself?

Ans. 1. In many cases a man is bound to punish himself; as when the law against swearing, cursing, or the like, must give the poor a certain mulct which is the penalty, he ought to give that money himself; and in cases where it is a necessary cure to himself, and in any case where the public good requireth it: as if a magistrate offend, whom none else will punish, or who is the judge in his own cause; he should so far punish himself as is necessary to the suppression of sin, and to the preserving of the honour of the laws; as I have heard of a justice that swore twenty oaths, and paid his twenty shillings for it. 2. A man may be bound in such a divine vengeance or judgment as seeketh after his particular sin, to offer himself to do a sacrifice to justice, to stop the judgment; as Jonah and Achan did. 3. A man may be bound to confess his guilt and offer himself to justice to save the innocent, who is falsely accused and condemned for his crime. 4. But in ordinary cases a man is not bound to be his own public accuser or executioner.

Quest. X. May a witness voluntarily speak that truth which he knoweth will further an unrighteous cause, and be made use of to oppress the innocent?

Ans. He may not do it as a confederate in that intention: nor may he do it when he knoweth that it will tend to such an event, (though threatened or commanded,) except when some weightier accident doth preponderate for the doing it, (as the avoiding of a greater hurt to others, than it will bring on the oppressed, &c.)

Quest. XI. May a witness conceal some part of the truth?

Ans. Not when he sweareth to deliver the whole truth; nor when a good cause is like to suffer, or a bad cause be furthered by the concealment; nor when he is under any other obligation to reveal the whole.

Quest. XII. Must a judge and jury proceed *secundum allegata et probata*, according to evidence and proof, when they know the witness to be false, and the truth to be contrary to the testimony; but are not able to evince it?

Ans. Distinguish between the negative and the positive part of the verdict or sentence: in the negative they must go according to the evidence and testimonies, unless the law of the land leave the case to their private knowledge. As for example, they must not sentence a thief or murderer to be punished upon their secret unproved knowledge: they must not adjudge either monies or lands to the true owner from another, without sufficient evidence and proof: they must forbear doing justice, because they are not called to it, nor enabled. But positively they may do no injustice upon any evidence or witness against their own knowledge of the truth: as they may not upon known false witness, give away a man's lands or money, or condemn the innocent; but must in such a case renounce the office; the judge must come off the bench, and the jury protest that they will not meddle, or give any verdict

(whatever come of it); because God and the law of nature prohibit their injustice.

Object. It is the law that doth it, and not we.

Ans. It is the law and you; and the law cannot justify your agency in any unrighteous sentence. The case is plain and past dispute.

Tit. 2. Directions against Contentious Suits, False-witnessing, and Oppressive Judgment.

Direct. I. The first cure for all these sins, is to know the intrinsic evil of them. Good thoughts of sin are its life and strength. When it is well known, it will be hated; and when it is hated, it is so far cured.

1. The evil of contentious and unjust law-suits.

1. Such contentious suits do show the power of selfishness in the sinner; how much self-interest is inordinately esteemed. 2. They show the excessive love of the world; how much men overvalue the things which they contend for. 3. They show men's want of love to their neighbours; how little they regard another man's interest in comparison of their own. 4. They show how little such men care for the public good, which is maintained by the concord and love of neighbours. 5. Such contentions are powerful engines of the devil to destroy all christian love on both sides; and to stir up mutual enmity and wrath; and so to involve men in a course of sin, by further uncharitableness and injuries, both in heart, and word, and deed. 6. Poor men are hereby robbed of their necessary maintenance, and their innocent families subjected to distress. 7. Unconscionable lawyers and court officers, who live upon the people's sins, are hereby maintained, encouraged, and kept up. 8. Laws and courts of justice are perverted to do men wrong, which were made to right them. 9. And the offender declareth how little sense he hath of the authority or love of God, and how little sense of the grace of our Redeemer; and how far he is from being himself forgiven through the blood of Christ, who can no better forgive another.

II. The evil of false witness.

1. By false witness the innocent are injured; robbery and murder are committed under pretence of truth and justice. 2. The name of God is horribly abused, by the crying sin of perjury (of which before). 3. The presence and justice of God are contemned, when sinners dare, in his sight and hearing, appeal to his tribunal, in the attesting of a lie. 4. Vengeance is begged or consented to by the sinner; who bringeth God's curse upon himself, and as it were desireth God to plague or damn him if he lie. 5. Satan the prince of malice and injustice, and the father of lies, and murders, and oppression, is hereby gratified, and eminently served. 6. God himself is openly injured, who is the Father and patron of the innocent; and the cause of every righteous person is more the cause of God than of man. 7. All government is frustrated, and laws abused, and all men's security for their reputations, or estates, or lives is overthrown, by false witnesses; and consequently human converse is made undesirable and unsafe. What good can law, or right, or innocency, or the honesty of the judge do any man, where false witnesses combine against him? What security hath the most innocent or worthy person, for his fame, or liberty, or estate, or life, if false witnesses conspire to defame him or destroy him? And then how shall men endure to converse with one another? Either the innocent must seek out a wilderness, and fly from the face of men as we do from lions and tigers, or else peace will be worse than war; for in war a man may fight for his life; but against false witnesses he hath no defence: but God is the

avenger of the innocent, and above most other sins, doth seldom suffer this to go unpunished, even in this present world; but often beginneth their hell on earth, to such perjured instruments of the devil.

III. The evil of unrighteous judgments.

1. An unrighteous judge doth condemn the cause of God himself; for every righteous cause is his. 2. Yea, he condemneth Christ himself in his members; for in that he doth it to one of the least of those whom he calleth brethren, he doth it to himself, Matt. xxv. It is a damnable sin, not to relieve the innocent and imprisoned in their distress, when we have power: what is it then to oppress them and unrighteously condemn? 3. It is a turning of the remedy into a double misery, and taking away the only help of oppressed innocency. What other defence hath innocency, but law and justice? And when their refuge itself doth fall upon them and oppress them, whither shall the righteous fly? 4. It subverteth laws and government, and abuseth it to destroy the ends which it is appointed for. 5. Thereby it turneth human society into a state of misery, like the depredations of hostility. 6. It is a deliberate, resolved sin, and not done in passion by surprise: it is committed in that place, and in that form, as acts of greatest deliberation should be done; as if he should say, Upon full disquisition, evidence, and deliberation, I condemn this person and his cause. 7. All this is done as in the name of God, and by his own commission, by one that pretendeth to be his officer or minister, Rom. iii. 3—6. For the judgment is the Lord's, 2 Chron. xix. 5—8, 10. And how great a wickedness is it thus to blaspheme, and to represent him as Satan, an enemy to truth and righteousness, to his servants and himself! As if he had said, God hath sent me to condemn this cause and person. If false prophets sin so heinously who belie the Lord, and say, He hath sent us to speak this, (which is untruth); the sin of false judges cannot be much less. 8. It is sin against the fullest and frequentest prohibitions of God. Read over Exod. xxiii. 1—3, &c.; Lev.; Deut. i. 16, 17; xvi. 18; Isa. i. 17, 20, 23; Deut. xxiv. 17; and xxvii. 19, "Cursed be he that perverteth the judgment of the stranger, the fatherless, and widow, and all the people shall say Amen." Ezra vii. 26; Psal. xxxiii. 5; xxxvii. 28; lxxii. 2; xciv. 15; cvi. 3, 30; Prov. xvii. 27; xix. 28; xx. 8; xxix. 4; xxxi. 5; Eccl. v. 8; Isa. v. 7; x. 2; lvi. 1, 2; lix. 14, 15; Jer. v. 1; vii. 5; ix. 24; Ezek. xviii. 8; xlv. 9; Hos. xii. 6; Amos v. 7, 15, 24; vi. 12; Mic. iii. 9; Zech. vii. 9; viii. 16; Gen. xviii. 19; Prov. xxi. 3, 7, 15. I cite not the words to avoid prolixity. Scarce any sin is so oft and vehemently condemned of God. 9. False judges cause the poor to appeal to God against them, and the cries of the afflicted shall not be forgotten, Luke xviii. 5—8. 10. They call for God's judgment upon themselves, and devolve the work into his hands: how can that man expect any other than a judgment of damnation, from the righteous God, who hath deliberately condemned Christ himself in his cause and servants, and sat in judgment to condemn the innocent? Psal. ix. 7—9, "The Lord hath prepared his throne for judgment, and he shall judge the world in righteousness; he shall minister judgment to the people in uprightness; he will be a refuge for the oppressed." Psal. xxxvii. 6, "He will bring forth thy righteousness as the light, and thy judgment as the noon-day." Psal. lxxxix. 14, "Justice and judgment are the habitation of his throne." Psal. ciii. 6, "The Lord executeth righteousness and judgment for all that are oppressed." Psal. cxlvi. 7. In a word, the sentence of an unjust judge is passed against his own soul, and he

calleth to God to condemn him righteously, who unrighteously condemned others. Of all men he cannot stand in judgment, nor abide the righteous doom of Christ.

Direct. II. When you well understand the greatness of the sin, find out and overcome the root and causes of it in yourselves; especially selfishness, covetousness, and passion. A selfish man careth not what another suffereth, so that his own ends and interest be promoted by it. A covetous man will contend and injure his neighbour whenever his own commodity requireth it. He so much loveth his money that it can prevail with him to sin against God, and cast away his own soul; much more to hurt and wrong his neighbour. A proud and passionate man is so thirsty after revenge, to make others stoop to him, that he careth not what it cost him to accomplish it. Overcome these inward vices, and you may easily forbear the outward sins.

Direct. III. Love your neighbours as yourselves: for that is the universal remedy against all injurious and uncharitable undertakings.

Direct. IV. Keep a tender conscience, which will not make light of sin. It is those that have seared their consciences by infidelity or a course of sinning, who dare venture with Judas or Gehazi for the prey, and dare oppress the poor and innocent, and feel not, nor fear, whilst they cast themselves on the revenge of God.

Direct. V. Remember the day when all these causes must be heard again, and the righteous God will set all straight, and vindicate the cause of the oppressed. Consider what a dreadful appearance that man is like to have at the bar of heaven, who hath falsely accused or condemned the just in the courts of men. What a terrible indictment, accusation, conviction, and sentence must that man expect! If the hearing of righteousness and the judgment to come made Felix tremble, surely it is infidelity or the plague of a stupified heart, which keepeth contentious persons, perverters of justice, false witnesses, and unjust judges from trembling.

Direct. VI. Remember the presence of that God who must be your final Judge. That he seeth all your pride and covetousness, and all your secret contrivances for revenge, and is privy to all your deceits and injuries. You commit them in his open sight.

Direct. VII. Meddle not with law-suits till you have offered an equal arbitration of indifferent men, or used all possible means of love to prevent them. Law-suits are not the first, but the last remedy. Try all others before you use them.

Direct. VIII. When you must needs go to law, compose your minds to unfeigned love towards him that you must contend with, and watch over your hearts with suspicion and the strictest care, lest secret disaffection get advantage by it: and go to your neighbour, and labour to possess his heart also with love, and to demulce his mind; that you may not use the courts of justice, as soldiers do their weapons, to do the worst they can against another, as an enemy; but as loving friends do use an amicable arbitration; resolving contentedly to stand to what the judge determineth, without any alienation of mind, or abatement of brotherly love.

Direct. IX. Be not too confident of the righteousness of your own cause; but ask counsel of some understanding, godly, and impartial men; and hear all that can be said, and patiently consider of the case, and do as you would have others do by you.

Direct. X. Observe what terrors of conscience use to haunt awakened sinners, especially on a death-bed, for such sins as false witnessing, and false judg-

ing, and oppressing, and injuring the innocent, even above most other sins.

CHAPTER XXIII.

CASES OF CONSCIENCE, AND DIRECTIONS AGAINST BACKBITING, SLANDERING, AND EVIL SPEAKING.

Tit. 1. Cases of Conscience about Backbiting and Evil-speaking.

Quest. I. May I not speak evil of that which is evil? and call every one truly as he is?

Ans. You must not speak a known falsehood of any man under pretence of charity or speaking well. But you are not to speak all the evil of every man which is true: as opening the faults of the king or your parents, though never so truly, is a sin against the fifth commandment, "Honour thy father and mother:" so if you do it without a call, you sin against your neighbour's honour, and many other ways offend.

Quest. II. Is it not sinful silence, and a consenting to or countenancing of the sins of others, to say nothing against them, as tender of their honour?

Ans. It is sinful to be silent when you have a call to speak: if you forbear to admonish the offender in love between him and you, when you have opportunity and just cause, it is sinful to be silent then. But to silence backbiting is no sin. If you must be guilty of every man's sin that you talk not against behind his back, your whole discourse must be nothing but backbiting.

Quest. III. May I not speak that which honest, religious, credible persons do report?

Ans. Not without both sufficient evidence and a sufficient call. You must not judge of the action by the person, but of the person by the action. Nor must you imitate any man in evil-doing. If a good man abuse you, are you willing that all men follow him and abuse you more?

Quest. IV. May I believe the bad report of an honest, credible person?

Ans. You must first consider whether you may hear it, or meddle with it: for if it be a case that you have nothing to do with, you may not set your judgment to it, either to believe it, or to disbelieve it. And if it be a thing that you are called to judge of, yet every honest man's word is not presently to be believed: you must first know whether it be a thing that he saw, or is certain of himself, or a thing which he only taketh upon report; and what his evidence and proof is; and whether he be not engaged by interest, passion, or any difference of opinion; or be not engaged in some contrary faction, where the interest of a party or cause is his temptation; or whether he be not used to rash reports and uncharitable speeches; and what concurrence of testimonies there is, and what is said on the other side; especially what the person accused saith in his own defence. If it be so heinous a crime in public judgment, to pass sentence before both parties are heard, and to condemn a man before he speak for himself; it cannot be justifiable in private judgment. Would you be willing yourselves that all should be believed of you, which is spoken by any honest man? And how uncertain are we of other men's honesty, that we should on that account think ill of others!

Quest. V. May I not speak evil of them that are

enemies to God, to religion and godliness, and are open persecutors of it; or are enemies to the king or church?

Ans. You may on all meet occasions speak evil of the sin; and of the persons when you have a just call; but not at your own pleasure.

Quest. VI. What if it be one whose honour and credit countenanceth an ill cause, and his dishonour would disable him to do hurt?

Ans. You may not belie the devil, nor wrong the worst man that is, though under pretence of doing good; God needeth not malice, nor calumnies, nor injustice to his glory: it is an ill cause that cannot be maintained without such means as these. And when the matter is true, you must have a call to speak it, and you must speak it justly, without unrighteous aggravations, or hiding the better part, which should make the case and person better understood. There is a time and due manner, in which that man's crimes and just dishonour may be published, whose false reputation injureth the truth. But yet I must say, that a great deal of villany and slander is committed upon this plausible pretence; and that there is scarce a more common cloak for the most inhuman lies and calumnies.

Quest. VII. May I not lawfully make a true narration of such matters of fact, as are criminal and dishonourable to offenders? Else no man may write a true history to posterity of men's crimes.

Ans. When you have a just call to do it, you may; but not at your own pleasure. Historians may take much more liberty to speak the truth of the dead, than you may of the living: though no untruth must be spoken of either: yet the honour of princes and magistrates while they are alive is needful to their government, and therefore must be maintained, oftentimes by the concealment of their faults: and so proportionably the honour of other men is needful to a life of love, and peace, and just society; but when they are dead, they are not subjects capable of a right to any such honour as must be maintained by such silencing of the truth, to the injury of posterity: and posterity hath usually a right to historical truth, that good examples may draw them to imitation, and bad examples may warn them to take heed of sin. God will have the name of the wicked to rot; and the faults of a Noah, Lot, David, Solomon, Peter, &c. shall be recorded. Yet nothing unprofitable to posterity may be recorded of the dead, though it be true; nor the faults of men unnecessarily divulged; much less may the dead be slandered or abused.

Quest. VIII. What if it be one that hath been oft admonished in vain? May not the faults of such a one be mentioned behind his back?

Ans. I confess such a one (the case being proved, and he being notoriously impenitent) hath made a much greater forfeiture of his honour than other men; and no man can save that man's honour who will cast it away himself. But yet it is not every one that committeth a sin after admonition, who is here to be understood; but such as are impenitent in some mortal or ruling sin: for some may sin oft in a small and controverted point, for want of ability to discern the truth; and some may live in daily infirmities, (as the best men do,) which they condemn themselves for, and desire to be delivered from. And even the most impenitent man's sins must not be meddled with by every one at his pleasure, but only when you have just cause.

Quest. IX. What if it be one whom I cannot speak to face to face?

Ans. You must let him alone, till you have just cause to speak of him.

Quest. X. When hath a man a just cause and call to open another's faults?

Ans. Negatively: 1. Not to fill up the time with other idle chat, or table talk. 2. Not to second any man, how good soever, who backbiteth others; no, though he pretend to do it to make the sin more odious, or to exercise godly sorrow for other men's sin. 3. Not whenever interest, passion, faction, or company seemeth to require it. But, affirmatively, 1. When we may speak it to his face in love and privacy, in due manner and circumstances, as is most hopeful to conduce to his amendment. 2. When, after due admonition, we take two or three, and after that tell the church (in a case that requireth it). 3. When we have a sufficient cause to accuse him to the magistrate. 4. When the magistrate or the pastors of the church, reprove or punish him. 5. When it is necessary to the preservation of another: as if I see my friend in danger of marrying with a wicked person, or taking a false servant, or trading and bargaining with one that is like to overreach him, or going among cheaters, or going to hear or converse with a dangerous heretic or seducer; I must open the faults of those that they are in danger of, so far as their safety and my charity require. 6. When it is any treason or conspiracy against the king or commonwealth; where my concealment may be an injury to the king, or damage or danger to the kingdom. 7. When the person himself doth, by his self-justification, force me to it. 8. When his reputation is so built upon the injury of others, and slanders of the just, that the justifying of him is the condemning of the innocent, we may then indirectly condemn him, by vindicating the just; as if it be in a case of contention between two, if we cannot justify the right without dishonour to the injurious, there is no remedy but he must bear his blame. 9. When a man's notorious wickedness hath set him up as a spectacle of warning and lamentation, so that his crimes cannot be hid, and he hath forfeited his reputation, we must give others warning by his fall: as an excommunicate person, or malefactor at the gallows, &c. 10. When we have just occasion to make a bare narrative of some public matters of fact; as of the sentence of a judge, or punishment of offenders, &c. 11. When the crime is so heinous, as that all good persons are obliged to join to make it odious, as Phinehas was to execute judgment. As in cases of open rebellion, treason, blasphemy, atheism, idolatry, murders, perjury, cruelty; such as the French massacre, the Irish far greater massacre, the murdering of kings, the powder-plot, the burning of London, &c. Crimes notorious should not go about in the mouths or ears of men, but with just detestation. 12. When any person's false reputation is a seducement to men's souls, and made by himself or others the instruments of God's dishonour, and the injury of church or state, or others, though we may do no unjust thing to blast his reputation, we may tell the truth so far as justice, or mercy, or piety requireth it.

Quest. XI. What if I hear daubers applauding wicked men, and speaking well of them, and extenuating their crimes, and praising them for evil doing?

Ans. You must on all just occasions speak evil of sin; but when that is enough, you need not meddle with the sinner; no, not though other men applaud him, and you know it be false; for you are not bound to contradict every falsehood which you hear. But if in any of the twelve forementioned cases you have a call to do it, (as for the preservation of the hearers from a snare thereby; as if men commend a traitor or a wicked man to draw another to

like his way,) in such cases you may contradict the false report.

Quest. XII. Are we bound to reprove every backbiter, in this age when honest people are grown to make little conscience of it, but think it their duty to divulge men's faults?

Ans. Most of all, that you may stop the stream of this common sin, ordinarily whenever we can do it without doing greater hurt, we should rebuke the tongue that reporteth evil of other men causelessly behind their backs; for our silence is their encouragement in sin.

Tit. 2. Directions against Backbiting, Slandering, and Evil Speaking.

Direct. I. Maintain the life of brotherly love. Love your neighbour as yourself.

Direct. II. Watch narrowly lest interest or passion should prevail upon you. For where these prevail, the tongue is set on fire of hell, and will set on fire the course of nature, James ii. Selfishness and passion will not only prompt you to speak evil, but also to justify it, and think you do well; yea, and to be angry with those that will not hearken to you and believe you.

Direct. III. Especially involve not yourselves in any faction, religious or secular. I do not mean that you should not imitate the best, and hold most intimate communion with them; but that you abhor unlawful divisions and sidings; and when error, or uncharitableness, or carnal interest hath broken the church into pieces where you live, and one is of Paul, and another of Apollos, and another of Cephas, one of this party, and another of that, take heed of espousing the interest of any party, as it stands cross to the interest of the whole. It would have been hardly credible, if sad experience had not proved it, how commonly and heinously almost every sect of christians do sin in this point against each other! and how far the interest of their sect, which they account the interest of Christ, will prevail with multitudes even of zealous people, to belie, calumniate, backbite, and reproach those that are against their opinion and their party! yea, how easily will they proceed beyond reproaches, to bloody persecutions! He that thinketh he doth God service by killing Christ or his disciples, will think that he doth him service by calling him a deceiver, and one that hath a devil, a blasphemer, and an enemy to Cæsar, and calling his disciples pestilent fellows and movers of sedition among the people, and accounting them as the filth and offscouring of the world. That zeal which murdered and destroyed many hundred thousand of the Waldenses and Albigenses, and thirty thousand or forty thousand in one French massacre, and two hundred thousand in one Irish massacre, and which kindled the Maryan bonfires in England, made the powder mine, and burnt the city of London, and keepeth up the Inquisition, I say, that zeal will certainly think it a service to the church, (that is, their sect,) to write the most odious lies and slanders of Luther, Zuinglius, Calvin, Beza, and any such excellent servants of the Lord. So full of horrid, impudent lies are the writings of (not one but) many sects against those that were their chief opposers, that I still admonish all posterity, to see good evidence for it, before they believe the hard sayings of any factious historian or divine, against those that are against his party. It is only men of eminent conscience, and candour, and veracity, and impartiality, who are to be believed in their bad report of others, except where notoriety or very good evidence doth command belief above their own authority and veracity. A siding factious zeal, which is hotter for

any sect or party, than for the common christianity and catholic church, is always a railing, a lying, and a slandering zeal, and is notably described, James iii. as "earthly, sensual, and devilish," causing "envy, strife, and confusion, and every evil work."

Direct. IV. Observe well the commonness of this sin of backbiting, that it may make you the more afraid of falling into that which so few do escape. I will not say, among high and low, rich and poor, court and country, how common is this sin; but among men professing the greatest zeal and strictness in religion, how few make conscience of it! Mark in all companies that you come into, how common it is to take liberty to say what they think of all men; yea, to report what they hear, though they dare not say that they believe it! And how commonly the relating of other men's faults, and telling what this man or that man is, or did, or said, is part of the chat to waste the hour in! And if it be but true, they think they sin not: nay, nor if they did but hear that it is true. For my part I must profess, that my conscience having brought me to a custom of rebuking such backbiters, I am ordinarily censured for it, either as one that loveth contradiction, or one that defendeth sin and wickedness, by taking part with wicked men; all because I would stop the course of this common vice of evil speaking and backbiting where men have no call. And I must thankfully profess, that among all other sins in the world, the sins of selfishness, pride, and backbiting, I have been most brought to hate and fear, by the observation of the commonness of them, even in persons seeming godly: nothing hath fixed an apprehension of their odiousness so deeply in me, nor engaged my heart against them above all other sins so much, as this lamentable experience of their prevalence in the world, among the more religious, and not only in the profane.

Direct. V. Take not the honesty of the person, as a sufficient cause to hear or believe a bad report of others. It is lamentable to hear how far men, otherwise honest, do too often here offend. Suspect evil speakers, and be not over-credulous of them. Charity thinketh not evil, nor easily and hastily believeth it. Liars are more used to evil speaking, than men of truth and credit are. It is no wrong to the best, that you believe him not when he backbiteth without good evidence.

Direct. VI. Rebuke backbiters, and encourage them not by hearkening to their tales. Prov. xxv. 23, "The north wind driveth away rain, so doth an angry countenance a backbiting tongue." It may be they think themselves religious persons, and will take it for an injury to be driven away with an angry countenance: but God himself, who loveth his servants better than we, is more offended at their sin; and that which offendeth him, must offend us. We must not hurt their souls, and displease God, by drawing upon us the guilt of their sins, for fear of displeasing them. Tell them how God doth hate backbiting, and advise them if they know any hurt by others, to go to them privately, and tell them of it in a way that tendeth to their repentance.

Direct. VII. Use to make mention of the good which is in others; (except it be unreasonable, and will seem to be a promoting of their sin): God's gifts in every man deserve commendations; and we have allowance to mention men's virtues oftener than to mention their vices. Indeed when a bad man is praised in order to the disparagement of the good, or to honour some wicked cause or action against truth and godliness, we must not concur in such malicious praises; but otherwise we must commend that which is truly commendable in all. And this custom will

have a double benefit against backbiting: it will use your own tongues to a contrary course, and it will rebuke the evil tongues of others, and be an example to them of more charitable language.

Direct. VIII. Understand yourselves, and speak often to others, of the sinfulness of evil-speaking and backbiting. Show them the scriptures which condemn it, and the intrinsic malignity which is in it: as here followeth.

Direct. IX. Make conscience of just reproof and exhorting sinners to their faces. Go tell them of it privately and lovingly, and it will have better effects, and bring you more comfort, and cure the sin of backbiting.

Tit. 3. The Evil of Backbiting and Evil-speaking.

1. It is forbidden of God among the heinous, damning sins, and made the character of a notorious wicked person, and the avoiding of it is made the mark of such as are accepted of God and shall be saved: Rom. i. 29, 30, it is made the mark of a reprobate mind, and joined with murder, and hating God, viz. "full of envy, debate, deceit, malignity, whisperers, backbiters." Psal. xv. 2, 3, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." And when Paul describeth those whom he must sharply rebuke and censure, he just describeth the factious sort of christians of our times. 2 Cor. xii. 20, "For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." Eph. iv. 31, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice, and be kind one to another, and tender-hearted—."

2. It is a sin which gratifieth Satan, and serveth his malice against our neighbour. He is malicious against all, and speaking evil, and doing hurt, are the works which are suitable to his malignity! And should a christian make his tongue the instrument of the accuser of the brethren, to do his work against each other?

3. It signifieth want of christian love. For love speaketh not evil, nor openeth men's faults without a cause, but covereth infirmities; much less will it lie and slander others, and carry about uncertain reports against them. It is not to do as you would be done by: and how essential love is to true christianity, Christ himself hath often told us.

4. It is a sin which directly serveth to destroy the hearers' love, and consequently to destroy their souls. If the backbiter understood himself, he would confess that it is his very end to cause you to hate (or abate your love to) him whom he speaketh evil of. He that speaketh good of a man, representeth him amiable; for amiableness and goodness are all one. And he that speaketh evil of a man representeth him hateful or unlovely; for hatefulness, unloveliness, and evil are all one. And as it is not the natural way of winning love, to entreat and beg it, and say, I pray you love this person, or that thing; but to open the goodness of the thing or person, which will command love: so is it not the natural way to stir up hatred, by entreating men to hate this man or that; but to tell how bad they are, which will command hatred in them that do believe it. Therefore to speak evil of another, is more than to say to the hearers, I pray you hate this man, or abate your love to him. And that the killing of love is the killing or destroying of men's souls, the apostle John doth frequently declare.

5. And it tendeth also to destroy the love, and consequently the soul of him that you speak evil of. For when it cometh to his hearing, (as one way or other it may do,) what evil you have reported of him behind his back, it tendeth to make him hate you, and so to make him worse.

6. It is a great make-bate and peace-breaker wherever it is practised. It tendeth to set people together by the ears. When it is told that such a one spake evil of you in such a place, there are then heart-burnings, and rehearsals, and sidings, and such ensuing malice as the devil intended by this design.

7. They that use to speak evil of others behind their backs, it is ten to one will speak falsehoods of them when they do not know it. Fame is too ordinarily a liar, and they shall be liars who will be its messengers. How know you whether the thing that you report is true? Is it only because a credible person spake it? But how did that person know it to be true? Might he not take it upon trust as well as you? And might he not take a person to be credible that is not? And how commonly doth faction, or interest, or passion, or credulity, make that person incredible in one thing, who is credible in others, where he hath no such temptation! If you know it not to be true, or have not sufficient evidence to prove it, you are guilty of lying and slandering interpretatively, though it should prove true; because it might have been a lie for aught you knew.

8. It is gross injustice to talk of a man's faults, before you have heard him speak for himself. I know it is usual with such to say, O we have heard it from such as we are certain will not lie. But he is a foolish and unrighteous judge, that will be peremptory upon hearing one party only speak, and knoweth not how ordinary it is for a man when he speaketh for himself, to blow away the most confident and plausible accusations, and make the case appear to be quite another thing. You know not what another man hath to say till you have heard him.

9. Backbiting teacheth others to backbite. Your example inviteth them to do the like: and sins which are common, are easily swallowed, and hardly repented of: men think that the commonness justifieth or extenuateth the fault.

10. It encourageth ungodly men to the odious sin of backbiting and slandering the most religious, righteous person. It is ordinary with the devil's family to make Christ's faithfulest servants their table talk, and the objects of their reproach and scorn, and the song of drunkards? What abundance of lies go current among such malignant persons, against the most innocent, which would all be ashamed, if they had first admitted them to speak for themselves. And such slanders and lies are the devil's common means to keep ungodly men from the love of godliness, and so from repentance and salvation. And backbiting professors of religion encourage men to this; for with what measure they mete, it shall be measured to them again. And they that are themselves evil spoken of, will think that they are warranted to requite the backbiters with the like.

11. It is a sin which commonly excludeth true, profitable reproof and exhortation. They that speak most behind men's backs, do usually say least to the sinner's face, in any way which tendeth to his salvation. They will not go lovingly to him in private, and set home his sin upon his conscience, and exhort him to repentance; but any thing shall serve as a sufficient excuse against this duty; that they may make the sin of backbiting serve instead of it: and all is out of carnal self-saving; they fear men will

be offended if they speak to their faces, and therefore they will whisper against them behind their backs.

12. It is at the least, but idle talk and a mispending of your time: what the better are the hearers for hearing of other men's misdoings? And you know that it no whit profiteth the person of whom you speak. A skilful, friendly admonition might do him good! But to neglect this, and talk of his faults unprofitably, behind his back, is but to aggravate the sin of your uncharitableness, as being not contented to refuse your help to a man in sin, but you must also injure him and do him hurt.

CHAPTER XXIV.

CASES AND DIRECTIONS AGAINST CENSORIOUSNESS AND UNWARRANTABLE JUDGING.

Tit. 1. Cases of Conscience about Judging of Others.

Quest. 1. Am I not bound to judge truly of every one as he is?

Ans. 1. There are many that you are not bound to meddle with, and to pass any judgment at all upon. 2. There are many whose faults are secret, and their virtues open; and of such you cannot judge as they are, because you have no proof or evidence to enable you: you cannot see that which is latent in the heart, or done in darkness. 3. You neither ought on pretence of charity, nor can believe an evident known untruth of any man.

Quest. Doth not charity bind me to judge men better than they are?

Ans. 1. Charity bindeth you, 1. Rather to observe the best in them, than the worst. 2. And, as I said, to judge of no man's faults uncalled. 3. Nor to judge of that which is not evident, but out of sight; and thus consequently it bindeth you to judge some men to be better than they are; but not directly.

Object. Then a man is bound to err and believe an untruth.

Ans. No. you are not bound to believe that it is certainly true, that such a man is better than he is; because you have no evidence of its certain truth. But you are bound to believe it a thing probable or verisimile, likely to be true, by an opinion or fallible human faith; and this is not a falsehood; for that is likely and probable to you, which hath the more probable evidence, and more for it than against it: so that the thing which you are to believe immediately is this proposition, There is more evidence to me to prove it likely that this man is sincere than contrary: and consequently you believe this, and believe not the contrary, because the contrary hath no evidence. But you are not to take it as a certain thing, that the contrary hath no latent reality.

Quest. 11. How far may I judge ill of one by outward appearances, as by the countenance, gestures, and other uncertain but suspicious signs?

Ans. 1. There are some signs which are not so much as probable, but a little suspicious, and which men are very ordinarily mistaken by: as those that will judge of a man at the first look by his face; and those that will judge a studious, serious person (a lawyer, a judge, or a divine) to be morose or proud, because they are not complimentary, but of few words; or because they have not patience to waste precious hours in hearing an empty vessel sound, an ignorant, self-conceited person talk foolishly. Such censures are but the effects of injudiciousness,

unrighteousness, and rash haste. There are other signs which make it probable to a wise and charitable person, that the man is bad (e. g. proud, or covetous, or a hypocrite). If with these, there are as great sins to make the contrary probable, we must rather incline to the better than the worse. But if not, we may fear the worst of that person, but not conclude it as a certainty; and therefore we may not in public censures, proceed upon such uncertainties, nor venture to divulge them; but only use them to help us for due caution, and pity, and prayer, and endeavour for such a one's recovery and help.

Quest. III. How far may I censure upon the report of others?

Ans. According to the degree of the credibility of the persons, and evidence of the narrative; not simply in themselves, but as compared with all that is to be heard on the contrary part; else you are partial and unjust.

Quest. IV. Doth not the fifth command oblige me in honour to parents and princes, to judge them to be better than their lives declare them to be?

Ans. You are gradually to honour them more than others, and therefore to be more afraid of dishonouring them, and must not sit in judgment on them, to believe any harm of them, which evidence doth not compel you to believe. But you are not to judge any sin the less, because it is theirs; nor to judge contrary to evidence, nor to call evil good, nor to be wilfully blind, nor to flatter any in their sin.

Quest. V. Whom must we judge for sincere and sanctified christians?

Ans. 1. All those that profess to be such, whom you cannot disprove. 2. But as there are several degrees of evidence and probability, so must there be several degrees of your good opinion of others. Of some who give you the highest probability, you may have the strongest confidence short of certainty: of others you may have less; and of some you may have much more fear than hope. 3. And yet in matters of church rights and public communion, your fears will not allow you to use them as no christians; for their profession of faith and repentance is certain; and as long as your fears of their hypocrisy or unsoundness are but uncertain, it must not (on that account) prevail to deprive another of his right.

Quest. VI. But is not my error my sin, if I prove mistaken, and take that man for a sincere christian who is none?

Ans. If you judged it to be certain, your judgment and error was your sin; but if you only judged him a professor of christianity, and one that on that account you were bound to have church communion with as if he were sincere, because you cannot prove the contrary, this was no error; or if you erred for want of sufficient evidence to know the truth, this error is not in itself a sin.

Quest. VII. Whom must I judge a visible member of the church, with whom I am thus bound to hold communion?

Ans. 1. If you are the pastor of the church who are made the judge, at his admission by baptism, or afterwards, you must so judge of every one who maketh a credible profession of true christianity, that is, of his present consent to the sacramental covenant: and that profession is credible, which is, 1. Understood by him that maketh it. 2. Deliberate. 3. Voluntary. 4. Seemingly serious. 5. And is not disproved by valid evidence of the contrary. These are the true measures of church communion; for every man, next God, is the judge of his own heart; and God would have every man the chooser or refuser of his own mercies.

2. But if you are but a private member of the

church, you are to judge that person a visible member of the church, whom the pastor hath taken in by baptism, and not cast out again by excommunication; except the contrary be notorious: and even then you are oft obliged for order sake to carry yourself towards him as a visible member, till he be regularly cast out.

Quest. VIII. Whom must I judge a true worshipper of God, and whom not?

Ans. Him that professeth true christianity, and joineth in true worship with a christian church, or privately (when hindered) acknowledgeth the true God in all his essential attributes, and heareth his word, and prayeth to him for all things necessary to salvation, and praiseth him accordingly, not giving the worship proper to God unto any creature; and doth all this as a sinner redeemed by Jesus Christ, trusting in his merits, sacrifice, and intercession, and giveth not his office to any other. And he is a false worshipper who denieth any essential attribute of God, or essential part of the office of Christ, or giveth these to any other; or refuseth his word, or excludeth in his prayers any thing essential to christianity, or absolutely necessary to salvation. But *secundum quid*, in lesser parts, or in circumstances, or measures, every man on earth is a false worshipper, that is, he offereth God a worship some way faulty and imperfect, and hath some sin in his worshipping of God; and sin is a thing that God requireth not, but forbiddeth even in the smallest measures.

Quest. IX. Which must I judge a true church of Christ, and which a false church?

Ans. The universal church is but one, and is the whole society of christians as united to Christ their only Head; and this cannot be a false church. But if any other set up a usurper as the universal head, and so make another policy and church, this is a false church formally, or in its policy; but yet the members of this false church or policy may some of them as christians be also members of the true church of Christ: and thus the Roman church as papal is a false catholic church, having the policy of a usurper; but as christians they may be members of the true catholic church of Christ. But for a particular church which is but part of the universal, that is a true church considered merely as an ungoverned community, which is a true part of the catholic, prepared for a pastor, but yet being without one: but that only is a true political church, which consisteth of professed christians conjoined under a true pastor, for communion in the profession of true christianity, and for the true worshipping of God, and orderly walking for their mutual assistance and salvation.

Quest. X. Whom must we judge true prophets and pastors of the church.

Ans. He is a true prophet who is sent by God, and speaketh truth by immediate supernatural revelation or inspiration. And he is a false prophet who either falsely saith that he hath divine revelations or inspiration, or prophesieth falsehood as from God. And he is a true pastor at the bar of God, who is, 1. Competently qualified with abilities for the office. 2. Competently disposed to it, with willingness and desire of success; and hath right ends in undertaking and discharging it. 3. Who hath a just admission, by true ordination of pastors, and consent of the flock; and he is to be accounted a true pastor *in foro ecclesie*, in the church's judgment, whom the church judgeth to have all these qualifications, and thereupon admitteth him into possession of the place, till his incapacity be notoriously or publicly and sufficiently proved, or he be removed or made incapable.

Tit. 2. Directions for the Cure of Sinful Censoriousness.

Direct. I. Meddle not at all in judging of others without a call. Know first whether it be any of your work; if not, be afraid of those words of your Judge, Matt. vii. 1—5, "Judge not, that ye be not judged; for with what judgment ye judge, you shall be judged," &c. And Rom. xiv. 4, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." And verses 10, and 13, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? We shall all stand before the judgment-seat of Christ.—Every one of us shall give account of himself to God. Let us not therefore judge one another any more." 1 Cor. iv. 3—5, "But with me it is a very small thing that I should be judged of you, or of man's judgment.—Therefore judge nothing before the time till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts—" Col. ii. 16, "Let no man judge you in meat or in drink, or in respect of any holy day, or of the new moon, or sabbath."

Quest. But when have I a call to judge another?

Ans. You may take the answer to this from the answer to quest. x. chap. xxiii. tit. 1. 1. If your office and place require it as a magistrate, pastor, parent, master, tutor, &c. 2. If the safety of the church or your neighbour do require it. 3. If the good of the sinner require it that you may seek his repentance and reformation. 4. If your own preservation or welfare (or any other duty) require it.

Direct. II. Keep up a humble sense of your own faults, and that will make you compassionate to others. He that is truly vile in his own eyes, is least inclined to vilify others: and he that judgeth himself with the greatest penitent severity, is the least inclined to be censorious to his brother. Pride is the common cause of censoriousness: he that saith with the Pharisee, "I fast twice a week, and pay tithes of all that I have, I am no adulterer," &c. will also say, "I am not as other men, nor as this publican:" when the true penitent findeth so much of his own to be condemned, that he smiteth on his own breast and saith, "God be merciful to me a sinner." The prouder, self-conceited sort of christians are ever the most censorious of their neighbours.

Direct. III. Be much therefore at home in searching, and watching, and amending your own hearts: and then you will find so much to do about yourselves, that you will have no mind or leisure to be censuring others; whereas the superficial hypocrite, whose religion is in externals, and is unacquainted with his heart and heaven, is so little employed in the true work of a christian, that he hath leisure for the work of a censorious Pharisee.

Direct. IV. Labour for a deep experimental insight into the nature of religion, and of every duty. For no men are so censorious as the ignorant who know not what they say; whilst experienced persons know those difficulties and other reasons which calm their minds. As in common business, no man will sooner find fault with a workman in his work, than idle praters who least understand it. So is it commonly in matters of religion: women and young men that never saw into the great mysteries of divinity, but have been lately changed from a vicious life, and have neither acquaintance with the hard points of religion, nor with their own ignorance of them, are the common, proud censurers of their brethren much wiser than themselves, and of all men that are more moderate and peaceable than themselves, and are more addicted to unity, and more averse to

sects and separations than they. Study harder, and wait till you grow up to the experience of the aged, and you will be less censorious and more peaceable.

Direct. V. Think not yourselves fit judges of that which you understand not: and think not proudly that you are more like to understand the difficulties in religion, with your short and lazy studies, than those that in reading, meditation, and prayer have spent their lives in searching after them. Let not pride make you abuse the Holy Ghost, by pretending that he hath given you more wisdom in a little time, and with little means and diligence, than your betters have by the holy industry of their lives: say not, God can give more to you in a year than to others in twenty; for it is a poor argument to prove that God hath done it, because he can do it. He can make you an angel, but that will not prove you one. Prove your wisdom before you pretend to it, and overvalue it not: Heb. v. 11, 12, sheweth that it is God's ordinary way to give men wisdom according to their time and means, unless their own negligence deprive them of his blessing.

Direct. VI. Study to keep up christian love, and to keep it lively. For love is not censorious, but is inclined to judge the best, till evidence constrain you to the contrary. Censoriousness is a vermin which crawleth in the carcass of christian love, when the life of it is gone.

Direct. VII. Value all God's graces in his servants; and then you will see something to love them for, when hypocrites can see nothing: make not too light of small degrees of grace, and then your censure will not overlook them.

Direct. VIII. Remember the tenderness of Christ, who condemneth not the weak, nor casteth infants out of his family, nor the diseased out of his hospital; but dealeth with them in such a gracious gentleness, as beseebeth a tender-hearted Saviour: he will not break the bruised reed: he carrieth his lambs in his arms, and gently driveth those with young! He taketh up the wounded man, when the priest and Levite pass him by. And have you not need of the tenderness of Christ yourselves as well as others? Are you not afraid lest he should find greater faults with you than you find in others; and condemn you as you condemn them?

Direct. IX. Let the sense of the common corruption of the world, and imperfection of the godly, moderate your particular censures. As Seneca saith, To censure a man for that which is common to all men, is in a sort to censure him for being a man, which beseebeth not him that is a man himself. Do you not know the frailty of the best, and the common pravity of human nature? How few are there that must not have great allowance, or else they will not pass for current in the balance! Elias was a man subject to passions: Jonah to peevishness: Job had his impatience: Paul saith even of the teachers of the primitive church, "They all (that were with him) seek their own, and not the things of Jesus Christ." What blots are charged on almost all the churches, and almost all the holy persons, mentioned throughout all the Scriptures! Learn then of Paul a better lesson than censoriousness: Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. Let every man prove his own work, and then he shall have rejoicing in himself alone," &c.

Direct. X. Remember that judgment is God's prerogative (further than as we are called to it for the performance of some duty, either of office, or of

private charity, or self-preservation): and that the Judge is at the door! and that judging unmercifully maketh us liable to judgment without mercy. The foresight of that near universal judgment, which will pass the doom on us and all men, will do much to cure us of our rash censoriousness.

Direct. XI. Peruse and observe all the directions in the last chapter against evil-speaking and backbiting, that I may not need to repeat them: especially avoid, 1. The snare of selfishness and interest. For most men judge of others principally by their own interest. He is the good man that is good to them, or is on their side; that loveth and honoureth them, and answereth their desires: this is the common false judgment of the corrupted, selfish world; who vilify and hate the best, because they seem unsuitable to them and their carnal interest. Therefore take heed of their judgment about any man that you have a falling out with: for it is two to one but you will wrong him through this selfishness. 2. Avoid passion; which blindeth the judgment. 3. Avoid faction; which maketh you judge of all men as they agree or disagree with your opinions, or your side and party. 4. Avoid too hasty belief of censures, and rebuke them. 5. Hear every man speak for himself before you censure him, if it be possible, and the case be not notorious.

Direct. XII. Keep still upon your mind a just and deep apprehension of the malignity of this sin of rash censoring. It is of greatest consequence to the mortifying of any sin, what apprehensions of it are upon the mind. If religious persons apprehended the odiousness of this as much as they do of swearing, drunkenness, fornication, &c. they would as carefully avoid it. Therefore I shall show you the malignity of this sin.

Tut. 3. The Evil of the Sin of Censoriousness.

1. It is a usurpation of God's prerogative, who is the Judge of all the world: it is a stepping up into his judgment-seat, and undertaking his work; as if you said, I will be God as to this action. And if he be called the antichrist, who usurpeth the office of Christ, to be the universal monarch and head of the church, you may imagine what he doth, who (though but in one point) doth set up himself in the place of God.

2. They that usurp not God's part in judging, yet ordinarily usurp the part of the magistrate or pastors of the church. As when mistaken, censorious christians refuse to come to the sacrament of communion, because many persons are there whom they judge to be ungodly, what do they but usurp the office of the pastors of the church, to whom the keys are committed for admission and exclusion, and so are the appointed judges of that case? The duty of private members is but to admonish the offender first secretly, and then before witnesses, and to tell the church if he repent not, and humbly to tell the pastors of their duty, if they neglect it: and when this is done, they have discharged their part, and must no more excommunicate men themselves, than they must hang thieves when the magistrate doth neglect to hang them.

3. Censoriousness signifieth the absence or decay of love: which inclineth men to think evil, and judge the worst, and aggravate infirmities, and overlook or extenuate any good that is in others. And there is least grace where there is least love.

4. It showeth also much want of self-acquaintance, and such heart employment as the sincerest christians are taken up with. And it showeth much want of christian humility and sense of your own infirmities and badness; and much prevalence of pride and

self-conceitedness. If you knew how ignorant you are, you would not be so peremptory in judging: and if you knew how bad you are, you would not be so forward to condemn your neighbours. So that here is together the effect of much self-estrangedness, hypocrisy, and pride. Did you ever well consider the mind of Christ, when he bid them that accused the adulterous woman, John viii. 7, "He that is without sin among you, let him first cast a stone at her?" Certainly adultery was a heinous crime, and to be punished with death, and Christ was no patron of uncleanness; but he knew that it was a hypocritical sort of persons whom he spake to, who were busy in judging others rather than themselves. Have you studied his words against rash censurers, Matt. vii. 3, 4; "And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote which is in thy brother's eye." I know well that impenitent sinners do use to pervert all these words of Christ, against any that would bring them to repentance for their sin; and account all men rash censurers, who would make them acquainted with their unsanctified hearts and lives. But it is not their abuse of Scripture, which will justify our overpassing it with neglect. Christ spake it not for nothing; and it must be studied by his disciples.

5. Censoriousness is injustice, in that the censurers would not be so censured themselves. You will say, Yes, if we were as bad, and did deserve it. But though you have not that same fault, have you no other? And are you willing to have it aggravated, and be thus rashly judged? You do not as you would be done by: yea, commonly censurers are guilty of false judging; and whilst they take things hastily upon trust, and stay not to hear men speak for themselves, or to inquire thoroughly into the cause, they commonly condemn the innocent; and call good evil, and put light for darkness; and take away the righteousness of the righteous from him, when God hath cursed such with a woe.

6. And false censoring is the proper work of the devil, the accuser of the brethren, Rev. xii. 10, "who accuseth them before God, day and night;" And christians should not bear his image, nor do his work.

7. Censoriousness is contrary to the nature and office of Jesus Christ: he came to pardon sin, and cover the infirmities of his servants, and to cast them behind his back, and into the depth of the sea, and to bury them in his grave; and it is the censurer's work to rake them up, and to make them seem more and greater than they are, and to bring them into the open light.

8. Censoriousness causeth uncharitableness and sinful separations in the censurers: when they have conceived their brethren to be worse than they are, they must then reproach them, or have no communion with them, and avoid them as too bad for the company of such as they: or when they have usurped the pastor's work in judging, they begin the execution by sinful separation.

9. Censoriousness is an infectious sin, which easily taketh with the younger and prouder sort of christians, and so setteth them on vilifying others: and at this little gap there entereth all uncharitableness, backbitings, revilings, church divisions, and sects, yea, and too often rebellious and bloody wars at last.

10. Censoriousness is a sore temptation to them

that are censured, either to condemn such as censure them, and go on the other hand too far from them; or else to comply with the errors and sinful humours of the censurers, and to strain their consciences to keep pace with the censorious.

And here I must leave it on record to posterity for their warning, that the great and lamentable actions, changes, and calamities of this age have arisen (next to gross impiety) from this sin of censoriousness producing these two contrary effects, and thereby dividing men into two contrary parties: the younger sort of religious people, and the more ignorant, and many women, having more zeal than judgment, placed too much of their religion in a sharp opposition to all ceremonies, formalities, and opinions which they thought unlawful; and were much inclined to schism and unjust separations upon that account; and therefore censured such things as antichristian, and those that used them as superstitious and temporizers; and no man's learning, piety, wisdom, or laboriousness in the ministry could save him from these sharp, reproachful censures. Herenpon one party had not humility and patience enough to endure to be so judged of; nor love and tenderness enough for such peevish christians, to bear with them in pity, as parents do with froward infants; but because these professed holiness and zeal, even holiness and zeal were brought under suspicion for their sakes; and they were taken to be persons intolerable, as unfit to lie in any building, and unmeet to submit to christian government; and therefore meet to be used accordingly. Another sort were so wearied with the profaneness and ungodliness of the vulgar rabble, and saw so few that were judiciously religious, that they thought it their duty to love and cherish the zeal and piety of their censorious weak ones, and to bear patiently with their frowardness, till ripeness and experience cured them (and so far they were right). And because they thought that they could do them no good, if they once lost their interest in them, (and were also themselves too impatient of their censure,) some of them seemed (to please them) to be more of their opinion than they were; and more of them forbore to reprove their petulance, but silently suffered them to go on; especially when they fell into the sects of antinomians, anabaptists, and separatists, they durst not reprove them as they deserved, lest they should drive them out of the hive, to some of these late swarms. And thus censoriousness in the ignorant and self-conceited drove away one part to take them as their enemies; and silenced or drew on another party to follow them that led the van in some irregular, violent actions; and the wise and sober moderators were disregarded, and in the noise of these tumults and contentions could not be heard, till the smart of either party in their suffering forced them to honour such, whom in their exaltation again they despised or abused. This is the true sum of all the tragedies in Britain of this age.

Tit. 4. Directions for those that are rashly censured.

Direct. I. Remember when you are injured by censures, that God is now trying your humility, charity, and patience; and therefore be most studious to exercise and preserve these three. 1. Take heed lest pride make you disdainful to the censurer; a humble man can bear contempt; hard censures hurt men so far as they are proud. 2. Take heed lest imbecility add to your impatience, and concur with pride: cannot you bear greater things than these? Impatience will disclose that badness in yourselves, which will make you censured much more; and it will show you as weak in one respect as the censurers are in another. 3. Take heed lest

their fault do not draw you to overlook or undervalue that serious godliness which is in many of the censorious; and that you do not presently judge them hypocrites or schismatics, and abate your charity to them, or incline to handle them more roughly than the tenderness of Christ alloweth you. Remember that in all ages it hath been thus: the church hath had peevish children within, as well as persecuting enemies without; insomuch as Paul, Rom. xiv. giveth you the copy of these times, and giveth them this counsel, which from him I am giving you. • The weak in knowledge were censorious, and judged the strong; the strong in knowledge were weak in charity, and condemned the weak: just as now one party saith, These are superstitious persons, and antichristian; the other saith, What giddy schismatics are these! but Paul chideth them both; one sort for censuring, and the other for despising them.

Direct. II. Take heed lest whilst you are impatient under their censures, you fall into the same sin yourselves. Do they censure you for differing in some forms or ceremonies from them? Take heed lest you over-censure them for their censoriousness: if you censure them as hypocrites who censure you as superstitious, you condemn yourselves while you are condemning them. For why will not censuring too far, prove you hypocrites also, if it prove them such?

Direct. III. Remember that Christ beareth with their weakness, who is wronged by it more than you, and is more against it. He doth not quit his title to them for their frowardness, nor cease his love, nor turn every infant out of his family that will cry and wrangle, nor every patient out of his hospital that doth complain and groan; and we must imitate our Lord, and love where he loveth, and pity where he pitieth, and be merciful as our heavenly Father is merciful.

Direct. IV. Remember how amiable a thing the least degree of grace is, even when it is clouded and blotted with infirmities. It is the divine nature, and the image of God, and the seed of glory; and therefore as an infant hath the noble nature of a man, and in all his weakness is much more honourable than the best of brutes (so that it is death to kill an infant, but not a beast): so is the most infirm and froward true christian more honourable and amiable than the most splendid infidel. Bear with them in love and honour to the image and interest of Christ.

Direct. V. Remember that you were once weak in grace yourselves; and if happy education under peaceable guides did not prevent it, it is two to one but you were yourselves censorious. Bear therefore with others as you bear with cying children, because you were once a child yourself. Not that the sin is ever the better, but you should be the more compassionate.

Direct. VI. Remember that your own strength and judgment is so great a mercy, that you should the easilier bear with a censorious tongue. The rich and noble can bear with the envious, remembering that it is happy to have that worth or felicity which men do envy. You suffer fools gladly, seeing you yourselves are wise. If you are in the right let losers talk.

Direct. VII. Remember that we shall be shortly together in heaven, where they will recant their censures, and you will easily forgive them, and perfectly love them. And will not the foresight of such a meeting cause you to bear with them, and forgive and love them now?

Direct. VIII. Remember how inconsiderable a thing it is as to your own interest, to be judged of man; and that you stand or fall to the judgment of

the Lord, 1 Cor. iv. 3, 4. What are you the better or the worse for the thoughts or words of a man; when your salvation or damnation lieth upon God's judgment. It is too much hypocrisy, to be too much desirous of man's esteem and approbation, and too much troubled at his disesteem and censure, and not to be satisfied with the approbation of God. Read what is written against man-pleasing, part i.

Direct. IX. Make some advantage of other men's censures, for your own proficiency. If good men censure you, be not too quick in concluding that you are innocent, and justifying yourselves; but be suspicious of yourselves, lest they should prove the right, and examine yourselves with double diligence. If you find that you are clear in the point that you are censured for, suspect and examine lest some other sin hath provoked God to try you by these censures; and if you find not any other notable fault, let it make you the more watchful by way of prevention, seeing the eyes of God and men are on you; and it may be God's warning, to bid you take heed for the time to come. If you are thus brought to repentance, or to the more careful life, by occasion of men's censures, they will prove so great a benefit to you, that you may bear them the more easily.

CHAPTER XXV.

CASES AND DIRECTIONS ABOUT TRUSTS AND SECRETS.

Tit. 1. Cases of Conscience about Trusts and Secrets.

Quest. 1. How are we forbidden to put our trust in man? And how may it be done?

Ans. 1. You must not trust man for more than his proportion, and what belongs to man to do: you must not expect that from him which God alone can do. 2. You must not trust a bad, unfaithful man to do that which is proper to a good and faithful man to do. 3. You must not trust the best man, being imperfect and fallible, as fully as if you supposed him perfect and infallible: but having to do with a corrupted world, we must live in it with some measure of distrust to all men (for all that Cicero thought this contrary to the laws of friendship). But especially ignorant, dishonest, and fraudulent men must be most distrusted. As Bucholtzer said to his friend that was going to be a courtier, *Commendo tibi fidem diabolorum, crede et contremisce*: he that converseth with diabolical men, must believe them no further than is due to the children of the father of lies. But we must trust men as men, according to the principles of veracity that are left in corrupted nature; and we must trust men so far as reason sheweth us cause, from their skill, fidelity, honesty, or interest: so a surgeon, a physician, a pilot may be trusted with our lives: and the skillfuller and faithfuller any man is, the more he is to be trusted.

Quest. II. Whom should a man choose for a matter of trust?

Ans. As the matter is: one that hath wisdom, skill, and fidelity, through conscience, honesty, friendship, or his own apparent interest.

Quest. III. In what cases may I commit a secret to another?

Ans. When there is a necessity of his knowing it, or a greater probability of good than hurt by it, in the evidence which a prudent man may see.

Quest. IV. What if another commit a thing to me

with charge of secrecy, and I say nothing to him, and so promise it not; am I bound to secrecy in that case?

Ans. If you have cause to believe that he took your silence for consent, and would not else have committed it to you, you are obliged in point of fidelity, as well as friendship: except it be with robbers, or such as we are not bound to deal openly with, and on terms of equality.

Quest. V. What if it be a secret, but I am under no command or promise at all about it?

Ans. You must then proceed according to the laws of charity and friendship; and not reveal that which is to the injury of another, without a greater cause.

Quest. VI. What if it be against the king, or state, or common good?

Ans. You are bound to reveal it, so far as the safety of the king, or state, or common good requireth it; yea, though you swear the contrary.

Quest. VII. What if it be only against the good of some third ordinary person.

Ans. You must endeavour to prevent his wrong, either by revealing the thing, or dissuading from it, or by such means as prudence shall tell you are the meetest, by exercising your love to one, without doing wrong to the other.

Quest. VIII. What if a man secretly intrust his estate to me, for himself or children, when he is in debt, to defraud his creditors?

Ans. You ought not to take such a trust: and if you have done it, you ought not to hold it, but resign it to him that did intrust you. Yea, and to disclose the fraud, for the righting of the creditors, except it be in such a case as that the creditor is some such vicious or oppressing person, as you are not obliged to exercise that act of charity for; or when the consequents of revealing it will be a greater hurt, than the righting of him will compensate; especially when it is against the public good.

Quest. IX. What if a delinquent intrust me with his estate or person to secure it from penalty?

Ans. If it be one that is prosecuted by a due course of justice, *cujus poena debetur reipublice*, whose punishment the common good requireth, the case must be decided as the former: you must not take nor keep such a trust. But if it be one whose repentance giveth you reason to believe, that his impunity will be more to the common good than his punishment, and that if the magistrate knew it, he ought to spare or pardon him, in this case you may conceal his person or estate; so be it you do it not by a lie, or any other sinful means, or such as will do more hurt than good.

Quest. X. What if a friend intrust me with his estate to secure it from some great taxes or tributes to the king? May I keep such a trust or not?

Ans. No; if they be just and legal taxes, for the maintenance of the magistrate or preservation of the commonwealth: but if it be done by a usurper that hath no authority, (or done without or beyond authority, the oppressing of the subject,) you may conceal his estate or your own by lawful means.

Quest. XI. What if a man that suffereth for religion, commit his person or estate to my trust?

Ans. You must be faithful to your trust, 1. If it be true religion and a good cause for which he suffereth. 2. Or if he be falsely accused of abuses in religion. 3. Or if he be faulty, but the penalty intended, from which you secure him, is incomparably beyond his fault and unjust. Supposing still that you save him only by lawful means, and that it be not like to tend to do more hurt than good, to the cause of religion or the commonwealth.

Quest. XII. What if a papist or other erroneous person intrust me (being of the same mind) to educate his children in that way, when he is dead, and afterward I come to see the error, must I perform that trust or not?

Ans. No: 1. Because no trust can oblige you to do hurt. 2. Because it is contrary to the primary intent of your friend; which was his children's good. And you may well suppose that had he seen his error, he would have intrusted you to do accordingly: you are bound therefore to answer his primary intention, and truly to endeavour his children's good.

Quest. XIII. But what if a man to whom another hath intrusted his children, turn papist or heretic, and so thinketh error to be truth? what must he do?

Ans. He is bound to turn back again to the truth, and do accordingly.

Object. But one saith this is the truth and another that; and he thinketh he is right.

Ans. There is but one of the contraries true. Men's thinking themselves to be in the right doth not make it so. And God will not change his laws, because they misunderstand or break them: therefore still that which God bindeth them to is to return unto the truth. And if they think that to be truth which is not, they are bound to think otherwise. If you say, They cannot; it is either not true, or it is long of themselves that they cannot: and they that cannot immediately, yet mediately can do it, in the due use of means.

Quest. XIV. What if I foresee that the taking a trust may hazard my estate, or otherwise hurt me, and yet my dying (or living) friend desireth it?

Ans. How far the law of christianity or friendship oblige you to hurt yourself for his good, must be discerned by a prudent considering, what your obligations are to the person, and whether the good of your granting his desires, or the hurt to yourself, is like to be the greater, and of more public consequence: and whether you injure not your own children or others by gratifying him. And upon such comparison, prudence must determine the case.

Quest. XV. But what if afterward the trust prove more to my hurt than I foresaw?

Ans. If it was your own fault that you foresaw it not, you must suffer proportionably for that fault; but otherwise you must compare your own hurt with the orphans', in case you do not perform the trust: and consider whether they may not be relieved another way; and whether you have reason to think that if the parent were alive and knew the danger, he would expect you should perform your trust, or would discharge you of it. If it be some great and unexpected dangers, which you think upon good grounds the parent would acquit you from if he were living, you fulfil your trust if you avoid them, and do that which would have been his will if he had known it. Otherwise you must perform your promise though it be to your loss and suffering.

Quest. XVI. But what if it was only a trust imposed by his desire and will, without my acceptance or promise to perform it?

Ans. You must do as you would be done by, and as the common good, and the laws of love and friendship, do require. Therefore the quality of the person, and your obligations to him, and especially the comparing of the consequent good and evil together, must decide the case.

Quest. XVII. What if the surviving kindred of the orphan be nearer to him than I am, and they censure me and calumniate me as injurious to the orphan, may I not ease myself of the trust, and cast it upon them?

Ans. In this case also, the measure of your

suffering must first be compared with the measure of the orphan's good; and then your conscience must tell you whether you verily think the parent who intrusted you, would discharge you if he were alive and knew the case. If he would, though you promised, it is to be supposed that it was not the meaning of his desire or your promise, to incur such suffering: and if you would not believe that he would not discharge you if he were alive, then if you promised you must perform; but if you promised not, you must go no further than the law of love requireth.

Quest. XVIII. What is a minister of Christ to do, if a penitent person confess secretly some heinous or capital crime to him (as adultery, theft, robbery, murder); must it be concealed or not?

Ans. 1. If a purpose of sinning be antecedently confessed, it is unlawful to further the crime, or give opportunity to it by a concealment: but it must be so far opened as is necessary for the prevention of another's wrong, or the person's sin; especially if it be treason against the king or kingdom, or any thing against the common good.

2. When the punishment of the offender is apparently necessary to the good of others, especially to right the king or country, and to preserve them from danger by the offender or any other, it is a duty to open a past fault that is confessed, and to bring the offender to punishment, rather than injure the innocent by their impunity.

3. When restitution is necessary to a person injured, you may not by concealment hinder such restitution; but must procure it to your power where it may be had.

4. It is unlawful to promise universal secrecy absolutely to any penitent. But you must tell him before he confesseth, If your crime be such, as that opening it is necessary to the preservation or righting of king, or country, or your neighbour, or to my own safety, I shall not conceal it. That so men may know how far to trust you.

5. Yet in some rare cases, (as the preservation of our parents, king, or country,) it may be a duty to promise and perform concealment, when there is no hurt like to follow but the loss or hazard of our own lives, or liberties, or estates; and consequently if no hurt be like to follow but some private loss of another, which I cannot prevent without a greater hurt.

6. If a man ignorant of the law, and of his own danger, have rashly made a promise of secrecy, and yet be in doubt, he should open the case in *hypothesi* only, to some honest, able lawyer, inquiring if such a case should be, what the law requireth of the pastor, or what danger he is in if he conceal it; that he may be able further to judge of the case.

7. He that made no promise of secrecy, virtual or actual, may, *ceteris paribus*, bring the offender to shame or punishment rather than to fall into the like himself for the concealment.

8. He that rashly promised universal secrecy, must compare the penitent's danger and his own, and consider whose suffering is like to be more to the public detriment, all things considered, and that must be first avoided.

9. He that findeth it his duty to reveal the crime to save himself, must yet let the penitent have notice of it, that he may fly and escape; unless as aforesaid, when the interest of the king, or country, or others, doth more require his punishment.

10. But when there is no such necessity of the offender's punishment, for the prevention of the hurt or wrong of others, nor any great danger by concealment to the minister himself, I think that the

crime, though it were capital, should be concealed. My reasons are,

(1.) Because though every man be bound to do his best to prevent sin, yet every man is not bound to bring offenders to punishment. He that is no magistrate, nor hath a special call so to do, may be in many cases not obliged to it.

(2.) It is commonly concluded that (in most cases) a capital offender is not bound to bring himself to punishment: and that which you could not know but by his free confession, is confessed to you only on your promise of concealment, seemeth to me to put you under no other obligation to bring him to punishment than he is under himself.

(3.) Christ's words and practice, in dismissing the woman taken in adultery, sheweth that it is not always a duty for one that is no magistrate to prosecute a capital offender, but that sometimes his repentance and life may be preferred.

(4.) And magistrates' pardons show the same.

(5.) Otherwise no sinner would have the benefit of a counsellor to open his troubled conscience to: for if it be a duty to detect a great crime in order to a great punishment, why not a less also in order to a less punishment. And who would confess when it is to bring themselves to punishment?

11. In those countries where the laws allow pastors to conceal all crimes that penitents freely confess, it is left to the pastor's judgment to conceal all that he discerneth may be concealed without the greater injury of others, or of the king or commonwealth.

12. There is a knowledge of the faults of others, by common fame, especially many years after the committing, which doth not oblige the hearers to prosecute the offender. And yet a crime publicly known is more to be punished (lest impunity imbolden others to the like) than an unknown crime, revealed in confession.

Tit. 2. Directions about Trusts and Secrets.

Direct. I. Be not rash in receiving secrets or any other trusts: but first consider what you are thereby obliged to, and what difficulties may arise in the performance; and foresee all the consequents as far as is possible, before you undertake the trust; that you cast not yourselves into snares by mere inconsiderateness, and prepare not for perplexities and repentance.

Direct. II. Be very careful what persons you commit either trusts or secrets to; and be sure they be trusty by their wisdom, ability, and fidelity.

Direct. III. Be not too forward in revealing your own secrets to another's trust: for, 1. You cannot be certain of any one's secrecy, where you are most confident. 2. You oblige yourself too much to please that person, who by revealing your secrets may do you hurt; and are in fear lest carelessness, or unfaithfulness, or any accident should disclose it. 3. You burden your friend with the charge and care of secrecy.*

Direct. IV. Be faithful to your friend that doth intrust you; remembering that perfidiousness or falseness to a friend, is a crime against humanity, and all society, as well as against christianity; and stigmatizeth the guilty in the eyes of all men, with the brand of an odious, unsociable person.

Direct. V. Be not intimate with too many, nor confident in too many; for he that hath too many intimates, will be opening the secrets of one to another.

Direct. VI. Abhor covetousness and ambition; or

* Quod tacitum esse velis nemini dixeris. Si tibi non im-

else a bribe or the promise of preferment, will tempt you to perfidiousness. There is no trusting a selfish, worldly man.

Direct. VII. Remember that God is the avenger of perfidiousness, who will do it severely: and that even they that are pleased and served by it, do yet secretly disdain and detest the person that doth it; because they would not be so used themselves.

Direct. VIII. Yet take not friendship or fidelity to be an obligation to perfidiousness to God, or the king, or commonwealth, or to another, or to any sin whatsoever.

CHAPTER XXVI.

DIRECTIONS AGAINST SELFISHNESS AS IT IS CONTRARY TO THE LOVE OF OUR NEIGHBOUR.

THE two tables of the law are summed up by our Saviour in two comprehensive precepts: "Thou shalt love the Lord thy God with all thy heart, and soul, and might:" and, "Thou shalt love thy neighbour as thyself." In the decalogue the first of these is the true meaning of the first commandment, put first because it is the principle of all obedience: and the second is the true meaning of the tenth commandment, which is therefore put last, because it is the comprehensive sum of other duties to our neighbour on injuries against him, which any other particular instances may contain; and also the principle of the duty to, or sin against, our neighbour. The meaning of the tenth commandment is variously conjectured at by expositors: some say that it speaketh against inward concupiscence and the sinful thoughts of the heart; but so do all the rest, in the true meaning of them, and must not be supposed to forbid the outward action only, nor to be any way defective: some say that it forbiddeth coveting and commandeth contentment with our state; so doth the eighth commandment; yet there is some part of the truth in both these. And the plain truth is, (as far as I can understand it,) that the sin forbidden is selfishness as opposite to the love of others, and the duty commanded is to love our neighbours; and that it is as is said, the sum of the second table, "Thou shalt love thy neighbour as thyself:" as the captain leadeth the van, and the lieutenant bringeth up the rear; so, "Thou shalt love God above all," is the first commandment, and "Thou shalt love thy neighbour as thyself," is the last, for the aforesaid reason. I shall therefore in these following directions speak to the two parts of the tenth commandment.

Direct. I. The first help against selfishness is to understand well the nature and malignity of the sin. For want of this it commonly prevaileth, with little suspicion, lamentation, and opposition. Let me briefly therefore anatomize it.

1. It is the radical, positive sin of the soul, comprehending seminally or causally all the rest. The corruption of man's nature, or his radical sin, hath two parts, the positive part, and the privative part: the positive part is selfishness, or the inordinate love of carnal self; the privative part is ungodliness or want of the love of God. Man's fall was his turning from God to himself; and his regeneration consisteth in the turning of him from himself to God; or the generating of the love of God (as comprehending-
perasti, quomodo ab alio silentium speras? Martin. Du-
mians. de morib.

ing faith and obedience) and the mortifying of self-love. Selfishness therefore is all positive sin in one, as want of the love of God is all privative sin in one. And self-denial and the love of God are all duties virtually; for the true love of man is comprehended in the love of God. Understand this, and you will understand what original and actual sin is, and what grace and duty are.

2. Therefore selfishness is the cause of all sin in the world, both positive and privative, and is virtually the breach of every one of God's commandments. For even the want of the love of God is caused by the inordinate love of self; as the consuming of other parts is caused by the dropsy, which tumefieth the belly. It is only selfishness which breaketh the fifth commandment, by causing rulers to oppress and persecute their subjects, and causeth subjects to be seditious and rebellious; and causeth all the bitterness, and quarrellings, and uncomfortableness, which ariseth among all relations. It is only selfishness which causeth the cursed wars of the earth, and desolation of countries, by plundering and burning; the murders which cry for revenge to heaven (whether civil, military, or religious): which causeth all the railings, fightings, envyings, malice; the schisms, and proud overvaluings of men's own understandings and opinions; and the contending of pastors, who shall be the greatest, and who shall have his will in proud usurpations and tyrannical impositions and domination: it is selfishness which hath set up and maintaineth the papacy, and causeth all the divisions between the western and the eastern churches; and all the cruelties, lies, and treachery exercised upon that account. It is selfishness which troubleth families and corporations, churches and kingdoms; which violateth vows, and bonds of friendship, and causeth all the tumults, and strifes, and troubles in the world. It is selfishness which causeth all covetousness, all pride and ambition, all luxury and voluptuousness, all surfeiting and drunkenness, chambering and wantonness, time-wasting and heart-corrupting sports, and all the riots and revelling of the sensual; all the contending for honours and preferments, and all the deceit in buying and selling, the stealing and robbing, the bribery and simony, the law-suits which are unjust, the perjuries, false witnessing, unrighteous judging, the oppressions, the revenge, and in one word, all the uncharitable and unjust actions in the world. This is the true nature of carnal selfishness, and it is no better.

3. Selfishness is the corruption of all the faculties of the soul. It is the sin of the mind, by self-conceit and pride; it is the sin of the will and affections, by self-love, and all the selfish passions which attend it; selfish desires, angers, sorrows, discontents, jealousies, fears, audacities, &c. It is the corruption of all the inferior faculties, and the whole conversation by self-seeking, and all the fore-mentioned evils.

4. Selfishness is the commonest sin in the world. Every man is now born with it, and hath it more or less; and therefore every man should fear it.

5. Selfishness is the hardest sin in the world to overcome. In all the unregenerate it is predominant; for nothing but the sanctifying Spirit of God can overcome it. And in many thousands that seem very zealous in religion, and very mortified in all other respects, yet in some way or other selfishness doth so lamentably appear, yea, and is so strong in many that are sincere, that it is the greatest dishonour to the church of Christ, and hath tempted many to infidelity, or to doubt whether there be any such thing as true sanctification in the world. The persons that seemed the most mortified saints, if you

do but cross them in their self-interest, or opinion, or will, or seem to slight them, or have a low esteem of them, what swellings, what heart-burnings, what bitter censurings, what proud impatience, if not schisms and separations, will it cause? God hath better servants; but too many which seem to themselves and others to be the best, are no better. How then should every christian abhor and watch against this universal evil!

Direct. II. Consider oft how amiable a creature man would be, and what a blessed condition the world and all societies would be in, if selfishness were but overcome. There would then be no pride, no covetousness, no sensuality, no tyranny or oppressing of the poor, no malice, cruelty, or persecution; no church divisions, no scandals, nothing to dishonour religion, or to hinder the saving progress of the gospel; no fraud or treacheries, no over-reaching or abusing others; no lying nor deceit, no neglect of our duty to others; in a word, no injustice or uncharitableness in the world.

Direct. III. Judge of good and evil by sober reason, and not by brutish sense. And then oft consider, whether really there be not a more excellent end than your selfish interest? even the public good of many, and the pleasing and glorifying of God. And whether all mediate good or evil should not be judged of principally by those highest ends? Sense leadeth men to selfishness or privateness of design; but true reason leadeth men to prefer the public, or any thing that is better than our self-interest.

Direct. IV. Nothing but returning by converting grace to the true love of God, and of man for his sake, will conquer selfishness. Make out therefore by earnest prayer for the Spirit of sanctification; and be sure that you have a true apprehension of the state of grace; that is, that it is indeed the love of God and man. Love is the fulfilling of the law; therefore love is the holiness of the soul: set your whole study upon the exercise and increase of love, and selfishness will die as love reviveth.

Direct. V. Study much the self-denying example and precepts of your Saviour. His life and doctrine are the liveliest representation of self-denial that ever was given to the world. Learn Christ, and you will learn self-denial. He had not sinful selfishness to mortify, yet natural self was so wonderfully denied by him, for his Father's will and our salvation, that no other book or teacher in the world will teach us this lesson so perfectly as he. Follow him from the manger, or rather from the womb, to the cross and grave; behold him in his poverty and contempt; enduring the contradiction and ingratitude of sinners, and making himself of no reputation; behold him apprehended, accused, condemned, crowned with thorns, clothed in purple, with a reed in his hand, scourged, and led away to execution, bearing his cross, and hanged up among thieves; forsaken by his own disciples, and all the world, and in part by him who is more than all the world; and consider why all this was done; for whom he did it, and what lesson he purposed hereby to teach us. Consider why he made it one half the condition of our salvation, and so great a part of the christian religion, to deny ourselves, and take up our cross and follow him; and will have no other to be his disciples, Luke xiv. 26, 31, 33. Were a crucified Christ more of our daily study, and did we make it our religion to learn and follow his holy example, self-denial would be better known and practised, and christianity would appear as it is, and not as it is misunderstood, adulterated and abused in the world. But because I have long ago written a "Treatise of Self-denial," I shall add no more.

CHAPTER XXVII.

CASES AND DIRECTIONS FOR LOVING OUR NEIGHBOUR AS OURSELVES.

Tit. 1. Cases of Conscience about loving our Neighbour.

Quest. I. In what sense is it that I must love my neighbour as myself? Whether in the kind, of love, or in the degree, or only in the reality.

Ans. The true meaning of the text is, you must love him according to his true worth, without the diversion and hinderance of selfishness and partiality. As you must love yourself according to that degree of goodness which is in you, and no more; so must you as impartially love your neighbour according to that degree of goodness which is in him. So that it truly extendeth to the reality, the kind and the degree of love, supposing it in both proportioned to the goodness of the object. But before this can be understood, the true nature of love must be well understood.

Quest. II. What is the true nature of love, both as to myself and neighbour?

Ans. Love is nothing but the prime motion of the will to its proper object; which is called complacence: the object of it is simple goodness, or good as such: it ariseth from suitableness between the object and the will, as appetite doth from the suitableness of the appetent fancy and food. This good, as it is variously modified, or any way differeth, doth accordingly cause or require a difference in our love; therefore that love which in its prime act and nature is but one, is diversely denominated, as its objects are diversified. To an object as simply good, in itself, it followeth the understanding's estimation, and is called, as I said, mere complacence or adhesion: to an object as not yet attained, but absent, or distant, and attainable, it is called desire or desiring love: and as expected, hope, or hoping love (which is a conjunction of desire and expectation): to an object nearest and attained, it is called fruition, or delight, or delighting love: to an object which by means must be attained, it is called seeking love, as it excitet to the use of those means: and to an object mised it is, by accident, mourning love. But still love itself in its essential act is one and the same. As it respecteth an object which wanteth something to make it perfect, and desireth the supply of that want, it is called love of benevolence; denominated from this occasion, as it desireth to do good to him that is loved. And it is a love of the same nature which we exercise towards God, who needeth nothing, as we rejoice in that perfection and happiness which he hath; though it be not to be called properly by the same name. Goodness being the true object of love, is the true measure of it; and therefore God is infinitely and primitively good, is the prime and only simple object of our absolute, total love. And therefore those who understand no goodness in any being, but as profitable to them, or to some other creature, do know no God, nor love God as God, nor have any love but selfish and idolatrous. By this you may perceive the nature of love.

Quest. III. But may none be loved above the measure of his goodness? How then did God love us when we were not, or were his enemies? And how must we love the wicked? And how must an ungodly person love himself?

Ans. If only good, as such, be the object of love, then certainly none should be loved but in propor-

tion to his goodness. But you must distinguish between mere natural and sensitive love or appetite, and rational love; and between love, and the effects of love; and between natural goodness in the object, and moral goodness. And so I further answer, 1. There is in every man a natural and sensitive love of himself and his own pleasure and felicity, and an averseness to death and pain and sorrow, as there is in every brute: and this God hath planted there for the preservation of the creature. This falleth not under commands or prohibitions directly, because it is not free but necessary; as no man is commanded or forbidden to be hungry, or thirsty, or weary, or the like: it is not this love which is meant when we are commanded to love our neighbour as ourselves. For I am not commanded to feel hunger, and thirst, nor to desire meat and drink by the sensitive appetite for my neighbour: nor sensitively to feel his pain or pleasure, nor to have that natural aversation from death and pain, nor sensitive desire of life and pleasure, for him as for myself. But the love here spoken of, is that volition with the due affection conjunct, which is our rational love, as being the act of our highest faculty, and falling under God's command. As to the sensitive love, it proceedeth not upon the sense or estimate of goodness in the person who loveth himself or any other (as beasts love their young ones without respect to their excellency). But it is rational love which is proportioned to the estimated goodness of the thing beloved. 2. Physical goodness may be in an object which hath no moral goodness; and this may contain a capacity of moral goodness: and each of them is amiable according to its nature and degree. 3. Beneficence is sometimes an effect of love, and sometimes an effect of wisdom only as to the object, and of love to something else; but it is never love itself. Usually benevolence is an act of love, and beneficence an effect, but not always. I may do good to another without any love to him, for some ends of my own, or for the sake of another. And a man may be obliged to greater beneficence, where he is not obliged to greater love.

And now to the instances, I further answer, 1. When we had no being, God did not properly love us *in esse reali* (unless you will go to our co-existence in eternity; for we were not *in esse reali*); but only as we were *in esse cognito*; which is but to love the idea in himself: but he purposed to make us, and to make us lovely, and to do us good, and so he had that which is called *amor benevolentie* to us: which properly was not love to us, but a love to himself, and the idea in his own eternal mind, which is called a loving us *in esse cognito*, and a purpose to make us good and lovely. That which is not lovely is not an object of love: man was not lovely indeed, when he was not; therefore he was not an object of love (but *in esse cognito*.) The same we say of God's loving us when we were enemies: he really loved us with complacency so far as our physical goodness made us lovely; and as morally lovely he did not love us, otherwise than *in esse cognito*. But he purposed to make us morally lovely, and gave us his mercies to that end; and so loved us with a love of benevolence, as it is called; which signifieth no more than out of a complacence (or love) to himself, and to us, as physically good, to purpose to make us morally good and happy. As to the incident difficulty of love beginning *de novo* in God, I have fully resolved it elsewhere.*

2. So also we must love a wicked man with a love of benevolence: which properly is but to love him in his physical worth, and his capacity of moral

* Apology against Dr. Kendal.

goodness and happiness, and thereupon (but especially through the love of God) to desire his happiness.

3. And as to the loving of ourselves, (besides the sensitive love before mentioned which respecteth self as self, and not as good,) a wicked man may rationally love himself according to his physical goodness as a man, which containeth his capacity of moral goodness, and so of being holy and serviceable to God and to good men, and happy in the fruition of God. But beyond all such goodness (which only is amiableness) no man may rationally love himself or any other, with the true formal act of love, which is complacency; though he may wish good to himself or another beyond the present goodness which is in them; nay, he wisheth them good, not because they are good, but because they want good.

And though some define loving to be *bene velle alicui ut illi bene sit*, to desire another's welfare, yet indeed this may be without any true formal love at all. As I may desire the welfare of my horse, without any proper love to him, even for myself and use. When God from eternity willeth to make Paul, and to convert and save him, *ut illi bene sit*, it is called love of benevolence; but properly it is only to be called, a will to make Paul good and lovely;^b it being only God himself who is the original and ultimate end of that will and purpose; and himself only which he then loveth, there being nothing but himself to love; till in that instant that Paul is existent, and so really lovely. For Paul in *esse cognito* is not Paul; yet no reality doth *oriri de novo* in God; but a new respect and denomination, and in the creature new effects. (Of which elsewhere.)

Quest. IV. Must I love every one as much as myself in degree, or only some?

Ans. You must love every one impartially as yourself, according to his goodness; and you must wish as well to every one as to yourself; but you must love no man complacentially so much as yourself, who is not or seemeth not to have as much loveliness, that is, as much goodness, or as much of God, as yourself.

Quest. V. Must I love any one more than myself?

Ans. Yes, every one that is and appeareth better than yourself. Your sensitive love to another cannot be as much as to yourself; and your beneficence (ordinarily) must be most to yourself, because God in nature and his laws hath so appointed it; and your benevolence to yourself and to others must be alike; but your rational estimation, and love or complacency, (with the honour and praise attending it,) must be more to every one that is better than yourself; for that which is best is most amiable, and that which hath most of God.

Quest. VI. Will it not then follow, that I must love another man's wife and children better than mine own, when they are really better?

Ans. Yes, no doubt; but it is only with that rational, estimative love. But there is besides a love to wife and children, which is in some measure sensitive, which you are not obliged to give to others; and rationally they are more amiable to you, in their peculiar relations and respects, though others are more amiable in other respects; and besides, though you value and rationally love another more, yet the expressions must not be the same; for those must follow the relation according to God's command. You may not cohabit or embrace, nor maintain and provide for others as your own, even when you rationally love them more; the common good requires this order in the expressive part, as well as God's command.

Quest. VII. Who is my neighbour that I must love as myself?

Ans. Not devils or damned souls, who are under justice and from under mercy, and are none of our society: but, 1. Every natural man *in via*, being a member of God's kingdom in the same world, is to be loved as my natural self; and every spiritual man as a member of the same kingdom of Christ, must be loved as my spiritual self; and every spiritual man as such, above my natural self as such; and no natural man as such, so much as my spiritual self as such: so that no man on earth is excluded from your love, which must be impartial to all as to yourself, but proportioned to their goodness.

Quest. VIII. Are not antichrist and those that sin against the Holy Ghost excepted out of this our love, and out of our prayers and endeavours of their good?

Ans. Those that (with Zanchy) think Mahomet to be antichrist, may so conclude, because he is dead and out of our communion. Those that take the papacy to be antichrist (as most protestants do) cannot so conclude; because as there is but one antichrist, that is, one papacy, though a hundred popes be in that seat, so every one of those popes is *in via*, and under mercy, and recoverable out of that condition; and therefore is to be loved and prayed for accordingly. And as for those that blaspheme the Holy Ghost, it is a sin that one man cannot certainly know in another, ordinarily at least; and therefore cannot characterize a person unfit for our love, and prayers, and endeavours.

Quest. IX. May we not hate the enemies of God? How then must we love them as ourselves?

Ans. We may and must hate sin in every one; and where it is predominant, as God is said to hate the sinner for his sin, so must we; and yet still love him as ourselves: for you must hate sin in yourselves as much or more than in any other; and if you are wicked you must hate yourselves as such; yea, if you are godly, you must *secundum quid*, or in that measure as you are sinful, abhor, and loathe, and hate yourselves as such; and yet you must love yourselves according to the measure of all that natural and moral goodness which is in you; and you must desire and endeavour all the good to yourselves that you can. Just so must you hate and love another; love them and hate them impartially as you must do yourselves.

Quest. X. May I not wish hurt sometimes to another, more than to myself?

Ans. You may wish a mediate hurt which tendeth to his good, or to the good of others; but you must never wish any final hurt and misery to him. You may wish your friend a vomit or blood-letting for his cure; and you may wish him some affliction, when it is needful and apt to humble him and do him good, or to restrain him from doing hurt to others; and on the same accounts, and for the public good, you may desire penal justice to be done upon him, yea, sometimes unto death; but still with a desire of the saving of his soul. And such hurt you may also wish yourself as is necessary to your good; but you are not to wish the same penalties to yourself, 1. Because you have somewhat else first to wish and do, even to repent and prevent it. 2. Because you are not bound ordinarily to do execution upon yourself. It is more in your power to repent yourself, and make repentance less necessary by humble confession and amendment, than to bring another to repentance. Yet I may add also, that hypothetically you may wish that destruction to the

^b But if any be resolved to call mere benevolence by the

name of love, I will not contend about a name.

enemies of God in this life, which absolutely you may not wish; that is, you must desire first that they may repent, and secondly, that they may be restrained from hurting others; but if neither of these may be attained, that they may be cut off.

Tit. 2. Directions for Loving our Neighbour as Ourselves.

Direct I. Take heed of selfishness and covetousness, the two great enemies of love. Of which I have spoken more at large before.

Direct. II. Fall out with no man; or if you do, be speedily reconciled; for passions and dissensions are the extinguishers of love.

Direct. III. Love God truly, and you will easily love your neighbour; for you will see God's image on him, or interest in him, and feel all his precepts and mercies obliging you hereunto. As 1 John iii. 11, 23; and iv. 7, 12, 20, 21.

Direct. IV. To this end let Christ be your continual study. He is the full revelation of the love of God; the lively pattern of love, and the best teacher of it that ever was in the world: his incarnation, life, and sufferings, his gospel and covenant, his intercession and preparations for our heavenly felicity, all are the great demonstrations of condescending, matchless love. Mark both God's love to us in him, and his love to man, and you will have the best directive and incentive of your love.

Direct. V. Observe all the good which is in every man. Consider of the good of humanity in his nature, and the goodness of all that truth which he confesseth, and of all that moral good which appeareth in his heart and life; and let not oversight or partiality cause you to overlook it, or make light of it. For it is goodness which is the only attractive of love; and if you overlook men's goodness, you cannot love them.

Direct. VI. Abhor and beware of a censorious disposition, which magnifieth men's faults, and villifieth their virtues, and maketh men seem worse than indeed they are. For as this cometh from the want of love, so doth it destroy that little which is left.

Direct. VII. Beware of superstition and an erring judgment, which maketh men place religion where God never placed it. For when this hath taught you to make duties and sins of your own humour and invention, it will quickly teach you to love or hate men accordingly as they fit or cross your opinion and humour: thus many a papist loveth not those that are not subjects of the Roman monarch, and that follow not all his irrational fopperies. Many an anabaptist loveth not those that are against his opinion of re-baptizing: one loveth not those who are for liturgies, forms of worship, and church music; and many love not those who are against them; and so of other things (of which more anon).

Direct. VIII. Avoid the company of censorious backbiters and proud contempters of their brethren: hearken not to them that are causelessly vilifying others, aggravating their faults and extenuating their virtues. For such proud, supercilious persons (religious or profane) are but the messengers of Satan, by whom he entreateth you to hate your neighbour, or abate your love to him. And to hear them speak evil of others, is but to go hear a sermon against charity, which may take with such hearts as ours before we are aware.

Direct. IX. Keep still the motives and incentives of love upon your minds. Which I shall here next set before you.

Tit. 3. The Reasons or Motives of Love to our Neighbour.

Motive I. Consider well of the image and interest of

God in man. The worst man is his creature, and hath his natural image, though not his moral image; and you should love the work for the workman's sake. There is something of God upon all human nature above the brutes; it is intelligent, and capable of knowing him, of loving him, and of serving him; and possibly may be brought to do all this better than you can do it. Undervalue not the noble nature of man, nor overlook that of God which is upon them, nor the interest which he hath in them.

Motive II. Consider well of God's own love to man. He hateth their sins more than any of us; and yet he loveth his workmanship upon them: "And maketh his sun to shine and his rain to fall on the evil and on the good, on the just and on the unjust," Matt. v. 45. And what should more stir us up to love, than to be like to God?

Motive III. And think off of the love of Christ unto mankind; yea, even unto his enemies. Can you have a better example, a livelier incentive, or a surer guide?

Motive IV. Consider of our unity of nature with all men: suitableness breedeth and maintaineth love. Even birds and beasts do love their kind; and man should much more have a love to man, as being of the same specific form.

Motive V. Love is the principle of doing good to others. It inclineth men to beneficence: and all men call him good who is inclined to do good.

Motive VI. Love is the bond of societies; of families, cities, kingdoms, and churches: without love, they will be but enemies conjunct; who are so much the more hurtful and pernicious to each other, by how much they are nearer to each other. The soul of societies is gone when love is gone.

Motive VII. Consider why it is that you love yourselves, (rationally,) and why it is that you would be beloved of others. And you will see that the same reasons will be of equal force to call for love to others from you.

Motive VIII. What abundance of duty is summarily performed in love! And what abundance of sin is avoided and prevented by it! If it be the fulfilling of the law, it avoideth all the violations of the law (proportionably). So far as you have love, you will neither dishonour superiors, nor oppress inferiors, nor injure equals: you will neither covet that which is your neighbour's, nor envy, nor malice them, nor defame, nor backbite, nor censure them unjustly; nor will you rob them or defraud them, nor withhold any duty or kindness to them.

Motive IX. Consider how much love pleaseth God; and why it is made so great a part of all your duty; and why the gospel doth so highly commend it, and so strictly command it, and so terribly condemn the want of it! And also how suitable a duty it is for you, who are obliged by so much love of God! These things well studied will not be without effect.

Motive X. Consider also that it is your own interest, as well as your great duty. 1. It is the soundness and honesty of your hearts. 2. It is pleasing to that God on whom only you depend. 3. It is a condition of your receiving the saving benefits of his love. 4. It is an amiable virtue, and maketh you lovely to all sober men: all men love a loving nature, and hate those that hate and hurt their neighbours. Love commandeth love, and hurtfulness is hatefulness. 5. It is a sweet, delightful duty: all love is essentiated with some complacency and delight. 6. It tendeth to the ease and quietness of your lives. What contentions and troubles will love avoid! What peace and pleasure doth it cause in families, neighbourhoods, and all societies! And what brawling vexations come where it is wanting! It will make all your neighbours and relations to be a

comfort and delight to you, which would be a burden and trouble, if love were absent. 7. It maketh all other men's felicity and comforts to be yours. If you love them as yourselves, their riches, their health, their honours, their lordships, their kingdoms, yea, more, their knowledge, and learning, and grace, and happiness, are partly to you as your own: as the comforts of wife and children, and your dearest friends, are; and as our love to Christ, and the blessed angels and saints in heaven, do make their joys to be partly ours. How excellent, and easy, and honest a way is this, of making all the world your own, and receiving that benefit and pleasure from all things both in heaven and earth, which no distance, no malice of enemies can deny you! If those whom you truly love have it, you have it. Why then do you complain that you have no more health, or wealth, or honour, or that others are preferred before you? Love your neighbour as yourselves, and then you will be comforted in his health, his wealth, and his preferment, and say, Those have it whom I love as myself, and therefore it is to me as mine own. When you see your neighbour's houses, pastures, corn, and cattle, love will make it as good and pleasant to you as if it were your own. Why else do you rejoice in the portions and estates of your children as if it were your own? The covetous man saith, Oh how glad should I be if this house, this land, this corn were mine: but love will make you say, It is all to me as mine own. What a sure and cheap way is this of making all the world your own! Oh what a mercy doth God bestow on his servants' souls, in the day that he sanctifieth them with unfeigned love! How much doth he give us in that one grace! And oh what a world of blessing and comforts do the ungodly, the malicious, the selfish, and the censorious cast away, when they cast away or quench the love of their neighbours; and what abundance of calamity do they bring upon themselves! In this one summary instance we may see, how much religion and obedience to God doth tend to our own felicity and delight; and how easy a work it would be, if a wicked heart did not make it difficult! and how great a plague sin is unto the sinner; and how sore a punishment of itself! And by this you may see, what it is that all fallings-out, divisions, and contentions tend to; and all temptations to the abatement of our love; and who it is that is the greater loser by it, when love to our neighbour is lost; and that backbiters and censurers who speak ill of others, come to us as the greatest enemies and thieves, to rob us of our chiefest jewel and greatest comfort in this world; and accordingly should they be entertained.

CHAPTER XXVIII.

SPECIAL CASES AND DIRECTIONS FOR LOVE TO GODLY PERSONS AS SUCH.

Tit. I. Cases of Conscience about Love to the Godly.

WHOM we must take for godly I answered before, chap. xxiv. tit. I. quest. v.

Quest. I. How can we love the godly when no man can certainly know who is sincerely godly?

Ans. Our love is not the love of God, which is guided by infallibility; but the love of man, which is guided by the dark and fallible discerning of a man. The fruits of piety and charity we infallibly

see in their lives; but the saving truth of that grace which is or ought to be the root, we must judge of according to the probability which those signs discover, and love men accordingly.

Quest. II. Must we love those as godly, who can give no sensible account of their conversion, for the time, or manner, or evidence of it?

Ans. We must take none for godly, who show no credible evidence of true conversion, that is, of true faith and repentance: but there is many a one truly godly, who through natural defect of understanding or utterance, are not able in good sense to tell you what conversion is, nor to describe the manner in which it was wrought upon them, much less to define exactly the time or sermon when it was first wrought, which few of the best christians are able to do; especially of them who had pious education, and were wrought on in their childhood. But if the covenant of grace be wisely opened to them according to their capacity, and they deliberately, and soberly, and voluntarily profess their present assent and consent thereto, they do thereby give you the credible evidence of a true conversion, till you have sufficient contrary evidence to disprove it. For none but a converted man can truly repent and believe in God the Creator, Redeemer, and Sanctifier, according to the baptismal covenant.

Quest. III. But what if he be so ignorant that he cannot tell what faith, or repentance, or redemption, or sanctification, or the covenant of grace is?

Ans. If you have sufficient evidence that indeed he doth not at all understand the essentials of the sacramental covenant, you may conclude that he is not truly godly; because he cannot consent to what he knoweth not: *ignorantia non est consensus*; and if you have no evidence of such knowledge, you have no evidence of his godliness, but must suspend your judgment. But yet many a one understandeth the essentials of the covenant, who cannot tell another what they are; therefore his mind (in case of great disability of utterance) must be fished out by questions, to which his yea or no will discover what he understandeth or consenteth to: you would not refuse to do so by one of another language, or a dumb man, who understood you, but could answer you but by broken words or signs: and very ill education may make a great many of the phrases of Scripture, and religious language, as strange to some men, though spoken in their native tongue, as if it were Greek or Latin to them, who yet may possibly understand the matter. A wise teacher by well composed questions may (without fraud or formality) discern what a man understandeth, though he say but yea or no; when an indiscreet, unskilful man, will make his own unskilfulness and uncharitableness the occasion of contemptuous trampling upon some that are as honest as himself. If a man's desires and endeavours are to that which is good, and he be willing to be taught, and use the means, it must be very gross ignorance indeed, and well proved, that must disprove his profession of faith. If he competently understand what it is to believe in God the Father, Son, and Holy Ghost, the Creator, Redeemer, and Sanctifier, he understandeth all that is absolutely necessary to salvation. And his yea or no may sometimes signify his understanding it.

Quest. IV. Must I take the visible members of the church, because such, for truly godly?

Ans. Yes; except when you have particular sufficient proof of their hypocrisy. Certainly no man doth sincerely enter into the baptismal covenant, but he that is sincerely a penitent believer (if at age). For that covenant giveth actual pardon and adoption to those that sincerely enter into it: the

very consenting to it (which is repentance and faith) being the very condition of the present reception of these benefits.* And therefore it is that the ancient writers still affirmed that all the baptized were regenerated, justified, and adopted. Whether an adult person be truly fit for baptism, or not, the pastor that baptizeth is to judge; and he must see the credible signs of true faith and repentance before he baptize him; which are no other than his understanding, voluntary, sober profession of consent to the baptismal covenant: but when he is baptized, and professeth to stand to that covenant once made, he is to be judged a godly person by all the church members, who have not sufficient proof of the contrary: because if he be sincere in what he did and still professeth, he is certainly godly; and whether he be sincere or not, he himself is the best and regular judge or discernor, so far as to put in his claim to baptism, which the pastor is obliged not to deny him, without disproving him: and the pastor is judge as to his actual admittance; and therefore the people have nothing necessarily to do, but know whether he be baptized and stand to his baptism; for which they are to take him as sincere, unless by his notorious discovery of the contrary they can disprove him. These are not only the true terms of church communion, but of love to the godly; and though this goeth hardly down with some good men, who observe how few of the baptized seem to be seriously religious, and therefore they think that a visible church member as such, is not at all to be accounted sincere, that is, to be believed in his profession, and that we owe him not the special love which is due to the godly, but only a common love due only to professors without respect to their sincerity; yet this opinion will not hold true; nor is a profession required without respect to the truth or falsehood of it; the credibility of it being the very reason that it is requisite. Nor is it any other faith or consent to the covenant below that which is sincere and saving, which must be professed by all that will be taken for church members. And though those that are of the contrary opinion are afraid lest this will occasion too much strictness in the pastors in judging whose profession is credible, and consequently will countenance separation in the people, yet God hath provided a sufficient remedy against that fear, by making every man the opener of his own heart, and tying us by the law of nature and of Scripture, to take every man's profession for credible, which is sober, understanding, and voluntary, unless they can disprove it, or prove him a liar, and perfidious, and incredible. And whereas it is a latitude of charity which bringeth them to the contrary opinion, for fear lest the incredible professors of christianity should be all excluded from the visible church, yet indeed it is but the image of charity, to bring catechumens into the church, (as to set the boys of the lowest form among them that are in their Greek,) and to deny all special christian love to all visible members of the church as such; and to think that we are not bound to take any of them (as such) to be sincere, or in the favour of God, or justified, for fear of excluding those that are not. But of this I have largely written in a treatise of this subject.^b

Quest. V. Must we take all visible church members alike to be godly, and love them equally?

Ans. No: there are as many various degrees of credit due to their profession, as there are various degrees of credibility in it: some manifest their sincerity by such full and excellent evidences in a

holy life, that we are next to certain that they are sincere; and some make a profession so ignorantly, so coldly, and blot it by so many false opinions and vices, that our fear of them may be greater than our hope; of whom we can only say, that we are not altogether hopeless of their sincerity, and therefore must use them as godly men, because we cannot prove the contrary; but yet admonish them of their danger, as having much cause to fear the worst: and there may be many notorious wicked men in some churches, through the pastors' fault, for want of discipline; and these for order sake we must assemble with, but not disassemble with them and our own consciences, so as to take them for godly men, when the contrary is notorious; nor yet to admit them to our familiarity. The pastor hath the keys of the church, but we have the keys of our own houses and hearts.

Quest. VI. Must we love all equally that seem truly godly, the strong and the weak?

Ans. No: he that loveth men for their holiness, will love them according to the degrees of their holiness, as far as he can discern it.

Quest. VII. Must we love him more who hath much grace (or holiness) and is little useful for want of gifts, or him that hath less grace and eminent useful gifts?

Ans. They must both be loved according to the diversity of their goodness. He that hath most grace is best, and therefore most to be loved in himself; but as a means to the conversion of souls and the honour of God in the good of others, the man that hath the most eminent gifts, must be most loved. The first is more loved in and for his own goodness: the second is more lovely *propter aliud*, as a means to that which is more loved than either of them.

Quest. VIII. Must we love him as a godly man, who liveth in any great or mortal sin?

Ans. Every man must be loved as he is: if by a mortal sin, be meant a sin inconsistent with the love of God, and a state of grace, then the question is no question; it being a contradiction which is in question. But if by a great and mortal sin, be meant only this or that act of sinning, and the question be, Whether that act be mortal, that is, inconsistent with true grace or not? then the particular act, with the circumstances, must be considered, before that question can be answered. Murder is one of the most heinous sins; and one man may be guilty of it, out of deliberate, habituate malice; and another through a sudden passion; and another through mere inadvertency, carelessness, and negligence. Stealing may be done by one man presumptuously, and by another merely to save the life of himself or his children: these will not equally prove a man in a state of death, and without true grace. And which is a mortal sin inconsistent with the life of grace, and which not, is before spoken to, and belongeth not to this place. Only I shall say, that the sin (be it great or small as to the outward act or matter) which certainly excludeth the habitual devotedness of the soul to God, by resignation, obedience, and love, is mortal, or a mark of spiritual death; and so is all sin, which consisteth not with habitual repentance, and a predominant hatred of sin as sin, and of a disobedient, unholy heart and life; and therefore all sin, which is not repented of as soon as it is known, and the sinner hath time and opportunity of deliberation; because in such a case, the habit of repentance will produce the act.

Quest. IX. Must an excommunicate person be loved as godly or not?

* *Lege quam plurima veterum testimonia in D. Gatakeri contra Davenantium de Baptismo.*

^b "Disputations of Right to Sacraments."

Ans. You must distinguish, 1. Of excommunication. 2. Of the person that is to judge. 1. There is an excommunication which censurcth not the state of the sinner, but only suspendeth him from church communion as at the present actually unfit for it: and there is an excommunication which habitually or stably excludeth the sinner from his church relation, as an habituate, impenitent, obstinate person. 2. Some persons have no opportunity to try the cause themselves, being strangers, or not called to it; but must take it upon the pastor's judgment: and some have no opportunity to know the person and the cause, whether he be justly excommunicated or not. Now, 1. Those that know by notoriety or proof that the person is justly excommunicated with the second sort of excommunication, must not, nor cannot love him as a godly man. 2. Those that know by notoriety or proof that the person is unjustly excommunicated, are not therefore to deny him the estimation and love which is due to a godly man: though for order sake they may sometimes be obliged to avoid external church communion with him. 3. Those that know nothing of the cause themselves, must judge as the pastor judgeth, who is the legal judge; yet so, as to take it to be but a human, fallible, and no final judgment.

Quest. X. Can an unsanctified hypocrite unfeignedly love a godly man?

Ans. There is no doubt but he may materially love him, on some other consideration; as because he is a kinsman, friend, benefactor, or is witty, learned, fair, &c.

Quest. XI. But can he love a godly man because he is godly?

Ans. He may love a godly man (at least) as he may love God. An unholly person cannot love God in all his perfections respectively to himself, as a God who is most holy and just in his government, forbidding all sin, and condemning the ungodly; for the love of his sins is inconsistent with this love. But he may love him as he is most great, and wise, and good in the general, and as he is the Maker and Benefactor of the world and of the sinner; yea, and in general as his Governor; and so he may verily think that he loveth God as God, because he loveth him for his essentialities; but indeed he doth not, (speaking strictly,) because he leaveth out some one or more of these essentialities; even as he that loveth man as rational, but not as a voluntary free agent, loveth not man as man: and as a heretic is no christian, because he denieth some one essential part of christianity; even so as to the love of godly men, an ungodly man may believe that they are better than others, and therefore love them; but not as godliness is the consent to that holiness and justice of God, which would restrain him from his beloved sins, and condemn him for them. So far as they are simply godly to themselves, without respect to him and his sins, he may love them.

Quest. XII. May he love a godly man as he would make him godly, and convert him?

Ans. He may love him as a better man than others, and in general he may wish himself as good, and may love him because he wisheth him well; but as he cannot be (or rather is not) willing himself to leave his sins and live in holiness, so another is not grateful to him, who urgently persuadeth him to this.

Quest. XIII. Doth any ungodly person love the godly comparatively more than others?

Ans. So far as he doth love them as godly, so far he may love them more than those that are not such; many a bad father loveth a religious child better than the rest; because they think that wisdom

and godliness are good; and they are glad to see their children do well, as long as they do not grate upon them with troublesome censures: for another man's godliness costeth a bad man little or nothing; he may behold it without the parting with his sins.

Quest. XIV. Doth every sincere christian love all the godly with a special love? even those that oppose their opinions, or that they think do greatly wrong them?

Ans. 1. Every true christian loveth a godly man as such, and therefore loveth all such, if he take them to be such. 2. No godly man doth habitually and impenitently live in such malice or enmity, as will not suffer him to see the godliness of a dissenter or adversary, when it hath sufficient evidence. 3. But ill education and company, and want of opportunity, may keep a true christian from discerning the godliness of another, and so from loving him as a godly man. 4. And error, and faction, and passion may in a temptation so far prevail as at present to pervert his judgment, and make him misjudge a godly man to be ungodly, though when he hath opportunity to deliberate and come to himself, he will repent of it.

Quest. XV. What is that love to the godly which proveth a man's sincerity, and which no hypocrite or unregenerate person doth attain to?

Ans. It hath in it these essential parts: 1. He loveth God best, and his servants for his sake. 2. He loveth godliness, and the person as godly, and therefore would fain be such himself; or loveth it for himself as well as in others. 3. He loveth not one only, but all the essential parts of godliness (our absolute resignation to God our Owner, our absolute obedience to God our Ruler, and our highest gratitude and love to God our Benefactor and our End). 4. He loveth godliness and godly men, above his carnal, worldly interest, his honour, wealth, or pleasure; and therefore will part with these in works of charity, when he can understand that God requireth it. These four set together make up that love which will prove your sincerity, and which no hypocrite doth perform. Hypocrites either love the godly only as their benefactors with a self-love; or they love them as godly to themselves, but would not be like them, and love not godliness itself to make them godly; or they love them for some parts of godliness, and not for all; or they love them but in subjection to their worldly love; with such a dry and barren love as James rejecteth, James ii. as will not be at any great cost upon them, to feed, or clothe, or visit, or relieve them.

Tit. 2. Directions for Loving the Children of God.

Direct. I. Once get the love of God, and you cannot choose but love his children. Therefore first set your hearts to that, and study the directions for it, part i. God must be first loved as God, before the godly can be loved as such; though perhaps this effect may sometimes be more manifest than the cause: fortify the cause and the effect will follow.

Direct. II. Get Christ to dwell in your hearts by faith, Eph. iii. 17; and then you will love his members for his sake. The study of the love of God in Christ, and the belief of all the benefits of his love and sufferings, will be the bellows continually to kindle your love to your Redeemer, and to all those that are like him and beloved by him.

Direct. III. Cherish the motions of God's Spirit in yourselves. For he is a Spirit of love; and it is the same Spirit which is in all the saints; therefore the more you have of the Spirit, the more unity and the

more love will you have to all that are truly spiritual. The decays of your own holiness, containeth a decay of your love to the holy.

Direct. IV. Observe their graces more than their infirmities. You cannot love them unless you take notice of that goodness which is their loveliness. Overlooking and extenuating the good that is in others, doth show your want of love to goodness, and then no wonder if you want love to those that are good.

Direct. V. Be not tempters and provokers of them to any sin. For that is but to stir up the worse part which is in them, and to make it more apparent; and so to hide their amiableness, and hinder your own love. They that will be abusing them, and stirring up their passions, or oppressing wise men to try if they can make them mad, or increasing their burdens and persecutions to see whether there be any impatience left in them, are but like the horseman who was still spurring his horse, and then sold him because he was skittish and unquiet; or like the gentleman that must needs come as a suitor to a beautiful lady, just when she had taken a vomit and purge, and then disdained her as being unsavoury and loathsome.

Direct. VI. Stir up their graces, and converse much with them in the exercises of grace. If Aristotle or Socrates, Demosthenes or Cicero, stood silent by you among other persons, you will perceive no difference between them and a fool or a vulgar wit: but when once they open their lips and pour out the streams of wisdom and eloquence, you will quickly perceive how far they excel the common world, and will admire, love, and honour them. So when you converse with godly men about matters of trading or common employments only, you will see no more but their blamelessness and justice; but if you will join with them in holy conference or prayer, or observe them in good works, you will see that the Spirit of Christ is in them. When you hear the longings of their souls after God, and their heavenly desires and hopes and joys, and their love to piety, charity, and justice, express themselves in their holy discourse and prayers, and see the fruits of them in their lives, you will see that they are more than common men.

Direct. VII. Foresee the perfection of their graces in their beginnings. No man will love a seed or stock of those plants or trees which bear the most beautiful flowers and fruits, unless in the seed he foresee the fruit or flower which it tendeth to. No man loveth the egg aright, who doth not foreknow what a bird it will bring forth. Aristotle or Cicero were no more amiable in their infancy than others, except to him that could foretell what men they were like to prove. Think oft of heaven, and what a thing a saint will be in glory, when he shall shine as the stars, and be equal to the angels; and then you will quickly see cause to love them.

Direct. VIII. Frequently think of the everlasting union and sweet agreement which you must have with them in heaven for ever. How perfectly you will love each other in the love of God! How joyfully you will consent in the love and praises of your Creator and Redeemer! The more believingly you foresee that state, and the more you contemplate thereon, and the more your conversation is in heaven, the more will you love your fellow-soldiers and travellers, with whom you must live in blessedness for ever.

Tit. 3. Motives or Meditative Helps to the Godly.

Motive I. Consider what relation all the regenerate have to God. They are not only his creatures,

but his adopted children: and are they not honourable and amiable who are so near to God?

Motive II. Think of their near relation to Jesus Christ: they are his members, and his brethren, and the purchase of his sufferings, and co-heirs of everlasting life, Rom. viii. 16, 17; Eph. v. 26, 27.

Motive III. Think of the excellency of that spirit and holy nature which is in them. Regeneration hath made them partakers of the divine nature, and hath endued them with the Spirit of Christ, and hath by the incorruptible seed made them new creatures, of a holy and heavenly mind and life; and hath renewed them after the image of God! And what besides God himself can be so amiable as his image?

Motive IV. Think of the precious price which was paid for their redemption: if you will estimate things by their price, (if the purchaser be wise,) how highly must you value them!

Motive V. Remember how dearly they are beloved of God, their Creator and Redeemer. Read and observe God's tender language towards them, and his tender dealings with them. He calleth them his children, his beloved, yea, dearly beloved, his jewels, the apple of his eye, Deut. xxxiii. 12; Psal. lx. 5; cxvii. 2; Col. iii. 12; Jer. xii. 7; Mal. iii. 17; Zech. ii. 8; Deut. xxxii. 10. Christ calleth the least of them his brethren, Matt. xxv. Judge of his love to them by his incarnation, life, and sufferings! Judge of it by that one heart-melting message after his resurrection, John xx. 17, "Go to my brethren and say unto them, I ascend to my Father and your Father, to my God and your God." And should we not love them dearly who are so dearly beloved of God?

Motive VI. They are our brethren, begotten by the same Father and Spirit, of the same holy seed, the word of God; and have the same nature and disposition: and this unity of nature and nearness of relation, is such a suitableness as must needs cause love.

Motive VII. They are our companions in labour and tribulation, in our duty and sufferings: they are our fellow-soldiers and travellers, with whom only we can have sweet and holy converse, and a heavenly conversation; when the carnal savour not the things of God.

Motive VIII. Consider how serviceable their graces render them, for the pleasing of God and the good of men. They are the work of God, created to good works, Eph. ii. 10. They are fitted by grace to love and praise their Maker and Redeemer, and to obey his laws, and to honour him in their works, as shining lights in a dark generation. They are the blessings of the place where God hath planted them; they pray for sinners, and exhort them, and give them good examples, and call them from their sins, and lovingly draw them on to conversion and salvation. For their sakes God useth others the better where they live. Ten righteous persons might have saved Sodom. They are lovely therefore for the service which they do.

Motive IX. All their graces will be shortly perfected, and all their infirmities done away. They are already pardoned and justified by Christ; and every remaining spot and wrinkle will be shortly taken away, Eph. v. 26, 27, and they shall be presented perfect unto God. And they that shall be so perfect then, are amiable now.

Motive X. They shall see the glory of God, and live for ever in his presence: they shall be employed in his perfect love and praise, and we shall be their companions therein: and those that must sing hallelujahs to God in perfect amity and concord, such an harmonious, blessed choir, should live in great endearment in the way.

Tit. 4. The Hinderances and Enemies of Christian Love.

Enemy I. The first enemy of christian love, is the inward unregeneracy and carnality of the mind: "for the carnal mind is enmity to God, and neither is nor can be subject to his law," Rom. vi. 7; and therefore it is at enmity with holiness, and with those that are seriously holy. The excellency of a christian is seen only by faith, believing what God speaketh of them, and by spiritual discerning of their spiritual worth: but the "natural man discerneth not the things of the Spirit, but they are as foolishness to him, because they must be spiritually discerned," 1 Cor. ii. 14. There must be a suitableness of nature before there can be true love; and he that will love them as holy, must first love holiness himself.

Enemy II. Another enemy to christian love is selfishness, or inordinate self-love; for this will make men love no one heartily, but as they serve, or love, or honour them, and according to the measures of their selfish interest: if a godly man will not flatter such persons, and serve their proud or covetous humours, they cannot love him. A selfish person maketh so great a matter of every infirmity which crosseth his interest, or every mistake which crosseth his opinion, or every little injury that is done him, that he crieth out presently, Oh what wicked and unconscionable people are these! What hypocrites are they! Is this their religion? Is this justice or charity? All virtues and vices are estimated by them according to their own ends and interest chiefly; they can think better of a common whoremonger, or swearer, or atheist, or infidel that loveth, and honoureth, and serveth them, than of the most holy and upright servant of God, who thinketh meanly or hardly of them, and standeth in their way, and seemeth to be against their interest; it is no commendation to him in this man's account, that he loveth God, and all that are godly, if he seem to injure or cross a selfish man. A carnal self-lover can love none but himself and for himself; and maketh all faults which are against himself to be the characters of an odious person, rather than those which are committed against God.

Enemy III. Christian love is often diminished and marred by degenerating into a carnal sort of love, through the prevalence of some carnal vice. Thus they that loved a man for godliness, turn it into a selfish love, for some honour, or favour, or benefits to themselves. And young persons of different sexes begin to love each other for piety, and by undiscreet, and unwary, and sinful familiarities, are drawn before they are aware, to carnal, fond, and sinful love; and these persons think that their holy love is stronger than before; whereas it is stifled, consumed, and languishing, as natural heat by a burning fever, and is overcome and turned into another thing.

Enemy IV. Passion and impatience is a great enemy to christian love. It is stirring up displeasing words and carriage, and then cannot bear them; it meeteth every where with matter of displeasure and offence, and is still casting water on this sacred fire, and feigning or finding faults in all.

Enemy V. Self-ignorance and partiality is a great enemy to love; when it maketh men overlook their own corruptions, and extenuate all those faults in themselves, which in others they take for heinous crimes; and so they want that compassion to others which would bear with infirmities, because they know not how bad they are themselves, and what need they have of the forbearance of others.

Enemy VI. Censoriousness is an enemy to brotherly love (as is aforesaid): a censorious person will

tell you how dearly he loveth all the godly; but he can allow so few the acknowledgment of their godliness, that few are beholden to him for his love. His sinful humour blindeth his mind, that he cannot see another's godliness; he will love them for their sincerity when he can see it, but that will not be till he hath better eyes. Timon was a great lover of wisdom, but a hater of all men, because he took no man to be wise.

Enemy VII. Faction and parties, or siding in religion, is one of the greatest enemies of christian love. For this causeth censoriousness, and maketh men so overvalue the opinions which they have chosen, and the interest of their party, that they hardly see goodness in any that are not of their mind, and quickly find faults (or devise them) in those that are against them.

Enemy VIII. Conversing with malicious, wicked, or censorious persons, is a great hinderance of the love of godly men; for he that heareth them daily slandered, and represented as brainsick, seditious, self-conceited, humorous, hypocritical people, will easily take them as odious, but hardly as amiable, unless he come nearer them, and know them better than by a liar's words.

Enemy IX. Too high expectations are great enemies to love. When men either look that saints on earth should be like saints in heaven, who have no infirmity; or look for greater parts of nature or art, ingenuity or excellency of speech, than is in other persons, or when selfishness and covetousness or pride doth make men look for great respect, and observance, and esteem, or gifts, or commodity from others; when sin and error raiseth these unreasonable expectations, and the imperfect graces of christians do not answer them, such persons think contemptibly of good men, and call them hypocrites, and as bad as others, because they are not such as they expected.

Enemy X. The placing of men's goodness in lesser matters in which it doth not consist, is also a common enemy of love. When a man is himself so carnal as not to know what spiritual excellency is, but prefers some common gifts before it, such a one can never be satisfied in the ordinary sort of upright men. Thus some make a great matter of compliment, and courtship, and handsome deportment, when some holy persons are so taken up with the great matters of God and their salvation, and so retired from the company of complimenters, that they have neither time, nor mind, nor skill, nor will for such impertinencies. Some place so much in some particular opinions, or ceremonies, or forms of church government and worship, that they can think well of no man that is against them; whereas good men on earth are so imperfect, that they are, and will be, of several opinions about such things; and so these persons oblige themselves by their own opinionativeness, to be always against one part of the sincerest servants of Christ. One man can think well of none that is not for his church party, or way of government and worship; and another can think well of none that is not for his way. One can think well of none that prayeth not by his book, and doth not turn, and bend, and look just in the same manner, garb, and posture with himself, and that useth not all the ceremonies which he affecteth; or at least, if his weakness make him guilty of any unhandsome tone or gesture, or of any incompact and unapt expressions, or needless repetitions, or displeasing style (all which we wish that all good men were free from). Another can think well of no man, that is for pomp and force in church government, or for ceremonies, forms, and books in prayer, and for prescribed words in wor-

shipping God. And thus placing religion where they should not, causeth too many to take up with a mistaken religion for themselves, and to dislike all that are not of their mind, and certainly destroyeth christian love in one part of christians towards the other.

Enemy XI. Pride also is a pestilent extinguisher of love. For a proud man is so much overwise in his own eyes, that he can without remorse stigmatize all that dissent from him with the names of ignorant or erroneous, schismatical, heretical, or what other name the humour or advantage of the times shall offer him; and he is so good in his own eyes, that he measureth men's goodness and godliness by their agreement with him, or compliance with his will. And he is so great in his own eyes, that he thinketh himself and his complices only fit to make laws for others, and to rule them in their opinions, and in the worship of God; and no man fit to say any thing publicly to God, but what he putteth into their mouths. He can think well of none that will not obey him: like the pope of Rome, that saith, No man on earth hath church communion with him that is not subject to him. A humble christian thinketh that himself and the gospel have great and unusual prosperity in the world, when they have but liberty; but proud men think that religion is ruined, and they are persecuted, when they have not their will upon their brethren, and when their brethren will be but brethren, and deny them obedience. Subjects they can think well of and command, but brethren they cannot love nor tolerate.

Enemy XII. Lastly, The counterfeit of christian love deceive abundance, and keep them from that which is love indeed. They might be brought to it, if they had not thought that they had it already, when they have it not.

Tit. 5. The Counterfeits of Christian Love.

Count. I. It is but counterfeit love to christians, when they are loved only for being of the common religion of the country, and the same that you say you are of yourselves: as one Mahometan loveth another.

Count. II. Or to love one only sect or party of christians, which you espouse as the only party or church; and not to love a christian as a christian, and so to love all true christians whom you can discern to be such.

Count. III. To love only those christians who are your kindred or relations, or those that have been some way benefactors to you.

Count. IV. To love christians only for their familiarity, or kind and loving conversation, and civil, obliging deportment among men.

Count. V. To love them only because they are learned, or have better wits or abilities of speech, in preaching, prayer, or conference than others.

Count. VI. To love them only upon the praise which common commendations may sometimes give them, and for being magnified by fame, and well spoken of by all men. Thus many wicked men do love the saints departed, when they hate those that are alive among them.

Count. VII. To love them only for being godly in themselves at a distance, so they will not trouble them with their godliness; while they love not those that reprove them, and would draw them to be as godly.

Count. VIII. To love them only for suffering with them in the same cause. Thus a profane person taken by the Turks may love his fellow-captives who refuse to renounce Christ. And thus a sufferer for

an ill cause, or an erroneous sect, may love those that suffer with him above others.

Count. IX. To love them only for holding strict and right opinions, while they will not endure to live accordingly. Thus many love the light, that cannot bear the heat and motion; many love an orthodox person, of a sound judgment, that is against looseness and profaneness in his opinion, and do not like the folly of the licentious; who yet like licentious practice best.

Count. X. To love them for some parts of godliness only; while some other essential part will not be endured (of which before).

Count. XI. To love them in a kind fit only, as Saul with tears professed to do his son David; but to have no habitual, constant love.

Count. XII. Lastly, To love godly men a little, and the world and fleshly interest more; to love them only so as will cost them nothing; to wish them fed, but not to feed them; and to wish them clothed, but not to clothe them; and to wish them out of prison, but not to dare to visit them for fear of suffering themselves. He that hath this world's goods, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him? 1 John iii. 17. Surely if the love of his brother were in him, the love of God had been in him. But he hath no true love to his brother, that will only love him on terms that cost him little, and cannot give and suffer for his love. All these are deceiving counterfeits of love to the children of God.

Tit. 6. Cases and Directions for intimate, special Friends.

Quest. I. Is it lawful to have an earnest desire to be loved by others? especially by some one person above all other?

Ans. There is a desire of others' love which is lawful, and there is a desire which is unlawful.

1. It is lawful, 1. When we desire it as it is their duty, which God himself obligeth them to perform, and so is part of their integrity, and is their own good, and pleaseth God. So parents must desire their children to love them, and one another, because it is their duty, and else they are unnatural and bad. And husband and wife may desire that each other discharge that duty of love which God requireth, and so may all others. 2. It is lawful also to desire for our own sakes to be loved by others; so be it it be, 1. With a calm and sober desire, which is not eager, peremptory, or importunate, nor overvalueth the love of man. 2. According to the proportion of our own worth; not desiring to be thought greater, wiser, or better than indeed we are, nor to be loved erroneously by an overvaluing love. 3. When we desire it for the benefits to which it tendeth, more than to be valued and loved for ourselves: as, 1. That we may receive that edification and good from a friend which love disposeth them to communicate. 2. That we may do that good to our friends, which love disposeth them to receive. 3. That we may honour and please God, who delighteth in the true love and concord of his children.

II. But the unlawful desire of others' love to us, is much more common, and is a sin of a deeper malignity than is commonly observed. This desire of love is sinful, when it is contrary to that before described; as, 1. When we desire it over-eagerly. 2. When we desire it selfishly and proudly, to be set up in the good opinion of others; and not to make a benefit of it to ourselves or them; but our own honour is more desired in it, than the honour of God. 3. When we desire to be thought greater,

wiser, or better than we are, and to be loved with such an overvaluing love; and have no desire that the bounds of truth and usefulness should restrain and limit that love to us which we affect. 4. When it is an erroneous, fanciful, carnal, or lustful esteem of some one person, which maketh us desire his love more than others. As because he is higher, richer, fairer, &c.

This eager desire to be overloved by others, hath in it all these aggravations. 1. It is the very sin of pride, which God hath declared so great a detestation of. For pride is an overvaluing ourselves, for greatness, wisdom, or goodness, and a desire to be so overvalued of others. And he that would be overloved, would be overvalued.

2. It is self-idolizing: when we would be loved as better than we are, we rob God of that love which men should render to him, who can never be overloved, and we would fain seem a kind of petty deities to the world, and draw men's eyes and hearts unto ourselves. When we should be jealous of God's interest and honour, lest we or any creature should have his due, this proud disposition maketh people set up themselves in the estimation of others, and they scarce care how good or wise they are esteemed, nor how much they are lifted up in the hearts of others.

3. It is an injurious insnaring the minds of others, and tempting them to erroneous opinions of us, and affections to us; which will be their sin, and may bring them into many inconveniences. It is an ordinary thing to do greater hurt to a friend whom we value, by insnaring him in an inordinate love, than ever we did or can do to an enemy by hating him.

Quest. II. Is it lawful, meet, or desirable to entertain that extraordinary affection to any one, which is called special friendship; or to have an endeared, intimate friend, whom we love far above all others?

Ans. Intimate, special friendship is a thing that hath been so much pleaded for by all sorts of men, and so much of the felicity of man's life hath been placed in it, that it becometh not me to speak against it. But yet I think it meet to tell you with what cautions and limits it must be received, and how far it is good, and how far sinful (for there are perils here to be avoided, which neither Cicero, nor his Scipio and Lælius, were acquainted with).

I. 1. It is lawful to choose some one well qualified person, who is fittest for that use, and to make him the chief companion of our lives, our chiefest counsellor and comforter, and to confine our intimacy and converse to him in a special manner above all others. 2. And it is lawful to love him not only according to his personal worth, but according to his special suitableness to us, and to desire his felicity accordingly, and to exercise our love to him more frequently and sensibly (because of his nearness and presence) than towards some better men that are further off.

The reasons of such an intimate friendship are these: 1. No man is sufficient for himself, and therefore nature teacheth them to desire a helper. And there is so wonderful a diversity of temperaments and conditions, and so great a disparity and incongruity among good and wise men towards each other, that one that is more suitable and congruous to us than all the rest, may on that account be much preferred.

2. It is not many that can be so near us as to be ordinary helpers to us; and a wiser man at a distance, or out of reach, may be less useful to us, than one of inferior worth at hand.

3. The very exercise of friendly love and kindness to another is pleasant: and so it is to have one to

whom we may confidently reveal our secrets, to bear part of our burden, and to confirm us in our right apprehensions, and to cure us of wrong ones.

4. And it is no small benefit of a present bosom friend, to be instead of all the world to us; that is, of common, unprofitable company: for man is a sociable creature, and abhorreth utter solitude. And among the common sort, we shall meet with so much evil, and so little that is truly wise or good, as will tempt a man to think that he is best when he is least conversant with mankind. But a selected friend is to us for usefulness instead of many, without these common encumbrances and snares.

5. And it is a great part of the commodity of a faithful friend, to be assisted in the true knowledge of ourselves: to have one that will watch over us, and faithfully tell us of the sin, and danger, and duty, which we cannot easily see without help, and which other men will not faithfully acquaint us with.

II. But yet it is rare to choose and use this friendship rightly; and there are many evils here to be carefully avoided. The instances shall be mentioned anon in the directions, and therefore now passed by.

Quest. III. Is it meet to have more such bosom friends than one?

Ans. 1. Usually one only is meetest: 1. Because love diffused is oft weak, and contracted is more strong. 2. Because secrets are seldom safe in the hands of many. 3. Because suitable persons are rare. 4. And though two or three may be suitable to you, yet perhaps they may be unsuitable among themselves. And the calamities of their own disparities will redound to you; and their fallings-out may turn to the bewraying of your secrets, or to some other greater wrong.

2. But yet sometimes two or three such friends may be better than one alone. 1. In case they be all near and of an approved suitableness and fidelity. 2. In case they be all suitable and endeared to one another. 3. If a man live *per vices* in several places, and his friends cannot remove with him, he may have one friend in one place, and another in another, and so many will be but as one that is constant. 4. And in case that many may add to our help, our counsel and comfort, more than to our danger, hurt, or trouble. In all these cases many are better than one.

Quest. IV. Is it fit for him to take another bosom friend who hath a pious wife? And is any other so fit to be a friend, as he and she that are as one flesh?

Ans. When a wife hath the understanding, and virtue, and fidelity fit for this sort of friendship, then no one else is so fit, because of nearness and united interests. The same I say of a husband to a wife. But because that it seldom falls out that there is such a fitness for this office, especially in the wife, in that case it is lawful and meet to choose a friend that is fit indeed, and to commit those secrets to him which we commit not to a wife: for secrets are not to be committed to the untrusty, nor wise counsel to be expected from the unwise, how near soever. And the great writers about this special friendship, do think that no woman is fit for it, but men only; but that conclusion is too injurious to that sex.

Quest. V. Is it agreeable to the nature of true friendship to love our friend not only for himself, but for our own commodity? And whether must he or I be the chief end of my love and friendship?

Ans. 1. Indeed in our love to God, he that is the object is also our chief and ultimate end, and we must love him more for himself than for ourselves. And yet here it is lawful subordinately to intend ourselves.

2. And our love to the commonwealth should be

greater than our love to ourselves, and therefore we may not love it chiefly for ourselves.

3. And if our bosom friend be notoriously better than we are, and more serviceable to God and to the common good, we should love him also above ourselves, and therefore not chiefly for ourselves.

4. But in case of an equality of goodness and usefulness, we are not bound to love our most intimate friend more than ourselves; and therefore may at least equally love him for ourselves as for himself. And if we are really and notoriously better and more useful, we may love him chiefly for ourselves, and ourselves above him. But still we must love God and the public good, above both ourselves and him, and must love both ourselves and him in order to God, who is the beginning and end of all.

Quest. VI. Is it contrary to the nature of true friendship to keep any secret from such a bosom friend, or to retain any suspicion of him, or to suppose that he may possibly prove unfaithful to us and forsake us?

Ans. Cicero and the old doctors say of friendship, that all this is inconsistent with true friendship; and it is true that it is contrary to perfect friendship: but it is as true, that perfect friendship cannot be and must not be among imperfect men: and that the nature of mankind is so much depraved, that the best are unmeet for perfect friendship: and certainly few men, if any in the world, are fit for every secret of our hearts. Besides that we are so bad, that if all our secret thoughts were known to one another, it might do much to abate our friendship and love to each other. And it is certain that man is so corrupt a creature, and good men so imperfectly cured of their corruption, that there is selfishness, uncertainty, and mutability in the best. And therefore it is not a duty to judge falsely of men, but contrarily to judge of them as they are; and therefore to suppose that it is possible the closest friend may reveal our secrets, one time or other, and that the stedfastest friend may possibly become our enemy. To think that possible which is possible, (and more,) is injurious to none.

Quest. VII. Is it lawful to change a bosom friend, and to prefer a new one whom we perceive to be more worthy before an old one?

Ans. An old friend, *ceteris paribus*, is to be preferred before a new one, and is not to be cast off without desert and necessity. But for all that, 1. If an old friend prove false, or notably unfit, 2. Or if we meet with another that is far more able, fit, and worthy, no doubt but we may prefer the latter; and may value, love, and use men as they are for goodness, worth, and usefulness.

Quest. VIII. What love is due to a minister that hath been the means of our conversion? And can such a one be loved too much?

Ans. 1. There is a special love due to such a one, as the hand by which God did reach out to us his invaluable mercies; and ingratitude, and sectarian, proud contempt of such as have been our fathers in Christ, is no small sin.

2. But yet another that never did us good, who is much wiser, and better, and more serviceable to the church, must be better loved, than he by whom we were converted. Because we are to love men more for the sake of God and his image and service, than for ourselves.

3. And it is a very common thing, for passionate women and young people, when they are newly converted, to think that they can never too much value, and honour, and love those that converted them; and to think that all such love is holy and from God; whereas the same love may be of God as to the principle, motives, and ends, in the main, and yet

may have great mixtures of passionate weakness, and sinful excess, which may tend to their great affliction in the end. Some that have been converted by the writings of a minister a hundred or a thousand miles off, must needs go see the author: some must needs remove from their lawful dwellings and callings, to live under the ministry of such a one; yea, if it may be, in the house with him: some have affections so violent, as proveth a torment to them when they cannot live with those whom they so affect: some by that affection are ready to follow those that they so value into any error. And all this is a sinful love by this mixture of passionate weakness, though pious in the main.

Quest. IX. Why should we restrain our love to a bosom friend (contrary to Cicero's doctrine)? And what sin or danger is in loving him too much?

Ans. All these following: 1. It is an error of judgment and of will, to suppose any one better than he is, (yea, perhaps than any creature on earth is,) and so to love him.

2. It is an irrational act, and therefore not fit for a rational creature, to love any one further than reason will allow us, and beyond the true causes of regular love.

3. It is usually a fruit of sinful selfishness: for this excess of love doth come from a selfish cause, either some strong conceit that the person greatly loveth us, or for some great kindness which he hath showed us, or for some need we have of him, and fitness appearing in him to be useful to us, &c. Otherwise it would be purely for amiable worth, and then it would be proportioned to the nature and measure of that worth.

4. It very often taketh up men's minds, so as to hinder their love to God, and their desires and delights in holy things: while Satan (perhaps upon religious pretences) turneth our affections too violently to some person, it diverteth them from higher and better things: for the weak mind of man can hardly think earnestly of one thing, without being alienated in his thoughts from others; nor can hardly love two things or persons fervently at once, that stand not in pure subordination one to the other: and we seldom love any fervently in a pure subordination to God; for then we should love God still more fervently.

5. It oft maketh men ill members of the church and commonwealth. For it contracteth that love to one overvalued person, which should be diffused abroad among many; and the common good, which should be loved above any single person, is by this means neglected (as God himself): which maketh wives, and children, and bosom friends become those gulfs that swallow up the estates of most rich men; so that they do little good with them to the public state, which should be preferred.

6. Overmuch friendship engageth us in more duty than we are well able to perform, without neglecting our duty to God, the commonwealth, and our own souls. There is some special duty followeth all special acquaintance; but a bosom friend will expect a great deal. You must allow him much of your time in conference, upon all occasions; and he looketh that you should be many ways friendly and useful to him, as he is or would be to you. When, alas, frail man can do but little: our time is short; our strength is small; our estates and faculties are narrow and low. And that time which you must spend with your bosom friend; where friendship is not moderated and wisely managed, is perhaps taken from God and the public good, to which you first owed it. Especially if you are magistrates, ministers, physicians, schoolmasters, or such other as are

of public usefulness. Indeed if you have a sober, prudent friend, that will look but for your vacant hours, and rather help you in your public service, you are happy in such a friend. But that is not the excess of love that I am reprehending.

7. This inordinate friendship prepareth for disappointments, yea, and for excess of sorrows. Usually experience will tell you that your best friends are but uncertain and imperfect men, and will not answer your expectation; and perhaps some of them may so grossly fail you, as to set light by you, and prove your adversaries. I have seen the bonds of extraordinary dearth many ways dissolved: one hath been overcome by the flesh, and turned drunkard and sensual, and so proved unfit for intimate friendship (who yet sometime seemed of extraordinary uprightness and zeal). Another hath taken up some singular conceits in religion, and joined to some sect where his bosom friend could not follow him. And so it hath seemed his duty to look with strangeness, contempt, or pity on his ancient friend, as one that is dark and low, if not supposed an adversary to the truth, because he espouseth not all his misconceits. Another is suddenly lifted up with some preferment, dignity, and success, and so is taken with higher things and higher converse, and thinks it is very fair, to give an embrace to his ancient friend, for what he once was to him, instead of continuing such endearment. Another had changed his place and company, and so by degrees grown very indifferent to his ancient friend, when he is out of sight, and converse ceaseth. Another hath himself chosen his friend amiss, in his unexperienced youth, or in a penury of wise and good men, supposing him much better than he was; and afterwards hath had experience of many persons of far greater wisdom, piety, and fidelity, whom therefore reason commanded him to prefer. All these are ordinary dissolvers of these bonds of intimate and special friendship.

And if your love continue as hot as ever, its excess is like to be your excessive sorrow. For, 1. You will be the more grieved at every suffering of your friend, as sicknesses, losses, crosses, &c. whereof so many attend mankind, as is like to make your burden great. 2. Upon every removal, his absence will be the more troublesome to you. 3. All incongruities and fallings-out will be the more painful to you, especially his jealousies, discontents, and passions, which you cannot command. 4. His death, if he die before you, will be the more grievous, and your own the more unwelcome, because you must part with him. These and abundance of sore afflictions are the ordinary fruits of too strong affections; and it is no rare thing for the best of God's servants to profess, that their sufferings from their friends who have overloved them, have been ten times greater than from all the enemies that ever they had in the world.

And to those that are wavering about this case, Whether only a common friendship with all men according to their various worth, or a bosom intimacy with some one man, be more desirable? I shall premise a free confession of my own case, whatever censures for it I incur. When I was first awakened to the regard of things spiritual and eternal, I was exceedingly inclined to a vehement love to those that I thought the most serious saints, and especially to that intimacy with some one, which is called friendship; by which I found extraordinary benefit, and it became a special mercy to my soul. But it was by more than one or two of the aforementioned ways, that the strict bond of extraordinary friendship hath been relaxed, and my own excessive esteem of my most intimate friends confuted. And since then I have learned to love all men according

to their real worth, and to let out my love more extensively and without respect of persons, acknowledging all that is good in all; but with a double love and honour to the excellently wise and good; and to value men more for their public usefulness, than for their private suitableness to me; and yet to value the ordinary converse of one or a few suitable friends, before a more public and tumultuary life, except when God is publicly worshipped, or when public service inviteth me to deny the quiet of a private life: and though I more difference between man and man than ever, I do it not upon so slight and insufficient grounds as in the time of my unexperienced credulity; nor do I expect to find any without the defects, and blots, and failings of infirm, imperfect, mutable man.

Quest. X. What qualifications should direct us in the choice of a special bosom friend?

Answ. 1. He must be one that is sincere and single-hearted, and not given to affectation, or any thing that is much forced in his deportment; plain, and open-hearted to you, and not addicted to a hiding, fraudulent, or reserved carriage.

2. He must be one that is of a suitable temper and disposition; I mean not guilty of all your own infirmities, but not guilty of a crossness or contrariety of disposition. As if one be in love with plainness of apparel, and frugality in diet and course of life, and the other be guilty of curiosity, and ostentation, and prodigality; if one be for few words, and the other for many; if one be for labour, and the other for idleness, and frequent interruptions; if one be for serving the humours of men, and the other for a contempt of human censure, in the way of certain duty; these disparities make them unfit for this sort of bosom friendship.

3. He must not be a slave to any vice; for that which maketh him false to God, and to betray his own soul, may make him false to man, and to betray his friend.

4. He must not be a selfish person; that is, corruptly and partially for himself, and for his own carnal ends and interest. For such a one hath no true love to others, but when you seem cross to his own interest, his pleasure, wealth, or honour he will forsake you; for so he doth by God himself.

5. He must be humble, and not notably proud. For pride will make him quarrelsome, disdainful, impatient, and quite unsuitable to a humble person.

6. He must be one that is thoroughly and resolutely godly: for you will hardly well centre any where but in God; nor will he be useful to all the ends of friendship, if he be not one that loveth God, and holy things, and is of a pious conversation: nor can you expect that he that is false to God, and will sell his part in him for the pleasure or gain of sin, should long prove truly faithful unto you.

7. He must be one that is judicious in religion; that is, not of an erroneous, heretical wit; nor ignorant of those great and excellent truths, which you should oft confer about; but rather one that excelleth you in solid understanding, and true judgment, and a discerning head, that can teach you somewhat which you know not; and is not addicted to corrupt you with false opinions of his own.

8. He must be one that is not schismatical and embodied in any dividing sect; for else he will be no longer true to you, than the interest of his party will allow him; and if you will not follow him in his conceits and singularities, he will withdraw his love, and despise you; and if he do not, yet he may endanger your steadfastness, by the temptation of his love.

9. He must be one that hath no other very inti-

mate friend, unless his friend be also as intimate with you as with him; because else he will be no further secret and trusty to you, than the interest or will of his other friend will allow him.

10. He must be one that is prudent in the management of business, and especially those which your converse is concerned in; else his indiscretion in words or practice, will not suffer your friendship to be long entire.

11. He must be one that is not addicted to loquacity, but can keep your secrets; otherwise he will be so untrusty as to be incapable of doing the true office of a friend.

12. He must have a zeal and activity in religion and in all well-doing; otherwise he will be unfit to warm your affections, and to provoke you to love and good works, and to do the principal works of friendship, but will rather cool and hinder you in your way.

13. He must be one that is not addicted to levity, unconstancy, and change; or else you can expect no stability in his friendship.

14. He must not much differ from you in riches, or in poverty, or in quality in the world. For if he be much richer, he will be carried away with higher company and converse than yours, and will think you fitter to be his servant than his friend. And if he be much poorer than you, he will be apt to value your friendship for his own commodity, and you will be still in doubt whether he be sincere.

15. He must be one that is like to live with you or near you, that you may have the frequent benefit of his converse, counsel, example, and other acts of friendship.

16. He must be one that is not very covetous, or a lover of riches or preferment; for such a one will no longer be true to you, than his mammon will allow him.

17. He must be one that is not peevish, passionate, and impatient; but that can both bear with your infirmities, and also bear much from others for your sake, in the exercise of his friendship.

18. He must be one that hath so good an esteem of your person, and so true and strong a love to you, as will suffice to move him, and hold him to all this.

19. He must be yet of a public spirit, and a lover of good works, that he may put you on to well-doing, and not countenance you in an idle self-pleasing and unprofitable life. And he ought to be one that is skilful in the business of your calling, that he may be fit to censure your work, and amend it, and direct you in it, and confer about it; and it is best for you if he be one that excelleth you herein, that he may add something to you (but then you will not be such to him, and so the friendship will be unequal.)

20. Lastly, There must be some suitableness in age and sex. The young want experience to make them meet for the bosom friendship of the aged (though yet they may take delight in instructing them, and doing them good). And the young are hardly reconcilable to all the gravity of the aged. And it must not be a person of a different sex, unless in case of marriage. Not but that they may be helpful to each other as christians, and in a state of distant friendship; but this bosom intimacy they are utterly unfit for, because of unsuitableness, temptation, and scandal.

Directions for the Right Use of Special Bosom Friendship.

Direct. I. Engage not yourself to any one as a bosom friend, without great evidence and proof of his fitness in all the foregoing qualifications. By which you may see that this is not an ordinary way of duty or benefit, but a very unusual case. For it is a hard thing to meet with one among many thou-

sands, that hath all these qualifications; and when that is done, if you have not all the same qualifications to him, you will be unmeet for his friendship, whatever he be for yours. And where in an age will there be two that are suited in all those respects? Therefore our ordinary way of duty is, to love all according to their various worth, and to make the best use we can of every one's grace and gifts, and of those most that are nearest us; but without the partiality of such extraordinary affection to any one above all the rest. For young persons usually make their choice rashly, of one that afterwards proveth utterly unmeet for the office of such a friend, or at least, no better than many other persons; nay, ten to one, but after-experience will acquaint them with many that are much wiser, and better, and fitter for their love. And hasty affections are guilty of blind partiality, and run men into sin and sorrow, and often end in unpleasant ruptures. Therefore be not too forward in this friendship.

Direct. II. When you do choose a friend, though he must be one that you have no cause to be suspicious of, yet reckon that it is possible that he may be estranged from you, yea, and turn your enemy. Causeless jealousies are contrary to friendship on your part; and if there be cause, it is inconsistent with friendship on his part. But yet no friendship should make you blind, and not to know that man is a corrupt and mutable creature; especially in such an age as this, wherein we have seen, how personal changes, state changes, and changes in religion, have alienated many seeming friends. Therefore love them, and use them, and trust them, but as men, that may possibly fail all your expectations, and open all your secrets, and betray you, yea, and turn your enemies. Suspect it not, but judge it possible.

Direct. III. Be open with your approved friend, and commit all your secrets to him, still excepting those, the knowledge of which may be hurtful to himself, or the revealing of them hereafter may be intolerably injurious to yourself, to the honour of religion, to the public good, or to any other. If you be needlessly close, you are neither friendly, nor can you improve your friend enough to your own advantage. But yet if you open all without exception, you may many ways be injurious to your friend and to yourself; and the day may come which you did not look for, in which his weakness, passion, interest, or alienation, may trouble you by making all public to the world.

Direct. IV. Use as little affectation or ceremony with your friend as may be; but let all your converse with him be with openness of heart, that he may see that you both trust him, and deal with him in plain sincerity. If dissimulation and forced affectation be but once discovered, it tendeth to breed a constant diffidence and suspicion. And if it be an infirmity of your own which you think needeth such a cover, the cloak will be of worse effect, than the knowledge of your infirmity.

Direct. V. Be ever faithful to your friend, for the cure of all his faults; and never turn friendship into flattery: yet still let all be done in love, though in a friendly freedom, and closeness of admonition. It is not the least benefit of intimate friendship, that what an enemy speaketh behind our backs, a friend will open plainly to our faces. To watch over one another daily, and be as a glass to show our faces or faults to one another, is the very great benefit of true friendship. Eccles. iv. 9-11, "Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, for he hath not another to help him up." It is a

flatterer and not a friend, that will please you by concealing or extenuating your sin.

Direct. VI. Abhor selfishness as most contrary to real friendship. Let your friend be as yourself, and his interest as your own. If we must love our neighbour as ourselves, much more our dearest bosom friends.

Direct. VII. Understand what is most excellent and useful in your friend, and that improve. Much good is lost by a dead-hearted companion, that will neither broach the vessel and draw that out which is ready for their use; nor yet feed any good discourse, by due questions or answers, but stifle all by barren silence. And a dull, silent hearer, will weary and silence the speaker at the last.

Direct. VIII. Resolve to bear with each other's infirmities: be not too high in your expectations from each other; look not for exactness and innocence, but for human infirmities, that when they fall out, you may not find yourselves disappointed. Patience is necessary in all human converse.

Direct. IX. Yet do not suffer friendship to blind you, to own or extenuate the faults of your dearest friend. For that will be sinful partiality, and will be greatly injurious to God, and treachery against the soul and safety of your friend.

Direct. X. And watch lest the love, estimation, or reverence of your friend, should draw you to entertain his errors, or to imitate him in any sinful way. It is no part of true friendship to prefer men before the truth of Christ, nor to take any heretical, dividing, or sensual infection from our friend, and so to die and perish with him; nor is it friendly to desire it.

Direct. XI. Never speak against your friend to a third person; nor open his dishonourable weakness to another. As no man can serve two masters, so no man can well please two contrary friends: and if you whisper to one the failings of another, it tendeth directly to the dissolution of your friendship.

Direct. XII. Think not that love will warrant your partial, erroneous estimation of your friend. You may judge him fittest for your intimacy; but you must not judge him better than all other men, unless you have special evidence of it, as the reason of such a judgment.

Direct. XIII. Let not the love of your friend draw you to love all, or any others, the less, and below their worth. Let not friendship make you narrow-hearted, and confine your charity to one: but give all their due, in your valuation and your conversation, and exercise as large a charity and benignity as possibly you can; especially to societies, churches, and commonwealth, and to all the world. It is a sinful friendship, which robbeth others of your charity; especially those to whom much more is due than to your friend.

Direct. XIV. Exercise your friendship in holiness and well-doing: kindle in each other the love of God and goodness, and provoke each other to a heavenly conversation. The more of God and heaven is in your friendship, the more holy, safe, and sweet, and durable it will prove. It will not wither, when an everlasting subject is the fuel that maintaineth it. If it will not help you the better to holiness and to heaven, it is worth nothing. Eccles. iv. 11, "If two lie together, then they have heat; but how can one be warm alone." See that your friendship degenerate not into common carnal love, and evaporate not in a barren converse, instead of prayer and heavenly discourse, and faithful watchfulness and reproof.

Direct. XV. Prepare each other for suffering and death, and dwell together in the house of mourning, where you may remember your nearer everlasting friendship; and not only in the house of mirth, as if

it were your work to make each other forget your latter end.

CHAPTER XXIX.

CASES AND DIRECTIONS FOR LOVING AND DOING GOOD TO ENEMIES.

Most which belongeth to this subject is said before, chap. ix. about forgiving enemies, and therefore thither I refer the reader.

Tit. 1. Cases about Loving and Doing Good to Enemies.

Quest. I. Whom must I account an enemy, and love under that name?

Ans. 1. Not every one that is angry with you, or that giveth you foul words, or that undervalueth you, or that speaketh against you, or that doth you wrong; but he that hateth you, and seeketh or desireth your destruction or your hurt as such designedly. 2. And no man must be taken for such, that doth not manifest it, or by whom you cannot prove it. 3. But if you have reasonable suspicion you may carry yourself the more warily for your own preservation, lest he should prove your enemy, and his designs should take you unprovided.

Quest. II. With what kind of love must an enemy be loved, and on what accounts?

Ans. 1. Primarily with a love of complacency, for all the good which is in him, natural or moral: he must be loved as man for the goodness of his nature; and his understanding and virtues must be acknowledged as freely, and loved as fully, as if he were no enemy of ours: enmity must not blind and pervert our judgment of him, and hinder us from discerning all that is amiable in him; nor must it corrupt our affections, and hinder us from loving it and him. 2. Secondly we must love him with a love of benevolence, desiring him all that happiness which we desire to ourselves, and endeavouring it according to our opportunities.

Quest. III. Must I desire that God will pardon and save him, while he repenteth not of the wrong he doth me; and being impenitent, is incapable of pardon?

Ans. 1. You must desire at once that God will give him repentance and forgiveness. 2. If he be impenitent in a state and life of ungodliness, or in a known and wilful sin, he is indeed incapable of God's pardon and salvation in that case: but if you know him not to be ungodly, and if mistake or passion only, or some personal offence or falling out, have made him your enemy, and you are not sure that the enmity is so predominant as to exclude all true charity; or if he think you to be a bad person, and be your enemy on that account, you must pray for his pardon and salvation, though he should not particularly repent.

Quest. IV. What if he be my enemy upon the account of religion, and so an enemy to God?

Ans. 1. There are too many who have too much enmity to each other, upon the account of different opinions and parties in religion, in an erroneous zeal for godliness, who are not to be taken for enemies to God. What acts of hostility have in this age been used by several sects of zealous christians against each other! 2. If you know them to be enemies of God and godliness, you must hate their sin, and love their humanity and all that is good

in them, and wish their repentance, welfare, and salvation.

Quest. V. What must I do for an enemy's good, when my benefits are but like to imbolden, encourage, and enable him to do hurt to me or others?

Answ. 1. Usually kindness tendeth to convince and melt an enemy, and to hinder him from doing hurt. 2. Such ways of kindness must be chosen, as do most engage an enemy to returns of kindness, without giving him ability or opportunity to do mischief in case he prove implacable. You may show him kindness, without putting a sword into his hand. Prudence will determine of the way of benefits, upon consideration of circumstances.

Quest. VI. May I not defend myself against an enemy, and hurt him in my own defence? And may I not wish him as much hurt as I may do him?

Answ. When you can save yourself by fair words, or flight, or some tolerable loss, without resisting him to his hurt, you should rather choose it, and "resist not evil," Matt. v. 39. When you cannot do so, you must defend yourself with as little hurt to your enemy as you can. And if you cannot save yourself from a lesser hurt, without doing him a greater, you must rather suffer it.

Object. But if I hurt him in my own defence, it is his own fault.

Answ. So it may, and yet be yours too: you are bound to charity to your enemy, and not to justice only.

Object. But if I run away from him, or resist him not, it will be my dishonour; and I may defend my honour as well as my life.

Answ. Such objections and reasonings (which the Jesuits use against Jesus) were fitter for the mouth of an atheist than of a christian. It is pride which setteth so much by the esteem of men, yea, of bad and foolish men, as to plead honour for uncharitableness: and the voice of pride is the voice of the devil, contrary to him "who made himself of no reputation," Phil. ii. 7, 8, and submitted to be arrayed in a garb of mockery, and led out with scorn like a fool, and bowed to, and buffeted, and spit upon, and crucified; who calleth to us to learn of him to be meek and lowly, and to deny ourselves, and take up the cross, (which is shameful suffering,) if we will be his disciples, Matt. xi. 23, 29; Luke xiv. 30—33. To every christian it is the greatest honour to be like Jesus Christ, and to excel in charity. It is a greater dishonour to want love to an enemy, than to fly from him, or not resist him. He that teacheth otherwise, and maketh sin honourable, and the imitation and obedience of Christ to be more dishonourable, doth preach up pride, and preach down charity, and doth preach for the devil against Jesus Christ; and therefore should neither call himself a Jesuit nor a christian.

Yea more, if the person that would hurt or kill you, be one that is of more worth and usefulness as to the public good, you should rather suffer by him, or be slain by him, than you should equally hurt him or kill him in your own defence. As if the king of another kingdom that hath no authority over you, (for of your own there is no question,) should assault you; or any one whose death would be a greater loss than yours. For the public good is better than your own.

And it will not always hold, that you may wish another as much hurt as you may do him: for in defending yourself, you may sometimes blamelessly do more hurt than you were willing to do. And you must never wish your enemies hurt as such, but only as a necessary means of good, as of preservation of himself, or you, or others.

Quest. VII. Must kings and states love their enemies? How then can war be lawful?

Answ. Kings and states are bound to it as much as private men; and therefore must observe the foresaid law of love as well as others. Therefore they must raise no war unnecessarily, nor for any cause be it never so just in itself, when the benefits of the war are not like to be a greater good, than the war will bring hurt both to friends and foes set together. A lawful offensive war is almost like a true general council: on certain suppositions such a thing may be; but whether ever the world saw such a thing, or whether ever such suppositions will come to existence, is the question.

Tit. 2. Motives to Love and do Good to Enemies.

Motive I. God loveth his enemies, and doth them good; and he is our best exemplar. Matt. v. 44, 45, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Motive II. Jesus Christ was incarnate to set us a pattern, especially of this virtue: he sought the salvation of his enemies; he went up and down doing good among them. He died for his enemies: he prayeth for them even in his sufferings on the cross: he wept over them when he foresaw their ruin. When he was reviled, he reviled not again. This is the pattern which we must imitate.

Motive III. God loved even us ourselves when we were his enemies; or else what had become of us? And Christ died even for us, as enemies, to reconcile us by his death to God, Rom. v. 9, 10. Therefore we are specially obliged to this duty.

Motive IV. To be God's enemies is to be wicked and unlovely; so that in such God could see nothing amiable, but our nature and those poor remainders of virtue in it, and our capacity of being made better by his grace; and yet he then loved us: but to be an enemy to you or me, is not to be ungodly or wicked as such; it is an enmity but against a vile, unworthy worm, and therefore is a smaller fault.

Motive V. We do more against ourselves than any enemy or devils, and yet we love ourselves; why then should we not love another who doth less against us.

Motive VI. All that is of God and is good must be loved; but there may be much of God, and much natural and moral good, in some enemies of ours.

Motive VII. To love an enemy signifieth a mind that is impartial, and loveth purely on God's account, and for goodness' sake; but the contrary sheweth a selfish mind, that loveth only on his own account.

Motive VIII. If you love only those that love you, you do no more than the worst man in the world may do; but christians must do more than others, Matt. v. 47; or else they must expect no more than others.

Motive IX. Loving and doing good to enemies is the way to win them and to save them. If there be any spark of true humanity left in them, they will love you when they perceive indeed that you love them. A man can hardly continue long to hate him whom he perceiveth unfeignedly to love him. And this will draw him to love religion for your sake, when he discerneth the fruits of it.

Motive X. If he be implacable, it will put you into a condition fit for God to own you in, and to judge you according to your innocency. These two toge-

ther contain the sense of "heaping coals of fire on his head:" that is, q. d. If he be not implacable, you will melt and win him; and if he be implacable, you will engage God in your cause, who best knoweth when and how to revenge.

Tit. 3. Directions for Loving and doing Good to Enemies.

Direct. I. Make no man your enemy, so far as you can avoid it: for though you may pretend to love him when he is your enemy, you have done contrary to love in making him your enemy; for thereby he is deprived of his own love to you. And if his charity be his best commodity, then he that robbeth him (though he be never so culpable himself) hath done that which belongeth to the worst of enemies; it is a thousand times greater hurt and loss to him, to lose his own love to others, than to lose another's love to him: and therefore to make him hate you, is more injurious or hurtful to him, than to hate him.

Direct. II. Take not those for your enemies that are not, and believe not any one to be your enemy, till cogent evidence constrain you. Take heed therefore of ill, suspicious, and ungrounded censures; except defensively so far only as to secure yourselves or others from a possible hurt.

Direct. III. Be not desirous or inquisitive to know what men think or say of you (unless in some special case where your duty or safety requireth it). For if they say well of you, it is a temptation to pride; and if they say ill of you, it may abate your love and tend to enmity. "Also take no heed to all words that are spoken, lest thou hear thy servant curse thee: for oftentimes also thy own heart knoweth, that thou thyself likewise hast cursed (or spoken evil of) others," Eccles. vii. 21. It is strange to see how the folly of men is pleased with their own temptations.

Direct. IV. Frown away those flatterers and whisperers who would aggravate other men's enmity to you or injuries against you, and think to please you by telling you needlessly of other men's wrongs. While they seem to show themselves enemies to your enemies, indeed they show themselves enemies consequently to yourselves; for it is your destruction that they endeavour in the destruction of your love. "If a whisperer separate chief friends," Prov. xvi. 28, much more may he abate your love to enemies: let him therefore be entertained as he deserveth.

Direct. V. Study, and search, and hearken after all the good which is in your enemies. For nothing will be the object of your love, but some discerned good. Hearken not to them that would extenuate and hide the good that is in them.

Direct. VI. Consider much how capable your enemy (and God's enemy) is of being better. And for aught you know God may make him much better than yourselves! Remember Paul's case. And when such a one is converted, forethink how penitent and humble, how thankful and holy, how useful and serviceable he may be; and love him as he is capable of becoming so lovely to God and man.

Direct. VII. Hide not your love to your enemies, and let not your minds be satisfied that you are conscious that you love them; but manifest it to them by all just and prudent means; for else you are so uncharitable as to leave them in their enmity, and not to do your part to cure it. If you could help them against hunger and nakedness, and will not, how can you truly say you love them? And if you could help them against malice and uncharitableness, and will not, how can you think but this is worse? If they knew that you love them unfeign-

edly, as you say you do, it is two to one but they would abate their enmity.

Direct. VIII. Be not unnecessarily strange to your enemies; but be as familiar with them as well as you can. For distance and strangeness cherish suspicious and false reports, and enmity; and converse in kind familiarity, hath a wonderful power to reconcile.

Direct. IX. Abhor above all enemies that pride of heart, which scorneth to stoop to others for love and peace. It is a devilish language to say, Shall I stoop or crouch to such a fellow? I scorn to be so base. Humility must teach you to give place to the pride and wrath of others, and to confess it when you have wronged them, and ask them forgiveness: and if they have done the wrong to you, yet must you not refuse to be the first movers and seekers for reconciliation. Though I know that this rule hath some exceptions; as when the enemies of religion or us are so malicious and implacable, that they will but make a scorn of our submission, and in other cases, when it is like to do more harm than good, it is then lawful to retire ourselves from malice.

Direct. X. However, let the enmity be in them alone: watch your own hearts with a double carefulness, as knowing what your temptation is; and see that you love them, whether they will love you or not.

Direct. XI. Do all the good for them that lawfully you can; for benefits melt and reconcile: and hold on though ingratitude discourage you.

Direct. XII. Do them good first in those things that they are most capable of valuing and relishing; that is (ordinarily) in corporal commodities: or if it be not in your power to do it yourselves, provoke others to do it (if there be need). And then they will be prepared for greater benefits.

Direct. XIII. But stop not in your enemy's corporal good, and in his reconciliation to yourself; for then it will appear to be all but a selfish design which you are about. But labour to reconcile him to God, and save his soul, and then it will appear to be the love of God, and him that moved you.

Direct. XIV. But still remember that you are not bound to love an enemy as a friend, but as a man so qualified as he is; nor to love a wicked man, who is an enemy to godliness, as if he were a godly man; but only as one that is capable of being godly. This precept of loving enemies was never intended for the levelling all men in our love.

CHAPTER XXX.

CASES AND DIRECTIONS ABOUT WORKS OF CHARITY.

Tit. 1. Cases of Conscience about Works of Charity.

Quest. I. What are the grounds, and reasons, and motives to charitable works?

Ans. 1. That doing good doth make us likest to God. He is the universal Father and Benefactor to the world. All good is in him or from him, and he that is best and doth most good is likest him.

2. It is an honourable employment therefore: it is more honourable to be the best man in the land, than to be the greatest: greatness is therefore honourable, because it is an ability to do good; and wisdom is honourable because it is the skill of doing good: so that goodness is that end which maketh them honourable, and without respect to which they

were as nothing. A power or skill to do mischief is no commendation.

3. Doing good maketh us pleasing and amiable to God, because it maketh us like him, and because it is the fulfilling of his will. God can love nothing but himself, and his own excellencies or image appearing in his works; or his works so far as his attributes appear and are glorified in them.

4. Good works are profitable to men, Tit. iii. 8. Our brethren are the better for them: the bodies of the poor are relieved, and men's souls are saved by them.

5. In doing good to others we do good to ourselves; because we are living members of Christ's body, and by love and communion feel their joys, as well as pains. As the hand doth maintain itself by maintaining and comforting the stomach; so doth a loving christian by good works.

6. There is in every good nature a singular delight in doing good: it is the pleasantest life in all the world. A magistrate, a preacher, a schoolmaster, a tutor, a physician, a judge, a lawyer, hath so much true pleasure as his life and labours are successful in doing good. I know that the conscience of honest endeavours may afford solid comfort to a willing though unsuccessful man; and well-doing may be pleasant though it prove not a doing good to others; but it is a double, yea, a multiplied comfort to be successful. It is much if an honest, unsuccessful man (a preacher, a physician, &c.) can keep up so much peace, as to support him under the grief of his unsuccessfulness; but to see our honest labours prosper, and many to be the better for them, is the pleasantest life that man can here hope for.

7. Good works are a comfortable evidence that faith is sincere, and that the heart dissembleth not with God: whenas a faith that will not prevail for works of charity, is dead and uneffectual, and the image or carcass of faith indeed, and such as God will not accept, James ii.

8. We have received so much ourselves from God, as doubleth our obligation to do good to others: obedience and gratitude do both require it.

9. We are not sufficient for ourselves, but need others as well as they need us: and therefore as we expect to receive from others, we must accordingly do to them. If the eye will not see for the body, nor the hand work for the body, nor the feet go for it, the body will not afford them nutriment, and they shall receive as they do.

10. Good works are much to the honour of religion, and consequently of God; and much tend to men's conviction, conversion, and salvation. Most men will judge of the doctrine by the fruits. Matt. v. 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

11. Consider how abundantly they are commanded and commended in the word of God. Christ himself hath given us the pattern of his own life, which from his first moral actions to his last, was nothing but doing good and bearing evil. He made love the fulfilling of the law, and the works of love the genuine fruits of christianity, and an acceptable sacrifice to God. Gal. vi. 10, "As we have opportunity let us do good to all men, especially to them of the household of faith." Heb. xiii. 10, "To do good and communicate forget not; for with such sacrifices God is well pleased." Tit. iii. 8, "This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works: these things are good and profitable to men." Eph. ii. 10, "For we are his workmanship, created in Christ Jesus to good works, which God hath before ordained that we

should walk in them." Tit. ii. 14, "To purify to himself a peculiar people, zealous of good works." Acts xx. 35, "That so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Eph. iv. 28, "Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth." You see poor labourers are not excepted from the command of helping others: inasmuch that the first church sold all their possessions, and had all things common; not to teach levelling and condemn propriety, but to show all after them that christian love should use all to relieve their brethren as themselves.

12. Consider that God will in a special manner judge us at the last day according to our works, and especially our works of charity: as in Matt. xxv. Christ hath purposely and plainly showed; and so doth many another text of Scripture. These are the motives to works of love.

Quest. 11. What is a good work, even such as God hath promised to reward?

Ans. 1. The matter must be lawful, and not a sin. 2. It must tend to a good effect, for the benefit of man, and the honour of God. 3. It must have a good end; even the pleasing and glory of God, and the good of ourselves and others. 4. It must come from a right principle, even from the love of God, and of man for his sake. 5. It must be pure and unmixed: if any sin be mixed with it, it is sinful so as to need a pardon: and if sin be predominant in it, it is so far sinful as to be unacceptable to God, in respect to the person, and is turned into sin itself. 6. It must be in season; or else it may sometimes be mixed with sin, and sometimes be evil itself and no good work. 7. It must be comparatively good as well as simply. It must not be a lesser good instead of a greater, or to put off a greater; as to be praying when we should be quenching a fire, or saving a man's life. 8. It must be good in a convenient degree. Some degrees are necessary to the moral being of a good work, and some to the well-being. God must be loved and worshipped as God, and heaven sought as heaven, and men's souls and lives must be highly prized and seriously preserved: some sluggish doing of good is but undoing it. 9. It must be done in confidence of the merits of Christ, and presented to God as by his hands, who is our Mediator and Intercessor with the Father.

Quest. 111. What works of charity should one choose in these times, who would improve his Master's talents to his most comfortable account?

Ans. The diversity of men's abilities and opportunities, make that to be best for one man which is impossible to another.* But I shall name some that are in themselves most beneficial to mankind, that every man may choose the best which he can reach to.

1. The most eminent work of charity, is the promoting of the conversion of the heathen and infidel parts of the world: to this princes and men of power and wealth might contribute much if they were willing; especially in those countries in which they have commerce and send ambassadors: they might procure the choicest scholars, to go over with their ambassadors and learn the languages, and set themselves to this service according to opportunity; or they might erect a college for the training up of students purposely for that work, in which they might maintain some natives procured from the several infidel countries, (as two or three Persians,

* See the Preface to my book, called, "The Crucifying of the World."

as many Indians of Indostan, as many Tartarians, Chinese, Siamites, &c.) which might possibly be obtained; and these should teach students their country languages. But till the christian world be so happy as to have such princes, something may be done by volunteers of lower place and power; as Mr. Wheelock did in translating the New Testament, and Mr. Pococke by the honourable Mr. Robert Boyle's procurement and charge, in translating "Grotius de Verit. Christ. Relig." into Arabic, and sending it to Indostan and Persia. And what excellent labour hath good Mr. John Elliot (with some few assistants) bestowed these twenty years and more in New England; where now he hath translated and printed the whole Scriptures in their American tongue, (with a Catechism and Call to the Unconverted,) by the help of a press maintained from hence.

2. The attempt of restoring the christian churches to their primitive purity and unity, according to men's several opportunities, is a most excellent and desirable work; which though the ignorance and wickedness of many, and the implacableness and bloodiness of the carnal, proud, domineering part, and the too great alienation of some others from them, do make it so difficult as to be next to desperate, at the present, yet is not to be cast off as desperate indeed; for great things have been done by wise and valiant attempts. Princes might do very much to this, if they were both wise and willing. And who knoweth but an age may come that may be so happy? The means and method I would willingly describe, but that this is no fit place or time.

3. The planting of a learned, able, holy, concordant ministry in a particular kingdom, and settling the primitive discipline thereby, is a work also which those princes may very much promote, whose hearts are set upon it, and who set up no contrary interest against it; but because these lines are never like to be known to princes, (unless by way of accusation,) it is private men's works which we must speak to.

4. It is a very good work to procure and maintain a worthy minister in any of the most ignorant parishes in these kingdoms, (of which, alas, how many are there!) where the skilful preaching of the gospel is now wanting; or to maintain an assistant in populous parishes, where one is not able to do the work; or by other just means to promote this service.

5. It is a very good work to set up free-schools in populous and in ignorant places, especially in Wales; that all may be taught to read, and some may be prepared for the universities.

6. It is an excellent work to cull out some of the choicest wits, among the poorer sort in the country schools, who otherwise would wither for want of culture; and to maintain them for learning in order to the ministry, with some able, godly tutor in the university, or some country minister who is fit and vacant enough thereunto.

7. It is an excellent work to give among poor ignorant people, Bibles and catechisms, and some plain and godly books which are most fitted to their use. But it were more excellent to leave a settled revenue for this use, (naming the books, and choosing meet trustees,) that so the rent might every year furnish a several parish, which would in a short time be a very extensive benefit, and go through many countries.

8. It is a very good work to set poor men's children apprentices to honest, religious masters, where they may at once get the blessing to their souls of a godly education, and to their bodies, of an honest way of maintenance.

9. It will not be unacceptable to God, to relieve some of the persons, or poor children, of those very many hundred faithful ministers of Christ, who are now silenced and destitute of maintenance, many having nothing at all, but what charity sendeth them, to maintain themselves and desolate families, who were wont to exercise charity to the bodies and souls of others. Read Matt. xxv.; Gal. vi. 5—8.

10. It is a good work of them who give stocks of money, or yearly rents, to be lent for five, or six, or seven years to young tradesmen, at their setting up, upon good security, choosing good trustees, who may choose the fittest persons; and if it be a rent, it will still increase the stock, and if any should break, the loss of it may be borne.

11. It would be a very good work for landlords to improve their interest with their tenants, to further at once their bodily comfort and salvation, to hire them by some abatement at their rent days, to learn catechisms, and read the Scripture and good books in their families, and give the pastor an account of their proficience. Whether the law will enable them to bind them to any such thing in their leases, I cannot tell.

12. And the present work of charity for every one, is to relieve the most needy which are next at hand. To know what poor families are in greatest want, and to help them as we are able; and to provoke the rich to do that which we cannot do ourselves, and to beg for others; and still to make use of bodily relief, to further the good of their souls, by seconding all with spiritual advice and help.

Quest. IV. In what order are works of charity to be done? And whom must we prefer when we are unable to accommodate all?

Ans. 1. The most public works must be preferred before private. 2. Works for the soul, *ceteris paribus*, before works for the body; and yet bodily benefits in order of time, must oft go first as preparations to the other. 3. Greatest necessities, *ceteris paribus*, must be supplied before lesser: the saving of another's life must be preferred before your own less necessary comforts. 4. Your own and families' wants must, *ceteris paribus*, be supplied before strangers; even before some that you must love better; because God hath in point of provision and maintenance, given you a nearer charge of yourselves and families than of others. 5. Nature also obligeth you to prefer your kindred before strangers, if there be a parity as to other reasons. 6. And, *ceteris paribus*, a good man must be preferred before a bad. 7. And yet that charity which is like to tend to the good of the soul as well as of the body is to be preferred; and in that case oftentimes a bad man is to be preferred, when a greater good is like to be the effect. 8. A friend, *ceteris paribus*, is to be preferred before an enemy; but not when the good is like to be greater which will follow the relieving of an enemy. Many other rules might be given, but they are laid down already, part i. chap. where I treat of good works; whither I refer you.

Quest. V. Should I give in my lifetime, or at my death?

Ans. According as it is like to do most good; but none should needlessly delay: both are best.

Quest. VI. Should one devote or set by a certain part of daily incomes?

Quest. VII. What proportion is a man bound to give to the poor?

Ans. These two questions having answered in a letter to Mr. Thomas Gouge, now printed, and the book being not in many hands, I will here recite that letter as it is published.

Most dear, and very much honoured brother,

Even the philosopher hath taught me so to esteem you, who said, that "He is likeliest to God, who needeth fewest things for himself, and doth most good to others." And Christ telleth us, that universal charity (extending even to them that hate and persecute us) doth make us, as his children, like our heavenly Father, Matt. v. 44—46, 48. As hating and hurting their neighbours is the mark of the children of the devil, (John viii. 44,) so loving and doing good is the mark of the children of God. And it is observable, that no one treateth so copiously and pathetically of love (both of Christ's love to us, and ours to him) as the blessed disciple, whom Jesus is said to have eminently loved (as John xiii. 14—17, and 1 John, show).

It hath often pleased me to hear how dearly you were beloved, by that exceeding great and populous parish, where lately you were preacher, for your eminent charity to their souls and bodies; and to see that still you take it for your work and calling, to be a provoker of others to love and to good works, Heb. x. 24; whilst many that are taken for good christians, do deal in such works as rarities or recreations, only a little now and then upon the by, and whilst Satan's ministers are provoking others to hatred and to hurtfulness.

Your labour is so amiable to me, that it would contribute to my comforts, if I were able to contribute any thing to your assistance.

You desire me to give you my judgment of the *quota pars*: What proportion it is meet for most men to devote to charitable uses; whether the tenth part of their increase be not ordinarily a fit proportion?

The reason why I use not to answer such questions without much distinguishing (when lazy, impatient readers would have them answered in a word) is, because the real difference of particular cases is so great, as maketh it necessary; unless we will deceive men, or leave the matter as dark and unresolved as we found it.

I. Before I answer your question, I shall premise, that I much approve of the way which you insist upon, of setting so much constantly apart as is fit for us to give, that it may be taken by us to be a devoted or consecrated thing. And methinks that there is much of a divine direction for the time in 1 Cor. xvi. 1, 2, together with the ancient church, "That upon the first day of the week, every one lay by him in store, as God had prospered him." And it will do much to cure pharisaical sabbatizing, when the Lord's day is statedly used in this, with holy works; and will teach hypocrites to know what this meaneth, "I will have mercy and not sacrifice," Matt. ix. 13; xii. 7. And that works of charity are an odour, a sweet smell, a sacrifice acceptable and well pleasing to God, who of the riches of his glory in Christ, will supply all the need of such, as bring forth such fruit to abound unto their account, Phil. iv. 17—19. So it be done without any insinuating vows, or rash engagements to unnecessary things; this constant setting apart a certain proportion for pious and charitable uses, will have these advantages:

1. Our distribution will be made deliberately and prudently, when beforehand we study a due proportion, and determine accordingly; whereas they that give only occasionally as some object suddenly inviteth them, will do it at random, without due respect to their own accounts, whether the proportion given be answerable to their own estate and duty.

2. This stated way will make men's charity much more extensive: when objects of charity are not in

their sight, they will inquire after them, and they will seek for the needy, if the needy seek not unto them; because they have so much by them to dispose of, which is devoted to God. But those who give but as occasional objects draw it from them, will give to none but those that crave, or will pass by many as needy, whom they see not, while they relieve only these few that they hap to see.

3. And it will make men's charity also to be more constant, and done obediently as a christian's daily work and duty; when occasional charity will be more rarely and unconsciously exercised. In a word, as the observation of the Lord's day, which is a stated proportion of time, secureth the holy improvement of our time, much better than if God be served but occasionally, without a stated time; and as a constant stated course of preaching excelleth mere occasional exhortation; even so a constant course of giving, wisely, will find out objects, and overcome temptations, and discharge our duty with much more integrity and success. And if we can easily perceive that occasional praying will not so well discharge the duty of prayer, as a constant stated course will do; why should we not think the same of occasional giving, if men did but perceive that giving according to our ability, is as sure and great a duty as praying? Now to your question of the proportion of our gifts.

II. We must distinguish,

1. Between them that have no more than will supply their own and their families' true necessities, and those that have more.

2. Between them that have a stock of money which yieldeth them no increase, and those that have more increase by their labour, but little stock.

3. Between them whose increase is like to be constant, and theirs that is uncertain, sometimes more and sometimes less.

4. Between them that have many children, or near kindred, that nature casteth upon them for relief; and those that have few or no children, or have a competent provision for them, and have few needy kindred that they are especially obliged to relieve.

5. Between those that live in times and places where the necessities of the poor are very great, or some great works of piety are in hand; and those that live where the poor are in no great necessity, and no considerable opportunity for any great work of piety or charity doth appear. These distinctions premised, I answer as followeth:

1. It is certain that every true sanctified christian hath devoted himself and all that he hath to God, to be used in obedience to his will, and for his glory, 1 Cor. vi. 19, 20; x. 31; Luke xviii. 33. The question therefore is not, Whether the tenth part of our estate should be devoted to and employed in the service of God, one way or other, as he directeth us; for it is out of question that all is his, and we are but his stewards; and must give account of our stewardship, and of all our receivings, Matt. xxv. But the question is only what proportion is best pleasing to God in our giving to others.

2. A christian being unfeignedly thus resolved in the general, to lay out that he hath or shall have as God would have him, and to his glory (as near as he can); his next inquiry must be, (for finding out the will of God,) to know in the ordinary course of his distribution, where God hath gone before him by any particular prescript, and tied him to one certain way of giving; and where God hath only given him some general direction, and left him to discern his duty in particulars, by that general rule, and the

urther direction of objects and providence. And in his inquiry he will find,

1. That God hath first prescribed to him in nature, he necessary sustentation of his own life. And,

2. The necessary maintenance of his children and family.

3. The necessary maintenance of the preachers of the gospel, for the worship of God, and the salvation of men, 1 Cor. ix.; Phil. iv. 10, 11, 14, 17, 18; Luke x. 7; 1 Tim. v. 17, 18.

4. The necessary maintenance of the commonwealth, and paying tribute to the higher powers, who are the ministers of God to us for good; attending continually upon this very thing, Rom. xiii.; 6.

5. The saving of the lives of those that are in apparent danger of famine or perishing, within our sight or reach, 1 John iii. 17; Luke x. 33. Thus as God hath prescribed to us, how he would have us use our estates in an ordinary way. In many other things he hath left us to more general directions.

3. To know among good works, which is to be referred, it principally concerneth us next to know, what works do most contribute to our chiefest ends; which God is most honoured by; which tend to the greatest good: and here we shall find that, *ceteris paribus*,

1. The souls of men are to be preferred before their bodies, in estimation and intention; but in time, the body is oft to be preferred before the soul, because if the body be suffered to perish, the helping of the soul will be past our power.

2. And so the church is finally and estimatively to be preferred before the commonwealth; but the commonwealth must be first served in time, when it is necessary to the church's support and welfare; or the church will else perish with the commonwealth.

3. The good of many is to be preferred before the good of few, and public good to be valued above private, Rom. ix. 3.

4. A continued good is greater than a short and transitory good. And so necessary is it to have chief respect in all our works to our chiefest end, (the greatest good,) that even when God seemeth to have prescribed to us the way of our expenses, yet that is but as to our ordinary course: for if in an extraordinary case it fall out, that another way is more to God's glory and the common good, it must be then preferred; for all means are to be judged of by the end, and chosen and used for it. For example, if the good of church and commonwealth, or of the souls of many, do stand up against our corporal provision of our children or families, it is to be preferred; which is easily proved *a fortiori*, because it is to be preferred before our own good, even the saving of our lives. A good subject will lose his life to save the life of his king; and a good soldier will die to save his general or the army; and a useless member of the church should be content to die, if it be necessary, to save the life of a pastor that is greatly useful. If a poor, ordinary christian then had been so put to it, that either Paul or he must famish, no doubt but his ultimate end would have commanded him to prefer the apostle before himself: so that in extraordinary cases, the end and greatest good must be our guide.

4. Though I may ordinarily prefer my own life before another's, yet I must not prefer my mere delight or health before another's life: and though men must provide for the lives of their children before the lives of others, yet the life of a poor neighbour (*ceteris paribus*) must be preferred and provided

for, before the portions of your own children, and before the supply of their tolerable wants: so that as long as there are poor about you, that are in necessity of food to save their lives, the portions or comeliest clothing of your children must rather be neglected, than the poor be suffered to perish. How else do I love my neighbour as myself, if I make so great a difference between myself and him?

5. Even the food and raiment, and other necessities, which a christian useth himself, he must use for God, and not for his carnal self at all; not taking it as his own, which he may use at and for his own pleasure, but as part of his Master's goods, which are all to be used only for his service. As a steward, that when he giveth every servant his part, and taketh his own part, it is not as if it were primarily his own, but as a servant on the same account with the rest: so when I devote all that I have to God, I am so far from excepting my own part, even my food and raiment, that I do more confidently intend the serving of God with that, than with the rest, because it is more in my power, and there is in it more of my duty. The same I may say of that which is given to our children and other relations.

6. Therefore when more of the service and interest of God, lieth upon your own or your children's using of his talents, than upon other men's, you are bound (for God, and not for yourselves) to retain so much the more to yourselves and children. It is a fond conceit that a man is bound to give all to others, rather than to himself or children, when it is most probable, that those others would do God less service with it, than himself or his children would do: as suppose such a man as Mr. Elliot in New England (that devoteth himself to the conversion of the Indians) had riches, when some neighbour ministers were poor, that are engaged in no such work. He that knoweth that God hath given him a heart and an opportunity to do him more service with it than another would do, is not bound to put it out of his own hands into another's, that is less like to be a faithful improver of it. If you have a son of your own that is a preacher of the gospel, and is more able and serviceable than other ministers in equal want, no doubt you have then a double obligation to relieve your own son before another; as he is your son, and as he is more serviceable to God. If other men are bound to supply your want for the work and interest of the gospel, you are not bound to give away your own supplies, to the disabling you from your work, unless when you see a greater work, or the present absolute necessity of others, doth require it.

7. It is imprudent and unsafe, and therefore unlawful, ordinarily, to tie yourself unchangeably for continuance, to any one particular way of using your estates for God; as to vow that you will give it to ministers, or to the poor, or to schools, &c.; because the changes may be such which God will make, as shall make that way to be one year necessary, which before was not, and so change your duty. We cannot prescribe to God what way he shall appoint us for the future, to use his talents in. His word bids us prefer the greatest good; but which is the greatest his providence must tell us.

8. He that hath no more than is necessary to the very preservation of his own life and his family's, is not bound to give to others (unless in some extraordinary case, which calleth him to prefer a greater and more public good): and he that hath no more than is needful to the comfortable support of himself and family, is not bound to relieve those that have no greater wants than himself. And his own necessity is not to be measured merely by what he hath, but by the use he hath for it: for a magistrate, or

one that is engaged in public works, may have need of as many hundreds a year, as a private man of pounds.

9. Those that have many children to provide for, or poor kindred that nature casteth on them, cannot give so much (proportionably) to other poor, as those are bound to do that have few or none; for these are bound to give all, except their personal necessities, to public, pious, or charitable works, because God calleth not for it any other way.

10. To pamper the flesh, is a sin as well in the rich as in the poor: the rich therefore are bound not only to give all that the flesh can spare, when its own inordinate desires are satisfied, but deny themselves, and mortify the flesh, and be good husbands for God, and studious to retrench all unnecessary expenses, and to live laboriously and thriftily, that they may have the more to do good with. It is a great extenuation of the largest gifts, as to God's esteem, when they are but the leavings of the flesh, and are given out of men's abundance, and when we offer that to God that costeth us nothing: as Christ doth purposely determine the case; comparing the rich man's gifts with the widow's two mites, he said, "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had," Luke xxi. 1-4; that is, all the stock she had beforehand, though she had need of it herself. It is a very considerable thing in our charity, how much mortification and self-denial is expressed in it, and how much it costeth our own flesh to give to others. And therefore they that think they are excused from doing good to others, as long as they have any need of it themselves, and will give nothing but what they have no need of, (it being not of absolute necessity to their lives,) do offer a sacrifice of no great value in the eyes of God. What then shall we say of them, that will not give even out of their abundance, and that which without any suffering they may spare?

11. The first and principal thing to be done by one that would give as God would have him, is, to get a truly charitable heart, which containeth all these parts:

1. That we see God in his needy creatures, and in his cause or work that needs our help.

2. That we be sensible of his abundant love in Christ to us, in giving pardon and eternal life, and that from the sense of this our thankful hearts are moved to do good to others.

3. That therefore we do it ultimately as to Christ himself; who taketh that which is done for his cause and servants, as done to him, Matt. xxv. 40.

4. That we conquer the cursed sin of selfishness, which makes men little regard any but themselves.

5. That we love our neighbours as ourselves, and love most where there is most of God and goodness, and not according to self-interest: and that as members of the same body, we take our brethren's wants and sufferings as our own; and then we should be as ready to help them as ourselves.

6. That we know the vanity of worldly riches, and be not earthly-minded, but regard the interest of God and our souls above all the treasures of the world.

7. That we unfeignedly believe the promises of God, who hath engaged himself to provide for us, and everlastingly to reward us in glory with himself. If these seven qualifications be wrought upon the heart, good works will plentifully follow. Make but the tree good, and the fruit will be good. But when the heart is void of the root and life which should

produce them, the judgment will not be persuaded that so much is necessary, and required of us; and the will itself will still hang back, and be delaying to do good, and doing all pinchingly and hypocritically, with unwillingness and distrust.

No wonder if good works are so rare, when it is evident that to do them sincerely and heartily as our trade and business, it is necessary that the whole soul be thus renewed by faith, and love, and self-denial, and mortification, and by a heavenly hope and mind. They are the fruits and works of the new creature (which is, alas, too rare in the world): "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. ii. 10. Therefore our first and chiefest labour should be to be sure that we are furnished with such hearts, and then if we have wherewith to do good, such hearts will be sure to do it: such hearts will best discern the time and measure, as a healthful man's appetite will in eating; for they will take it for a mercy and happiness to do good, and know, that it is they that give that are the great receivers. It is but a little money or alms that the poor receive of us, but it is God's acceptance, and favour, and reward that we receive, which is in "this life a hundred-fold, (in value,) and in the world to come eternal life," Matt. xix. 29. But if we have little or nothing to give, such a heart is accepted, as if we had given as much as we desire to give; so that if you have a heart that would give thousands if you had it, God will set down upon your account, so many thousands given (in desire). Your two mites shall be valued above all the superfluities of sensual worldlings: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not," 2 Cor. viii. 12. But God taketh not that for a willing mind, which only saith, I would give if I should suffer nothing by it myself, or were I sure I should not want; but that which saith, I will serve God as well as I can with my estate while I have it, and deny my flesh, that I may have to do good with, and trust God for my provision and reward; for if there be a readiness to will, there will be a performance also out of that which you have, 2 Cor. viii. 11.

12. Such a holy, self-denying, charitable heart, with the help of prudence, is the best judge of the due proportion which we should give: for this willing readiness being supposed, prudence will discern the fittest objects, and the fittest time, and the fittest measure, and will suit the means unto the end: when once a man's heart is set upon doing good, it will not be very hard to perceive how much ourselves, our families, the poor, and religious uses should have; for if such a person be prudent himself, he hath always with him a constant counsellor, with a general rule, and directing providence; if he want prudence sufficient to be his own director, he will take direction from the prudence of others.

13. Such a truly willing mind will not be much wanting in the general of doing good, but one way or other will serve God with his estate; and then if in any particulars he should come short, it will comparatively be a very small sin, when it is not for want of willingness, but of skill. The will is the chief seat of all moral good and evil; there is no more virtue than there is will, nor any more sin or vice than there is will. He that knoweth not how much he should give, because he is not willing to give it, and therefore not willing to know it, is indeed the miser and sinfully ignorant; but if it be not for want of a willing mind that we mistake the proportion, it will be a very pardonable mistake.

14. Your proportion of the tenth part is too much for some, and much too little for others, but for the most, I think it as likely a proportion as it is fit for another to prescribe in particular, with these following explications.

1. He that hath a full stock of money, and no increase by it, must give proportionably out of his stock; when he that hath little or no stock, but the fruits of his daily industry and labour, may possibly be bound to give less than the other.

2. It is not the tenth of our increase, deducting first all our families' provision, that you mean when you direct to give the tenth (for it is far more, if not all, that after such provision must be given); but it is the tenth without deduction that you mean; therefore when family necessities cannot spare the tenth, it may be too much (else even the receivers must all be givers): but when family necessities can spare much more than the tenth, then the tenth is not enough.

3. In those places where church, and state, and poor are all to be maintained by free gift, there the tenth of our increase is far too little, for those that have any thing considerable to spare, to give to all these uses.

This is apparent in that the tenths alone were not thought enough even in the time of the law, to give towards the public worship of God: for besides the tenths, there were the first-fruits, and oblations, and many sorts of sacrifices; and yet at the same time, the poor were to be maintained by liberal gifts besides the tenths: and though we read not of much given to the maintenance of their rulers and magistrates, before they chose to have a king, yet afterwards we read of much; and before, the charges of wars and public works lay upon all.

In most places with us, the public ministry is maintained by glebe and tithes, which are none of the people's gifts at all, for he that sold or leased them their lands, did suppose that tithes were to be paid out of it, and therefore they paid a tenth part less for it, in purchase, fines, or rents, than otherwise they should have done; so that I reckon, that most of them give little or nothing to the minister at all. Therefore they may the better give so much the more to the needy, and to other charitable uses. But where minister, and poor, and all are maintained by the people's contribution, there the tenths are too little for the whole work; but yet to most, or very many, the tenths to the poor alone, besides the maintenance of the ministry and state, may possibly be more than they are able to give. The tenths even among the heathens, were given in many places to their sacrifices, priests, and to religious, public, civil works, besides all their private charity to the poor.

I find in Diog. Laertius, lib. i. (mihi) 32. that Pisistratus the Athenian tyrant, proving to Solon (in his epistle to him) that he had nothing against God or man to blame him for, but for taking the crown; telling him, that he caused them to keep the same laws which Solon gave them, and that better than the popular government could have done, doth instance thus: *Atheniensium singuli decimas frugum suarum separant, non in usus nostros consumendas, verum sacrificiis publicis, commodisque communibus, et si quando bellum contra nos ingruerit, in sumptus depulandas*; that is, Every one of the Athenians do separate the tithes of their fruits, not to be consumed to our uses, but to defray the charge in public sacrifices, and in the common profits, and if war at any time invade us. And Plautus saith, *Ut decimam solveret Herculi*. Indeed as among the heathens the tithes were conjunctly given for religious and civil uses, so it seems that at first the christian emperors

settled them on the bishops for the use of the poor, as well as for the ministers, and church service, and utensils. For to all these they were to be divided, and the bishop was as the guardian of the poor: and the glebe or farms that were given to the church, were all employed to the same uses; and the canons required that the tithes should be thus disposed of by the clergy; *non tanquam propriæ, sed domino oblatæ*: and the emperor Justinian commanded the bishops, *Ne ea quæ ecclesiis relicta sunt sibi adscribant sed in necessarios ecclesiæ usus impendant*; lib. xliii. cap. de Episc. et Cler. vid. Albert. Ranzt. Metrop. lib. i. cap. 2. et sax. lib. vi. cap. 52. And Hierom (ad Damasc.) saith, *Quoniam quicquid habent clerici pauperum est; et domus illorum omnibus debent esse communes; susceptione peregrinarum et hospitum invigilare debent; maxime curandum est illis, ut de decimis et oblationibus, cœnobiis et Xenodochiis qualem voluerint et potuerint sustentationem impendant*.

Yet then the paying of tithes did not excuse the people from all other charity to the poor: Austin saith, *Qui sibi aut præmium comparat, aut peccatorum desiderat indulgentiam promereri, reddat decimam, etiam de novem partibus studeat elemosinam dare pauperibus*. And in our times there is less reason that tithes should excuse the people from their works of charity, both because the tithes are now more appropriate to the maintenance of the clergy, and because (as is aforesaid) the people give them not out of their own. I confess, if we consider how decimation was used before the law by Abraham and Jacob, and established by the law unto the Jews, and how commonly it was used among the gentiles, and last of all by the church of Christ, it will make a considerable man imagine, that as there is still a divine direction for one day in seven, as a necessary proportion of time to be ordinarily consecrated to God, besides what we can spare from our other days; so that there is something of a divine canon, or direction, for the tenth of our revenues or increase to be ordinarily consecrated to God, besides what may be spared from the rest. And whether those tithes, that are none of your own, and cost you nothing, be now to be reckoned to private men, as any of their tenths, which they themselves should give, I leave to your consideration. Amongst Augustine's works we find an opinion that the devils were the tenth part of the angels, and that man is now to be the tenth order among the angels, the saints filling up the place that the devils fell from, and there being nine orders of angels to be above us, and that in this there is some ground of our paying tenths; and therefore he saith, that *Hæc est Domini justissima consuetudo; ut si tu illi decimam non dederis, tu ad decimam revocaberis, id est, demonibus, qui sunt decima pars angelorum, associaberis*. Though I know not whence he had this opinion, it seemeth that the devoting of a tenth part ordinarily to God, is a matter that we have more than a human direction for.

15. In times of extraordinary necessities of the church, or state, or poor, there must be extraordinary bounty in our contributions: as if an enemy be ready to invade the land, or if some extraordinary work of God (as the conversion of some heathen nations) do require it, or some extraordinary persecution and distress befall the pastors, or in a year of famine, plague, or war, when the necessities of the poor are extraordinary; the tenths in such cases will not suffice, from those that have more to give: therefore in such a time, the primitive christians sold their possessions, and laid down the price at the feet of the apostles.

In one word, an honest, charitable heart being presupposed as the root or fountain, and prudence

being the discerner of our duty, the apostle's general rule may much satisfy a christian for the proportion, 1 Cor. xvi. 2, "Let every one of you lay by him in store, as God hath prospered him;" and 2 Cor. viii. 12, "according to that a man hath:" though there be many intimations, that ordinarily a tenth part at least is requisite.

III. Having thus resolved the question of the *quota pars* or proportion to be given, I shall say a little to the question, Whether a man should give most in his lifetime, or at his death?

Ans. 1. It is certain that the best work is that which is like to do most good.

2. But to make it best to us, it is necessary that we do it with the most self-denying, holy, charitable mind.

3. That, *cæteris paribus*, all things else being equal, the present doing of a good work, is better than to defer it.

4. That to do good only when you die, because then you can keep your wealth no longer, and because then it costeth you nothing to part with it, and because then you hope that this shall serve instead of true repentance and godliness; this is but to deceive yourselves, and will do nothing to save your souls, though it do never so much good to others.

5. That he that sinfully neglecteth in his lifetime to do good, if he do it at his death, from true repentance and conversion, it is then accepted of God; though the sin of his delay must be lamented.

6. That he that delayeth it till death, not out of any selfishness, backwardness, or unwillingness, but that the work may be better, and do more good, doth better than if he hastened a lesser good. As if a man have a desire to set up a free-school for perpetuity, and the money which he hath is not sufficient; if he stay till his death, that so the improvement of the money may increase it, and make it enough for his intended work, that is to do a greater good with greater self-denial: for,

(1.) He receiveth none of the increase of the money for himself.

(2.) And he receiveth in his lifetime none of the praise or thanks of the work. So also, if a man that hath no children, have so much land only as will maintain him, and desireth to give it all to charitable uses when he dieth, this delay is not at all to be blamed, because he could not sooner give it; and if it be not in vain-glory, but in love to God and to good works that he leaveth it, it is truly acceptable at last. So that all good works that are done at death, are not therefore to be undervalued, nor are they rejected of God; but sometimes it falleth out that they are so much the greater and better works, though he that can do the same in his lifetime, ought to do it.

IV. But though I have spent all these words in answering these questions, I am fully satisfied that it is very few that are kept from doing good by any such doubt or difficulty, in the case which stalls their judgments; but by the power of sin and want of grace, which leave an unwillingness and backwardness on their hearts. Could we tell how to remove the impediments in men's wills, it would do more than the clearest resolving all the cases of conscience, which their judgments seem to be unsatisfied in. I will tell you what are the impediments in your way, that are harder to be removed than all these difficulties, and yet must be overcome before you can bring men to be like true christians, "rich in good works."

1. Most men are so sensual and selfish, that their own flesh is an insatiable gulf that devoureth all, and they have little or nothing to spare from it to good

uses. It is better cheaply maintaining a family of temperate, sober persons, than one fleshly person that hath a whole litter of vices and lusts to be maintained: so much a year seemeth necessary to maintain their pride in needless curiosity and bravery, and so much a year to maintain their sensual sports and pleasures; and so much to please their throats or appetites, and to lay in provision for fevers, and dropsies, and coughs, and consumptions, and a hundred such diseases, which are the natural progeny of gluttony, drunkenness, and excess; and so much a year to maintain their idleness, and so of many other vices. But if one of these persons have the pride, and idleness, and gluttony, and sportfulness of wife, and children, and family also to maintain, as well as their own, many thousand pounds a year perhaps may be too little. Many a conquering army hath been maintained at as cheap a rate, as such an army of lusts (or garrison at least) as keep possession of some such families, when all their luxury goeth for the honour of their family, and they glory in wearing the livery of the devil, the world, and the flesh (which they once renounced, and pretended to glory in nothing but the cross of Christ); and when they take care in the education of their children, that this entailed honour be not cut off from their families: no wonder if God's part be little from these men, when the flesh must have so much, and when God must stand to the courtesy of his enemies, and have but their leavings. I hope the nobility and gentry of England that are innocent herein, will not be offended with me, if I tell them that are guilty, that when I foresee their accounts, I think them to be the miserablest persons upon earth, that rob God, and rob the king of that which should defray the charges of government, and rob the church, and rob the poor, and rob their souls of all the benefits of good works, and all to please the devouring flesh. It is a dreadful thing to foresee with what horror they will give up their reckoning, when instead of so much in feeding and clothing the poor, and promoting the gospel, and the saving of men's souls, there will be found upon their account, so much in vain curiosities and pride, and so much in costly sports and pleasures, and so much in flesh-pleasing luxury and excess. The trick that they have got of late, to free themselves from the fears of this account, by believing that there will be no such day, will prove a short and lamentable remedy: and when that day shall come upon them unawares, their unbelief and pleasures will die together, and deliver them up to never-dying horror and despair. I have heard it often mentioned as the dishonour of France, that the third part of the revenues of so rich a kingdom should be devoted and paid to the maintaining of superstition: but if there be not many (and most) kingdoms in the world, where one half of their wealth is devoted to the flesh, and so to the devil, I should be glad to find myself herein mistaken: and judge you which is more disgraceful, to have half your estates given in sensuality to the devil, or a third part too ignorantly devoted to God! If men laid out no more than needs upon the flesh, they might have the more for the service of God and of their souls. You cannot live under so much a year, as would maintain twice as many frugal, temperate, industrious persons, because your flesh must needs be pleased, and you are strangers to christian mortification and self-denial. Laertius tells us that Crates Thebanus put all the money into the banker's or usurer's hands, with this direction, That if his sons proved idiots it should all be paid to them, but if they proved philosophers it should be given to the poor; because philosophers can live upon a little, and therefore

need little. So if we could make men mortified christians, they would need so little for themselves, that they would have the more to give to others, and to do good with.

2. Men do not seriously believe God's promises; that he will recompense them in this life (with better things) an hundred-fold, and in the world to come with life eternal!" Matt. xix. 29. And that "by receiving a prophet, or righteous man, they may have a prophet's or righteous man's reward," Matt. x. 41. And that "a cup of cold water (when you have no better) given to one of Christ's little ones in the name of a disciple, shall not be unrewarded," Matt. x. 42. They believe not that heaven will pay for all, and that there is a life to come in which God will see that they be no losers. They think there is nothing certain but what they have in hand, and therefore they lay up a treasure upon earth, and rather trust to their estates than God; whereas if they verily believed that there is another life, and that judgment will pass on them on the terms described, Matt. xxv. they would more industriously lay up a treasure in heaven, Matt. vi. 20, and "make themselves friends of the mammon of unrighteousness," and study how to be rich in good works, and send their wealth to heaven before them, and "lay up a good foundation against the time to come, that they may lay hold upon eternal life," and then they would be "ready to distribute, and willing to communicate," 1 Tim. vi. 17—19; Luke xvi. 9. They would then know how much they are beholden to God, that will not only honour them to be his stewards, but reward them for distributing his maintenance to his children, as if they had given so much of their own; they would then see that it is they that are the receivers, and that giving is the surest way to be rich, when for transitory things (sincerely given) they may receive the everlasting riches. Then they would see that he that saveth his riches loseth them, and he that loseth them for Christ doth save them, and lay them up in heaven; and that it is more blessed to give than to receive; and that we should ourselves be laborious that we may have wherewith to support the weak, and to give unto the needy. Read Acts xx. 35; Eph. iv. 28; Prov. xxxi. 20, &c. Then they would not be weary of well-doing, if they believed that, "in due season, they shall reap if they faint not; but as they have opportunity, would do good to all men; but especially to them that are of the household of faith," Gal. vi. 9, 10. They would not "forget to do good, and communicate, as knowing that with such sacrifices God is well pleased, Heb. xiii. 16. A true belief of the reward, would make men strive who should do most.

3. Another great hinderance is the want of love to God and our neighbours, to Christ and his disciples. If men loved Christ, they would not deal so niggardly with his disciples, when he has told them that he taketh all that they do to the least of them, (whom he calleth his brethren,) as done to himself, Matt. xxv. x. 39, 40.

If men loved their neighbours as themselves, I leave you to judge in what proportion and manner they would relieve them! Whether they would find money to lay out on dice and cards, and gluttonous feasts, on plays, and games, and pomp, and pride, while so many round about them are in pinching want.

The destruction of charity or christian love is the cause that works of charity are destroyed. Who can look that the seed of the serpent, that hath an enmity against the holy seed, should liberally relieve them? or that the fleshly mind, which is enmity

against God, should be ready to do good to the spiritual and holy servants of God? Gen. xv.; Rom. viii. 6—8; or that a selfish man should much care for any body but himself and his own? When love is turned into the hatred of each other, upon the account of our partial interests and opinions; and when we are like men in war, that think he is the bravest, most deserving man that hath killed most; when men have bitter, hateful thoughts of one another, and set themselves to make each other odious, and to ruin them, that they may stand the faster, and think that destroying them is good service to God; who can look for the fruits of love from damnable uncharitableness and hatred; or that the devil's tree should bring forth holy fruit to God?

4. And then (when love is well spoken of by all, even its deadly enemies) lest men should see their wickedness and misery, (and is it not admirable that they see it not?) the devil hath taught them to play the hypocrite, and make themselves a religion which costs them nothing, without true christian love and good works, that they may have something to quiet and cheat their consciences with. One man drops now and then an inconsiderable gift, and another oppresseth, and hateth, and destroyeth (and slandereth and censureth, that he may not be thought to hate and ruin without cause); and when they have done, they wipe their mouths with a few hypocritical prayers or good words, and think they are good christians, and God will not be avenged on them. One thinks that God will save him because he is of this church, and another because he is of another church. One thinks to be saved because he is of this opinion and party in religion, and another because he is of that. One thinks he is religious because he saith his prayers this way, and another because he prayeth another way. And thus dead hypocrites, whose hearts were never quickened with the powerful love of God, to love his servants, their neighbours, and enemies, do persuade themselves that God will save them for mocking and flattering him with the service of their deceitful lips; while they want the love of God, which is the root of all good, and are possessed with the love of money, which is the root of all evil, 1 Tim. vi. 10, and are "lovers of pleasures more than of God," 2 Tim. iii. 4.

They will join themselves forwardly to the cheap and outside actions of religion; but when they hear much less than "One thing thou yet wantest: sell all that thou hast and distribute to the poor, and thou shalt have a treasure in heaven:—they are very sorrowful, because they are very rich," Luke xviii. 22, 23. Such a fruitless love as they had to others, James ii. such a fruitless religion they have as to themselves. For "pure religion and undefiled before God, is to visit the fatherless and widows in their adversity, and to keep yourselves unspotted from the world," James i. 27. See 1 John ii. 15; iii. 17, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" There are three texts that describe the case of sensual, uncharitable gentlemen.

1. Luke xvi. "A rich man clothed in purple and silk, (for so, as Dr. Hammond noteth, it should rather be translated,) and fared sumptuously every day," you know the end of him.

2. Ezek. xvi. 49. "Sodom's sin was pride, fullness of bread, and abundance of idleness, neither did she strengthen the hand of the poor and needy."

3. James v. 1—7. "Go to now, ye rich men, weep and howl for the miseries that shall come upon you.—Ye have lived in pleasure on earth, and been

wanton; ye have nourished your hearts, as in (or for) the day of slaughter.—Ye have condemned and killed the just, and he doth not resist you.—” And remember Prov. xxi. 13, “Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard.” And James ii. 13, “He shall have judgment without mercy that showed no mercy, and mercy rejoiceth against judgment.” Yea, in this life it is oft observable that, Prov. xi. 24, “There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.”

Tit. 2. Directions for Works of Charity.

Direct. I. Love God, and be renewed to his image; and then it will be natural to you to do good; and his love will be in you a fountain of good works.

Direct. II. Love your neighbours, and it will be easy to you to do them all the good you can; as it is to do good to yourselves, or children, or dearest friends.

Direct. III. Learn self-denial, that selfishness may not cause you to be all for yourselves, and be Satan's law of nature in you, forbidding you to do good to others.

Direct. IV. Mortify the flesh, and the vices of sensuality: pride and curiosity, gluttony and drunkenness, are insatiable gulfs, and will devour all, and leave but little for the poor: though there be never so many poor families which want bread and clothing, the proud person must first have the other silk gown, or the other ornaments which may set them out with the forwardest in the mode and fashion; and this house must first be handsomer built, and these rooms must first be neattier furnished; and these children must first have finer clothes: let Lazarus lie never so miserable at the door, the sensualist must be clothed in purple and silk, and fare deliciously and sumptuously daily, Luke xvi. The glutton must have the dish and cup which pleaseth his appetite, and must keep a full table for the entertainment of his companions that have no need. These insatiable vices are like swine and dogs, that devour all the children's bread. Even vain recreations and gaming shall have more bestowed on them, than church or poor (as to any voluntary gift). Kill your greedy vices once, and then a little will serve your turns, and you may have wherewith to relieve the needy, and do that which will be better to you at your reckoning day.

Direct. V. Let not selfishness make your children the inordinate objects of your charity and provision, to take up that which should be otherwise employed. Carnal and worldly persons would perpetuate their vice, and when they can live no longer themselves, they seem to be half alive in their posterity, and what they can no longer keep themselves, they think is best laid up for their children to feed them as full, and make them as sensual and unhappy as themselves. So that just and moderate provisions will not satisfy them; but their children's portions must be as much as they can get, and almost all their estates are *sibi et suis*, for themselves and theirs: and this pernicious vice is as destructive to good works, as almost any in the world. That God who hath said that he is worse than an infidel who provideth not for his own family, will judge many thousands to be worse than christians, and than any that will be saved must be, who make their families the devourers of all which should be expended upon other works of charity.

Direct. VI. Take it as the chiefest extrinsical part of your religion to do good; and make it the trade

or business of your lives, and not as a matter to be done on the by. James i. 27, “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” “If we are created for good works,” Eph. ii. 10; “and redeemed and purified to be zealous of good works,” Tit. ii. 14; and must be judged according to such works, Matt. xxv.; then certainly it should be our chiefest daily care and diligence, to do them with all our hearts and abilities. And as we keep a daily account of our own and our servants' business in our particular callings, so should we much more of our employment of our Master's talents in his service; and if a heathen prince could say with lamentation, Alas, I have lost a day! if a day had passed in which he had done no one good, how much more should a christian, who is better instructed to know the comforts and rewards of doing good!

Direct. VII. Give not only out of your superfluities, when the flesh is glutted with as much as it desireth; but labour hard in your callings, and be thrifty and saving from all unnecessary expenses, and deny the desires of ease and fulness, and pride and curiosity, that you may have the more to do good with. Thriftiness for works of charity is a great and necessary duty, though covetous thriftiness for the love of riches be a great sin. He that wasteth one half of his master's goods through slothfulness or excesses, and then is charitable with the other half, will make but a bad account of his stewardship. Much more he that glutteth his own and his family's and retainers' fleshly desires first, and then giveth to the poor only the leavings of luxury, and so much as their fleshly lusts can spare. It is a dearer, a laborious and a thrifty charity, that God doth expect of faithful stewards.

Direct. VIII. Delay not any good work which you have present ability and opportunity to perform. Delay signifieth unwillingness or negligence. Love and zeal are active and expeditious; and delay doth frequently frustrate good intentions. The persons may die that you intend to do good to; or you may die, or your ability and opportunities may cease; that may be done to-day which cannot be done to-morrow. The devil is not ignorant of your good intentions, and he will do all that possibly he can to make them of no effect; and the more time you give him, the more you enable him to hinder you. You little foresee what abundance of impediments he may cast before you; and so make that impossible which once you might have done with ease. Prov. iii. 28, “Say not to thy neighbour, Go and come again, and to-morrow I will give, when thou hast it by thee.” Prov. xxvii. 1, “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”

Direct. IX. Distrust not God's providence for thy own provision. An unbelieving man will needs be a God to himself, and trust himself only for his provisions, because indeed he cannot trust God. But you will find that your labour and care are vain, or worse than vain, without God's blessing. Say not distrustfully, What shall I have myself when I am old? Though I am not persuading you to make no provision, or to give away all; yet I must tell you, that it is exceeding folly to put off any present duty, upon distrust of God, or expectation of living to be old. He that over-night said, “I have enough laid up for many years,” did quickly hear, “Thou fool, this night shall thy soul be required of thee; and whose then shall the things be which thou hast provided?” Luke xii. 20. Rather obey that, Eccles. ix. 10, “Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor

knowledge, nor wisdom in the grave whither thou goest." Do you think there is not a hundred thousand whose estates are now consumed in the flames of London, who could wish that all that had been given to pious or charitable uses? Do but believe from the bottom of your hearts, that "he that hath pity on the poor, lendeth to the Lord, and that which he layeth out he will pay him again," Prov. xix. 17. And that, Matt. x. 40—42, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me: he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward: and whosoever shall give to drink to one of these little ones, a cup of cold water only (i. e. when he hath no better) in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." I say, believe this, and you will make haste to give while you may, lest your opportunity should overslip you.

Direct. X. What you cannot do yourselves, provoke others to do who are more able: "Provoke one another to love and to good works." Modesty doth not so much forbid you to beg for others as for yourselves. Some want but information to draw them to good works: and some that are unwilling, may be urged to it, to avoid the shame of uncharitableness: and though such giving do little good to themselves, it may do good to others. Thus you may have the reward when the cost is another's as long as the charity is yours.

Direct. XI. Harken to no doctrine which is an enemy to charity or good works; nor yet which teacheth you to trust in them for more than their proper part. He that ascribeth to any of his own works, that which is proper to Christ, doth turn them into heinous sin. And he that ascribeth not to them all that which Christ ascribeth to them, is a sinner also. And whatever ignorant men may prate, the time is coming, when neither Christ without our charity, nor our charity without Christ, (but in subordination to him,) will either comfort or save our souls.

CHAPTER XXXI.

CASES AND DIRECTIONS ABOUT CONFESSING SINS AND INJURIES TO OTHERS.

Tit. 1. Cases about Confessing Sins and Injuries to others.

Quest. I. In what cases is it a duty to confess wrongs to those that we have wronged?

Ans. 1. When in real injuries you are unable to make any restitution, and therefore must desire forgiveness, you cannot well do it without confession. 2. When you have wronged a man by a lie, or by false witness, or that he cannot be righted till you confess the truth. 3. When you have wronged a man in his honour or fame, where the natural remedy is to speak the contrary, and confess the wrong. 4. When it is necessary to cure the revengeful inclination of him whom you have wronged, or to keep up his charity, and so to enable him to love you, and forgive you. 5. Therefore all known wrongs to another must be confessed, except when impossibility, or some ill effect which is greater than the good, be like to follow. Because all men are apt to abate their love to those that injure them, and there-

fore all have need of this remedy. And we must do our part to be forgiven by all whom we have wronged.

Quest. II. What causes will excuse us from confessing wrongs to others?

Ans. 1. When full recompence may be made without it, and no forgiveness of the wrong is necessary from the injured, nor any of the aforesaid causes require it. 2. When the wrong is secret and not known to the injured party, and the confessing of it would but trouble his mind, and do him more harm than good. 3. When the injured party is so implacable and inhumane that he would make use of the confession to the ruin of the penitent, or to bring upon him greater penalty than he deserveth. 4. When it would injure a third person who is interested in the business, or bring them under oppression and undeserved misery. 5. When it tendeth to the dishonour of religion, and to make it scorned because of the fault of the penitent confessor. 6. When it tendeth to set people together by the ears, and breed dissension, or otherwise injure the commonwealth or government. 7. In general, it is no duty to confess our sin to him that we have wronged, when, all things considered, it is like in the judgment of the truly wise, to do more hurt than good: for it is appointed as a means to good, and not to do evil.

Quest. III. If I have had a secret thought or purpose to wrong another, am I bound to confess it, when it was never executed?

Ans. 1. You are not bound to confess it to the party whom you intended to wrong, as any act of justice to make him reparation; nor to procure his forgiveness to yourself: because it was no wrong to him indeed, nor do thoughts and things secret come under his judgment, and therefore need not his pardon. 2. But it is a sin against God, and to him you must confess it. 3. And by accident, *finis gratia*, you must confess it to men, in case it be necessary to be a warning to others, or to the increase of their hatred of sin, or their watchfulness, or to exercise your own humiliation, or prevent a relapse, or to quiet your conscience, or in a word, when it is like to do more good than hurt.

Quest. IV. To whom, and in what cases, must I confess to men my sins against God, and when not?

Ans. 1. The cases about that confession which belongeth to church discipline, belongeth to the second part; and therefore shall here be passed by. But briefly and in general, I may answer the question thus: There are conveniences and inconveniences to be compared together, and you must make your choice accordingly. The reasons which may move you to confess your sins to another are these: 1. When another hath sinned with you, or persuaded or drawn you to it, and must be brought to repentance with you. 2. When your conscience hath in vain tried all other fit means for peace or comfort, and cannot obtain it, and there is any probability of such advice from others as may procure it. 3. When you have need of advice to resolve your conscience, whether it be sin or not, or of what degree, or what you are obliged to in order to forgiveness. 4. When you have need of counsel to prevent the sin for the time to come, and mortify the habit of it.

The inconveniences which may attend it, are such as these: 1. You are not certain of another's secrecy; his mind may change, or his understanding fail, or he may fall out with you, or some great necessity may befall him to drive him to open what you told him. 2. Then whether your shame or loss will not make you repent it, should be foreseen. 3. And how far others may suffer in it. 4. And how far it

will reflect dishonour on religion. All things being considered on both sides, the preponderating reasons must prevail.

Tit. 2. Directions about Confessing Sin to others.

Direct. I. Do nothing which you are not willing to confess, or which may trouble you much, if your confession should be opened. Prevention is the easiest way: and foresight of the consequents should make a wise man still take heed.

Direct. II. When you have sinned or wronged any, weigh well the consequents on both sides before you make your confession: that you may neither do that which you may wish undone again, nor causelessly refuse your duty: and that inconveniences foreseen may be the better undergone when they cannot be avoided.

Direct. III. When a well-informed conscience telleth you that confession is your duty, let not self-respects detain you from it, but do it whatever it may cost you. Be true to conscience, and do not wilfully put off your duty. To live in the neglect of a known duty, is to live in a known sin: which will give you cause to question your sincerity, and cause more terrible effects in your souls, than the inconveniences of confession could ever have been.

Direct. IV. Look to your repentance that it be deep and absolute, and free from hypocritical exceptions and reserves. For half and hollow repentance will not carry you through hard and costly duties. But that which is sincere, will break over all: it will make you so angry with yourselves and sins, that you will be as inclined to take shame to yourselves in an honest revenge, as an angry man is to bring shame upon his adversary. We are seldom over-tender of a man's reputation whom we fall out with: and repentance is a falling out with ourselves. We can bear sharp remedies, when we feel the pain, and perceive the mortal danger of the disease: and repentance is such a perception of our pain and danger. We will not tenderly hide a mortal enemy, but bring him to the most open shame: and repentance causeth us to hate sin as our mortal enemy. It is want of repentance that maketh men so unwilling to make a just confession.

Direct. V. Take heed of pride, which maketh men so tender of their reputation, that they will venture their souls to save their honour: men call it bashfulness, and say they cannot confess for shame; but it is pride that maketh them so much ashamed to be known by men to be offenders, while they less fear the eye and judgment of the Almighty. Impudence is a mark of a profligate sinner; but he that pretendeth shame against his duty, is foolishly proud; and should be more ashamed to neglect his duty, and continue impenitent in his sin. A humble person can perform a self-abasing, humbling duty.

Direct. VI. Know the true uses of confession of sin, and use it accordingly. Do it with a hatred of sin, to express yourselves implacable enemies to it: do it to repair the wrong which you have done to others, and the dishonour you have done to the christian religion, and to warn the hearers to take heed of sin and temptation by your fall; it is worth all your shame, if you save one sinner by it from his sin: do it to lay the greater obligation upon yourselves for the future, to avoid the sin and live more carefully; for it is a double shame to sin after such humbling confessions.

CHAPTER XXXII.

CASES AND DIRECTIONS ABOUT SATISFACTION AND RESTITUTION.

Tit. 1. Cases of Conscience about Satisfaction and Restitution.

Quest. I. When is it that proper restitution must be made, and when satisfaction? and what is it?

Ans. Restitution properly is *ejusdem*, of the same thing, which was detained or taken away. Satisfaction is *solutio æquivalentis, vel tantidem, alias indebiti*, that which is for compensation or reparation of loss, damage, or injury; being something of equal value or use to the receiver. Primarily *res ipsa debetur*, restitution is first due, where it is possible; but when that is unavoidably hindered or forbidden by some effectual restraint, satisfaction is due. Whilst restitution of the same may be made, we cannot put off the creditor or owner with that which is equivalent without his own consent; but by his consent we may at any time. And to the question, What is due satisfaction? I answer, that when restitution may be made, and he that should restore doth rather desire the owner to accept some other thing in compensation, there that proportion is due satisfaction which both parties agree upon. For if it be above the value it was yet voluntarily given, and the payer might have chosen: and if it be under the value, it was yet voluntarily accepted, and the receiver might have chosen. But if restitution cannot be made, or not without some greater hurt to the payer than the value of the thing, there due satisfaction is that which is of equal value and use to the receiver; and if he will not be satisfied with it, he is unjust, and it is *quoad valorem rei et debitum solventis*, full satisfaction, and he is not (unless by some other accident) bound to give any more; because it is not another's unrighteous will that he is obliged to fulfil, but a debt which is to be discharged. But here you must distinguish betwixt satisfaction in commutative justice, for a debt or injury, and satisfaction in distributive, governing justice, for a fault or crime. The measure of the former satisfaction, is so much as may compensate the owner's loss; not only so much as the thing was worth to another, but what it was worth to him: but the measure of the latter satisfaction, is so much as may serve the ends of government instead of actual obedience; or so much as will suffice to the ends of government, to repair the hurts which the crime hath done, or avoid what it would do.

And here you may see the answer to that question, Why a thief was commanded to restore fourfold, by the law of Moses; for in that restitution there was a conjunction of both these sorts of satisfaction, both in point of commutative and distributive justice: so much as repaired the owner's loss was satisfaction to the owner for the injury: the rest was all satisfaction to God and the commonwealth for the public injury that came by the crime or violation of the law. Other answers are given by some, but this is the plain and certain truth.

Quest. II. How far is restitution or satisfaction necessary?

Ans. As far as acts of obedience to God and justice to man are necessary: that is, 1. As a man that repenteth truly of sin against God, may be saved without external obedience, if you suppose him cut off by death immediately upon his repenting, before

Why did they restore fourfold?

he hath any opportunity to obey; so that the *animus obediendi* is absolutely necessary, and the *actus obediendi* if there be opportunity: so is it here, the *animus restituendi*, or true resolution or willingness to restore, is ever necessary to the sincerity of justice and repentance in the person, as well as necessary *necessitate præcepti*; and the act of restitution primarily, and of satisfaction secondarily, is necessary, if there be time and power: I say necessary always as a duty, *necessitate præcepti*; and necessary *necessitate mediæ*, as a condition of pardon and salvation, so far as they are necessary acts of true repentance and obedience, as other duties are: that is, as a true penitent may in a temptation omit prayer or church communion, but yet hath always such an habitual inclination to it, as will bring him to it when he hath opportunity by deliberation to come to himself; and as in the same manner a true penitent may omit a work of charity or mercy, but not give over such works; even so is it in this case of restitution and satisfaction.

Quest. III. Who are they that are bound to make restitution or satisfaction?

Ans. 1. Every one that possesseth and retaineth that which is indeed another man's, and hath acquired no just title to it himself, must make restitution. Yet so, that if he came lawfully by it (as by finding, buying, or the like) he is answerable for it only upon the terms in those titles before expressed. But if he came unlawfully by it, he must restore it with all damages. The cases of borrowers and finders are before resolved. He that keepeth a borrowed thing longer than his day, must return it with the damage. He that loseth a thing which he borrowed, must make satisfaction, unless in cases where the contract, or common usage, or the quality of the thing, excuse him. 2. He that either by force, or fraud, or negligence, or any injustice, doth wrong to another, is bound to make him a just compensation, according to the proportion of the guilt and the loss compared together; for neither of them is to be considered alone. If a servant neglect his master's business, and it fall out that no loss followeth it, he is bound to confess his fault, but not to pay for a loss which might have been, but was not. And if a servant by some such small and ordinary negligence, which the best servants are guilty of, should bring an exceeding great damage upon his master, (as by dropping asleep to burn his house, or by an hour's delay which seemed not very dangerous, to frustrate some great business,) he is obliged to reparation as well as to confession; but not to make good all that is lost, but according to the proportion of his fault. But he that by oppression or robbery taketh that which is another's, or bringeth any damage to him, or by slander, false-witness, or any such unrighteous means, is bound to make a fuller satisfaction; and those that concur in the injury, being accessories, are bound to satisfy. As, 1. Those that teach or command another to do it. 2. Those who send a commission, or authorize another to do it. 3. Those who counsel, exhort, or persuade another to do it. 4. Those who by consenting are the causes of it. 5. Those who co-operate and assist in the injury knowingly and voluntarily. 5. Those who hinder it not when they could and were obliged to do it. 7. Those who make the act their own, by owning it, or consenting afterward. 8. Those who will not reveal it afterward, that the injured party may recover his own, when they are obliged to reveal it. But a secret consent which no way furthered the injury, obligeth none to restitution, but only to repentance; because it did no wrong to another, but it was a sin against God.

Quest. IV. To whom must restitution or satisfaction be made?

Ans. 1. To the true owner, if he be living and to be found, and it can be done. 2. If that cannot be, then to his heirs, who are the possessors of that which was his. 3. If that cannot be, then to God himself, that is, to the poor, or unto pious uses; for the possessor is no true owner of it; and therefore where no other owner is found, he must discharge himself so of it, to the use of the highest and principal Owner, as may be most agreeable to his will and interest.

Quest. V. What restitution should he make who hath dishonoured his governors or parents?

Ans. He is bound to do all that he can to repair their honour, by suitable means; and to confess his fault, and crave their pardon.

Quest. VI. How must satisfaction be made for slanders, lies, and defaming of others?

Ans. By confessing the sin, and unsaying what was said, not only as openly as it was spoken, but as far as it is since carried on by others, and as far as the reparation of your neighbour's good name requireth, if you are able.

Quest. VII. What reparation must they make who have tempted others to sin, and hurt their souls?

Ans. 1. They must do all that is in their power to recover them from sin, and to do good to their souls. They must go to them, and confess and lament the sin, and tell them the evil and danger of it, and incessantly strive to bring them to repentance. 2. They must make reparation to the Lord of souls, by doing all the good they can to others, that they may help more than they have hurt.

Quest. VIII. What reparation can or must be made for murder or manslaughter?

Ans. By murder there is a manifold damage inferred: 1. God is deprived of the life of his servant. 2. The person is deprived of his life. 3. The king is deprived of a subject. 4. The commonwealth is deprived of a member. 5. The friends and kindred of the dead are deprived of a friend. 6. And perhaps also damned in their estates. All these damages cannot be fully repaired by the offender; but all must be done that can be done. 1. Of God he can only beg pardon, upon the account of the satisfactory sacrifice of Christ; expressing true repentance as followeth. 2. To the person murdered no reparation can be made. 3. To the king and commonwealth, he must patiently yield up his life, if they sentence him to death, and without repining, and think it not too dear to become a warning to others, that they sin not as he did. 4. To disconsolate friends no reparation can be made; but pardon must be asked. 5. The damage of heirs, kindred, and creditor, must be repaired by the offender's estate, as far as he is able.

Quest. IX. Is a murderer bound to offer himself to death, before he is apprehended?

Ans. Yes, in some cases: as, 1. When it is necessary to save another who is falsely accused of the crime. 2. Or when the interest of the commonwealth requireth it. But otherwise not; because an offender may lawfully accept of mercy, and nature teacheth him to desire his own preservation: but if the question be, When doth the interest of the commonwealth require it? I think much oftener than it is done: as the common interest requireth that murderers be put to death, when apprehended; so it requireth that they may not frequently and easily be hid, or escape by secrecy or flight; for then it would imbolden others to murder: whereas when few escape, it will

• Heb. v. 23; 1 Sam. xii. 3; Neh. v. 11; Numb. v. 8; Luke xix. 8.

more effectually deter men. If therefore any murderer's conscience shall constrain him in true repentance, voluntarily to come forth and confess his sin, and yield up himself to justice, and exhort others to take heed of sinning as he did, I cannot say that he did any more than his duty in so doing; and indeed I think that it is ordinarily a duty, and that ordinarily the interest of the commonwealth requireth it; though in some cases it may be otherwise. The execution of the laws against murder, is so necessary to preserve men's lives, that I do not think that self-preservation alone will allow men to defeat the commonwealth of so necessary a means of preserving the lives of many, to save the life of one, who hath no right to his own life, as having forfeited it. If to shift away other murderers from the hand of justice be a sin, I cannot see but that it is so ordinarily to do it for oneself: only I think that if a true penitent person have just cause to think that he may do the commonwealth more service by his life than by his death, that then he may conceal his crime or fly; but otherwise not.

Quest. X. Is a murderer bound to do execution on himself, if the magistrate upon his confession do not?

Ans. No: because it is the magistrate who is the appointed judge of the public interest, and what is necessary to its reparation, and hath power in certain cases to pardon: and though a murderer may not ordinarily strive to defeat God's laws and the commonwealth, yet he may accept of mercy when it is offered him.

Quest. XI. What satisfaction is to be made by a fornicator or adulterer?

Ans. Chastity cannot be restored, nor corrupted honour repaired. But, 1. If it was a sin by mutual consent, the party that you sinned with must by all importunity be solicited to repentance; and the sin must be confessed, and pardon craved for tempting them to sin. 2. Where it can be done without a greater evil than the benefit will amount to, the fornicators ought to join in marriage, Exod. xxii. 16. 3. Where that cannot be, the man is to put the woman into as good a case for outward livelihood, as she would have been in if she had not been corrupted by him; by allowing her a proportionable dowry, Exod. xxii. 17; and the parents' injury to be recompensed, Deut. xxii. 28, 29. 4. The child's maintenance also is to be provided for by the fornicator. That is, 1. If the man by fraud or solicitation induced the woman to the sin, he is obliged to all as aforesaid. 2. If they sinned by mutual forwardness and consent, then they must jointly bear the burden; yet so that the man must bear the greater part, because he is supposed to be the stronger and wiser to have resisted the temptation. 3. If the woman importuned the man, she must bear the more: but yet he is responsible to parents and others for their damages, and in part to the woman herself, because he was the stronger vessel, and should have been more constant: and *volenti non fit injuria*, is a rule that hath some exceptions.

Quest. XII. In what case is a man excused from restitution and satisfaction?

Ans. 1. He that is utterly disabled cannot restore or satisfy. 2. He that is equally damned by the person to whom he should restore, is excused in point of real equity and conscience, so be it that the reasons of external order and policy oblige him not. For though it may be his sin (of which he is to repent) that he hath equally injured the other, yet it requireth confession, rather than restitution or satisfaction, unless he may also expect satisfaction

from the other. Therefore if you owe a man an hundred pounds, and he owe you as much and will not pay you, you are not bound to pay him, unless for external order sake, and the law of the land. 3. If the debt or injury be forgiven, the person is discharged. 4. If nature or common custom do warrant a man to believe that no restitution or satisfaction is expected, or that the injury is forgiven, though it be not mentioned, it will excuse him from restitution or satisfaction: as if children or friends have taken some trifle, which they may presume the kindness of a parent or friend will pass over, though it be not justifiable.

Quest. XIII. What if the restitution will cost the restorer far more than the thing is worth?

Ans. He is obliged to make satisfaction, instead of restitution.

Quest. XIV. What if the confessing of the fault may engage him that I must restore to, so that he will turn it to my infamy or ruin?

Ans. You may then conceal the person, and send him satisfaction by another hand; or you may also conceal the wrong itself, and cause satisfaction to be made him, as by gift, or other way of payment.

Tit. 2. Directions about Restitution and Satisfaction.

Direct. 1. Foresee the trouble of restitution, and prevent it. Take heed of covetousness, which would draw you into such a snare. What a perplexed case are some men in, who have injured others so far as that all they have will scarce make them due satisfaction! Especially public oppressors, who injure whole nations, countries, or communities: and unjust judges, who have done more wrong perhaps in one day or week than all their estates are worth: and unjust lawyers, who plead against a righteous cause: and false witnesses, who contribute to the wrong: and unjust juries, or any such like: also oppressing landlords; and soldiers that take men's goods by violence; and deceitful tradesmen, who live by injuries. In how sad a case are all these men!

Direct. II. Do nothing which is doubtful, if you can avoid it, lest it should put you upon the trouble of restitution. As in case of any doubtful way of usury or other gain, consider, that if it should hereafter appear to you to be unlawful, and so you be obliged to restitution, (though you thought it lawful at the taking of it,) what a snare then would you be in, when all that use must be repaid! And so in other cases.

Direct. III. When really you are bound to restitution or satisfaction, stick not at the cost or suffering, be it never so great, but be sure to deal faithfully with God and conscience. Else you will keep a thorn in your hearts, which will smart and fester till it be out: and the ease of your consciences will bear the charge of your costliest restitution.

Direct. IV. If you be not able in your lifetime to make restitution, leave it in your wills as a debt upon your estates; but never take it for your own.

Direct. V. If you are otherwise unable to satisfy, offer your labour as a servant to him to whom you are indebted; if at least by your service you can make him a compensation.

Direct. VI. If you are that way unable also, beg of your friends to help you, that charity may enable you to pay the debt.

Direct. VII. But if you have no means at all of satisfying, confess the injury and crave forgiveness, and cast yourself on the mercy of him whom you have injured.

CHAPTER XXXIII.

CASES AND DIRECTIONS ABOUT OUR OBTAINING PARDON FROM GOD.

Tit. 1. Cases of Conscience about Obtaining Pardon of Sin from God.

Quest. I. Is there pardon to be had for all sin without exception, or not?

Ans. 1. There is no pardon procured or offered, for the final non-performance of the conditions of pardon; that is, for final impenitency, unbelief, and ungodliness. 2. There is no pardon for any sin, without the conditions of pardon, that is, without true faith and repentance, which is our conversion from sin to God. 3. And if there be any sin which certainly excludeth true repentance to the last, it excludeth pardon also; which is commonly taken to be the case of blasphemy against the Holy Ghost; of which I have written at large in my "Treatise against Infidelity."

But, 1. All sin, except the final non-performance of the conditions of pardon, is already conditionally pardoned in the gospel; that is, if the sinner will repent and believe. No sin is excepted from pardon to penitent believers.

2. And all sin is actually pardoned to a true penitent believer.

Quest. II. What if a man do frequently commit the same heinous sin; may he be pardoned?

Ans. Whilst he frequently committeth it (being a mortal sin) he doth not truly repent of it; and whilst he is impenitent he is unpardoned: but if he be truly penitent, his heart being habitually and actually turned from the sin, it will be forgiven him; but not till he thus forsake it.

Quest. III. Is the day of grace and pardon ever past in this life?

Ans. The day of grace and pardon to the penitent is never past in this life; there is no day or hour in which a true penitent person is not pardoned; or in which the impenitent is not conditionally pardoned, that is, if he will truly repent and believe in Christ: and as for the day of true penitence, it is not past to the impenitent; for it never yet came, that is, they never truly repented. But there is a time, with some provoking, forsaken sinners, when God who was wont to call them to repentance by outward preaching and inward motions, will call and move them so no more, but leave them more quietly in the blindness and hardness of their hearts.

Quest. IV. May we be certain of pardon of sin in this life?

Ans. Yes: every man that understandeth the covenant of grace, may be certain of pardon, so far as he is certain of the sincerity of his faith and repentance, and no further; and if a man could not be sure of that, the consolatory promises of pardon would be in a sort in vain; and we could not tell how to believe and repent, if we cannot tell when we truly do it.

Quest. V. Can any man pardon sins against God? and how far?

Ans. Pardon is the remitting of a punishment. So far as man is to punish sinners against God, so far they may pardon, that is, remit that punishment. (Whether they do well in so doing, is another question.) Magistrates are to execute corporal penalties

* Some speak too ignorantly and dangerously about the day of grace being past in this life.

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upon subjects for many sins against God, and they may pardon accordingly. The pastors of the church, who are its guides as to public church communion, may remove offenders from the said communion, and they may absolve them when they are penitent, and they may (rightfully or wrongfully) remit the penalty which they may inflict. 2. The pastors of the church may, as God's officers, declare the conditional general pardon, which is contained in the covenant of grace; and that with particular application to the sinner, for the comforting of his mind: q. d. Having examined your repentance, I declare to you as the minister of Christ, that if it be as you express it, without dissembling or mistake, your repentance is sincere, and your sin is pardoned. 3. On the same terms a pastor may as the minister or messenger of Christ, deliver this same conditional pardon contained in the covenant of grace, as sealed by the sacraments of baptism and the Lord's supper; which is an act of investiture: q. d. I do as the minister of Christ, hereby seal and deliver to you in his name, the pardon of all your sins through his blood; supposing your professed faith and repentance be sincere; otherwise it is void and of no such effect. But this is, 1. But a conditional pardon, though with particular application. 2. And it is but a ministerial act of delivery or investiture, and not the act of the donor by himself; nor the gift of the first title: so that it is no whit proper to say, that the minister pardoneth you; but that the minister bringeth and delivereth you the pardon, and sealeth it in his Master's name; or that Christ doth pardon you, and send it you by his minister. As it is utterly improper to say, that the king's messenger pardoneth a traitor, because he bringeth him a pardon from the king. And though (if we agree of this sense) the controversy remaining will be but *de nomine*, yet it is not of small moment, when abused words do tend to abuse the people's understandings: he that saith, I forgive your sins, doth teach the people to take him for a god, whatever he meaneth in himself; and blasphemous words will not be sufficiently excused, by saying that you have not a blaspheming sense. So that a pastor may, 1. Declare Christ's pardon. 2. And seal and deliver it conditionally in Christ's name. But he cannot pardon the internal punishments in this life, nor the eternal punishments of the next. 3. But the punishments of excommunication he may pardon, who must execute them.

Quest. VI. Doth God forgive sin before it be committed (or justify the sinner from it)?

Ans. No, no: for it is a contradiction to forgive that which is not, or to remit a penalty which is not due; but he will indeed justify the person, not by Christ's righteousness, but by his own innocence *in tantum*, so far as he is no sinner. He that hath not committed a sin, needeth no pardon of it, nor any righteousness but his innocence, to justify him against the false accusation of doing that which he never did. God doth prepare the sacrifice and remedy before upon the foresight of the sin: and he hath made a universal act of pardon beforehand, which shall become an actual pardon to him who penitently accepteth it; and he is purposed in himself to pardon all whom he will pardon; so that he hath the decretive *nolle punire* before. But none of this is proper pardon, or the justification of a sinner, in the gospel sense, as shall be further showed.

Quest. VII. Is an elect person pardoned and justified, before faith and repentance?

Ans. (Laying aside the case of infants, which dependeth on the faith of others) the former answer will serve for this question.

Quest. VIII. Is pardon or justification perfect before death?

Ans. 1. *De re*: 1. The pardon which you have this year extendeth not to the sins which you commit the next year, or hour; but there must be a renewed act of pardon for renewed sins; though not a new gospel, or covenant, or act of oblivion to do it; but the same gospel covenant doth morally perform a new act of pardon, according to the Redeemer's mind and will. 2. The pardon which we have now, is but constitutive and *in jure*, and but virtual as to sentential justification; but the sentence of the judge is a more perfective act: or if any think that God doth now sentence us just before the angels in any celestial court, yet that at judgment will be a more full perfective act. 3. The executive pardon which we have now, which is opposite to actual punishing, is not perfect till the day of judgment; because all the punishment is not removed till the last enemy, death, be overcome, and the body be raised from the earth. 2. And now the controversy *de nomine*, whether it be proper to call our present justification or pardon perfect, is easily decided from what is said *de re*.

Quest. IX. Is our pardon perfect as to all the sins that are past?

Ans. 1. As to the number of sins pardoned, it is; for all are pardoned. 2. As to the species of the act, and the plenary effect, it is not. For, 1. All the punishment is not removed. 2. The final absolving sentence is to come. 3. The pardon which we have is, as to its continuance, but conditional; and the tenor of the covenant would cease the pardon even of all sins past, if the sinner's faith and repentance should cease; I speak not *de eventu*, whether ever any do fall away, but of the tenor of the covenant; which may prevent falling away. Now a pardon which hath much yet to be done, as the condition of its continuance, is not so perfect, as it will be when all those things are performed.

Quest. X. May pardon or justification be reversed or lost?

Ans. Whether God will eventually permit his true servants, to fall so far as to be unjustified, is a controversy which I have written of in a fitter place. 2. But *quoad robur peccatoris*, it is, alas, too easy to fall away, and be unjustified. 3. And as to the tenor of the covenant, it continueth the promise and threatening conditionally, and supposing the sinner defectible, doth threaten damnation to them that are now justified, if they should not persevere, but apostatize, Col. i. 33; Rom. xi. 22; John xv. 9.

Quest. XI. Is the pardon of my own sins to be believed *fide divina*? And is it the meaning of that article of the creed, I believe the pardon of my sins?

Ans. 1. I am to believe *fide divina*, that Christ hath purchased and enacted a conditional pardon, which is universal, and therefore extendeth to my sins as well as to other men's; and that he commandeth his ministers to offer me this, and therein to offer me the actual pardon of all my sins, to be mine if I truly repent and believe: and that if I do so, my sins are actually pardoned. And I am obliged accordingly to believe in Christ, and take him for my Saviour, for the pardon of my sins. But this is all the meaning of the creed, and Scripture, and all that is of divine belief. 2. But that I am actually pardoned, is not of divine faith, but only on supposition that I first believe; which Scripture telleth not, whether I do or not. In strict sense, I must first believe in Christ for pardon: and next, in a larger sense, I must believe that I am pardoned;

that is, I must so conclude by an act of reason, one of the premises being *de fide*, and the other of internal self-knowledge.

Quest. XII. May a man trust in his own faith or repentance for his pardon and justification, in any kind?

Ans. Words must be used with respect to the understanding of the hearers; and perilous expressions must be avoided lest they deceive men. But *de re*, 1. You must not trust to your faith or repentance, to do that which is proper to God, or to Christ, or to the gospel, or for any more than their own part, which Christ hath assigned them. 2. You must trust to your faith and repentance for that which is truly their own part. And should you not trust them at all, you must needs despair, or trust presumptuously to you know not what: for Christ will not be instead of faith or repentance to you.

Quest. XIII. What are the several causes and conditions of pardon?

Ans. 1. God the Father is the principal efficient, giving us Christ, and pardon with and through him. 2. Christ's person by his sacrifice and merits is the meritorious cause. 3. The gospel covenant or promise is the instrumental cause, or God's pardoning act or grant. 4. Repentance is the condition *sine qua non*, directly *gratia finis*, in respect to God, to whom we must turn. 5. Faith in Christ is the condition *sine qua non*, directly *gratia medii principalis*, in respect to the Mediator, who is thereby received. 6. The Holy Ghost worketh us to these conditions.

Tit. 2. Directions for Obtaining Pardon from God.

Direct. I. Understand well the office of Jesus Christ as our Redeemer, and what it is that he hath done for sinners, and what he undertaketh further to do. For if you know not Christ's office and undertaking, you will either be ignorant of your true remedy, or will deceive yourselves by a presumptuous trust, that he will do that which is contrary to his office and will.

Direct. II. Understand well the tenor of the covenant of grace; for there it is that you must know what Christ will give, and to whom, and on what terms.

Direct. III. Understand well the nature of true faith and repentance; or else you can neither tell how to obtain pardon, nor to judge of it.

Direct. IV. Absolutely give up yourselves to Christ, in all the offices of a Mediator, Priest, Prophet, and King. And think not to be justified by one act or part of christianity, by alone believing in Christ as a sacrifice for sin. To be a true believer and to be a true christian is all one; and is the faith in Christ which is the condition of justification and salvation. Study the baptismal covenant; for the believing in God the Father, Son, and Holy Ghost there meant, is the true faith, which is the condition of our pardon.

Direct. V. Be sure that your repentance contain in it a desire to be perfectly holy and free from all sin, and a resolution against all known and wilful sinning, and particularly that you would not commit the same sins if you had again the same temptations (supposing that we speak not of such infirmities as good men live in; which yet you must heartily desire to forsake).

Direct. VI. Pray earnestly and believingly for pardon through Christ; even for the continuance of your former pardon, and for renewed pardon for renewed sins; for prayer is God's appointed means, and included in faith and repentance, which are the summary conditions.

Direct. VII. Set all right between you and your neighbours, by forgiving others, and being recon-

ciled to them, and confessing your injuries against them, and making them restitution and satisfaction; for this also is included in your repentance, and expressly made the condition of your pardon.

Direct. VIII. Despise not the sacramental delivery of pardon, by the ministers of Christ; for this belongeth to the full investiture and possession of the benefit: nor yet the spiritual consolation of a skilful, faithful pastor, nor public absolution upon public repentance, if you should fall under the need of such a remedy.

Direct. IX. Sin no more. I mean, resolutely break off all that wilful sin of which you do repent: for repentings, and purposes, and promises of a new and holy life, which are uneffectual, will never prove the pardon of your sins; but show your repentance to be deceitful.

Direct. X. Set yourselves faithfully to the use of all those holy means, which God hath appointed for the overcoming of your sins; and to that life of holiness, righteousness, love, and sobriety, which is contrary to them. Otherwise your repentance is fraudulent and insufficient: these means, and no less than all these, must be used by him, that will make sure of the pardon of his sins from God: and he that thinketh all these too much, must look for pardon some other way, than from the mercy of God, or the grace of Christ; for God's pardon is not to be had upon any other terms, than those of God's appointment. He that will make new conditions of his own, must pardon himself if he can, on those conditions; for God will not be tied to the laws of sinners.

CHAPTER XXXIV.

CASES AND DIRECTIONS ABOUT SELF-JUDGING.

Tit. 1. *Cases of Conscience about Self-judging.*

BECAUSE I have said so much of this subject in the third part of my "Saints' Rest," and in a "Treatise of Self-acquaintance," and in my "Directions for Peace of Conscience," and before in this book, I shall be here the briefer in it.

Quest. I. What are the uses and reasons of self-judging, which should move us to it?

Ans. In the three foresaid treatises I have opened them at large. In a word, without it we shall be strangers to ourselves; we can have no well-grounded comfort, no true repentance and humiliation, no just estimation of Christ and grace, no just observance of the motions of God's Spirit, no true application of the promises or threatenings of the Scripture, yea, we shall pervert them all to our own destruction; no true understanding of the providence of God, in prosperity or adversity; no just acquaintance with our duty: a man that knoweth not himself, can know neither God, nor any thing aright, nor do any thing aright; he can neither live reasonably, honestly, safely, nor comfortably, nor suffer or die with solid peace.

Quest. II. What should ignorant persons do, whose natural capacity will not reach to so high a work, as to try and judge themselves in matters so sublime?

Ans. 1. There is no one who hath reason and parts sufficient to love God, and hate sin, and live a holy life, and believe in Christ, but he hath reason and parts sufficient to know (by the use of just means) whether he do these things indeed or not.

2. He that cannot reach assurance, must take up with the lower degrees of comfort, of which I shall speak in the directions.

Quest. III. How far may a weak christian take the judgment of others, whether his pastor, or judicious acquaintance, about his justification and sincerity?

Ans. 1. No man's judgment must be taken as infallible about the sincerity of another; nor must it be so far rested on, as to neglect your fullest search yourself; and for the matter of fact, what you have done, or what is in you, no man can be so well acquainted with it as yourselves. 2. But in judging whether those acts of grace which you describe, be such as God hath promised salvation to, and in directing you in your self-judging, and in conjecturing at your sincerity by your expressions and your lives, a faithful friend or pastor may do that, which may much support you, and relieve you against inordinate doubts and fears, and show you that your sincerity is very probable. Especially if you are assured that you tell him nothing but the truth yourselves; and if he be one that is acquainted with you and your life, and hath known you in temptations, and one that is skilful in the matters of God and conscience, and one that is truly judicious, experienced, and faithful, and is not biassed by interest or affection; and especially when he is not singular in his judgment, but the generality of judicious persons who know you are of the same mind; in this case you may take much comfort in his judgment of your justification, though it cannot give you any proper certainty, nor is to be absolutely rested in.

Tit. 2. *Directions for Self-judging as to our Actions.*

Direct. I. Let watchfulness over your hearts and lives be your continual work. Never grow careless or neglectful of yourselves: keep your hearts with all diligence. As an unfaithful servant may deceive you, if you look after him but now and then; so may a deceitful heart. Let it be continually under your eye.

Object. Then I must neglect my calling, and do nothing else.

Ans. It need not be any hinderance to you at all. As every man that followeth his trade and labour, doth still take heed that he do all things right, and every traveller taketh heed of falling, and he that eateth taketh heed of poisoning or choking himself, without any hinderance, but to the furtherance of that which he is about; so is it with a christian about his heart: vigilant heedfulness must never be laid by, whatever you are doing.

Direct. II. Live in the light as much as is possible. I mean under a judicious, faithful pastor, and amongst understanding, exemplary christians; for they will be still acquainting you with what you should be and do; and your errors will be easily detected, and in the light you are not so like to be deceived.

Direct. III. Discourage not those that would admonish or reprove you, nor neglect their opinion of you. No, not the railings of an enemy; for they may tell you that in anger (much more in fidelity) which it may concern you much to hear, and think of, and may give you some light in judging of yourselves.

Direct. IV. If you have so happy an opportunity, engage some faithful bosom friend to watch over you, and tell you plainly of all that they see amiss in you. But deal not so hypocritically as to do this in the general, and then be angry when he performeth his trust, and discourage him by your pride and impatience.

Direct. V. Put yourselves in another's case, and be impartial. When you cannot easily see the faults of others, inquire then whether your own be not as visible, if you were as ready to observe and aggravate them. And surely none more concern you than your own, nor should be so odious and grievous to you; nor are so, if you are truly penitent.

Direct. VI. Understand your natural temper and inclination, and suspect those sins which you are naturally most inclined to, and there keep up the strictest watch.

Direct. VII. Understand what temptations your place, and calling, and relations, and company do most subject you to; and there be most suspicious of yourselves.

Direct. VIII. Mark yourselves well in the hour of temptation: for then it is that the vices will appear, which before lay covered and unknown.

Direct. IX. Suspect yourselves most heedfully of the most common and most dangerous sins. Especially unbelief and want of love to God, and a secret preferring of earthly hopes before the hopes of the life to come; and selfishness, and pride, and sensual pleasing of the fleshly appetite and fancy: these are the most common, radical, and most mortal, damning sins.

Direct. X. Take certain times to call yourselves to a special strict account. As, 1. At your preparation for the Lord's day at the end of every week. 2. In your preparation for the sacrament of Christ's body and blood. 3. And before a day of humiliation. 4. In a time of sickness or other affliction. 5. Yea, every night review the actions of the foregoing day. He that useth to call his conscience seriously to account, is likeliest to keep his accounts in order, and to be ready to give them up to Christ.

Direct. XI. Make not light of any sin which you discover in your self-examination. But humble yourselves for it before the Lord, and be affected according to its importance, both in its guilt and evil signification.

Direct. XII. And let the end of all be the renewed exercise of faith and thankfulness, and resolutions for better obedience hereafter. That you may see more of the need and use of a Saviour, and may thankfully magnify that grace which doth abound where sin abounded; and may walk the more watchfully and holily for the time to come.

Tit. 3. Directions for Self-judging as to our Estates, to know whether we are in a Regenerate and Justified State, or not.

Direct. I. If you would so judge of the state of your souls, as not to be deceived, come not to the trial with an over-confident prejudice or conceit of your own condition, either as good or bad. He that is already so prepossessed as to resolve what to judge before he trieth, doth make his trial but a means to confirm him in his conceit.

Direct. II. Let not self-love, partiality, or pride, on the one side, or fear on the other side, pervert your judgment in the trial, and hinder you from the discerning of the truth. Some men cannot see the clearest evidences of their unsanctified hearts, because self-love will give them leave to believe nothing of themselves which is bad or sad. They will believe that which is good and pleasant, be it never so evidently false. As if a thief could be saved from the gallows, by a strong conceit that he is a true man; or the conceit that one is learned, would make him learned. Others through timorousness can believe nothing that is good or comfortable of themselves: like a man on the top of a steep, who though he know that he standeth fast and safe,

yet trembleth when he looketh down, and can scarce believe his own understanding. Silence all the objections of an over-timorous mind, and it will doubt and tremble still.

Direct. III. Surprise not yourselves on the sudden and unprepared, with the question, whether you are justified or not; but set about it as the most serious business of your life. A great and difficult question must have a well-studied answer, and not be answered hastily and rashly. If one should meet you in the street, and demand some great and long account of you, you would desire him to stay till you review your memorials, or have time to cast it up. Take some appointed time to do this, when you have no intruding thoughts to hinder you; and think not that it must be resolved easily or quickly upon the first inquiry, but by the most sober and judicious consideration, and patient attendance till it be done.

Direct. IV. Understand the tenor of the covenant of grace, which is the law that you must judge of your estates by: for if you mistake that, you will err in the conclusion. He is an unfit judge, who is ignorant of the law.

Direct. V. Mistake not the nature of true faith in Christ. Those that think it is a believing that they are actually pardoned, and shall be saved, do some of them presume or believe it when it is false, and some of them despair, because they cannot believe it. And those that think that faith is such a recumbency on Christ as always quieteth the mind, do think they have no faith when they have no such quietness. And those that think it is only the resting on the blood of Christ for pardon, do take up with that which is no true faith. But he that knoweth that faith in Christ, is nothing else but christianity, or consenting to the christian covenant, may know that he consenteth, even when he findeth much timorousness and trouble, and taketh not up with a deceitful faith.

Direct. VI. Remember in your self-judging, that the will is the man, and what you truly would be, that you are, in the sense of the covenant of grace.

Direct. VII. But remember also that your endeavours must prove the truth of your desires, and that idle wishes are not the denominating acts of the will.

Direct. VIII. Also your successes must be the proof of the sincerity of your endeavours: for such striving against sin as endeth in yielding to it, and not in victory, is no proof of the uprightness of your hearts.

Direct. IX. Mark what you are in the day of trial; for at other times it is more easy to be deceived: and record what you then discover in yourself: what a man is in trial, that he is indeed.

Direct. X. Especially try yourselves in the great point of forsaking all for Christ, and for the hopes of the fruition of God in glory. Know once whether God or the creature can do more with you, and whether heaven or earth be dearer to you, and most esteemed, and practically preferred, and then you may judge infallibly of your state.

Direct. XI. Remember that in melancholy and weakness of understanding, you are not fit for the casting up of so great accounts; but must take up with the remembrance of former discoveries, and with the judgment of the judicious, and be patient till a fitter season, before you can expect to see in yourselves the clear evidence of your state.

Direct. XII. Neither forget what former discoveries you have made, nor yet wholly rest in them, without renewing your self-examination. They that have found their sincerity, and think that the next time they are in doubt, they should fetch no comfort from what is past, do deprive themselves of much of

the means of their peace. And those that trust all to the former discoveries of their good estate, do proceed upon unsafe and negligent principles; and will find that such slothful and venturous courses will not serve turn.

Direct. XIII. Judge not of yourselves by that which is unusual and extraordinary with you, but by the tenor and drift of your hearts and lives. A bad man may seem good in some good mood; and a good man may seem bad in some extraordinary fall. To judge of a bad man by his best hours, and of a good man by his worst, is the way to be deceived in them both.

Direct. XIV. Look not unequally at the good or evil that is in you; but consider them both impartially as they are. If you observe all the good only that is in you, and overlook the bad; or search after nothing but your faults, and overlook your graces; neither of these ways will bring you to true acquaintance with yourselves.

Direct. XV. Look not so much either at what you should be, or at what others are, as to forget what you are yourselves. Some look so much at the glory of that full perfection which they want, as that their present grace seemeth nothing to them; like a candle to one that hath been gazing on the sun. And some look so much at the debauchery of the worst, that they think their lesser wickedness to be holiness.

Direct. XVI. Suffer not your minds to wander in confusion, when you set yourselves to so great a work: but keep it close to the matter in hand, and drive it on till it have come to some satisfaction and conclusion.

Direct. XVII. If you are not able by meditation to do it of yourselves, get the help of some able friend or pastor, and do it in a way of conference with him: for conference will hold your own thoughts to their task; and your pastor may guide them, and tell you in what order to proceed, and confute your mistakes, besides confirming you by his judgment of your case.

Direct. XVIII. If you cannot have such help at hand, write down the signs by which you judge either well or ill of yourself; and send them to some judicious divine for his judgment and counsel thereupon.

Direct. XIX. Expect not that your assurance should be perfect in this life; for till all grace be perfect, that cannot be perfect. Unjust expectations disappointed are the cause of much disquietment.

Direct. XX. Distinguish between the knowledge of your justification, and the comfort of it. Many a one may see and be convinced that he is sincere, and yet have little comfort in it, through a sad or distempered state of mind or body, and unpreparedness for joy; or through some expectations of enthusiastic comforts.

Direct. XXI. Exercise grace whenever you would see it: idle habits are not perceived. Believe and repent till you feel that you do believe and repent, and love God till you feel that you love him.

Direct. XXII. Labour to increase your grace if you would be sure of it. For a little grace is hardly perceived; when strong and great degrees do easily manifest themselves.

Direct. XXIII. Record what sure discoveries you have made of your estate upon the best inquiry, that it may stand you in stead at a time of further need; for though it will not warrant you to search no more, it will be very useful to you in your after-doubtings.

Direct. XXIV. What you can do at one time, follow on again and again till you have finished. A business of that consequence is not to be laid down through weariness or discouragement. Happy is he

that in all his life hath got assurance of life everlasting.

Direct. XXV. Let all your discoveries lead you up to further duty. If you find any cause of doubt, let it quicken you to diligence in removing it. If you find sincerity, turn it into joyful thanks to your Regenerator; and stop not in the bare discovery of your present state, as if you had no more to do.

Direct. XXVI. Conclude not worse of the effects of a discovery of your bad condition, than there is cause. Remember that if you should find that you are unjustified, it followeth not that you must continue so: you search not after your disease or misery as incurable, but as one that hath a sufficient remedy at hand, even brought to your doors, and cometh a begging for your acceptance, and is freely offered and urged on you; and therefore if you find that you are unregenerate, thank God that hath showed you your case; for if you had not seen it, you had perished in it: and presently give up yourselves to God in Jesus Christ, and then you may boldly judge better of yourselves: it is not for despair, but for recovery, that you are called to try and judge. Nay, if you do but find it too hard a question for you, whether you have all this while been sincere or not, turn from it, and resolutely give up yourselves to God by Christ, and place your hopes in the life to come, and turn from this deceitful world and flesh, and then the case will be plain for the time to come. If you doubt of your former repentance, repent now, and put it out of doubt from this time forward.

Direct. XXVII. When you cannot at the present reach assurance, undervalue not a true probability or hope of your sincerity: and still adhere to universal grace, which is the foundation of your special grace and comfort. I mean, 1. The infinite goodness of God, and his mercifulness to man. 2. The sufficiency of Jesus Christ our Mediator. 3. The universal gift of pardon and salvation, which is conditionally made to all men, in the gospel. Remember that the gospel is glad tidings even to those that are unconverted. Rejoice in this universal mercy which is offered you, and that you are not as the devils, shut up in despair; and much more rejoice if you have any probability that you are truly penitent and justified by faith: let this support you till you can see more.

Direct. XXVIII. Spend much more time in doing your duty, than in trying your estate. Be not so much in asking, How shall I know that I shall be saved? as in asking, What shall I do to be saved? Study the duty of this day of your visitation, and set yourselves to it with all your might. Seek first the things that are above, and mortify your fleshly lusts; give up yourselves to a holy, heavenly life, and do all the good that you are able in the world: seek after God as revealed in and by our Redeemer: and in thus doing, 1. Grace will become more notable and discernible. 2. Conscience will be less accusing and condemning, and will easilier believe the reconciledness of God. 3. You may be sure that such labour shall never be lost; and in well-doing you may trust your souls with God. 4. Thus those that are not able in an argumentative way to try their state to any full satisfaction, may get that comfort by feeling and experience, which others get by ratiocination. For the very exercise of love to God and man, and of a heavenly mind and holy life, hath a sensible pleasure in itself, and delighteth the person who is so employed: as if a man were to take the comfort of his learning or wisdom, one way is by the discerning his learning and wisdom, and thence inferring his own felicity; but another way is by exercising that learning and wisdom which he

hath, in reading and meditating on some excellent books, and making discoveries of some mysterious excellencies in arts and sciences, which delight him more by the very acting, than a bare conclusion of his own learning in the general would do. What delight had the inventors of the sea-chart and magnetic attraction, and of printing, and of guns, in their inventions! What pleasure had Galileo in his telescopes, in finding out the inequalities and shady parts of the moon, the Medicean planets, the adjuncts of Saturn, the changes of Venus, the stars of the *via lactea*, &c. ! Even so a serious, holy person, hath more sensible pleasures in the right exercise of faith, and

love, and holiness, in prayer, and meditation, and converse with God, and with the heavenly hosts, than the bare discerning of sincerity can afford. Therefore though it be a great, important duty to examine ourselves, and judge ourselves before God judge us, and keep close acquaintance with our own hearts and affairs, yet is it the addition of the daily practice of a heavenly life, which must be our chiefest business and delight. And he that is faithful in them both, shall know by experience the excellences of christianity and holiness, and in his way on earth, have both a prospect of heaven, and a foretaste of the everlasting rest and pleasures.

A

MORAL PROGNOSTICATION,

FIRST,

WHAT SHALL BEFALL THE CHURCHES ON EARTH, TILL THEIR CONCORD, BY THE
RESTITUTION OF THEIR PRIMITIVE PURITY, SIMPLICITY, AND CHARITY:

SECONDLY,

HOW THAT RESTITUTION IS LIKELY TO BE MADE, (IF EVER,) AND WHAT SHALL BEFALL
THEM THENCEFORTH UNTO THE END, IN THAT GOLDEN AGE OF LOVE.

WRITTEN BY

RICHARD BAXTER;

WHEN BY THE KING'S COMMISSION, WE (IN VAIN) TREATED FOR CONCORD, 1661.

AND NOW PUBLISHED, NOT TO INSTRUCT THE PROUD THAT SCORN TO LEARN; NOR TO MAKE THEM WISE,
WHO WILL NOT BE MADE WISE: BUT TO INSTRUCT THE SONS OF LOVE AND PEACE, IN THEIR DUTIES
AND EXPECTATIONS.

TO TELL POSTERITY, THAT

THE THINGS WHICH BEFALL THEM WERE FORETOLD;

AND THAT THE EVIL MIGHT HAVE BEEN PREVENTED, AND BLESSED PEACE ON EARTH ATTAINED, IF MEN
HAD BEEN BUT WILLING; AND HAD NOT SHUT THEIR EYES AND HARDENED THEIR HEARTS AGAINST THE
BEAMS OF LIGHT AND LOVE.

TO THE READER.

READER,

It is many years since this Prognostication was written (1661, except the thirteen last lines); but it was
cast by, lest it should offend the guilty. But the author now thinketh, that the monitory usefulness may
overweigh the inconveniences of men's displeasure; at least, to posterity, if not for the present age; of
which he is taking his farewell. His suppositions are such as cannot be denied: viz.

1. Eccles. i. 9, "The thing that hath been, is that which shall be; and that which is done is that which
shall be done: and there is no new thing under the sun."

2. The same causes, with the same circumstances, will have the same effects on recipients, equally
disposed.

3. *Operari sequitur esse*: as natures are, so they act; except where overpowered.

4. The appetite, sensitive and rational, is the principle of motion; and what any love they will desire
and seek.

5. Therefore, interest will turn the affairs of the world; and he that can best understand all interests,
will be the best moral prognosticator; so far men are causes of the events.

6. The pleasing of God, and the happiness of their own and others' souls, being the interest of true be-
lievers; and temporal life, pleasure, and prosperity, being the seeming and esteemed interest of unbelievers'
cross interests, will carry them contrary ways.

7. Contraries, when near and militant, will be troublesome to each other, and seek each other's destruc-
tion or debilitation.

8. The senses and experience of all men, in all ages, are to be believed about their proper objects.
 9. Men of activity, power, and great numbers, will have advantage for observance and success, above those that are modest, obscure, and few.
 10. Yet men will still be men; and the rational nature will yield some friendly aspect towards the truth.
 11. Those that are ignorant, and misled by passion, and carried down the stream, by men of malignity or faction, may come to themselves, when affliction, experience, and considerateness have had time to work; and may repent, and undo somewhat that they have done.
 12. As sense will be sense, when faith hath done its best; so faith will be faith, when flesh or sense hath done its worst.
 13. Men that fix on a heavenly, everlasting interest, will not be temporizers, and changed by the worldly men's wills or cruelties.
 14. When all men have tired themselves with their contrivances and stirs, moderation and peace must be the quiet state.
 15. When all worldly wisdom hath done its utmost, and men's endeavours are winged with the greatest expectations, God will be God, and blast what he nilleth; and will overrule all things, to the accomplishment of his most blessed will. Amen.
- On these suppositions it is, that the following Prognostications are founded; which I must admonish the reader, not to mistake for historical narratives: but I exhort him to know *what hath been*, and *what is*, if he would know *what will be*; and to make sure of everlasting rest with Christ, when he must leave a sinful, restless world.

MORAL PROGNOSTICATION

OF WHAT MUST BE EXPECTED

IN THE CHURCHES OF CHRISTENDOM,

TILL THE

GOLDEN AGE RETURNS, OR TILL THE TIME OF TRUE REFORMATION AND UNITY.

1. MANKIND will be born in a state of infancy and nescience, that is, without actual knowledge.

2. Yea, with a nature that hath the innate dispositions to sloth, and to diverting pleasures and business; and more than so, to an averseness from those principles which are needful to sanctification and heavenly wisdom. The carnal mind will have an enmity against God, and will not mind the things of the Spirit, nor be subject to God's law, Rom. viii. 5—8.

3. Sound learning, or wisdom, in things of so high a nature as are the matters of salvation, will not be attained without hard study, earnest prayer, and humble submission to instructions; and all this a long time patiently endured, or rather willingly and delightfully performed.

4. And if the seeds of wisdom be not born with us, in a capacious disposition of understanding; but contrarily a natural unapprehensiveness blocks up the way; even time and labour will never (without a miracle) bring any to any great eminency of understanding.

5. And they that have both capacity, and an industrious disposition, must have also sound, and able, and diligent teachers; or at least escape the hands of seducers, and of partial, factious guides.

6. There are few born with good natural capacities, much less with a special dispositive acuteness; and few that will be at the pains and patience, which the getting of wisdom doth require; and few that will have the happiness of sound and diligent teachers; but fewest of all that will have a concurrence of all these three.

7. Therefore there will be but few very wise men

in the world; ignorance will be common, wisdom will be rare.

8. Therefore error or false opinions will be common. For unless men never think of the things of which they are ignorant, or judge nothing of them one way or other, they are sure to err, so far as they judge in ignorance. But when things of greatest moment are represented as true or false, to be believed or rejected, the most ignorant mind is naturally inclined to pass its judgment or opinion of them one way or other; and to apprehend them according to the light he standeth in, and to think of them as he is disposed. So that ignorance and error will concur.

9. He that erreth, doth think that he is in the right, and erreth not: for to err, and to know that he erreth in judgment, is a contradiction, and impossible. (However in words and deeds a man may err, and know that he erreth.)

10. He that knoweth not, and that erreth, perceiveth not that evidence of truth which should make him receive it, and which maketh other men receive it; and therefore knoweth not that indeed another is in the right, or seeth any more than he.

11. Especially when every man is a stranger to another's mind and soul, as to any immediate inspection; and therefore knoweth not another's knowledge, nor the convincing reasons of his judgment.

12. As no man is moved against his own errors, by the reasons which he knoweth not; so pride, self-love, and partiality thence arising, incline all men naturally to be over-valuers of their own understandings, and so over-confident of all their own conceptions, and over-stiff in defending all their errors.

As pride and selfishness are the firstborn of Satan, and the root of all positive evil in man's soul; so a man is more naturally proud of that which is the honour of a man, which is his understanding and goodness, than of that which is common to a beast, as strength, beauty, ornaments, &c. Therefore pride of understanding and goodness oft live, when sordid apparel telleth you that childish pride of ornaments is dead. And this pride maketh it very difficult, to the most ignorant and erroneous, to know their ignorance and error, or so much as to suspect their own understandings.

13. He that seeth but few things, seeth not much to make him doubt, and seeth not the difficulties which should check his confidence and stiffness in his way.

14. He that seeth many things, and that clearly knoweth much; especially, if he see them in their order, and respects to one another, and leaveth out no one substantial part which is needful to open the signification of the rest.

15. He that seeth many things disorderly and confusedly, and not in due method, and leaveth out some substantial parts, and hath not a digested knowledge, doth know much, and err much, and may make a bustle in the world of ignorants, as if he were an excellent, learned man; but hath little of the inward delight, or of the power and benefits of knowledge.

16. He that seeth many things but darkly, confusedly, and not in the true place and method, cannot reconcile truths among themselves; but is like a boy with a pair of tarrying irons, or like one that hath his clock or watch all in pieces, and knoweth not how to set them together. And therefore is inclined to be a sceptic.

17. This sort of sceptics differ much from humble christians; and have oft as high thoughts of their understandings as any others: for they lay the cause upon the difficulties in the objects, rather than on themselves: unless when they incline to brutishness or Sadducism, and take man's understanding to be incapable of true knowledge, and so lay the blame on human nature as such, that is, on the Creator.

18. Few hope so much as to see the difficulty of things, and make them doubt, or sceptical. But far fewer know, so much as to resolve their doubts and difficulties: therefore, though (as Bishop Jewel saith of faithful pastors) I say not that there will be few cardinals, few bishops, few doctors, few deans, few Jesuits, few friars, (there will be enow of these,) yet there will be few wise, judicious divines and pastors, even in the best and happiest countries.

19. Seeing he that knoweth not, or that erreth, knoweth not that another knoweth, or is in the right, when he is in the wrong; therefore he knoweth not whose judgment to honour and submit to, if he should suspect or be driven from his own: and therefore is not so happy, as to be able to choose the fittest teacher for himself.

20. In this darkness therefore he either carnally casteth himself on the highest and most honoured in the world, where he hath the most advantages for worldly ends; or he followeth the fame of the time and country where he is, or he falleth in with the major vote of that party, whatsoever it be, which his understanding doth most esteem and honour; or else with some person that hath most advantage on him.

21. If any of these happen to be in the right, he will be also in the right materially, and may seem an orthodox, peaceable, and praiseworthy man; but where they are in the wrong, he is contented with the reputation of being in the right, and of the good opinion of those whom he concurrereth with; who flatter and applaud each other in the dark.

22. When wise men are but few, they can be but in few places; and therefore will be absent from most of the people, high or low, that need instruction. Besides, that their studiousness inclineth them, like Jerome, to be more retired than others, that know less.

23. This confidence in an erring mind, is not only the case of the teachers, as well as of the flocks; but is usually more fortified in them than in others: for they think that the honour of learning and wisdom is due to their place, and calling, and name, and standing in the universities; how empty soever they be themselves. And they take it for a double dishonour (as it is) for a teacher to be accounted ignorant; and an injury to their work and office, and to the people's souls, that must by their honour be prepared to profit by them; and therefore they smart more impatiently under any detection of their ignorance, than the common people do.

24. It is not mere honesty and godliness, that will suffice to save ministers or people from this ignorance, injudiciousness, and error; there having ever been among the very godly ministers, a few judicious men, that are fit to investigate a difficult truth, or to defend it against a subtle adversary, or to see the system of theological verities in their proper method, harmony, and beauty.

25. Morality hath innumerable difficulties, as well as school divinity; because that moral good and evil are ordinarily such by preponderating accidents (actions as actions, being neither; but only of physical consideration). And the work of a true casuist is to compare so many accidents, and to discern in the comparison which preponderateth, that it requireth both an acute and a large, capacious, far-seeing wit, to make a man a true resolver of cases of conscience. And consequently to be a judicious pastor, that shall not lead the people into errors.

26. As few teachers have natural capacity for exactness, and a willingness and patience for long, laborious studies; so many by their pastoral oversight of souls, and many by the wants of their families, (especially in times of persecution, when all their public maintenance is gone, and they must live, with their families, on the charity of people, perhaps poor and persecuted as well as they,) are hindered from those studies, which else they would undergo.

27. It is few that grow to much exactness of judgment without much writing (for themselves or others); for study which is to be exactly ordered and expressed by the pen, is usually (at last) the exactest study: as the Lord Bacon saith, "Much reading maketh a man full; much conference maketh a man ready; and much writing maketh a man exact." There are few Cameros, men of clear judgment, and abhorring to write. And there are few divines comparatively that have opportunity to write much.

28. They that err in divinity, do think their falsehoods to be God's truth; and so will honour that which he hates, with the pretence of his authority and name.

29. Therefore they will call up their own and other men's zeal, to defend those falsehoods as for God, and think that in so doing they do God service.

30. And the interest of their own place, and honour, and ends, will secretly insinuate when they discern it not, and will increase their zeal against opposers.

31. Therefore, seeing they are usually many, and wise men but few, they will expect that number should give the precedence to their opinions, and will call those proud, or heretical, that gainsay them, and labour to defame them, as self-conceited, opinionative men.

32. Therefore too many godly ministers will be great opposers of many of those truths of God, which they know not, and which they err about, and will help on the service of Satan in the world; and will be the authors of factions and contentions in the churches; whilst too many are "proud, knowing nothing," (in those matters when they think they are most orthodox,) "but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, (in this,) and destitute of the truth," 1 Tim. vi. 4, 5.

33. And if many good men will erroneously stand up against that truth which any man wiser than themselves maketh known, the worldly and malicious, that have a manifold enmity against it, will be ready to strengthen them by their concurrence, and to join in the opposition.

34. Not they that are wisest at a distance, but they that are nearest the people, and are always with them, are most likely to prevail to make disciples of them, and bring them to their mind: so great an advantage it is, to talk daily and confidently to ignorant souls, when there is none to talk against them, and to make their folly known.

35. Especially if the same men can get interest in their esteem as well as nearness, and make themselves esteemed the best or wisest men.

36. Therefore Jesuitical, worldly clergymen, will always get about great men, and insinuate into nobles, and will still defame them that are wise and good, that they may seem odious, and themselves seem excellent, and so may carry it by deceitful shows.

37. And they will do their best, to procure all wise and good men, that are against their interest, to be banished from the palaces of princes and nobles, where they are; lest their presence should confute their slanderers, and they should be as "burning and shining lights," that carry their witness with them where they come: and also to bring them under public stigmatizing censures and sufferings; that their names may be infamous and odious in the world.

38. And heretical pastors will play a lower game, and creep into the houses of silly people, prepared by ignorance and soul-disturbers to receive their heresies.

39. Between these two sorts of naughty pastors, (the **WORLDLY** and the **HERETICAL**), and also the multitude of weak, erroneous, honest teachers, the soundest and worthiest will be so few, that far most of the people (high and low) are like to live under the influences and advantages of erring men; and, therefore, themselves to be an erring people.

40. In that measure that men are carnal, their own carnal interest will rule them. And both the **WORLDLY** and **HERETICAL** clergy, are ruled by carnal interests, though not the same materially. And the more honest, erring ministers, are awayed by their interests too much; inasmuch, that on this account, it was no overvaluing of Timothy, or wrong to the other pastors, that it should plainly be said by Paul, "For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's," Phil. ii. 20, 21. "Of your own selves shall men arise, and speak perverse things, to draw away disciples after them," Acts xx. 30. Besides the grievous wolves which would not spare the flocks.

41. The interest then of the **WORLDLY** clergy, will consist in pleasing the great ones of the world; for lordships, and worldly wealth, and honour, and to be made the rulers of their brethren, and to have their wills: and the interest of heretics will be to have

many to be of their own opinion to admire them: and the interest of upright ministers will be to please God, and propagate the gospel, increase the church, and save men's souls; yet so that they have a subordinate interest, for food and raiment, and families, and necessary reputation, which they are too apt to overvalue.

42. Therefore, it will be the great trade of the **WORLDLY** clergy, to please and flatter the rulers of the world, and by all artificial insinuations, and by their friends, to work themselves into their favour, and by scorns and calumnies to work out all other that are against their interest.

43. And it will be the trade of heretics, to insinuate into the more ductile people, especially as ministers of truth and righteousness, that have somewhat more excellent in knowledge or holiness, than the faithful ministers of Christ.

44. And it will be the work of faithful ministers, to save men's souls. But with such various degrees of self-denial or selfishness, as they have various degrees of wisdom and holiness.

45. Many great and piously disposed princes, like Constantine, will think that to honour and advance the clergy, into worldly power and wealth, is to honour God and the christian religion; and great munificence is fit for their own greatness.

46. And because such honour and wealth cannot possibly be bestowed on all, it must make a great disparity, and set some as lords over the rest.

47. And the unavoidable weakness, passions, and divisions of the clergy, will make rulers think, that there is a necessity; that besides the civil government, there should be some of their own office, to rule the rest, and to keep them in order, obedience, and peace.

48. Ambition and covetousness will abuse this munificence of princes: and whilst that any church preferments are so great (beyond the degree of a mere encouraging subsistence) as to be a strong bait to tempt the desires of a proud and worldly mind, the most proud and worldly that are within the reach of hope, will be the seekers, by themselves, and by their friends.

49. Mortified, humble, heavenly men, will either never seek them, or with no great eagerness; their appetite being less, and their restraints much greater.

50. Therefore they that have the keenest appetites to church grandeur and preferments, and are the eager seekers, are most likely to find.

51. Therefore the lovers of wealth and honour, are more likely still to be the lords among the clergy; except in such marvellous happy times, when wise and pious princes call the more worthy that seek it not, and reject these thirsty seekers.

52. The greatest lovers of worldly wealth and honour, are the worst men, 1 John ii. 15; James iv. 4, &c.

53. Therefore, except in such times as aforesaid, the worst men will be still the rich and powerful in the clergy, for the most part, or at least, the worldly that are very bad.

54. These carnal minds are enmity to God, and cannot be subject to his law. And the friendship of the world is enmity to God. And the honour and wealth of these worldly men, will be taken by them for their interest; and they will set themselves to defend it, against all that would endanger it.

55. The doctrine and practice of humility, mortification, contempt of the world, forsaking all, taking up the cross, &c. is so much of the christian religion, that however the worldly clergy may formally preach it, their minds and interests are at enmity to it.

56. Such men will make church canons according to their interests and minds.

57. And they will judge of ministers and people according to their interest and mind; who is sound, and who is erroneous; who is honest, and who is bad; who is worthy of favour, and who is worthy of all the reproaches that can be devised against him.

58. The humble, mortified ministers and people, that are seriously the servants of a crucified Christ, and place their hopes and portion in another world, have a holy disposition, contrary to this worldly, carnal mind; and their manner of preaching will be of a different relish, and the tenor of their lives of a contrary course.

59. The generality of the best people in the christian churches will perceive the difference between the worldly and the heavenly manner of preaching and of living, and will love and honour the latter far above the former; because their new nature suiteth with things spiritual, and fitteth them to relish them.

60. The worst of vicious and worldly men will disrelish the spiritual manner of preaching and living, and will join with the worldly clergy against it.

61. The worldly clergy being hypocrites, as to christianity and godliness, (like Judas that loved the bag better than Christ,) they will make themselves a religion, consisting of the mere corpse and dead image of the true religion; of set words, and actions, and formalities, and orders, which in themselves are (many, at least, if not all) good; but the life they will not endure.

62. This image of true religion, or corpse of godliness, they will dress up with many additional flowers out of their own gardens, some tolerable, and some corrupting: that so they may have something which both their own consciences and the world may take to be honourable religion; lest known ungodliness should terrify conscience within, and shame them in the world without.

63. This image of religion, so dressed up, will suit their carnal auditors and people too, to the same ends; and therefore will become their uniting interest.

64. That which is but a weed among these flowers, the more heavenly ministers and people will dislike, and much more dislike the loathsome face of death (or lifelessness) in their religion.

65. These differences of mind and practice, will engage both parties in some kind of opposition to each other. The worldly clergy, or hypocrites, will have heart-risings against the ministers and people that think meanly of them, and will take it for their interest to bring them down: for enmity is hardly restrained from exercise. And Cain will be wroth that Abel's sacrifice is better accepted than his own.

66. The better ministers will be apt, through passion, to speak too dishonourably of the other; and the rash and younger sort, and the heretical hypocrites that fall in with them, will take it for part of a godly zeal, to speak against them to the people, in such words as Christ used of the scribes and Pharisees.

67. Hereupon the exasperations of each party will be increased more and more; and the powerful, worldly clergy will think it their interest to devise some new impositions, which they know the other cannot yield to, to work them out.

68. Whether they be *oaths*, *subscriptions*, *words*, or *actions*, which they believe to be against God's word, the spiritual and upright part of the clergy and people will not perform them; resolving to obey God rather than man.

69. Hereupon the worldly part will take the ad-

vantage, and call them disobedient, stubborn, proud, schismatical, self-opinionated, disturbers of the public peace and order, "pestilent fellows, and movers of sedition among the people," that will let nothing be quiet, but "turn the world upside down," Acts xxiv. 5, 6; and will endeavour to bring them to such sufferings, as men really guilty of such crimes deserve.

70. And because the suffering and dissenting party of ministers, when silenced, will leave many vacancies in the churches, they will be fain to fill them with men, how empty and unworthy soever, that are of their own spirit, and will be true to their interests.

71. The exasperation of their sufferings will make many, otherwise sober ministers, too impatient, and to give their tongues leave to take down the honour of the clergy whom they suffer by, more than becometh men of humility, charity, and patience.

72. When the people, that most esteem their faithful ministers, are deprived of their labours, by the prohibitions of the rest, and themselves also afflicted with them; it will stir up in them an inordinate, unwarrantable, passionate zeal; which will corrupt their very prayers, and make them speak unseemly things, and pray for the downfall of that clergy, which they take to be the enemies of God, and godliness. And they will think that to speak easily or charitably of such men, as dare forbid Christ's ministers to preach his gospel, and by notorious sacrilege alienate the persons and gifts that were consecrated solemnly to God, is but to be lukewarm, and indifferent between God and the devil.

73. And when they take them as enemies to religion, and to themselves, the younger and rasher sort of ministers, but much more the people, will grow into a suspicion of all that they see their afflictors stand for: they will dislike not only their faults, but many harmless things, yea, many laudable customs, which they use; and will grow into some superstition in opposition to them, making new sins in the manner of worship, which God never forbad or made to be sins; and taking up new duties, which God never made duties; yea, ready to forsake some old and wholesome doctrines, because their afflictors own them; and to take up some new, unsound doctrines, and expositions of God's word, because they are inclined by opinion and passion conjoined, to go as far as may be from such men, whom they think so bad of.

74. And the vulgar people that have but little sense of religion, (that are not by the aforesaid interest united to the afflicting clergy,) having a reverence to the worth of those that are afflicted, and an experience of the rawness and differing lives of many that possess their rooms, will grow to compassionate the afflicted, and to think that they are injured themselves, and so to think hardly of the causers of all this.

75. Hereupon the powerful clergy will increase their accusations against the party that is against them, and declare to the world in print and from the pulpits, their ignorance, unpeaceableness, unruliness, giddiness, false opinions and conceits about the manner of worship, and how unsufferable a sort of men they are.

76. By this time the devil will have done the radical part of his work; which is to destroy much of christian love to one another, and make them take each other for unlovely, odious persons: the one part, for persecuting enemies of godliness, and hypocrites, and Pharisees; the other for peevish, seditious, turbulent, unruly sectaries. And on these suppositions, all their after characters, affections, and practices towards each other will proceed.

77. By this enmity and opposition against each other, both parties will increase in wrath, and somewhat in numbers. The worldly, afflicting clergy will multiply not only such as are disaffected to them, but downright fanatics, and sectaries that will run as far from them as they can, into contrary extremes. For when they are once brought into a distaste of the old hive, the bees will hardly gather into one new one; but will divide into several swarms and hives. As every man's zeal is more against the afflicting party, so he will go further from them; some to be separatists, some anabaptists, some antinomians, some seekers, some quakers, and some to they know not what themselves.

78. For the women, and apprentices, and novices in christianity, that have more passion than judgment, will abundance of them quite overrun, even their own afflicted teachers, and will forsake them, if they will not overrun their own judgments, in forsaking those that do afflict them.

79. And many hypocrites that have no sound religion; but ignorance, pride, and uncharitableness, will thrust in among them, in these discontents; or spring up in the nurseries of these briars of passion, and will bring in new doctrines, and new ways of worship, and make themselves preachers, and the heads of sects; by reason of whom, the way of truth shall be evil spoken of.

80. And many unstable persons seeing this, will dread and loathe so giddy a sort of men, and will turn papists, upon the persuasions of them that tell them that there is no true unity nor consistency but at Rome; and that all must thus turn giddy at last, that are not fixed in the papal head. And thus they that fly too far from the Common Prayer Book, will drive men to the mass; and the afflictors will make sectaries, and the sectaries will make papists.

81. When the violent clergy, instead of a fatherly government of the flocks, have driven the people into passions, distempers, and uncharitable disaffections to themselves, and have also been the great cause of multiplied heresies and sects by the same means, instead of being humbled and penitent for their sin, they will be hardened, and justify all their violences, by the giddiness and miscarriages of those sectaries, which they themselves have made.

82. And when they publish the faults of such, for the justification of their own violence, they will draw thousands into an approbation of their courses, (to think that such a turbulent people can never be too hardly called or used,) and consequently into a participation of their guilt.

83. By all this, the dissenters will be still more alienated from them; and many will aggravate the crime of the ministers that conform to their impositions, and obey them: and for the sake of a few that afflict them, they will condemn many laudable conforming ministers, that never consented to it, but could heartily wish that it were otherwise.

84. And the younger, and more indiscreet, passionate sort, will frequently reproach such, as unconscionable temporizers, that will do any thing for worldly ends, and that as hypocrites for a fleshly interest, concur with the corrupters and afflictors of the godly.

85. These censures and reproaches will provoke those conforming ministers, who are not masters of their passions, nor conquerors of their pride, to think as badly of the censurers as their afflictors do, and to join with them in the displaying of all enormities, and promoting their further sufferings, and publishing the folly and turbulency of their spirits, with spleen and partiality.

86. By these kind of speeches, preachings, and

writings, multitudes of the debauched will be hardened in their sin against all religion: for when they observe that it is the same party of men, who are thus reproached, that are the strictest reprovers of their lewdness, their fornications, tippling, gaming, luxuries, and ungodliness; they will think it is no great matter what such a defamed, giddy sort of people say, and that really they are worse themselves.

87. Each party of these adversaries will characterize the adverse party as hypocrites: the passionate sufferers will call the afflictors hypocrites and Pharisees, that have no religion, but a formal show of outside ceremonies and words, and that tithe mint and cummin, and wash the outside, while within they are full of persecuting cruelty, and are wolves in sheep's clothing, loving the uppermost seats, and great titles, and ceremonious phylacteries, whilst they are enemies to the preaching of the gospel of Christ, and get revenues to themselves, and devour not only the houses, but the peace and lives of others, under pretence of long liturgies; and that devour the living saints, while they keep holy days and build monuments for the dead ones, whom their fathers murdered, &c. And the powerful clergy will call the others hypocrites, and labour to show that the Pharisees' character belongeth to them, and that their pretences of strictness in religion, and their long prayings and preaching, is but a cloak to cover their disobedience, and covetousness, and secret sins; and that their hearts and inside are as bad as others, and that their fervency in devotion is but a hypocritical, affected whining and canting; and that they are worse than the lesser religious sort of people, because they are more unpeaceable, and disobedient, and add hypocrisy to their sin.

88. The ignorant, worldlings, drunkards, and ungodly despisers of holiness and heaven, being in all countries most contradicted in their way, by this stricter sort of men, and hearing them in pulpit and press so branded for hypocrites, will joyfully unite themselves with the censurers; and so they will make up as one party, in crying down the precise hypocrites; and usually make some name to call them by, as their brand of common ignominy: and they will live the more quietly in all their sins, and think they shall be saved as soon as the precise, that make more show, but have no more sincerity, but more hypocrisy, than themselves.

89. The suffering party, seeing the ungodly and the conforming afflictors of them thus united, and made one party in opposition to them, will increase their hard thoughts of the adverse clergy, and take them for downright profane, and the leading enemies of godliness in the world, that will be captains in the devil's army, and lead on all the most ungodly against serious godliness, for their worldly ends.

90. And the young and indifferent sort of people, in all countries, that were engaged in neither part, being but strangers to religion, and to the difference, will be ready to judge of the cause by the persons: and seeing so many of the dignified, advanced clergy, and the more sensual sort of the people, on one side, and so many men of *strict lives* on the other, that suffer also for their religion, and hearing too that it is some name of *preciseness* that they are reproached by, will think them to be the *better side*; and so the title of the godly will grow by degrees to be almost appropriated to their party, and the title of *profane* and *persecutors* to the other.

91. All this while the nonconforming ministers will be somewhat differently affected, according to the different degrees of their judiciousness, experience, and self-denial.

Some of them will think these passions of the people needful, to check the fierceness of the afflictors (which doth but exasperate it); and therefore will let them alone, though they will not encourage them.

Some of the younger or more injudicious, hot-brained sort will put them on, and make them believe, that all communion with any conforming ministers or their parish churches is unlawful, and their forms of worship are sinful and antichristian; and that they are all temporizers and betrayers of truth and purity, that communicate or assemble with them.

The judicious, and experienced, and most patient and self-denying sort, will themselves abstain from all that is sin; and as far as it is in their choice and power, will join with the churches that worship God most agreeably to his word and will; but so, as that they will not be loud in their complaints, nor busy to draw men to their opinions in controvertible points; nor will unchurch and condemn all the churches that have something which they dislike as sinful; nor will renounce communion of all faulty churches, lest they renounce the communion of all in the world, and teach all others to renounce theirs: but they will sometimes communicate with the more faulty churches, to show that they unchurch them not (so they be not forced in it to any sin); though usually they will prefer the purest: yea, ordinarily they will join with the more faulty, when they can have no better, or when the public good requireth it. They will never prefer the interest of their nonconforming party, before the interest of christianity, or the public good. They will so defend lesser truths, as not to neglect or disadvantage the greater, which all are agreed in. They will so preserve their own innocency, as not to stir up other men's passions, nor to make factions or divisions by their difference. They will so dislike the pride and worldliness of others, and their injuries against God and godliness, as not to speak evil of dignities, nor to cherish in the people's minds any dishonourable, injurious thoughts of their kings, or any in authority over them. They will labour to allay the passions of the people, and to rebuke their censorious and too sharp language, and to keep up all due charity to those by whom they suffer; but especially *loyalty* to their kings and rulers, and peaceableness as to their countries. They will teach them to distinguish between the cruel that are masters of the game, and all the rest that have no hand in it; and at least not to separate from all the rest for the sake of a few. If they will go as far as Martin (in Sulpitius Severus) to avoid all communion with Ithacius and Idacius, and the councils of bishops, that prosecuted the Priscillianists, to the scandal of godliness itself; yet not for their sakes to avoid all others, that never consented to it: nor with Gildas, to say of all the bad ministers, that he was not *eminus christianus*, that would call them ministers, or pastors, rather than traitors. They will persuade the people to discern between good and evil, and not to run into extremes, nor to dislike all that their afflictors hold or use; nor to call things lawful, by the name of sin, and antichristianity; nor to suffer their passions to blind their judgments, to make superstitiously *new sins and duties*, in opposition to their adversaries; nor to disgrace their understandings and the truth, by errors, factions, revilings, or miscarriages; nor to run into sects; nor to divide Christ's house and kingdom, while they pretend to be his zealous servants. They will persuade the people to patience, and moderation, and peace, and to "speak evil of no man," nor by word or deed to revenge themselves; much less to resist the au-

thority that is set over them by God; but to imitate their Saviour, and quietly suffer, and being reviled not to revile again, but to love their enemies, and bless their cursers.

92. The more sober sort of the people will be ruled by these counsels, and will do much to quiet the rest. But the heretical part, with their own passions, will exasperate many novices and injudicious persons, to account this course and counsel aforesaid, to be but the effect of *lukewarmness* and *carnal compliance* with sin, and a halting between two opinions, and a participation in the sin of persecutors and malignant enemies of godliness: and they will believe that whoever joineth with the parish churches, in their way, is guilty of encouraging them in sin, and of false worship.

93. Hereupon they will defame the nonconforming ministers last described, as men of no zeal, neither flesh nor fish; and perhaps as men that would save their skin, and shift themselves out of sufferings, and betray the truth. And when such ministers acquaint them with their unsound principles and passions, they will say of them that they speak bitterly of the godly, and join with the persecutors in reproaching them.

94. And they will carry about among themselves many false reports and slanders against them; partly because passion taketh off charity and tenderness of conscience; and partly because an opinionative model, and siding religiousness, hath ever more followers, and a quicker zeal, than true holiness; and partly because they will think that human converse obligeth them to believe the reports which those that are accounted good men utter; and partly because that they will think, that the upholding of their cause (which they think is God's) doth need the suppression of these men's credit and reputation that are against it.

95. But the greater part of the honest nonconformist ministers will dislike the headiness and rashness of the novices and the sectaries, and will approve of the aforesaid moderate ways. But their opportunities and dispositions of expressing it will be various. Some of them will do it freely, whatever be thought of it; and some of them that have impatient auditors, will think that it is no duty to attempt that which will not be endured, and that it is better to do what good they can, than none. And some will think, that seeing the worldly clergy forbid them to preach the gospel of salvation, they are not bound to keep up any of their reputation or interest, as long as they have themselves no hand in the extremes and passions of the people. And some that have wives and children, and nothing but the people's charity to find them food and raiment, being turned out of all public maintenance by their afflictors, and prosecuted still with continued violence, will think that it is not their duty to beg their bread from door to door; nor to turn their families to be kept on the alms of the parish, by losing the affection of those people, whose charity only they can expect relief from: and therefore, they will think that necessity, and preservation of their families' lives and health, will better excuse their silence, when they defend not those that would destroy them, against the over-much opposition of the people; than the command of their afflictors will excuse their silence, if they neglect to preach the christian faith. And some will think, that finding themselves hated and hunted by one party, if they lose the affection of the other also, they shall have none to do their office with, nor to do any good to; and that they shall but leave the people whom they displease, to follow those passionate leaders, that will tempt them

to more dangerous extremities, against the peace of christian societies.

But the most judicious and resolved ministers, that live not on the favour or maintenance of the people, or are quite above all worldly interest, will behave themselves wisely, moderately, and yet resolvedly; and will do nothing that shall distaste sober and wise men, nor yet despise the souls of the most impotent or indiscreet: but by solid principles, endeavour to build them upon solid grounds; and to use them with the tenderness, as nurses should do their crying children. But yet they will not cherish their sin, under the pretence of profiting their souls; nor, by silence, be guilty of their blood; nor so much as connive at those dangerous extremes, that seem to serve some present exigence and job; but threaten future ruin to the churches, and dishonour to the christian cause. And therefore they resolve not to neglect the duties of charity to the bitterest of their persecutors; and the rather, because it will prove in the end a charity to the church, and to the souls of the passionate, whose charity they labour to keep alive. And silence at sin is contrary to their trust and office: and they will not be guilty of that carnal wisdom, which would do evil that good may come by it; or that dare not seek to cure the principles of uncharitableness, divisions, or extremities in the people, for fear of losing advantages of doing them good; or that dare not disown unlawful schisms and separations, for fear of encouraging those malignants that call lawful practices by that name. They will do God's work (though with prudence, and not destructive rashness, yet) with fidelity and self-denial. And they will lay at Christ's feet, not only their interest in the favour of superiors; and their peace, and safety, and liberty, and estates, and lives, which are exposed to malignant cruelty, among the Cainites of the world; but also all the good thoughts, and words, and favour of the religious sort of people, yea, and pastors too. And they will look more to the interest of the whole church, than of a narrow party; and of posterity, than of the present time; as knowing, that at long running, it is only truth that will stand uppermost, when malignant violence, and sectarian passions, are both run out of breath. And therefore, in simplicity, and godly sincerity, they will have their conversations in the world; and not in fleshly wisdom, or selfish blinding passions or factions. Let all men use them how they will, or judge or call them what they will; they will not therefore be false to God and to their consciences. And seeing it is their office to govern and teach the people, they will not be governed by the favour of the most censorious, ignorant, or proud; but will guide them as faithful teachers, till they are deserted by them, and disabled. But the sober, ancient, wise, and experienced, will always cleave to them, and forsake the giddy and sectarian way.

96. In the heat of these extremities, the most peaceable and sober part, both of the conformists and nonconformists, will be in best esteem with the grave and sober people; but in the greatest strait, with both the extremes.

97. The godly and peaceable conformists, will get the love of the sober, by their holy doctrine and lives: but they will be despised by the sectaries, because they conform; and they will be suspected by the proud and persecuting clergy, as leaning to the dissenters, and strengthening them by their favour; because these ministers will, in all their parishes, more love and honour the godly nonconformists, than the irreligious, ignorant, worldly, dead-hearted multitude, of the malignant enemies of godliness.

98. Hereupon these conformists being taken for the chief upholders of the nonconformists, will be under continual jealousies and rebukes. And perhaps new points of conformity shall be devised, to be imposed on them, which it is known their consciences are against; that so they may be forced also to be nonconformists, because secret enemies are more dangerous than open foes.

99. These conformists being thus troubled, will feel also the stirring of passion in themselves; and by the injury, will be tempted to think more hardly of their afflictors than before. And so will part of them turn downright nonconformists; and the other part will live in displeasure, till they see an opportunity to show it. And these are the likeliest to cross and weaken the worldly, persecuting clergy, of any men.

100. And as for the moderate nonconformists, that understand what they do, and why, and seek the reconciling of all dissenters; they will also be loved and honoured by the sober, grave, and experienced christians: but both extremes will be against them. The sectaries will say, as before, that they are lukewarm, and carnal, selfish, complying men. The proud, imposing clergy will say, that it is they that have drawn the people into these extremes; and then complain of them that they cannot rule them. And they will tell them, that till they conform themselves, their moderation doth but strengthen the nonconformists, and keep up the reputation of sobriety among them. And the nearer they come to conformity, the more dangerous they are, as being more able to supplant it. And thus the moderate and reconcilers, will be as the wedge that is pressed by both sides, in the cleft of church divisions; and no side liketh them, because they are not given up to the factious passions or interest of either.

101. Only those will, in all these extremities and divisions, keep their integrity; who are, 1. Wise. 2. Humble and self-denying. 3. Charitable, and principled with a spirit of love. 4. And do take the favour of God and heaven alone for their hope and portion, whatever becometh of them in the world. But the WORLDLY persecuting, and the SECTARIAN party, will be both constituted by these contrary principles: 1. Ignorance and error. 2. Pride of their own understandings; every one thinking that all are intolerable that are not of their mind and way. 3. Uncharitableness, malice, or want of love to others as to themselves. 4. And overvaluing their worldly accommodations, honours, and estates.

102. Hereupon the instruments of a foolish shepherd, will still be used to the greater scattering of the flocks. And because none are so able to dispute against them as the moderate, therefore they will be taken for their most dangerous adversaries. And when they are greatly inclined to the healing of these wounds, the violent and lordly will not suffer them; but will pour oil upon the flames, which moderate men would quench. And, as if they were blindfolding and scourging Christ again, they will follow the people with afflicting wounds; and then charge the moderate ministers with their discontents; and charge them to reduce them to peace and conformity. And if they cannot get them to love and honour those that are still scourging them with scorpions, the scourgers will lay the blame on these ministers, and say, it is all long of them that the people love not those that wound them. And they that cry out most for peace will not endure it, nor give the peace-makers leave to do any thing that will accomplish it; nor will keep the spur out of the people's sides, whilst they look that others (spurred more sharply) should hold the reins; which yet at the same time

hey take out of their hands, and forbid them to hold, by forbidding them to preach the gospel. So hat it will be the sum of their expectations, Perform not the office of pastors, nor preach the gospel of peace and piety to the people any more: but yet, without preaching to them, see that you teach them ill to love and honour us, while we silence you, and afflict them; or else we will account you intolerable, editious schismatics, and use you as such.

103. In some kingdoms or countries, it will be thought, that the people will be brought to no obedience to the *lordly pastors*, till their most *able* or *moderate ministers* are kept from them, by banishment, imprisonment, or confinement; which will accordingly be done.

104. When the ministers are banished or removed, hat restrained the people's passions, the people will make preachers of themselves; even such as are suited to their minds.

105. Where papists or heretics are shut out by laws, they will secretly contribute the utmost of their endeavours, to make the sufferings of *dissenting protestants* as grievous as possibly they can; that in despite of them, their own necessities may compel them to cry out for liberty, till they procure a common toleration for all, and open the door for *papists* and *heretics*, as well as for *themselves*.

106. "Surely oppression will make wise men mad," Eccl. vii. 7.

107. Madmen will speak madly, and do madly.

108. They that speak and do madly, will be thought neetest for Bedlam, and for chains.

109. When the ministers are banished or removed, and the people left to their passions, and their own made guides and teachers; passionate women and joys, and unsettled novices, will run into unwarrantable words and deeds; and will think those means awful, which seem to promise them deliverance, though they be such as God forbiddeth.

110. The seditions and miscarriages of some few will be imputed to the innocent.

111. For the sake of such miscarriages, in some kingdoms, the sword will be drawn against them, and the blood of many will be shed.

112. Hereupon the misguided, passionate youth, being by the proud clergy deprived of the presence of that ministry that should moderate them, are likely enough to think rebellion and resisting of authority, a lawful means for their own preservation; and will plead the law of nature and necessity for their justification.

113. If any of the sober, wise, experienced pastors be left among them, that would restrain them from unlawful ways, and persuade them to patient suffering; they will be taken for complying betrayers of religion, and of the people's lives; that would have them tamely surrender their throats to butchery.

As in a parenthesis, I will give them some instances for this prognostic.

(1.) The great Lord Du Plessis (one of the most excellent noblemen that ever the earth bore, that is known to us by any history) being against the holding of an assembly of the French churches, against the king's prohibition, was rejected by the assembly, as complying with the courtiers (because they said, he king had before promised or granted them that assembly); but the refusing of his counsel cost the blood of many thousand protestants, and the loss of all their garrisons and powers, and that lowness of the protestant interest there that we see at this day.

(2.) The great divine, Peter De Moulin, was also against the Rochellers' proceedings against the king's prohibitions (and so were some chief protestant no-

bles); but he was rejected by his own party, who paid for it, by the blood of thousands, and their ruin.

(3.) I lately read of a king of France, that hearing that the protestants made verses and pasquels against the mass and processions of the papists, made a severe law to prohibit it. When they durst not break that law, their indiscreet zeal carried them to make certain ridiculous pictures of the mass priests and the processions; which moderate ministers would have dissuaded them from, but were accounted temperizers and lukewarm: by which the king being exasperated, shut up the protestant churches, took away their liberties, and it cost many thousand men their lives. And the question was, Whether God had commanded such jeers, and scorn, and pictures, to be made at so dear a rate, as the rooting out of the churches, and religion, and the people's lives?

(4.) Great Camero (one of the most judicious divines in the world) was in Montabon, when it stood out in arms against the king (accounted formerly impregnable). He was against their resistance, and persuaded them to submit. The people of his own religion reviled him as a traitor: one of the soldiers threatened to run him through. In a Scottish passion he unbuttoned his doublet, and cried, *Feri, miser*, Strike, varlet, or do thy worst; and in the heat, striving to get his own goods out of the city, fell into a fever and died. The city was taken, and the rest of the holds through the kingdom after it, to the great fall of all the protestants, and the loss of many thousand lives.

114. Where the devil can bring differences to extremities of violence, the issues are not hard to be conjecturally foreseen; but are such as my prognostics shall no further meddle with, than to foretell you, that both sides are preparing for the increase of their fury and extremities, and at last for repentance, or ruinous calamities, if they do as I have described.

115. Carnal and discontented statesmen and politicians, will set in on both sides, to blow the coals, and draw on feuds for their own ends, and head the discontented people to their ruin.

116. But in those countries, where the difference never cometh to such disorders, there will be a war bred, and kept up in the people's hearts; and neighbours will be against neighbours, as Guelphs and Gibellines.

117. When kingdoms are thus weakened by intestine discontents, it will increase the hopes and plots of foreign enemies, and make them think that one party (that suffer) will be backward to their own defence, as thinking they can be no worse (which is the hopes of the Turks in Hungary).

118. It will be a great injury, and grief, and danger to christian kings and states, to have their kingdoms and commonwealths thus weakened, and the cordial love and assistance of their subjects made so loose and so uncertain.

119. And it will be a continual vexation to wise and peaceable princes, to govern such divided, discontented people; but to rule a united, loving, concordant, peaceable people, will be their delight and joy.

120. A WORLDLY, covetous, proud, domineering, malignant, lazy clergy, will, in most christian nations, be the great plague of the world, and troublers of princes, and dividers of churches; who, for the interest of their grandeur, and their wills, will not give the sober, and peaceable, and godly ministers, or people, leave to serve God quietly, and live in peace. And the impatient, self-conceited, sectarian spirit, which, like gunpowder, takes fire upon such injuries, is the secondary divider of the churches, and hinderer

of christian love and peace; and by their mutual enmity and abuses, they will drive each other so far into the extremity of aversion and opposition, that they will but make each other mad; and then, like madmen, run and quarrel, while sober men stand by and pity them; but can help neither the one party nor the other, nor preserve their own or the public peace.

121. The grand endeavour of the worldly clergy, will be (in most kingdoms of the world) to engage princes on their side, and to borrow their sword, to do their work with, against gainsayers: for they have no confidence in the power of the keys; but will despise them secretly in their hearts, as leaden, uneffectual weapons, while they make it the glory of their order, that the power of the keys is theirs.

122. If princes suppress disorders by the sword, the said clergy will ascribe the honour of it to themselves; and say it was *their order*, that kept up so much order in the churches. And when they have put princes to that trouble, will assume to themselves the praise.

123. The devil will set in, and do his utmost, to make both rulers and people believe, that all this confusion is long of the christian religion, and the strict principles of the sacred Scriptures; and so to make men cast off all religion, and take christianity to be contrary to their natural and civil interests.

124. And the papists will every where persuade high and low, that all this cometh by meddling so much with the Scriptures, and busying the common people with religion; and leaving every man to be a discerning judge of truth and duty, instead of trusting implicitly in the judgment of their church. And so they would tempt princes tamely to surrender half their government (that is, in all matters of religion) to the pope; and persuade the people to resign their reason or humanity to him; (that he who is so far off may rule it all over the world, by his missionaries and agents, who must live upon the prey;) and then he knoweth that he shall have both swords, and be the universal king.

125. To this end, they will strive to make some rulers as bad as they would have them, to do their work, and to make the rest thought worse of than they are, that they may have a fair pretence for

their treasons and usurpations; which was the case of all the writers, that plead for Pope Gregory the Seventh, against the German emperors; who took that advantage, to settle the cardinals' power of elections; and, in a council at Rome, to declare the pope to be above the emperor, and to have power to depose him: and as bad was done in the general council, at Lateran, under Innocent the Third. Can. 2, 3.

126. Concerning princes, I shall give you no prognostics but Christ's; that it will "be as hard for a rich man to enter into heaven, as for a camel to go through a needle's eye." And therefore, you may know what men the rich will be, in most countries of the world.

127. And the rich will be the rulers of the world; and it is meet it should be so: not that men should rule because they are rich, but they that rule should be rich; and not exposed to contempt, by a vulgar garb and state.

128. But some wise and good princes and magistrates God will raise up, to keep the interest of truth and justice from sinking in barbarousness, and diabolical wickedness.

129. And where princes and magistrates are bad, they will seldom do so much hurt as good, or prove very cruel, where the worldly and corrupt clergy do not animate and instigate them; their reason, their interest, and their experience will lead them, by man-like usage, to seek the people's love and quietness, and their kingdom's unity and strength. But bloody persecutions (such as that of the Waldenses, Piedmont lately, France, Ireland, Queen Mary's, &c.) are ordinarily the effects of clergy interest and zeal.

130. The grand design of the devil, through the world, will be to corrupt the two great ordinances of God, *magistracy* and *ministry*; and turn them both against Christ, who giveth them their power. The instances of his success, are most notorious in the Turkish empire, and the papal kingdom, called by them the catholic church; which Campanella, *de Regno Dei*, doth labour to prove, by all the prophecies cited by the millenarians, or fifth-monarchy men, to be the true universal kingdom of Christ; in which, by his vicar the pope, he shall reign over all the kings and kingdoms of the earth.

A

PROGNOSTICATION

OF THE

CHANGES THAT WILL BE IN CHRISTENDOM IN THE GOLDEN AGE,

AND

TIME OF TRUE REFORMATION AND UNITY.

1. BECAUSE it is made part of our prayers, "Thy will be done on earth, as it is in heaven;" and, "we look for a new heaven, and a new earth, wherein dwelleth righteousness." I hope their opinion is not true, who think that the earth shall still grow more and more like to hell, till the general conflagration turn it into hell, and make it the proper seat of the damned. Yet, lest this should prove true, I will

place my chief hopes in heaven; remembering who said, "Sell all, and follow me, and thou shalt have treasure in heaven" (and not on earth). But supposing that ever the world will come to full reformation and concord, (of which I am uncertain, but do not despair of,) I proceed to my prognostics of the way.

2. God will stir up some happy king, or governor,

in some country of christendom, endowed with wisdom and consideration; who shall discern the true nature of godliness and christianity, and the necessity and excellency of serious religion; and shall see what is the corruption and hinderance of it in the world; and shall place his honour and felicity in pleasing God, and doing good, and attaining everlasting happiness; and shall subject all worldly respects unto these high and glorious ends. And shall know, that wisdom, and godliness, and justice leave the most precious name on earth, and prepare for the most glorious reward in heaven: in comparison of which, all fleshly pomp and pleasure is dross and dung, and worthy of nothing but contempt.

3. This prince shall have a discerning mind, to know wise men from foolish, good from bad; and among the ministers of Christ, to discern the judicious, spiritual, heavenly, sober, charitable, and peaceable sort, from self-seeking, worldly men; that make but a trade of the ministry, and strive not so much for heaven, and the people's salvation, as they do for worldly honours, power, and wealth. And he shall discern how such do trouble the churches and the world, and cause divisions, and stir up violence, for their own worldly interests and ends.

4. He will take the counsel neither of worldlings, nor true fanatics, and dividing persons; but of the learned, godly, self-denying, sober, peaceable divines; with his grave and reverend senators, judges, and counsellors; that know what is reason and justice, and what belongeth to the public good, as well as to the true interest of the church, and of men's souls.

5. He will know those men, whom he is concerned to use, and to judge of, as far as may be, by personal acquaintance and observation; and not by the partial reports of adversaries, behind their backs: and so he will neither be deceived in his instruments, nor disappointed by them.

6. He will call together the wise, peace-making persons; and with the strictest charge, commit to them the endeavours of reconciling and uniting the several parties; by drawing their differences into the narrowest compass, and stating them more correctly than passionate men do; and by persuading them to love and peace, and to all such abatements and forbearances, as are necessary. And his own prudent oversight and authority (like Constantine's at Nice) will facilitate the success.

7. He and his people will inquire, what terms of concord are meet, not only for some one corner or country, but for all the christian world; that when he hath found it out, he and his kingdom may be a pattern to all christendom, and the spring and leaven of a universal concord of all christians.

8. Therefore, he will inquire of Vincent. *Lirinensis*, Catholic Terms of *Quod*, 1. *Ab omnibus*. 2. *Ubique*. 3. *Semper, receptum est*.

(1.) What all christians are agreed in, as christians, in the essentials of their religion.

(2.) What all christians did agree on, in the apostles' time, which was the time of greatest light, love, and purity.

(3.) What all christians, in all kingdoms of the world, since then, to this day, in the midst of all their other differences, have been and still are agreed in, as their religion.

For he will see, that there is no hope of agreeing the disagreeing world (at least, in many an age) by changing men's judgments from what they are, and bringing them all in controverted things to the mind of some party; nor to agree them on any terms, in which they do not really agree. But that their concord must be founded in that, which they are indeed

all agreed in; leaving the superfluities or additions of each party, out of the agreement.

9. The peace-makers will then find, that the christian religion is contained in three forms.

(1.) In the sacramental covenant with God the Father, Son, and Holy Ghost, as the briefest formula.

(2.) In the creed, Lord's prayer, and decalogue; as the summaries of the *credenda*, *appetenda*, and *agenda*, matters of faith, will, (or desire,) and practice, as the larger form.

(3.) In that canon of Scripture, which all the churches receive, as the largest form or continent.

And that he who is understandingly a sacramental covenantor with God the Father, Son, and Holy Ghost, was ever taken for a visible christian. And therefore baptism was called our christening; and the baptized taken for christians, before they knew the controversies of *this* church, or *that*: and that the competent, explicit understanding of the creed, the Lord's prayer, and decalogue, was ever taken for a competent understanding of the sacramental covenant, and more. And that he that implicitly receiveth the commonly received canonical Scripture, as God's word, (though he understand no more than as followeth,) and that explicitly understandeth the creed, Lord's prayer, and decalogue, and receiveth them, and consenteth to the sacramental covenant, always was accounted, and is still to be accounted, a christian. On these terms, therefore, the peace-makers will resolve to endeavour the union of the churches.

10. Therefore they will pare off, and cast away, (as the greatest enemy to unity,) all those unnecessary controversies, or things doubtful, which christians (yea, or divines) were never agreed in, and which never were the happy and successful means or terms of any extensive concord; and which have long been tried to be the great occasions of all the scruples, and contentions, and divisions, and woeful consequents in the churches. And they will once more say, "IT SEEMETH GOOD TO THE HOLY GHOST, AND TO US, TO LAY UPON YOU NO GREATER BURDEN THAN THESE NECESSARY THINGS," Acts xv. 28. All christians shall, in general, receive the canonical Scripture as God's word; and more particularly, the creed, Lord's prayer, and decalogue, as the summary of necessities; and shall profess, with competent understanding of it, their consent to the sacramental covenant; and vow and devote themselves therein to God. And this shall be all the title, which they shall be forced to show, for their visible church communion. And though a higher measure of the understanding of the same principles and rules, shall be required in teachers, than in the flock; and accordingly, the ordainers shall try their understandings, together with their utterance and ministerial readiness of parts; yet shall the teachers themselves be (ordinarily) forced to no other subscriptions, professions, or oaths, (besides their civil allegiance,) than to assent and consent to all aforesaid; and to promise ministerial fidelity in their places. All councils, called general or provincial, canons, decretals, articles, formulas, rubrics, &c. shall be reserved to their proper use; but be no more used for insinuating and dividing subscriptions, professions, or oaths; or made the engines to tear the churches.

11. When all those superfluities, and foot-balls of contention, are cast out of the way, the power of the keys, or pastoral government, shall come to be better known and exercised, and the primitive discipline set up; which took place before Cyril of Alexandria took up the sword, and pride swelled the bishops into a secular state, and way of rule. Then it shall be church government, to see that the people

be duly taken into the sacramental covenant, and learn the creed, Lord's prayer, and decalogue; and be instructed in the word of God, and live together in sobriety, righteousness, and godliness. And the pastors shall leave secular matters to the magistrates; and be no more troubled nor corrupted by their use of any forcing power: their government shall be a paternal, authoritative exercise of instruction, and of love, and no more; like that of a tutor to his pupils, a physician in his hospital, a philosopher in his school (supposing a divine commission and rule). The church itself shall be all their courts, (supposing the magistrates,) and the people the witnesses; and the present incumbent pastors be the judges, without excommunicating and absolving lay-chancellors, surrogates, commissaries, or officials. And all the materials of contention being now gone, they shall have nothing to do in these courts, but to try whether the people have learned and understand their catechisms, and consent to God's covenant, and communicate in his worship with the church; and when any are accused of wicked living, contrary to sobriety, righteousness, and godliness, to try whether these accusations be well proved: and if so, to persuade the offenders to repent; and by plain Scripture arguments, to convince them of the sin; and with tears, or fatherly tenderness and love, to melt them into remorse, and bring them to confess and forsake the sin. And if this cannot be done at once, to try again and again, and pray for their repentance. And, when there is no other remedy, to declare such a one openly incapable of church communion; and to require the church to avoid communion with him, and him to forbear intruding into their communion: and to bind him over by a ministerial denunciation of God's displeasure, (as against the impenitent,) to answer it at the bar of God himself; as one that is under his wrath, till he do repent. And this is the utmost of the pastoral power that shall then be used (supposing private admonitions): and this only in that church or congregation wherein the sinner had before his communion; and not at a distance, nor in other churches, or parts of the world, where the pastor hath no charge. Yea, this much shall not be exercised irregularly, and at random, to the injury of the flock; but under the rules and remedies afterward here expressed.

12. The primitive church form shall be restored: and as (where there are christians enough) no churches shall be too small, so none shall be greater for number or distance, than to be one true particular church; that is, a society of christians united as pastor and people, for personal communion and assistance in God's public worship, and holy living: that is, so many as may have this personal communion, if not all at once, yet *per vices*, as oft as is fit for them to meet with the church (which all in a family cannot usually do at once). So that Ignatius's church mark shall be restored. To every church there is one altar, and one bishop, with his fellow-presbyters and deacons. And there shall no more be a hundred, or six hundred, or a thousand altars to one bishop, *primi gradus*, and in one church of the first form, called a particular church. Nor shall all the particular churches be unchurched for want of true bishops; nor all their pastors degraded into a new order of teaching ministers, that have no power of pastoral government; nor the true discipline of the churches be made a mere impossible thing, whilst it is to be exercised by one bishop only over many hundred congregations, which do every one of them afford full work for a present bishop. Nor shall the bishop's office be thought so little holy, any more than preaching, and sacra-

mental administrations, as to be performable by a lay-delegate, or any one that is not really a bishop. But the people shall know them that are "over them in the Lord, which labour among them, and admonish them; and shall esteem them very highly in love for their work's sake; and shall be at peace among themselves," 1 Thess. v. 12, 13. Such bishops as Dr. Hammond in his "Annotations" describeth; that had but one church, and preached, baptized, catechised, visited the sick, took care of the poor, administered the Lord's supper, guided every congregation as at present in public worship, and privately instructed and watched over all the flocks; shall be in every church that can obtain such.

13. Where the churches are so great as to need, (as most will do,) and so happy as to obtain, many faithful presbyters or pastors, whether they shall live together in a single college life, or married, and at a distance; and whether one as the chief, or bishop, shall be president, and have a negative voice, or all be equal in a concordant guidance of the flocks; shall be left to the choice and liberty of the several churches, by mutual consent of pastors, and people, and magistrates, to do and vary, as their several states and exigences shall require: and shall neither be called antichristian or odious tyranny on the one side, nor made of necessity to the church's communion or peace on the other, as long as the true pastoral or episcopal office is exercised in every particular church.

14. Neither magistrates nor other bishops shall make the bishop's or pastor's sermons and prayers for him; but leave it as the work of the speaker's office, to word his own sermons and prayers; and to choose a set form or no set form, the same or various, as the case requireth: yet so as to be responsible (as after) for all abuses and mal-administrations, and not suffered to deprave God's worship, by confusion or hurtful errors, or passionate and perverse expressions; but to be assisted and directed to use his office in the most edifying ways, by such kind of helps as his personal weaknesses shall require. And where set forms are used, none shall quarrel with them as unlawful.

15. None of the people shall have the high privileges of church communion and sacraments bestowed on them, against their wills; no more than a man impenitent and unwilling, shall be ministerially absolved from the guilt of sin. For every sacramental administration, whether of baptism, or of the body and blood of Christ, is as full an act of ministerial absolution as any pastor can perform: and what he doth to particular persons upon their penitence after a lapse, that the pastor doth to the whole church at the Lord's supper. And as consent is made by Christ the condition of pardon and covenant benefits, which no non-consenter hath a title to; so therefore professed consent is necessary to the sacramental collation or investiture: and those that are but constrained by the apparent danger of a fine or gaols, are not to be accounted voluntary consenters by the church; when the Lord of the church will account none for consenters, that will not forsake all, and endure fines and gaols, rather than to be deprived of the benefits of mystical and visible church communion. The magistrate therefore will wisely, and moderately, bring all the people to hear that which is necessary to their good; but will not by penalties force the unwilling to receive either absolutions or communion with the church, in its special privileges. But if the baptized refuse church communion afterwards, they lamentably punish themselves; and if it be found meet to declare them excommunicate, it will be a terrible penalty, sufficient to its proper use.

16. The magistrate will not imprison, harm, confiscate, banish, or otherwise punish any of his subjects, *eo nomine*, because they are excommunicate; for that is to punish his body because his soul is punished. Nor will he hearken to those unbelieving clergymen, that cry up the power of the keys as their office; and when they have done, scorn it as an ineffectual shadow of power, which will do nothing without the magistrate's force. But he will himself hear and judge before he punish, and not be debased to be the clergy's executioner, to punish before he have tried the cause; because clergymen's pride and passions may else engage him to be the instrument of their vices and revenge. Yea, as he that seeth a man punished in one court, will be the more dilatory to bring him to punishment in another, for the same crime; so the magistrate that seeth a man excommunicated for his fault, will rather delay his civil force against that man, to see what effect his excommunication will have: because the conjunction of the sword against the excommunicate as such, doth corrupt Christ's ordinance, and make the fruit of it utterly undiscernible, so that no one can see whether ever it did any thing at all, or whether all was done by the fear of the sword. And verily, a faithful minister, that seeth a sinner come to confession of his fault, but when he must else lie in gaol and be undone, will be loth to take that man for a true penitent. And to force pastors to absolve or give the sacrament to every one that had rather take it than lie in gaol and be undone, is to set up such new terms of church communion, which Christ will give men little thanks for. Church communion is only a privilege due to volunteers and penitents. But yet the magistrate may punish men with fines or other penalties for the same faults for which they are excommunicated, having tried and judged them in his own court; but not "*quaterus*" excommunicate, but according to the nature of the crime.

17. The schools of learning, and academies, shall not educate youth either in idleness, luxury, or hypocritical formality; but under learned, pious tutors, in learning sobriety and piety; from whence they shall not over-hastily leap into the pastoral office.

18. None under thirty years of age (at what time Christ himself entered on his public works) shall take a pastoral charge, except in case of mere necessity of the church, no, not on pretence of extraordinary fitness; but till then shall employ themselves as learners, catechists, schoolmasters, or probationers. Nor shall they meddle in the pulpits with matters of such controversies as the church is in danger to be troubled with.

19. Ministers shall all be commanded by the magistrate, and advised by the neighbour pastors, to forbear all unnecessary controversies in the pulpits; and to teach the people the foresaid substantials, the covenant of grace, the creed, Lord's prayer, and decalogue, the duties of faith, love, repentance, and obedience; and shall reserve their subtle and curious speculations for schools and theological writings: and so the christian people shall be bred up in the primitive, plain simplicity of doctrine and religion; and their brains shall not be heated and racked with those new-coined phrases and subtleties, which will but distemper them into a proud, contentious, wrangling disease; but will not be truly understood by them, when all is done. And so, when it is the people's work to hear only (usually) the doctrine of the catechism, and simple old christianity, and to talk of no other; 1. Their time will be employed in promoting faith, repentance, love, and obedience, which was wont to be spent in vain janglings and strife of words. And, 2. Religion will be an easier

thing; and, consequently, will be more common (as cheap food and raiment is every one's pennyworth): and ministers may hope to bring the generality of their people to be savingly and practically religious: whereas the fine-spun religion of novelists, and wranglers, that pretend new light and increase of knowledge, doth not only dwindle into a cobweb of no use, or life, or power; but must be confined to a few, that can have leisure to learn to talk in new phrases, and will but become the matter of ignorant men's pride and ostentation; and make them think, that they only are the religious people; and all that cannot talk as they, are profane, and not to be admitted to their communion. Whenas the apostolic, primitive, plain religion, without the laces, and whimsies, that dreamers have since introduced, would make men humble, holy, heavenly, obedient, meek, and patient; and spare men the loss of a great deal of time.

20. The maintenance of the ministry shall neither be so poor, as to discourage men from devoting their children to the office, or disable them from a total addictedness to their proper work, by any distracting wants or cares; nor yet wholly disable them from works of charity: nor yet so great, as may be a strong bait to proud, covetous, worldly-minded men, to intrude into the ministry for fleshly ends. It shall be so much, as that the burden of their calling may not be increased by want; but yet not so much, but that self-denial shall be exercised by all that undertake the ministry; and of the two, the burden of the ministerial labours, with its proper sufferings, shall to flesh and blood seem to preponderate the worldly advantage. So greatly needful is it to the church, that all ministers be self-denying men; that valuing things spiritually can practise humility, mortification, and contempt of the world, as well as preach it.

21. There shall be a treble lock upon the door of the ministry:—

(1.) Whether they are fit to be ministers in general, the ordainers shall judge.

(2.) Whether they are fit to be the pastors of this or that particular church, the members of the church shall so far judge, as that none shall become their pastors without their own consent.

(3.) Whether they be fit for the magistrate's countenance, maintenance, and protection, the magistrate himself shall judge.

And therefore, all three shall severally try and approve each pastor: yet so, that the two first only be taken as necessary to the office itself; and the third only to the maintenance and encouragement or defence of the officer. And though sometimes this may occasion disagreements and delays for a time; yet, ordinarily, the securing of a faithful ministry, and other good effects, will countervail many such inconveniences.

22. No one church shall have the government of another church; and the secular differences of metropolitans, patriarchs, &c. which was set up in one empire, upon secular accounts, and from secular reasons, shall all cease. And no differences shall be made necessary among them, which Christ hath not made necessary. But christian princes shall take warning by the Greek and Latin churches, and by all the calamities and ruins which have been caused in the christian world, by bishops striving who should be the greatest, when Christ decided the controversy long ago, Luke xxii.

23. As christians hold personal, christian communion, in their several particular churches; so churches hold a communion of churches, by necessary correspondencies and associations: not making a major vote of bishops in synods, to have a proper govern-

ment over the minor part; but that by counsel and concord, that may help and strengthen one another, and secure the common interest of christianity. And that he that is a member of one church, may be received of the rest; and he that is cast out of one, may not be received by the rest, unless he be wronged. So that it shall not be one politic church, but a communion of churches.

24. The means of this communion shall be,

(1.) By messengers.

(2.) By letters and certificates communicatory.

(3.) By synods.

25. These synods shall, as to a few neighbour churches, be ordinary and stated; and the meetings of ministers in them shall be improved,

(1.) To the directing and counselling of one another, in matters doubtful; especially of discipline.

(2.) To edify each other by conference, prayer, and disputations.

(3.) That the younger may be educated under the grave advice and counsels of the elder.

(4.) That the concord of themselves, and the churches under them, may be preserved.

But if they would grow imperious, tyrannical, heretical, or contentious, the magistrate shall hinder their stated, ordinary meetings; that it be not accounted a thing simply necessary, nor used to the disturbance of the church or state. And all provincial, national, and larger councils, shall be held by the magistrate's consent.

26. He that taketh himself to be wrongfully excommunicated in one church, shall have a treble remedy:

(1.) To have his cause heard by the associated pastors of the neighbour churches; though not as rulers of the bishop or pastor of that particular church, yet as counsellors, and such whose judgment bindeth to concord in lawful things.

(2.) To be admitted by another church, if it appear that he is wronged. And,

(3.) To appeal to the magistrate, as the preserver of justice and order in all societies.

27. The magistrate shall appoint some of the most grave, and wise, and godly, and moderate of the ministers, to have a general inspection over many churches; and to see that they be well taught and ordered, and that pastors and people do their duty: who shall therefore oft visit them, and shall instruct and exhort the younger ministers; and with the countenance of the magistrate, and their own seniority and ability, shall rebuke the slothful and faulty ministers; and persuade them to diligence and fidelity: but shall exercise no outward force by the sword; nor any excommunication by themselves alone, or otherwise than in the aforesaid regular way.

28. All ordinations shall be performed, (except in case of necessity,) either in the assembly of the associated pastors, with their president; or in the vacant church, by some of them, appointed by the rest; or by the general visitor, last mentioned, with a competent number of assistants. But still, an ordination to the ministry in general, shall not be taken to be formally the same as the affixing him to this or that church in particular; nor more than the licensing of a physician is the same with the affixing him to a particular hospital.

29. A catalogue shall be drawn up of some of the greatest verities, which are not expressly found in the creed, Lord's prayer, or decalogue; which, as the articles of confession of the associated churches of the nation, shall serve for these three uses:—

(1.) To satisfy all foreign churches, against any accusation, that they are orthodox.

(2.) To examine the knowledge of such as are admitted to the ministry by (but not to be subscribed, unless only as to a general acknowledgment of the soundness of their doctrine; without saying that, There is nothing faulty in them).

(3.) To be a rule of restraint to ministers, in their preaching; that none be allowed publicly, after admonition, to preach against any doctrine contained in them.

30. The usurped ecclesiastical power of bishops, and presbyteries, and councils, (which were coercive, or imitated secular courts, or bound the magistrate to execute their decrees,) being cast out, and all pastors restrained from playing the bishops in other churches, out of their own charge, the magistrate shall exercise all coercive church government himself; and no more trust the sword directly, or indirectly, in the hands of the clergy, who have long used it so unhappily, to the disturbance of the christian world, and the shedding of so much innocent blood. Where it may be had, there shall be a church justice, or magistrate, in every considerable parish; who, being present, shall himself hear how ministers preach, and behave themselves among their people. And all ministers and churches shall be responsible to the magistrate, for all abuses, and mal-administration. If any minister preach or pray seditiously, abusively, factiously, railing, against tolerable dissenters, to the destroying of christian love and unity; or heretically, to the danger of the people's souls; or shall exercise tyranny over the people, or live a vicious life; or be negligent in his office of teaching, worship, or discipline, or otherwise grossly misbehave himself; he shall be responsible both (as aforesaid) to the associated pastors and visitor, (or archbishop,) and also to the magistrate; who shall rebuke and correct him, according to the measure of his offence. And it shall appear, that the magistrate is sufficient for all coercive church government, without all the clergy's usurpations; which uphold the Roman and other tyrannical societies.

31. The question, Who shall be judge of heresy, schism, or church sins? shall be thus decided.

(1.) The bishops or pastors of the particular churches shall be the judges, who is to be denied communion in their churches as heretics, schismatics, &c.

(2.) The associated churches shall be judges, (in their synods, or by other correspondence,) who is to be commonly denied communion in all their churches; and what pastors and churches shall have the *extra* communion, and who not.

(3.) The magistrate shall be the only judge, who is to be punished for heresy or schism, &c. with fines, or any outward, corporal penalty. And no one shall usurp the other's right.

32. The magistrate shall silence all preachers that, after due admonition, so grossly misbehave themselves in doctrine, worship, or conversation, as to be the plagues of the churches, and to do apparently more hurt than good. But as to all worthy and able ministers, if they commit any fault, they shall be punished as other subjects, only with such penalties as shall not, by silencing or restraint, be a punishment to the innocent people's souls, nor hinder the preaching of the gospel of salvation: even as if the common bakers, brewers, butchers, carpenters, perform their work perniciously, (poisoning their beer, bread, and meat,) they shall be forbid the trade; but for other faults, they shall be so punished, that the people be not left without bread, beer, meat, houses, for their faults.

33. If any heretics (as Arians, Socinians, &c.)

would creep into the ministry, there shall not be new forms of subscription made to keep them out; (which it is likely, with their vicious consciences, would be ineffectual, and would open a gap to the old church tyrannies and divisions;) nor an uncertain evil be ineffectually resisted by a certain greater mischief. But while he keepeth his error to himself, he is no heretic as to the church (*non apparetur* being equal to *non esse*): and when he venteth his heresy, he is responsible all the ways aforesaid, and may be by the magistrate punished for his crime, and by the churches be branded as none of their communion; which is the regular way of reforming crimes, viz. By judgment and execution, and not by making new rules and laws, as fast as men break the old; as though laws could be made which no man can break.

34. The magistrate shall countenance or tolerate no sin or error, so far as he can cure it by just remedies, which will not do more harm than good: but he shall unwillingly tolerate many tolerable errors and faults; because it is not in his power to remedy them, but by such means. But,

(1.) The sound and concordant ministry only shall have his countenance and maintenance.

(2.) Smaller errors and disorder shall be best cured by gentle rebukes, and discountenance, and denial of maintenance; together with the disgrace that will be cast upon them, by the judgment and dissent of all the united, concordant ministers and churches (which together will do more and better, than exasperating cruelties will do).

(3.) The publishing of pernicious principles shall be restrained more severely.

But though men may be restrained from venting pernicious falsehoods, they cannot be constrained to believe the truth; (we are not so happy;) nor shall they be constrained to lie, and say that they believe it when they do not.

35. All matters of quarrels, division, and cruel usage of each other, being thus cut off and gone, bitterness and revengeful thoughts will cease, and love will revive in all men's breasts, and unity and peace will follow of its own accord. And if any heretical or contentious sect arise, the hearts of all united people will so rise against them, that desertion and shame will quickly kill them.

36. Then will the hearts of the people cleave to their pastors: and they will be no more put on the great difficulties of loving the bishops that hurt them, or of loving them in gaols; but it will be as easy to love them, when they feel the love to their souls in the labours and kindness of their pastors, as to love their dearest and nearest friends. And then love will open the people's ears to the teacher's doctrine, and it will do them good: and then the labours and lives of faithful ministers will be sweet and easy, when the love, and the unity, and faithfulness of the people, is their daily encouragement. Oh how good, and how happy, will it be for pastors and people thus to live in love and unity! It will not only remind us of Aaron's perfume, but of the Spirit of love that dwelt in our Redeemer, and which he promised should be his seal and mark upon all his true disciples; yea, and of the celestial society, and life of perfect love.

37. Then shall neighbours exercise their charity, for the help of the ignorant about them, without the suspicions of venting heresies, or sedition, or encroaching on the pastor's office. And neighbours, when they come together, shall not take praying together, or holy conference, or singing God's praise, or reading good books, or repeating their teachers' sermons, or counselling each other, to be a bad or

dangerous work: but the ignorant, that cannot spend the Lord's day in holy exercises at home, (because they cannot read or remember much,) shall join with the families of their more understanding neighbours, who can help them; (as they met, Acts xii. 12, for prayer; and as neighbour families were to join in eating the passover with the family that had not enough to eat it;) for love and unity shall end these jealousies. And all shall be done under the guidance and oversight of their pastors; and not in enmity of opposition to them, or to the concordant church assemblies. And oh what helps and comfort will this be to all faithful pastors, when all the work lieth not on them alone; but every one sets his hand to build, in his proper place; and when they that converse together all the week, are seconding that which he more seldom teacheth them in public!

38. The younger sort of ministers, that are now bred up in Vulcan's forge, shall be then trained up under grave and peaceable men; where uniting and peace-making principles shall be the rudiments of their literature.

39. And the younger sort of the people shall be no more tempted into envious heats against their afflictors; nor into contentious sects, because of controversies; but shall be fed with the milk of peaceable principles, and be educated in the love of love itself. And the names of sects, and church divisions, and proud pretendings, shall, by use, be made as disgraceful, as now the names of swearing, drunkenness, and whoredom are.

40. And oh how dear, how amiable, how honourable will their governors be, to such a people (especially that blessed prince, that shall first perform this work)! How heartily will they pray for them, plead for them, and fight for them! and how freely will they contribute any thing in their power to their aid! and how impatient will they be against every word that would dishonour them! How blessed will the people be under such a prince! and how sweet and easy will the life of that prince be, that is to govern such a people!

GRANT, O LORD, THAT THIS GREAT HONOUR AND COMFORT MAY FALL INTO THE HANDS OF THE KING OF ENGLAND, BEFORE ALL OTHERS IN THE WORLD. Kings will then see, that it is their interest, their honour, and their greatest happiness on earth, to be the wise, pious, righteous governors, of a wise, pious, just, united people; that love them so much, that still they would fain serve them better than they are able.

41. The ignorant, vulgar, and ruder sort, observing this amiable concord, and all the blessed fruits thereof, will admire religion, and fall in love with it: and multitudes that shall be saved, will be daily added to the seriously religious, and the house of Christ will be filled with guests.

42. Hereupon the scandalous and flagitious lives of common protestants will be much cured; for the number of the flagitious will grow small, and crimes will be under common disgrace. Besides that, they will be punished by the magistrate; so that gross sin will be a marvel.

43. The books of plain doctrine and holy living, with the pacificatory treatises of reconcilers, will then be most in esteem and use; which now are so disrelished by turbulent, discontented, siding persons. And abundance of controversial writings, about church government, liturgies, ceremonies, and many other matters, will be forgotten and cast aside as useless things; for the swords shall be made into plough-shares and pruning-hooks.

44. The happy example of that happy prince and country, that shall begin and first accomplish this

work, will be famous through all the protestant churches; and will inflame such desires of imitation in them all, and be such a ready direction in the way, that it will greatly expedite their answerable reformation. And the famous felicity of that prince, in the reformation and concord of his subjects, will kindle in the hearts of other protestant princes and states an earnest desire of the same felicity. And so, as upon the invention of printing, and of guns, the world was presently possessed of guns and of printed books, that never before attained any such thing; so here, they that see the happiness of one kingdom brought about, and see how it was done, will have matter enough before their eyes, both to excite their desires and guide their endeavours in the means to bring all this to pass.

45. The protestant kingdoms and states, being thus reformed and united in themselves, will be inflamed with an earnest desire of the good of all other churches, and of all the world: and therefore, as divines have held something called general councils for the union of all those churches; so these princes will by their agents hold assemblies for maintaining correspondence, to the carrying on of the common good of the world, by the advantage of their united counsels and strength; and then no enemy can stand long before them. For they that love and serve them zealously at home, will venture their lives for them zealously abroad, if there be cause.

46. The excellent and successful use of the magistrate's government of the churches in their dominions, will quite shame all the usurping claims of the pope and general councils, and their mongrel ecclesiastic courts, and all the train of artifices and offices, by which their government of the world is managed. And the world, and especially princes, will plainly see how much they were abused by their usurpations, and that there is no need of pope or cardinal, nor any of those officers or acts at all; but that these are the mere contrivances of carnal policy; to keep up an earthly kingdom under the name of the catholic church. And also the purity and unity of the reformed churches, where the vulgar have more religion and union than their monasteries, will dazzle the eyes of the popish princes, states, and people; and when they see better, and especially the happiness of the princes, they will forsake the usurper that had captivated them by fraud, and will assume their freedom and felicity; and so the Roman church kingdom will fall.

47. The deluded Mahometans seeing the unity and glory of christendom, as they were before kept from Christ by the wicked lives and the divisions of christians (thinking that we are far worse than they); so now they will be brought to admire and honour the christian name, and fear the power of the christian princes. And one part of them will turn christians; and the rest, even the Turkish power, the christian's force, by the power of God, will easily break. And so the Eastern churches will be delivered and reformed, and the Mahometans come into the faith of Christ.

48. The poor scattered Jews also, when they see the glory and concord of christians, will be convinced that Christ is indeed the true Messiah: and being converted, perhaps, shall by the christian powers be some of them re-established in their own land; but not to their ancient peculiarity, or policy and law.

49. And then the christian zeal will work to the conversion of the poor idolatrous, heathen world; and part of them will yield to reason and faith, and the rest by just victories be subdued. And so the

kingdoms of the world will become the kingdoms of the Lord and his Christ; and the gospel shall be preached in all the world.

50. And when the kingdom of grace is perfected, and hath had its time, the kingdom of glory shall appear, upon the glorious appearing of Christ our King; and the dead shall arise, and they that have overcome, shall reign with Christ, and sit with him upon the throne, even as he overcame, and is set down with the Father on his throne. Amen. Even so, come, Lord Jesus.

"Neither pray I for these alone, but for them also, which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me," John xvii. 20—24.

Object. But if this world should ever become so happy, it would be more amiable, and so be a greater snare to our affections, and make us willing to stay from heaven.

Ans. No amiableness or pleasantness stealeth the heart from God, or keepeth it from heaven, but that which hideth the glory and goodness of God and heaven from our minds, or corrupteth and diverteth the will and affections by some inconsistency or contrariety; but the spiritual excellency of the reformed concordant church on earth, will so much more clearly represent heaven to our conceptions, and give our hearts so pleasant a foretaste of it, that above all things it will excite our desires of that fuller glory, and call us most powerfully to a heavenly mind and life: as the first-fruits and earnest do make us desire the harvest, and the full possession; and as now those that live in the most heavenly society, and under the most excellent helps and means, have usually more heavenly minds and lives, than they that in more tempting and distracting company never enjoy such heavenly beams.

CONSECTARY.

ALL the Romish dreams of church union arise from ignorance of the true state and interest of the church, and the true and necessary terms of union.

And all the plots also of the moderating papists, that talk of a political church catholic having a visible constitutive or governing head; whether monarchical, (the pope,) or aristocratical, or democratical (the patriarchs, or a general council): and that talk of universal laws of this church, made by such a universal head, besides the universal laws of Christ; and falsely feign the councils called general, in a particular empire, called or ruled by one emperor only, in his own dominions, to have been universal, as to all the catholic churches on earth; and that feign these councils to have been infallible, which so often erred, and crossed each other; and that set the world upon the undeterminable controversy, Which were true general councils; and, How many we must receive and conform to: whether only four, or six, or eight; and till what age.

And that would persuade the christian world, that whatever diversity of canons, customs, or church laws, or ceremonies, are allowed among them, it must all be done or held by this same authority of the pope or council, or both : to which (though foreign) kings and bishops must all be subject ; and from which they must receive their christianity ; and by which all their reformations must be tried : and that none must be taken as catholics, nor any churches tolerated, that hold not such a factious union, under such a usurping head, personal or collective : but as Tertullian speaketh, rather than endure such wiser and better societies, *Solitudinem facerent, et vocarent pacem* ; and as a **WORLDLY CLERGY**, whose church and kingdom is only of and in this world, would banish from it all (save a lifeless image) which hath any kin to heaven ; and

suffers none to live in this world among them but themselves.

I say, all this is, 1. From ignorance of the true nature of the christian religion, church state, and terms of unity and concord ; which I have lately opened in a book, entitled, "The True and only Terms of the Concord of all the Churches."

2. And from contention about ambiguous words, and self-conceitedness in their controversies, ignorantly thence raised ; which I have sought to end in a book, called, "Catholic Theology."

3. And from vicious passions and partiality ; which I have sought to heal in a book, called, "The Cure of Church Divisions."

All written long since the writing of this foregoing Prognostication.

THE REFORMED LITURGY.

THE ORDINARY PUBLIC WORSHIP

ON THE

LORD'S DAY.

The Congregation being reverently composed, let the Minister first crave God's assistance and acceptance of the Worship, to be performed in these or the like words.

1 Tim. 1. 15.
Psalm. 147. 5.
Matt. 19. 17.
1 Tim. 6. 16.
Dan. 7. 10.
Isa. 57. 15.
Psalm. 149. 4.
Heb. 10. 19, 20.
Isa. 55. 6.
Psalm. 95. 6; 12.
2; 99. 5; 51. 1.
17; 89. 7.
Jer. 32. 40.
Heb. 12. 28.
1 Thess. 5. 23.
Lev. 10. 3.
Zech. 12. 10.
Rom. 8. 26.
James 5. 16; 1.
6. Isa. 26. 8.
Matt. 15. 18.
John 4. 23, 24.
1 Thess. 2. 13.
Acts 16. 14.
Mark 4. 12.
Phil. 1. 29.
Prov. 1. 24, 25.
Eccles. 5. 1.
John 6. 45.
Heb. 4. 22, 13.
2 Cor. 10. 4, 6.
Psalm. 69. 30;
106. 46; 9. 14;
105. 3; 51. 15;
19. 14.
Heb. 13. 21.

ETERNAL, incomprehensible, and invisible God, infinite in power, wisdom, and goodness, dwelling in the light which no man can approach, where thousand thousands minister unto thee, and ten thousand times ten thousand stand before thee, yet dwelling with the humble and contrite, and taking pleasure in thy people: Thou hast consecrated for us a new and living way, that with boldness we may enter into the holiest, by the blood of Jesus, and hast bid us seek thee while thou mayst be found: We come to thee at thy call, and worship at thy footstool. Behold us in thy tender mercies. Despise us not, though unworthy. Thou art greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about thee. Put thy fear into our hearts, that with reverence we may serve thee; sanctify us, that thou mayst be sanctified of us, when we draw nigh thee. Give us the

Spirit of grace and supplication to help our infirmities, that our prayers may be faithful, fervent, and effectual. Let the desire of our souls be to thee: let us draw near thee with our hearts, and not only with our lips, and worship thee, who art a Spirit, in spirit and truth. Let thy word be spoken and heard by us as the word of God. Give us attentive, hearing ears, and opened, believing, understanding hearts, that we may no more refuse thy calls, nor disregard thy merciful, outstretched hand, nor slight thy counsels and reproofs; but be more ready to hear, than to give the sacrifice of fools. Put thy laws into our hearts, and write them in our minds, and let us be all taught of God. Let thy word be unto us quick and powerful; a discernor of the thoughts and intents of the heart; mighty to pull down strong-holds, cast-

ing down imaginations and reasonings, and every high thing that advanceth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. Let us magnify thee with thanksgiving, and triumph in thy praise. Let us rejoice in thy salvation, and glory in thy holy name. Open thou our lips, O Lord, and let our mouths show forth thy praise. And let the words of our mouths, and the meditation of our hearts, be acceptable in thy sight, through Jesus Christ our Lord and only Saviour. Amen.

Or thus, when brevity is necessary.

O ETERNAL, almighty, and most gracious God, heaven is thy throne, and earth is thy footstool, holy and reverend is thy name; thou art praised by the heavenly hosts, and in the congregation of thy saints on earth, and wilt be sanctified in all that come nigh unto thee. We are sinful and unworthy dust, but being invited by thee, are bold, through our blessed Mediator, to present ourselves and our supplications before thee. Receive us graciously, help us by thy Spirit; let thy fear be upon us; let thy word come unto us in power, and be received in love, with attentive, reverent, and obedient minds. Make it to us the savour of life unto life. Cause us to be fervent in prayer, and joyful in thy praises, and to serve thee this day without distraction, that we may find that a day in thy courts is better than a thousand, and that it is good for us to draw near to God; through Jesus Christ our Lord and Saviour. Amen.

Next, let one of the Creeds be read by the Minister, saying,

In the profession of this christian faith we are here assembled.

I believe in God the Father, &c.

I believe in one God, &c.

And sometimes Athanasius' Creed.

The Ten Commandments.

God spake these words, and said, &c.

For the right informing and affecting the People, and moving them to a penitent, believing Confession, some of these Sentences may be read.

Gen. 1. 27. God created man in his image.
Rom. 5. 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Rom. 3. 23. For all have sinned, and come short of the glory of God.

John 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Ver. 18. He that believeth on him shall not be condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Ver. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Ver. 20. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Gal. 3. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

John 3. 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Ver. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Matt. 18. 3. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Ezek. 33. 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Luke 15. 10. I say unto you, there is joy in the presence of the angels of God over a sinner that repenteth.

Ver. 18, 19. I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

The Confession of Sin, and Prayer for Pardon and Sanctification.

Psalm. 5. 5. Rom. 1. 23. Eph. 1. 12. John 4. 22. Rom. 3. 23. Eph. 1. 5. Luke 24. 47. Acts 5. 37. Prov. 3. 17. Psalm. 51. 5. Eph. 2. 3. Isa. 48. 3; 55. 6. Psalm. 100. 3. 1 Cor. 6. 20. 1 Cor. 8. 3. 1 Cor. 10. 31. 1. 32. 1 Thess. 4. 1. John 3. 22. Rom. 2. 23. 1 Chron. 21. 7. Luke 18. 14. Rom. 15. 1. Psalm. 47. 7. Rom. 7. 12. Dan. 9. 9, 10. 1st. 1. 7, 10.

O MOST holy, righteous, and gracious God, who hatest all the workers of iniquity, and hast appointed death to be the wages of sin, but yet for the glory of thy mercy hast sent thy Son to be the Saviour of the world, and hast promised forgiveness of sin through his blood, to all that believe in him, and by true repentance turn unto thee, and that whosoever confesseth and forsaketh his sin, shall have mercy; we confess that we are vile and miserable sinners, being conceived in sin; by nature children of wrath, and transgressors from the womb. All we like sheep have gone astray, and turned every one to his own way. Thou madest us, and not we ourselves. Thou

boughtest us with a price, and we are not our own; therefore we should have wholly given up ourselves unto thee, and have glorified thee with our souls and bodies as being thine. Whatever we did should have been done to thy glory, and to please thee, in the obeying of thy will. But we have displeased and dishonoured thee, and turned from thee, exalting, seeking, and pleasing ourselves. Thou art the King of all the world, and thy laws are holy, just, and good. But we have denied thee our due subjection and obedience, being unruly and self-willed, minding the things of the flesh, and making provision for its lusts. We have staggered at thy word through unbelief, and have not fully placed our trust and hope in thee. We have rather feared man that is dust, and can but kill the body, than thee, that canst destroy both soul and body in hell. Thou art infinitely good, and love itself, yet have we not fully taken thee for our portion, nor loved thee with all our heart, and soul, and might, nor made thee our full desire and delight. But we have inordinately loved ourselves, and the world, and the things of the world, and lived by sense when we should have lived by faith, and cared and laboured for the food that perisheth, when we should have laboured for the one thing needful, and that which endureth to everlasting life. We have been slothful servants, yielding to temptations, ashamed of our duty, losing our precious time, when we should have been fervent in spirit, serving the Lord, cleaving to thee with full resolution, redeeming the time, and with diligence making sure our calling and election. We have not with due holiness and reverence drawn near thee, and used thy holy name, thy worship, and thy day. We have dishonoured and disobeyed our superiors, and neglected our inferiors. We have been guilty of not loving our neighbours as ourselves, and not doing to others as we would they should do to us; but have sought our own against their welfare, not forbearing and forgiving, not loving our enemies as we ought, not following peace, nor studying to do good to all according to our power. We have sinned secretly and openly, in thought, word, and deed, ignorantly and presumptuously, in passion and upon deliberation, against thy precepts, promises, and threats; against thy mercies and thy judgments, under thy patience and in thy sight; against our consciences, our purposes, and our covenants. When we were hastening to death and judgment, for which through all our lives we should have prepared, thou hast commended thy wonderful love towards us in giving thy Son to die for sinners, to reconcile us to thee, while we were enemies; and all things being made ready, thou hast sent thy messengers to invite us to come in, preaching to us the glad tidings of salvation, and freely offering us pardon and life in Jesus Christ; but we have made light of it, and

Rom. 8. 5; 13. 14; 4. 20. Psalm. 78. 7. 32. Isa. 51. 7, 8. Luke 12. 4, 5. Psalm. 100. 3. 1 John 4. 10. Psalm. 16. 5. Matt. 22. 7, 3. Psalm. 37. 4. 1 John 2. 15. 1 Tim. 5. 7. John 3. 27. Luke 10. 21. 22. Matt. 23. 20. Rom. 12. 11. Eph. 6. 11, 13. 14. Mark 8. 38. 2 Tim. 1. 8. Eph. 5. 12. Rom. 12. 1, 19. Acts 11. 23. 2 Pet. 1. 10. Luke 1. 71. Heb. 12. 98. Psalm. 111. 9. 1 Tim. 3. 19. Phil. 3. 3. Psalm. 99. 2. Rev. 1. 10. Rom. 13. 7. Tit. 2. 1. Eph. 6. Matt. 29. 30; 7. 12. Rom. 12. 28. Eph. 4. 2. 32. Matt. 5. 44. Heb. 12. 14. Gal. 6. 10. Psalm. 10. 12, 13. Rom. 2. 4. Psalm. 119. 60. John 12. 40. Heb. 12. 23. Acts 7. 61. 1 Tim. 3. 8. Luke 15. 12. Numb. 16. 36. Rom. 1. 18. Eph. 5. 6. Dan. 9. 7. 8. Psalm. 51. 1; 41. 1; 143. 5; 109. 3. Lev. 25. 25. Rev. 1. 5. John 1. 30. Eph. 1. 6. Matt. 12. 18. Gal. 3. 13. Isa. 53. 5. Psalm. 65. 4; 67. 1. Rom. 9. 1. Ezek. 30. 43. Psalm. 51. 17. Ezek. 36. 26. Gal. 4. 6, 2. 2 Cor. 6. 16. Jer. 13. 13. Ezek. 11. 19. 1 Tim. 2. 10. Eph. 3. 12. Matt. 13. 11. Rom. 1. 18. Eph. 2. 18. 2 Tim. 2. 26. Psalm. 119. 104. Rom. 6. 15; 35. 39. Jer. 36. 20. Matt. 6. 3. Col. 3. 1. Matt. 6. 20. Phil. 3. 30. Col. 3. 5. Gal. 6. 14. Heb. 11. 17. Heb. 11. 1. 1 Cor. 4. 1. 1 Pet. 3. 11. Luke 13. 14. 1 Cor. 9. 24. 1 Cor. 4. 6. 2 Cor. 1. 12. 2 Cor. 5. 9. John 6. 38. Psalm. 40. 8; 1. 2. 78. 2. 12. 1 Pet. 1. 14, 15; 1. 22. Eph. 4. 2. 1 Tim. 6. 27. Psalm. 138. 1. Eph. 3. 14. Phil. 1. 30. 1 Tim. 2. 14. Matt. 24. 46. Luke 12. 19. Mark 13. 35. Heb. 11. 28. Rom. 8. 27. Rev. 2. 20, 11.

neglected this great salvation, and made excuses or too long delays; undervaluing our Redeemer, his blood and merits, his offered grace and endless glory, rejecting his holy doctrine and example, resisting his Spirit, ministers, and word. We have sinned, O Lord, against thee, and against our own souls, and are not worthy to be called thy children. We have deserved everlasting wrath; to us belongeth confusion, but mercy and forgiveness to thee. Have mercy upon us, O God, according to the multitude of thy mercies. Heal our souls that have sinned against thee, and enter not into judgment with thy servants. Hide thy face from our sins, and blot out all our iniquities. Cast us not away from thy presence, and avenge not upon us the quarrel of thy covenant. Wash us in the blood of the Lamb of God, who taketh away the sin of the world. Accept us in thy beloved Son, who was made a curse for us, and was wounded for our transgressions, that we might be healed by his stripes. Turn us, O God of our salvation, and cause thy face to shine upon us. Give us repentance unto life: cause us to loathe ourselves for all the evils that we have committed. Give us that broken, contrite spirit which thou wilt not despise. Create in us a clean heart, O God, and renew a right spirit within us. Take out of us the old and stony heart, and give us a new and tender heart. Give us the Spirit of thy Son, and be our God, and let us be thy people. Enlighten our understandings to know the wonderful things of thy law, the dimensions of thy love in Christ, the mysteries of thy kingdom, and the riches of the glory of thy inheritance in the saints, and that we may approve the things that are excellent, and may escape the snares of the devil, and may hate every false way. Shed abroad thy love in our hearts by thy Holy Spirit, and cause us so to love thee, that nothing may separate us from thy love. Put thy fear into our hearts, that we may never depart from thee. Cause us to seek first thy kingdom, and its righteousness, and (as those that are risen with Christ) to seek the things that are above, and to lay up a treasure in heaven, and let our hearts and conversations be there. Mortify our earthly inclinations and desires. Crucify the world to us, and us unto the world by the cross of Christ. Cause us to live by faith, and look at the things that are unseen; and use the world as not over-using it, seeing the fashion of it passeth away; striving to enter in at the strait gate, and running so as to obtain. Let us no longer live the rest of our time to the lust of men, but the will of God, studying in all things to please thee, and to be accepted of thee. Let us not seek our own wills, but the will of him that called us; yea, let us delight to do thy will, O God; let our delight be in thy law, and let us meditate therein day and night. Cause us to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world, as obedient children, not fashioning ourselves to the former lusts of our ignorance; but as he that hath called us is holy, let us be holy in all manner of conversation. Cause us to love one another with a pure heart, forbearing and forgiving one another, if any have a quarrel against another, even as Christ forgave us. Give us the wisdom which is first pure, and then peaceable. In our eyes let a vile person be contemned, but let us honour them that fear the Lord. Cause us to walk circumspectly without offence, and to be zealous of good works; to love our enemies, and not to give place to wrath; and in patience to possess our souls. Help us to deny ourselves, and take up our cross, and follow Christ; esteeming his reproach to be greater riches than the treasures of the world; that having suffered with

him, we may also be glorified with him. Though we must be tempted, help us to overcome, and be faithful unto the death; and then let us receive that crown of life, through the merits and intercession of Christ Jesus our Lord and only Saviour; in whose comprehensive words we sum up our requests, saying as he hath taught us, Our Father which art in heaven, hallowed be thy name. Thy kingdom come, &c.

Or thus, when brevity is necessary.

O MOST great, most just, and gracious God, thou art of purer eyes than to behold iniquity, thou condemnest the ungodly, impenitent, and unbelievers; but hast promised mercy through Jesus Christ to all that repent and believe in him. We confess that we were conceived in sin, and are by nature children of wrath; and have all sinned and come short of the glory of God. In our baptism thou tookest us into the bond of the holy covenant, but we remembered not our Creator in the days of our youth, with the fear, and love, and obedience which we owed thee: not pleasing and glorifying thee in all things, nor walking with thee by faith in a heavenly conversation, nor serving thee fervently with all our might; but fulfilled the desires of the flesh, and of the carnal mind. We have neglected and abused thy holy worship, thy holy name, and thy holy day. We have dishonoured our superiors, and neglected our inferiors. We have dealt unjustly and uncharitably with our neighbours, not loving them as ourselves, nor doing to others as we would they should do to us. We have not sought first thy kingdom and righteousness, and been contented with our daily bread, but have been careful and troubled about many things, neglecting the one thing necessary. Thou hast revealed thy wonderful love to us in Christ, and offered us pardon and salvation in him; but we made light of it, and neglected so great salvation, and resisted thy Spirit, word, and ministers, and turned not at thy reproof. We have run into temptations; and the sin which we should have hated, we have committed in thy sight, both secretly and openly, ignorantly and carelessly, rashly and presumptuously, against thy precepts, thy promises, and threats, thy mercies and thy judgments. Our transgressions are multiplied before thee, and our sins testify against us. If thou deal with us as we deserve, thou wilt cast us away from thy presence into hell, where the worm never dieth, and the fire is not quenched. But in thy mercy, thy Son, and thy promise, is our hope. Have mercy upon us, most merciful Father. Be reconciled to us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for thy children, and give us the Spirit of thy Son. Sanctify us wholly, shed abroad thy love in our hearts, and cause us to love thee with all our hearts. O make thy face to shine upon thy servants; save us from our sins, and from the wrath to come; make us a peculiar people to thee, zealous of good works, that we may please thee, and show forth thy praise. Help us to redeem the time, and give all diligence to make our calling and election sure. Give us things necessary for thy service, and keep us from sinful discontent and care. And seeing all these things must be dissolved, let us con-

sider what manner of persons we ought to be, in all holy conversation and godliness. Help us to watch against temptations, and resist and overcome the flesh, the devil, and the world; and being delivered out of the hand of all our enemies, let us serve thee without fear, in holiness and righteousness before thee all the days of our life. Guide us by thy counsel, and after receive us into thy glory, through Jesus Christ our only Saviour. Amen.

[Here use the Lord's Prayer as before.]

For the strengthening of Faith, and raising the Penitent, some of these Sentences of the Gospel may be here read.

Hear what the Lord saith to the absolution and comfort of penitent believers.

2 Chron. 30. 9. THE Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

1 John 2. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Acts 13. 38, 39. Be it known unto you, men and brethren, that through this man is preached to you the forgiveness of sins: and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.

Rom. 5. 20, 21. Where sin abounded, grace did much more abound: that as sin reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

1 John 1. 7, 8, 9. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness.

Matt. 11. 28—30. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Rev. 22. 17. Whosoever will, let him take of the water of life freely.

John 6. 37. All that the Father hath given me shall come to me; and him that cometh to me I will in nowise cast out.

Heb. 8. 12. I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.

Hear also what you must be and do for the time to come, if you would be saved.

Rom. 8. 9. Now if any man have not the Spirit of Christ, he is none of his.

2 Cor. 5. 17. If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Rom. 8. 1. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the

things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally-minded is death, but to be spiritually-minded is life and peace. Ver. 6.

For the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Ver. 7.

So then they that are in the flesh cannot please God. Ver. 8.

For if ye live after the flesh, ye shall die: but if through the Spirit ye mortify the deeds of the body, ye shall live. Ver. 13.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5. 19—21.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. Ver. 22—24.

Let us walk honestly, as in the day; no tin rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof. Rom. 13. 13, 14.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. 1 John 2. 15, 16.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the path, that leadeth unto life, and few there be that find it. Matt. 7. 13, 14.

For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. Tit. 2. 11—14.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psal. 1. 1, 2.

The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. Ver. 5.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire. Heb. 12. 28, 29.

Seeing then that these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting to the coming of the day of God? 2 Pet. 3. 11, 12.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding

1 Cor. 15. 58.

ing in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

Then may be said the ninety-fifth or the hundredth Psalm, or the eighty-fourth.

And next the Psalms in order for the day; and next shall be read a chapter of the Old Testament, such as the Minister findeth most seasonable; or with the liberty expressed in the admonition before the second book of Homilies.

After which may be sung a Psalm, or the Te Deum said; then shall be read a chapter of the New Testament, and then the Prayer for the King and Magistrates. And after that, the sixty-seventh, or ninety-eighth, or some other Psalm, may be sung or said, or the Benedictus, or Magnificat. And the same order to be observed at the Evening Worship, if time allow it.

Neh. 8. 4, 6; 9. 2-6, 10, 38. Acts 12. 12. 1 Tim. 4. 5. Acts 1. 14; 16. 13, 16; 17. 1, 2. 1 Cor. 14. 15, 16. Luke 4. 16, 18. Neh. 8. 8. Acts 20. 7, 9. 2 Tim. 4. 1, 2. Acts 13. 16, 17. 1 Cor. 4. 13. John 16. 20. 1 Cor. 2. 7, 13. Matt. 7. 29. Tit. 2. 15. Matt. 21. 45. Mark 12. 12, 13, 17. Eph. 6. 19, 20. Jude 22, 23. Acts 18. 25. 2 Tim. 2. 24, 25. 1 Tim. 5. 17. Acts 20. 30. Paul. 2. Rev. 11. 15. 1 Tim. 2. 1-3. 2 Thes. 2. 1, 2; 2. 8. 1 Thes. 2. 16. Rev. 18. 19. Matt. 6. 9; 9. 37, 38. 1 Tim. 2. 3. Eph. 6. 19. 1 Thes. 5. 2. John 17. 20. 1 Sam. 12. 23. 2 Cor. 4. 5. Phil. 1. 15, 16. James 3. 1. 15-17. 1 Pe. 9. 55. 1 Cor. 14. 26. 2 Cor. 10. 8. Paul. 92. 1. Rev. 1. 10. Acts 20. 37. Col. 3. 16, 17. Psal. 118. 1 Cor. 1. 1, 2. 1 Tim. 3. 5; 3. 15. 2 Tim. 2. 2, 15. Acts 20. 7, 9.

NEXT after the psalm the minister shall (in the pulpit) first reverently, prudently, and fervently pray, according to the state and necessities of the church, and those especially that are present, and according to the subject that he is to preach on. And after prayer, he shall preach upon some text of holy Scripture, suiting his matter to the necessities of the hearers, and the manner of delivery to their quality and benefit. Always speaking from faith and holy experience in himself, with plainness and perspicuity, with reverence and gravity, with convincing evidence and authority, with prudence, caution, faithfulness, and impartiality, with tender love and melting compassion, with fervent zeal and persuading importunity, and with frequency and unwearied patience, waiting on God for the success. After sermon he shall pray for a blessing on the word of instruction and exhortation, which was delivered; and in his prayers (before or after sermon) ordinarily he shall pray for the conversion of heathens, Jews, and other infidels; the subversion of idolatry, infidelity, Mahometanism, heresy, papal tyranny and superstition, schism and profaneness, and for the free progress of the gospel, and the increase of faith and godliness, the honouring of God's name, the enlargement of the kingdom of Christ, and the obedience of his saints through the nations of the earth. And in special for these nations; for the king's Majesty, and the rest of the royal family; for the lords of his Majesty's council, the judges, and other magistrates of the land; for the pastors of the church, and all congregations committed to their care and government. Always taking heed that no mixtures of imprudent, disorderly expressions, of private discontent and passion, of unreverent, disobedient, seditious, or factious intimations, tending to corrupt, and not to edify, the people's minds, do turn either prayer or preaching into sin. And ordinarily in church communion, especially on the Lord's day, (which is purposely separated for the joyful commemoration of the blessed work of man's redemption,) a considerable proportion of the public worship must consist of thanksgiving and praises to God, especially for Jesus Christ, and his benefits; still leaving it to the minister's discretion to abbreviate some parts of worship, when he seeth it needful to be longer on some other.

The Sermon and Prayer being ended, let the Minister dismiss the Congregation with a benediction, in these or the like words.

Blessed are they that hear the word of God, and keep it.

Luke 11. 28

The Lord bless you, and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace.

Numb. 6. 24-26

The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all. Amen.

2 Cor. 13. 14

Except there be a Communion in the Sacrament of the Lord's Supper to be celebrated, or any further Worship to be performed, and then the Minister may delay the Benediction till the End.

And because, when there is leisure, the Prayers of the Church should be as full as the Rule and our Necessities require; let the following General Prayer be used, when the Minister findeth it convenient, instead of the Litany and Collects.

Here are also adjoined a Thanksgiving for Christ and his benefits, and a Hymn to be used at the discretion of the minister, either after sermon, or at the communion, or on other days.

A Prayer for the King, the Royal Family, and Magistrates.

ALMIGHTY God, by whom kings reign, and princes decree justice, who rulest in all the kingdoms of men, and givest them to whomsoever thou wilt, who by thy special providence hast set over us thy servant, Charles, our king; crown him with thy blessings, and satisfy him with thy goodness. Save him by thy right hand, and defend him against such as rise up against him; prolong his life in peace and righteousness; grant him the spirit of wisdom and counsel, the spirit of holiness, and the fear of the Lord, that he may know how to go in and out before this great people over whom thou hast set him. Let not thy law depart out of his mind, or mouth, but let him meditate in it day and night. Make him as an angel of God to discern between good and evil, that in his eyes a vile person may be contemned, but he may honour them that fear the Lord; that his eyes may be upon the faithful of the land, that they may dwell with him, and they that are perfect in the way serve him. Remove the wicked from before him, that his throne may be established in righteousness; and grant that under him we may lead a quiet and peaceable life in all godliness and honesty. And when he hath finished his course on earth, let him inherit a crown of righteousness, and reign with Christ for ever. Bless the queen mother, the illustrious prince, James, duke of York, and the rest of the royal family; endue them with thy Holy Spirit, enrich them with thy heavenly grace, and make them blessings in their generation. Endue the lords of his Majesty's council, and all the nobility, the judges, and all the magistrates of the land, with wisdom from above, that they may rule as in thy fear, and judge righteous judgment, and may take heed what they do, as judging not for man, but for the Lord, that justice may run down as water,

Prov. 8. 15. Dan. 4. 32. Heb. 2. 9. Paul. 65. 11. 92. 14. 65. 1. 60. 5; 80. 13. 56. 1; 61. 6. Isa. 45. 13. Matt. 3. 3. Isa. 50. 6; 11. 2. 1 Kings 1. 1. 7. 9. Josh. 1. 2. Zech. 12. 8. 2 Sam. 14. 17. Psal. 134. 1. 302. 6. Prov. 23. 5. 1 Tim. 2. 2. 2 Tim. 4. 7. 6. Rev. 21. 4. Zech. 8. 13. Im. 60. 15. James 3. 17. 2 Sam. 7. 1. 2 Kings 7. 1. 27. 2 Chron. 19. 6. Amos 5. 24. Rom. 13. 1-3. Rev. 11. 15. Psal. 66. 28. Jer. 31. 23. Matt. 6. 13.

and righteousness as a mighty stream. Let all his Majesty's subjects duly submit to him and obey him, not only for wrath, but for conscience' sake. Let all his kingdoms be the kingdoms of the Lord, and of his Son Christ, that God may dwell amongst us, and that it may be said of them, The Lord bless thee, O habitation of Justice, and mountain of Holiness: for thine, O Father, with the Son and Holy Ghost, is the kingdom, and power, and glory for ever. Amen.

The General Prayer.

O MOST holy, blessed, and glorious Trinity, Father, Son, and Holy Ghost, Three Persons and One God, our Creator, Redeemer, and Sanctifier, our Lord, our Governor and Father, hear us, and have mercy upon us, miserable sinners. O Lord our Saviour, God and man! who, having assumed our nature, by thy sufferings, and death, and burial, wast made a ransom to take away the sins of the world; who being raised from the dead, ascended and glorified, art made head over all things to the church, which thou gatherest, justifiest, sanctifiest, rulest, and preservest, and which

at thy coming thou wilt raise and judge to endless glory; we beseech thee to hear us, miserable sinners: make sure to us our calling and election, our unfeigned faith and repentance; that being justified, and made the sons of God, we may have peace with him, as our reconciled God and Father.

Let thy Holy Spirit sanctify us, and dwell in us, and cause us to deny ourselves, and to give up ourselves entirely to thee, as being not our own, but thine.

As the world was created for thy glory, let thy name be glorified throughout the world; let self-love, and pride, and vain-glory be destroyed; cause us to love thee, fear thee, and trust in thee with all our hearts, and to live to thee.

Let all the earth subject themselves to thee, their King. Let the kingdoms of the world become the kingdoms of the Lord, and of his Christ. Let the atheists, idolaters, Mahometans, Jews, and other infidels, and ungodly people, be converted. Send forth meet labourers into the harvest, and let the gospel be preached throughout all the world. Preserve and bless them in thy work. Sustain in patience, and seasonably deliver, the churches that are oppressed by idolaters, infidels, Mahometans, or other enemies, or by the Roman papal usurpations.

Unite all christians in Jesus Christ, the true and only universal Head, in the true christian and catholic faith and love; cast out heresies and corruptions, heal divisions, let the strong receive the weak, and bear their infirmities; restrain the spirit of pride and cruelty, and let nothing be done in strife or vain-glory.

Keep us from atheism, idolatry, and rebellion against thee; from infidelity, ungodliness, and sensuality; from security, presumption, and despair. Let us delight to please thee, and let thy word be the rule of our faith and lives; let us love it, and understand it, and meditate in it day and night.

Let us not corrupt or neglect thy worship; nor take thy holy name in vain. Keep us from blasphemy, perjury, profane swearing, lying, contempt of thy ordinances, and from false, unworthy, and unreverent thoughts and speeches of God, or holy things; and from the neglect and profanation of thy holy day.

Put it into the hearts of the kings and rulers of the world to submit to Christ, and rule for him as nursing-fathers to his church: and save them from the temptations that would drown them in sensuality; or would break them upon Christ as a rock of offence, by engaging them against his holy doctrine, ways, and servants.

Have mercy on thy servant Charles, our king, protect his person, illuminate and sanctify him by thy Spirit, that above all things he may seek thine honour, the increase of faith, and holy obedience to thy laws; and may govern us as thy minister, appointed by thee for the terror of evil-doers, and the praise of them that do well, that under him we may live a quiet and peaceable life, in all godliness and honesty.

Have mercy upon all the royal family, upon the lords of the council, and all the nobility, the judges, and other magistrates of these lands. Let them fear thee, and be ensamples of piety and temperance, haters of injustice, covetousness, and pride, and defenders of the innocent: in their eyes let a vile person be contemned, but let them honour them that fear the Lord.

Let every soul be subject to the higher powers, and not resist; let them obey the king, and all in authority, not only for wrath, but for conscience' sake.

Give all the churches able, holy, faithful pastors, that may soundly and diligently preach thy word, and guide the flocks in ways of holiness and peace; overseeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready mind; not as being lords over thy heritage, but the servants of all, and ensamples to the flock; that when the chief Pastor shall appear, they may receive the crown of glory.

Let the people know those that are over them in the Lord, and labour among them, preaching to them the word of God; let them highly esteem them in love for their work's sake, account them worthy of double honour, and obey them in the Lord.

Let parents bring up their children in holy nurture, that they may remember their Creator in the days of their youth; and let children love, honour, and obey them. Let husbands love their wives, and guide them in knowledge and holiness; and let wives love and obey their husbands. Let masters rule their servants in thy fear, and servants obey their masters in the Lord.

Keep us from murders and violence, and injurious passionate words and actions.

Keep us from fornication and all uncleanness, from chambering and wantonness, from lustful thoughts and filthy communications, and all unchaste behaviour.

Keep us from stealing or wronging our neighbour in his property, from perverting justice, from false witnessing

Matt. 15. 9.
Exod. 20. 4, 7, 8.
Mark 7. 21, 22.
Jam. 5. 12. Eccl.
5. 1. 6. Ezek. 2.
Neh. 13. 17.
Rev. 1. 10.

Prov. 21. 1.
Psalm. 2. 10-12.
Isa. 49. 23.
2 Chron. 19. 6.
Rom. 1. 11.
1 Tim. 6. 9.
Matt. 21. 44.
John 11. 48.
Psalm. 2. 2-4.

1 Tim. 2. 2.
Psalm. 50. 1.
2 Chron. 1. 10;
29. 3; 15. 12, 13.
Rom. 13. 3, 4.
1 Pet. 2. 14.
1 Tim. 2. 2.

Psalm. 72. 1. Prov.
8. 1. Exod. 18.
1. Job 29.
Isa. 1. 17, 23.
Psalm. 15. 4.

Rom. 13. 1, 2, 5
1 Tim. 2. 2.
1 Pet. 2. 13.

2 Cor. 5. 6.
Jer. 3. 15.
2 Tim. 4. 2.
Eph. 4. 11, 13.
James. 5. 17.
Ezek. 34.
1 Pet. 5. 1-4.
Matt. 20. 25, 26, 27.

Heb. 13. 7, 17.
1 Thess. 5. 12, 13.
1 Tim. 5. 17.

Eph. 6. 1.
Eccl. 12. 1.
Exod. 20. 12.
Eph. 6. 1, 2; 5.
25, 22. 1 Pet. 3.
7. Col. 4. 1; 3.
22-24.

1 John 3. 15.
Luke 3. 14. 2 Cor.
7. 2. Prov. 29. 22.
Matt. 5. 22.

Matt. 5. 27, 28.
1 Cor. 6. 9.
Rom. 13. 13.
Eph. 5. 3, 4, 12.

Eph. 4. 28.
1 Thess. 4. 6.
Psalm. 82. 2. Prov.
19. 3; 10. 18.

Psalm. 15. 3.
Matt. 7. 12.

and deceit, from slandering, backbiting, uncharitable censuring or other wrong to the reputation of our neighbours.

Keep us from coveting any thing that is our neighbour's. Let us love our neighbours as ourselves, and do to others as we would they should do to us.

Cause us to love Christ in his members with a pure and fervent love, and to love our enemies, and do good to all, as we are able; but especially to the household of faith.

Give us our necessary sustentation and provision for thy service and contentedness therewith. Bless our labours, and the fruits of the earth in their season, and give us such temperate weather as tendeth hereunto. Deliver us and all thy servants from such sickness, wants, and other distresses, as may unseasonably take us off thy service. Keep us from gluttony and drunkenness, slothfulness, unlawful gain, and from making provision for the flesh to satisfy its lusts.

When we sin, restore us by true repentance and faith in Christ. Let us loathe ourselves for our transgressions; forgive them all, and accept us in thy well-beloved Son; save us from the curse and punishment which they deserve, and teach us heartily to forgive others. Convert our enemies, persecutors, and slanderers, and forgive them.

Cause us to watch against temptations, to resist and overcome the flesh, the devil, and the world; and by no allurements of pleasure, profit, or honour, to be drawn from thee to sin. Let us patiently suffer with Christ that we may reign with him.

Deliver us and all thy people from the enmity and rage of Satan, and all his wicked instruments; and preserve us to thy heavenly kingdom.

For thou only art the universal King; all power is thine in heaven and earth: of thee, and through thee, and to thee are all things, and the glory shall be thine for ever. Amen.

Concerning the Psalms for public use.

We desire that instead of the imperfect version of the Psalms in metre now in use, Mr. William Barton's Version, and that perused and approved by the Church of Scotland there in use, (being the best that we have seen,) may be received and corrected by some skilful men, and both allowed (for grateful variety) to be printed together on several columns or pages, and publicly used; at least until a better than either of them shall be made.

A Thanksgiving for Christ, and his gracious Benefits.

Psalm. 119. 108.
Eph. 1. 6.
Psalm. 116. 17.
2 Cor. 9. 15.
Psalm. 107. 22.
2 Cor. 1. 3.
Psalm. 86. 15.
Exod. 33. 6, 7.
Im. 43. 7. Rev.
4. 11. Gen. 1. 27.
Psalm. 8. 5, 6.
Deut. 31. 16;
32. 5. Hos. 4. 7.
Psalm. 6. 10.
Hos. 13. 4.
Gen. 4. 4.
John 3. 16.
Heb. 2. 16.
John 1. 14.

Most glorious God, accept, through thy beloved Son, though from the hands of sinners, of thanksgiving, which thy unspeakable love and mercies, as well as thy command, do bind us to offer up unto thee. Thou art the Father of mercies, and the God of all consolation, full of compassion, gracious, long-suffering, plenteous in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin. For thy glory thou didst create us after thine image;

thou madest us a little lower than the angels, and crownedst us with glory and honour, giving us dominion over the works of thy hands, and putting all these things under our feet. And when we forsook thee, and broke thy covenant, and rebelled against thee, and corrupted ourselves, and turned our glory into shame: thou didst not leave us in the hands of death, nor cast us out into utter desperation; but thou didst so love the sinful world, as to give thy Son to be our Saviour. He took not upon him the nature of angels, but of man; the Word was made flesh and dwelt among us. This is the unsearchable mystery of love which the angels desire to pry into: he was tempted, that he might succour them that are tempted, and conquered the tempter, that had conquered us. He became poor that was Lord of all, to make us rich. He did not sin, but fulfilled all righteousness, to save us from our unrighteousness. He made himself of no reputation, but was reviled, scorned, and spit upon, enduring the cross, and despising the shame to cover our shame, and to bring us unto glory; thou laidst upon him the iniquity of us all. He was bruised and wounded for our transgressions, that we might be healed by his stripes. He gave himself a ransom for us, and died for our sins, and rose again for our justification. We thank thee for his death that saveth us from death, and that he bore the curse to redeem us from the curse, and for his life which opened to us the way to life. Thou hast given him to be Head over all things to the church, and hast given the heathen to be his inheritance, and given him a name above every name, and given him all power and judgment unto him. We thank thee for the new and better covenant, for thy great and precious promises; that thou hast given us eternal life in Christ. That we have the clear and sure revelation of thy will in the holy Scriptures. That thou foundest thy church upon apostles and prophets, Jesus Christ himself being the head corner-stone. And hast committed to thy ministers the word of reconciliation, that as ambassadors speaking in the stead of Christ, they might beseech us to be reconciled unto thee. We thank thee that by them thou hast opened our eyes, and turned us from darkness unto light, and from the power of Satan unto God. We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, taken captive by Satan at his will; but thy mercy saved us by the washing of regeneration, and renewing of the Holy Ghost. Thou mightest justly have left us to the blindness of our minds, and to the hardness of our hearts, to seared consciences, to be past feeling, to our own hearts' lusts, to walk in our own counsels, and to work uncleanness with greediness, when we so oft refused to come to Christ that we might have life, and would not have him to reign over us. But thy patience waited on us in our sin; and all the day long didst thou stretch forth thy hand to a disobedient and gainsaying people. When we turned from thee, thou calledst after us, to turn and live. Thou drewest us to thy Son, and openedst our hearts to attend to thy call. Thou lovedst us first, and was found of them that sought thee not. Thou hast pardoned our great and manifold transgressions, and justified us by faith in Christ, and

Eph. 3. 4.
1 Tim. 3. 16.
1 Pet. 1. 12.
Heb. 2. 16.
Matt. 4. 10.
2 Cor. 8. 9.
1 Pet. 2. 12.
Matt. 4. 22.
1 John 1. 9.
1 Phil. 2. 7.
Heb. 12. 2.
Rev. 3. 18.
Psalm. 32. 1.
1 Pet. 2. 23.
Heb. 2. 10. Isa.
53. 3, 6. 1 Tim.
5. 6. 1 Cor. 15. 3.
Heb. 2. 14. 3.
Gal. 3. 13.
Matt. 11. 28.
Rev. 22. 14.
Eph. 1. 22. Ps.
2. 8. Phil. 2. 9.
John 3. 16.
John 5. 22. Heb.
8. 6. 2 Pet. 1. 4.
1 John 5. 11.
2 Pet. 1. 19. Ps.
119. 130. Eph.
2. 30. 2 Cor. 5.
19. 20. Acts 26.
17. 18. Tit. 3.
3-6. 2 Tim. 2.
25. Eph. 4. 18.
John 12. 40.
1 Tim. 4. 2.
Psalm. 81. 11. 12.
John 5. 4. Luke
19. 27. 1 Pet. 3.
20. Rom. 10. 21.
Heb. 12. 25.
Ezek. 33. 11.
Prov. 1. 22. 23.
John 6. 44.
Acts 16. 14.
1 John 1. 9.
Rom. 10. 20.
Amos 5. 12.
Rom. 5. 1. Acts
11. 18. Rom. 8.
14-17. Eph. 5.
30. Gal. 4. 6.
Eph. 2. 10.
1 Pet. 1. 3-4.
Rom. 8. 28.
Eph. 3. 12.
Heb. 4. 16.
Psalm. 50. 15.
1 Tim. 2. 8.
Matt. 11. 13.
Psalm. 69. 1;
33. 6; 31. 22;
56. 13.

given us repentance unto life. Thou hast adopted us to be thy sons, and joint heirs with Christ; and made us his members, and given us his Spirit: we are no more strangers, but fellow-citizens with the saints, and of thy household. Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us. Thou keepest us by thy mighty power through faith unto salvation: ready at last to be revealed, though (when they are needful) we must for a season be in heaviness under tribulations. Thou hast promised, that all things shall work together for our good; in all our straits thou grantest us access to the throne of grace, bidding us call upon thee in the time of trouble, and promising to deliver us, that we may glorify thee: every where we have leave to lift up unto thee holy hands, especially in the house of prayer, and the assembly of the saints. Thou hast heard the voice of our supplications when we have cried unto thee; great is thy mercy towards us. O Lord, thou hast delivered our souls from the lowest hell; thou hast sent forth from heaven thy mercy and truth; and saved us from the reproach of him that would swallow us up. Thou art our hiding-place: in the secrets of thy presence thou preservest us from trouble, from the pride of men, and from the strife of tongues. Thou dost compass us about with songs of deliverance. O love the Lord, all ye his saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. He dealeth not with us after our sins; his anger is but for a moment, but in his favour is life. In his wrath he remembereth mercy: all thy paths, O Lord, are mercy and truth to such as keep thy covenant. We come into thy house in the multitude of thy mercies; O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Glory ye in his holy name; let the hearts of them rejoice that seek him. Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name they shall rejoice all the day, and in thy righteousness and favour shall they be exalted. Blessed are they that dwell in thy house, they will be still praising thee. O satisfy us early with thy mercy, that we may rejoice and be glad in thee all our days. Guide us by thy counsel, and afterwards receive us unto thy glory; where with all the blessed host of heaven, we may behold, admire, and perfectly and joyfully praise thee, our most glorious Creator, Redeemer, and Sanctifier, for ever and for ever. Amen.

The Hymn.

The First Part.

Psalm 103. 1—4. BLESS the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, and healeth all thy diseases; who redeemed thy life from destruction, and crowneth thee with loving-kindness and tender mercies. As far as the east is from the west, so far hath he removed our transgressions from us. Behold, what love the Father hath bestowed on us, that we should be called the sons of God. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall

be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in heaven but thee? and there is none on earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. For, lo, all that are far from thee shall perish; but it is good for me to draw near to God. I am continually with thee: thou hast holden me by my right hand. In the multitude of my thoughts within me, thy comforts delight my soul. Thou shalt guide me with thy counsel, and afterward receive me to glory.

The Second Part.

How excellent is thy loving-kindness, O God! therefore do the sons of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures: for with thee is the fountain of life. In thy light we shall see light. Therefore my heart is glad, and my glory rejoiceth. My flesh also shall rest in hope. Thou wilt show me the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever. O continue thy loving-kindness to them that know thee, and thy righteousness to the upright in heart. To the end that my glory may sing praise unto thee, and not be silent. O Lord my God, I give thanks to thee for ever.

The Third Part.

GLORY to God in the highest: on earth peace, good will towards men. Praise ye the Lord: sing to the Lord a new song; his praise is in the congregation of saints. For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory. Let the high praises of God be in their mouths. All thy works praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom. Thy kingdom is an everlasting kingdom, and thy dominion is through all generations. The elders and saints about thy throne, rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. They sing unto thee the song of Moses, and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory. For thou hast redeemed us to God by thy blood, and made us kings and priests to God.

The Fourth Part.

Psalm 107. 8. On that men would praise the Lord
 21, 22. for his goodness, and for his wonderful
 works to the children of men! Let them sacrifice the
 sacrifices of thanksgiving, and declare his works
 with rejoicing. Sing unto the Lord,
Psalm 96. 2. bless his name; show forth his salvation
 from day to day. Worship the Lord in
 the beauty of holiness: fear before him,
 all the earth. Let the heavens rejoice, and the earth
 be glad before the Lord; for he cometh, for he com-
 eth to judge the earth. With righteousness shall he
 judge the world, and the people with equity. Bless
 the Lord, ye his angels, that excel in
 strength, that do his commandments,
 hearkening to the voice of his word. Bless ye the
 Lord, all ye his hosts, ye ministers of his that do
 his pleasure. Bless the Lord, all his works in all
 places of his dominions. Bless the Lord, O my
 soul. My mouth shall speak the praises
 of the Lord; and let all flesh bless his
 holy name for ever and ever. Let every
 thing that hath breath praise the Lord.
Psalm 103.
 90-92. Praise ye the Lord.

Psalm 145. 21.

Psalm 150. 6.

THE ORDER OF CELEBRATING THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

This, or the like Explication of the Nature, Use, and Benefits of this Sacrament, may be used at the Discretion of the Minister, when he seeth it needful to the Instruction of the Communicants.

THAT you may discern the Lord's body, and understand the nature, use, and benefits of this sacrament; you must know that God created man in his own image, to know, and love, and serve his Maker; that man fell under the guilt of sin and condemnation, and left his holy fitness for the work for which he was created. That hereupon the wonderful love and wisdom of God provided us a remedy in our Redeemer, to the end he might not lose the glory of his creation, that he might pardon and save us upon terms; securing the honour of his justice, and attaining the ends of his law and government, and recover us to his love and service, by appearing to the world, in the greatest demonstrations of goodness, love, and mercy. By the greatest miracle of condescension, he first promised, and then gave his only Son, the Eternal Word, to take man's nature into personal union with his Godhead; that being God and man, he might be a fit Mediator between God and man, to restore us, and reconcile us to himself. Thus Jesus Christ, conceived by the Holy Ghost, and born of the Virgin Mary, became the Second Adam, the Physician and Saviour of undone sinners, the Captain of our salvation, to be the glorious King and Head of all that are sanctified and saved. He revealed the holiness, the goodness, and the love of God, by the perfect holiness, goodness, and love of his blessed person, doctrine, and conversation, and by suffering for us all the afflictions of this life, and at last the cursed death of the cross, as a sacrifice and ransom for us. That all this might be effectual to our recovery, he made for us a new and better covenant, and preached it himself, undertaking the pardon, justification, and sanctification of all that by unfeigned faith do take him for their Saviour, repent-

ing of their sins, and consenting to be sanctified by his word and Spirit (by which also he inviteth and draweth men to himself, and giveth them to believe): into this blessed, pardoning, saving covenant, we are first solemnly entered by baptism. And when Christ was ready to leave the world, and to give up himself a sacrifice for us, and intercede and exercise the fulness of his kingly power, and the church's Head; and by his grace to draw men to himself, and prepare them for his glory; he did himself institute this sacrament of his body and blood at his last supper, to be a continued representation and remembrance of his death, and therein of his own and his Father's love, until his coming; appointing his ministers, by the preaching of the gospel, and administration of these sacraments, to be his agents without, and his Spirit within, effectually to communicate his grace.

[The Lord's supper, then, is a holy sacrament instituted by Christ, wherein bread and wine being first by consecration made sacramentally, or representatively, the body and blood of Christ, are used by breaking and pouring out to represent, and commemorate, the sacrifice of Christ's body and blood, upon the cross once offered up to God for sin; and are given in the name of Christ unto the church, to signify and solemnize the renewal of his holy covenant with them, and giving of himself unto them, to expiate their sins by his sacrifice, and sanctify them further by his Spirit, and confirm their right to everlasting life: and they are received, eaten, and drunk by the church, to profess that they willingly receive Christ himself to the ends aforesaid, (their justification, sanctification, and glorification,) and to signify and solemnize the renewal of their covenant with him, and their holy communion with him, and with one another.]

It being the renewing of a mutual covenant that is here solemnized, as we commemorate Christ's sacrifice, and receive him and his saving benefits, so we offer and deliver to him ourselves, as his redeemed, sanctified people, to be a living acceptable sacrifice, thankfully and obediently to live unto his praise.

Before the receiving of his holy sacrament, we must examine ourselves, and come preparedly; in the receiving of it, we must exercise holy affections suited to the work; and after the receiving of it, we must, by consideration of it, endeavour to revive the same affections, and perform our covenant there renewed.

The holy qualifications to be before provided, and in receiving exercised, and after receiving, are these.

1. A true belief of the articles of the christian faith concerning Father, Son, and Holy Ghost; the person, offices, works, sufferings, and benefits of Christ.
2. The sense of our sinful and undone condition, as in ourselves, and of our need of Christ: so as humbly to loathe ourselves for our transgressions, with the sense of our present weaknesses to be strengthened, and sins to be forgiven.
3. A true desire after Christ for pardon, and spiritual nourishment and salvation.
4. A thankful sense of the wonderful love of God, declared in our redemption, and in the present offers of Christ, and life.
5. The exercise of holy love and joy in the sense of this unspeakable love. (If these two be not felt before we come, yet in and after the sacrament we must strive to exercise them.)
6. A love to one another, and forgiving wrongs to one another, with a desire after the communion of saints.
7. The giving up ourselves in covenant to God, with resolution for renewed obedience.
8. A patient hope for the coming of Christ himself, and of the everlasting kingdom, where we shall be perfectly united in him, and glorified with him.

Those only are to be invited to the Lord's table, and to come, that truly repent and believe, and unfeignedly consent to the terms of the covenant (though all are not to be invited thus to believe and repent, and so to come). But those are to be admitted, by the pastors, if they come, who, having the use of reason to understand what they do, and examine themselves, have made a personal profession of faith, repentance, and obedience; and are members of the church, and not justly for heresy or scandalous in, removed from its present communion.

The benefit of the sacrament is not to be judged of only by present experience and feeling, but by faith. God having appointed us to use it, and promised his blessing, we may and must believe, that he will make good his promise; and whatever we feel at present, that we sincerely wait not on him in vain.

The Exhortation.

You are invited hither, dear brethren, to be guests at this holy table, by the Lord's command, to receive the greatest mercy, and to perform the greatest duty. On Christ's part, all things are made ready. The feast is prepared for you, even for you that by sin have deserved to be cast out of the presence of the Lord; for you that have so oft neglected and abused mercy. A feast of the body and blood of Christ, free to you, but dear to him. You were lost, and in the way to be lost for ever, when by the greatest miracle of condescending love, he sought and saved you. You were dead in sin, condemned by the law, the slaves of Satan; there wanted nothing but the executing stroke of justice to have sent you into endless misery; when our dear Redeemer pitied you in your blood, and shed his own to wash and heal you. He offered that was offended, that the offender might not suffer. He cried out on the cross, "My God, my God, why hast thou forsaken me?" that we who had deserved it, might not be everlastingly forsaken. He died that we might live. Oh how would the mercy of redemption have affected you, if you had first lain one year, or month, or day in hell! Had you but seen your dying Lord, or seen the damned in their misery, how do you think you should have valued the salvation that is now revealed and tendered to you? See here Christ dying in this holy representation. Behold the sacrificed Lamb of God, that taketh away the sins of the world. It is his will to be thus frequently crucified before your eyes. Oh how should we be covered with shame, and loathe ourselves, that have both procured the death of Christ by sin, and sinned against it! And how should we all be filled with joy, that have such mysteries of mercy opened, and so great salvation freely offered to us! O hate sin, O love this Saviour: see that you come not hither without a desire to be more holy, nor with a purpose to go on in wilful sin. Be not deceived, God is not mocked; but if you heartily repent, and consent to the covenant, come and welcome; we have commission from Christ to tell you, that you are welcome. Let no trembling, contrite soul draw back, that is willing to be Christ's upon his covenant terms, but believe that Christ is much more willing to be yours. He was first willing, and therefore died for you, and made the covenant of grace, and sent to invite and importune you to consent, and stayed for you so long, and gave you your repentance, your willingness, and desire. Question not then his willingness, if you are willing. It is Satan and unbelief that would have you question it, to the injury both of Christ and you. Come near, observe, believe, and wonder at the riches of his love and grace; for he hath himself invited you to

see and taste, that you may wonder. You are sinners, but he inviteth you to receive a renewed, sealed pardon of your sins, and to give you more of his Spirit to overcome them. See here his broken body and his blood, the testimonies of his willingness. Thus hath he sealed the covenant, which pardoneth all your sins, and secureth you of your reconciliation with God, and your adoption, and your right to everlasting blessedness. Deny not your consent, but heartily give up yourselves to Christ, and then doubt not but your scarlet, crimson sins shall be made as white as wool or snow. Object not the number or greatness of them against his grace. There is none too great for him to pardon to penitent believers. Great sins shall bring great glory to his blood and grace. But strive you then for great loathing of your sins, and greater love to such a God, and greater thanks to such a Saviour. Unfeignedly say, I am willing, Lord, to be wholly thine, and then believingly take Christ, and pardon, and life, as given you by his own appointment in the sealed covenant. And remember that he is coming. He is coming with thousands of his mighty angels, to execute judgment on the ungodly, but to be glorified in his saints, and admired in all that do believe. And then we shall have greater things than these. Then shall you see all the promises fulfilled, which now are sealed to you, on which he causeth you to trust. Revive now your love to one another, and forgive those that have wronged you, and delight in the communion of the saints; and then you shall be admitted into the church triumphant, where with perfect saints you shall perfectly rejoice, and love and praise the Lord for ever. Receive now a crucified Christ here represented, and be contented to take up your cross, and follow him. And then you shall reign with a glorified Christ, in the blessed vision and fruition of that God, to whom by Christ you are now reconciled. Let faith and love be working upon these things, while you are at this holy table.

Then shall the Minister use this or the like Prayer.

Most holy God, we are as stubble before thee, the consuming fire. How shall we stand before thy holiness, for we are a sinful people, laden with iniquity, that have gone backward and provoked the Holy One of Israel. When we were lost, thy Son did seek and save us; when we were dead in sin, thou madest us alive. Thou sawest us polluted in our blood, and saidst unto us, Live. In that time of love thou coverdest our nakedness, and enteredst into a covenant with us, and we became thine own. Thou didst deliver us from the power of darkness, and translate us into the kingdom of thy dear Son; and gavest us remission of sin, through his blood. But we are grievous revolvers, we have forgotten the covenant of the Lord our God. We were engaged to love thee with all our hearts, and to hate iniquity, and serve thee diligently, and thankfully to set forth thy praise. But we have departed from thee, and corrupted ourselves by self-love, and by loving the world, and the things that are in the world, and have fulfilled the desires of the flesh, which we should have crucified. We have neglected our duty to thee, and to our neighbour, and the

Mal. 4. 1. Heb. 12. 29. 1 Sam. 6. 30. Mal. 3. 2. Isa. 1. Luke 10. 10. Eph. 2. 6. Luke 15. 32. Ezek. 16. 6, 8, 9. Col. 1. 13. Jer. 6. 38. Deut. 4. 23; 6. 15, 6. 1. 150. Psa. 3. 4. Heb. 12. 25. Deut. 9. 12; 32. 5. 2 Tim. 3. 2. 1 John 2. 15. Eph. 2. 4. Gal. 5. 24. Matt. 22. 37, 40. Luke 10. 42. Matt. 25. 30. Rom. 2. 23. 1 Cor. 10. 31. 1 Thess. 4. 1. Luke 8. 18. Matt. 24. 15. Paul. 1. 1. Deut. 6. 6. Phil. 4. 6. 1 Cor. 11. 27. 28. Isa. 64. 7. Col. 2. 7. Acts 2. 48. 46—47. 1 Cor. 12. 28. Matt. 10. 10; 12. 10, 11. Paul. 85. 8. Gen. 4. 16. Paul. 51. 11. 2 Chron. 15. 2. Matt. 22. 12; 23. Mal. 1. 10. 1 Pet. 2. 24. Isa. 53. 10. Paul. 51. 1. Rev. 1. 5. Psa. 14. 2. Ezek. 18. 38. Heb. 8. 12. Ezek. 33. 11.

Hos. 14. 4.
Psalm. 35. 3.
John 6. 37.
Hos. 14. 2.
Matt. 22. 4; 5. 6.
John 6. 55; 4. 14.
Eph. 3. 18, 19.
1 Pet. 1. 18.
Matt. 15. 27.
John 6. 35, 51.

necessary care of our own salvation. We have been unprofitable servants, and have hid thy talents, and have dishonoured thee, whom in all things we should have pleased and glorified. We have been negligent in hearing and reading thy holy word, and in meditating and conferring of it, in public and private prayer, and thanksgiving, and in our preparation to this holy sacrament, in the examining of ourselves, and repenting of our sins, and stirring up our hearts to a believing and thankful receiving of thy grace, and to love and joyfulness, in our communion with thee and with one another. We have not duly discerned the Lord's body, but have profaned thy holy name and ordinance, as if the table of the Lord had been contemptible. And when thou hast spoken peace to us, we returned again to folly. We have deserved, O Lord, to be cast out of thy presence, and to be forsaken, as we have forsaken thee, and to hear our confusion, Depart from me, I know you not, ye workers of iniquity. Thou mayst justly tell us, thou hast no pleasure in us, nor wilt receive an offering at our hand. But with thee there is abundant mercy. And our advocate Jesus Christ the righteous, is the propitiation for our sins; who bare them in his body on the cross, and made himself an offering for them, that he might put them away by the sacrifice of himself: have mercy upon us, and wash us in his blood, clothe us with his righteousness, take away our iniquities, and let them not be our ruin; forgive them and remember them no more. O thou that delightest not in the death of sinners, heal our backslidings, love us freely, and say unto our souls, that thou art our salvation. Thou wilt in no wise cast out them that come unto thee; receive us graciously to the feast thou hast prepared for us; cause us to hunger and thirst after Christ and his righteousness, that we may be satisfied. Let his flesh and blood be to us meat and drink indeed; and his Spirit be in us a well of living water, springing up to everlasting life. Give us to know thy love in Christ, which passeth knowledge. Though we have not seen him, let us love him; and though now we see him not, yet believing let us rejoice with joy unspeakable, and full of glory. Though we are unworthy of the crumbs that fall from thy table, yet feed us with the bread of life, and speak and seal up peace to our sinful, wounded souls. Soften our hearts that are hardened by the deceitfulness of sin: mortify the flesh, and strengthen us with might in the inner man; that we may live and glorify thy grace, though Jesus Christ our only Saviour. Amen.

Here let the Bread be brought to the Minister, and received by him, and set upon the Table, and then the Wine in like manner, (or if they be set there before,) however, let him bless them, praying in these or the like words.

Psalm. 100. 3.
Rev. 4. 11.
1 Tim. 1. 17.
Psalm. 51. 4.
Deut. 32. 6.
1 John 3. 1.
John 3. 16.
Luke 22. 20.
Heb. 9. 17.
Luke 22. 19.

ALMIGHTY God, thou art the Creator and the Lord of all things. Thou art the Sovereign Majesty whom we have offended; thou art our most loving and merciful Father, who hast given thy Son to reconcile us to thyself, who hath ratified the new testament and the covenant of grace with his most precious blood; and hath instituted this holy sacrament to be celebrated in remembrance of him till his coming. Sanctify these thy creatures of bread and wine, which according to thy institution and command, we set apart to

this holy use, that they may be sacramentally the body and blood of thy Son Jesus Christ. Amen.

Then (or immediately before this Prayer) let the Minister read the words of the Institution, saying,

HEAR what the apostle Paul saith: "For I have received of the Lord, that which also I deliver unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11. 23-26.

Then let the Minister say,

THIS bread and wine being set apart, and consecrated to this holy use by God's appointment, are now no common bread and wine, but sacramentally the body and blood of Christ.

Then let him thus pray:

MOST merciful Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy sacrament to be used in remembrance of thee till thy coming; we beseech thee, by thine intercession with the Father, through the sacrifice of thy body and blood, give us the pardon of our sins, and thy quickening Spirit, without which the flesh will profit us nothing. Reconcile us to the Father; nourish us as thy members to everlasting life. Amen. Acts 7. 59, 60. Rev. 1. 5. 1 Pet. 3. 18. Luke 22. 2. 19, 20. 1 Cor. 11. 26. Heb. 7. 25, 27; 9. 28. John 4. 10; 6. 63. Rom. 8. 9, 11. Heb. 2. 17. Col. 2. 19. John 6. 27. Matt. 26. 26. Heb. 10. 12. John 1. 29.

Then let the Minister take the Bread, and break it in the sight of the people, saying,

THE body of Christ was broken for us, and offered once for all to sanctify us. Behold the sacrificed Lamb of God, that taketh away the sins of the world.

In like manner let him take the Cup, and pour out the Wine in the sight of the Congregation, saying,

WE were redeemed with the precious blood of Christ, as of a Lamb without blemish, and without spot.

Then let him thus pray:

MOST Holy Spirit, proceeding from the Father and the Son, by whom Christ was conceived, by whom the prophets and apostles were inspired, and the ministers of Christ are qualified and called, that dwellest and workest in all the members of Christ, whom thou sanctifiest to the image and for the service of their Head, and comfortest them that they may show forth his praise; illuminate us, that by faith we may see him that is here represented to us. Soften our hearts, and humble us for our sins. Sanctify and quicken us, that we may relish the spiritual food, and feed on it to our nourishment and growth in grace. Shed abroad the love of God upon our hearts, and draw Matt. 28. 19. John 15. 26. Matt. 1. 20. 2 Pet. 1. 21. Acts 20. 32. Rom. 8. 9. 1 Cor. 12. 11. 1 Pet. 1. 15; 2. 9. John 14. 16. Eph. 1. 17. 18. Luke 24. 31. Acts 26. 22. Zech. 12. 10. Rom. 8. 5. John 6. 53-57. Rom. 5. 5. Cant. 1. 4. Eph. 5. 18, 20. Cant. 14. 17. 1 Thess. 4. 9. Rom. 8. 16. 1 Cor. 1. 8. Eph. 1. 13, 14.

em out in love to him. Fill us with thankfulness and holy joy, and with love to one another: comfort by witnessing that we are the children of God. Confirm us for new obedience. Be the earnest of our inheritance, and seal us up to everlasting life. Amen.

Then let the Minister deliver the Bread thus consecrated and broken to the Communicants, first taking and eating it himself as one of them, when he hath said,

Cor. 11. 24. TAKE ye, eat ye; This is the body of Christ which is broken for you; do this remembrance of him.

In like manner he shall deliver them the Cup, first drinking of it himself, when he hath said,

Matt. 26. 27. 28. This cup is the new testament in Christ's blood, [or Christ's blood of the new testament,] which is shed for you for the remission of sins; drink ye all of it in remembrance of him.

Let it be left to the Minister's choice, whether he will consecrate the bread and wine together, and break the bread and pour out the wine immediately; or whether he will consecrate and pour out the wine, when the Communicants have eaten the bread. If he do the latter, he must use the foregoing Prayers and expressions twice accordingly. And let it be left to his discretion, whether he will use any words at the breaking of the bread, and pouring out the wine, or not; and if the Minister choose to pray but once, at the consecration, commemoration, and delivery; let him pray as followeth, or to this sense:

ALMIGHTY God, thou art the Creator and the Lord of all. Thou art the Sovereign Majesty whom we have offended. Thou art our merciful Father, who hast given us thy Son to reconcile us to thyself; who hath ratified the new testament and covenant of grace with his most precious blood, and hath instituted this holy sacrament to be celebrated in memorial of him, till his coming. Sanctify these thy creatures of bread and wine, which, according to thy will, we set apart to this holy use, that they may be sacramentally the body and blood of thy Son Jesus Christ. And through his sacrifice and intercession, give us the pardon of all our sins, and be reconciled to us, and nourish us by the body and blood of Christ to everlasting life. And to that end, give us thy quickening Spirit to show Christ to our believing souls, that is here represented to our senses. Let him soften our hearts, and humble us for our sins, and cause us to feed on Christ by faith. Let him shed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with holy joy and thankfulness, and fervent love to one another. Let him comfort us by witnessing that we are thy children, and confirm us for new obedience, and be the earnest of our inheritance, and seal us up to life everlasting; through Jesus Christ, our Lord and Saviour. Amen.

Let it be left to the Minister's discretion, whether to deliver the bread and wine to the people (at the table) only in general, each one taking it, and applying it to themselves; or to deliver it in general to so many as are in each particular form; or to put it into every person's hand: as also at what season to take the contribution for the poor. And let none of the people be forced to sit, stand, or kneel, in the act of receiving, whose judgment is against it.

The Participation being ended, let the Minister pray thus, or to this sense.

Most glorious God, how wonderful is thy power and wisdom, thy holiness and justice, thy love and mercy in this work of our redemption, by the incarnation, life, death, resurrection, intercession, and dominion of thy Son! No power or wisdom in heaven or earth could have delivered us but thine. The angels desire to pry into this mystery, the heavenly host do celebrate it with praises, saying, Glory be to God in the highest; on earth peace, good-will towards men. The whole creation shall proclaim thy praises. Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain, to receive power, and honour, and glory; for he hath redeemed us to God by his blood, and made us kings and priests unto our God. Where sin abounded, grace hath abounded much more. And hast thou indeed forgiven us so great a debt, by so precious a ransom? Wilt thou indeed give us to reign with Christ in glory, and see thy face, and love thee, and be beloved of thee for ever? Yea, Lord, thou hast forgiven us, and thou wilt glorify us, for thou art faithful that hast promised. With the blood of thy Son, with the sacrament, and with thy Spirit, thou hast sealed up to us these precious promises. And shall we not love thee, that hast thus loved us? Shall we not love thy servants, and forgive our neighbours their little debt? After all this shall we again forsake thee, and deal falsely in thy covenant? God forbid! O set our affections on the things above, where Christ sitteth at thy right hand. Let us no more mind earthly things, but let our conversation be in heaven, from whence we expect our Saviour to come and change us into the likeness of his glory. Teach us to do thy will, O God, and to follow him, who is the author of eternal salvation to all them that do obey him. Order our steps by thy word, and let not any iniquity have dominion over us. Let us not henceforth live unto ourselves, but unto him who died for us and rose again. Let us have no fellowship with the unfruitful works of darkness, but reprove them. And let our light so shine before men, that they may glorify thee. In simplicity, and godly sincerity, and not in fleshly wisdom, let us have our conversation in the world. Oh that our ways were so directed that we might keep thy statutes! Though Satan will be desirous again to sift us, and seek as a roaring lion to devour, strengthen us to stand against his wiles, and shortly bruise him under our feet. Accept us, O Lord, who resign ourselves unto thee, as thine own; and with our thanks and praise, present ourselves a living sacrifice to be acceptable through Christ, useful for thine honour: being made free from sin, and become thy servants, let us have our fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Next add this, or some such Exhortation, if there be time.

DEAR brethren, we have been here feasted with the Son of God at his table, upon his flesh and blood, in preparation for the feast of endless glory. You

Rom. 1. 4.
1 Cor. 1. 24.
Eph. 3. 10.
Rom. 3. 22, 26.
Tit. 3. 4.
Rom. 5. 6.
Acts 4. 12.
1 Pet. 1. 12.
Luke 2. 13, 14.
Rev. 5. 12, 13;
9. 10. Rom. 5. 20.
1 Pet. 1. 19.
Matt. 18. 35, 33.
Rev. 3. 21; 22.
4. Rom. 8. 38.
39. Heb. 10. 23.
2 Pet. 1. 4.
Heb. 9. 15.
Eph. 4. 30.
Luke 7. 47.
Matt. 18. 35.
1 John 4. 11.
Ezek. 9. 13, 14.
Psalm 44. 17.
Rom. 6. 1, 2.
Col. 3. 2.
1 Thim. 3. 18—21.
Psalm 119. 5.
Heb. 5. 9.
Psalm 119. 133.
2 Cor. 5. 15.
Eph. 1. 11.
Matt. 5. 16.
2 Cor. 1. 12.
Psalm 119. 5.
Luke 22. 31.
1 Pet. 5. 8, 10.
Eph. 6. 11.
Rom. 16. 20.
1 Cor. 6. 20.

Rom. 12. 1.
2 Tim. 2. 21.
Rom. 6. 22.

have seen here represented, what sin deserveth, what Christ suffered, what wonderful love the God of infinite goodness hath expressed to us. You have had communion with the saints; you have renewed your covenant of faith, and thankful obedience unto Christ; you have received his renewed covenant of pardon, grace, and glory unto you. O carry hence the lively sense of these great and excellent things upon your hearts: you came not only to receive the mercy of an hour, but that which may spring up to endless joy: you came not only to do the duty of an hour, but to promise that which you must perform while you live on earth. Remember daily, especially when temptations to unbelief and sinful heaviness assault you, what pledges of love you here received; remember daily, especially when the flesh, the devil, or the world, would draw your hearts again from God, and temptations to sin are laid before you, what bonds God and your own consent have laid upon you. If you are penitent believers, you are now forgiven, and washed in the blood of Christ. O go your way, and sin no more: no more through wilfulness; and strive against your sins of weakness. Wallow no more in the mire, and return not to your vomit. Let the exceeding love of Christ constrain you, having such promises, to cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God; and as a chosen generation, a royal priesthood, a holy nation, a peculiar people, to be zealous of good works, and show forth the praises of him that hath called you.

Next sing part of the Hymn in metre, or some other fit Psalm of praise (as the Twenty-third, One Hundred and Sixteenth, One Hundred and Third, or One Hundredth, &c.) And conclude with this or the like Blessing:

Now the God of peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

THE CELEBRATION OF THE SACRAMENT OF BAPTISM.

LET no minister, that is therein unsatisfied, be forced against his judgment, to baptize the child of open atheists, idolaters, or infidels, or that are unbaptized themselves, or of such as do not competently understand the essentials of christianity, (what it is to be a christian,) and the essentials of baptism; nor of such as never, since they were baptized, did personally own their baptismal covenant, by a credible profession of faith and obedience, received and approved by some pastor of the church, as before confirmation is required, and in his Majesty's Declaration. Nor yet the child of parents justly excommunicate, or that live in any notorious, scandalous sin, or have lately committed such a sin, (as if the child be gotten in adultery or fornication,) and being justly convicted of it, refuseth penitently to confess it, and promise reformation. But if either of the parents be duly qualified, and present the child to be baptized, (or another for them in case they cannot be present,) the child is to be received unto baptism.

And if both the natural parents are infidels, excommunicate, or otherwise unqualified, yet if any become the pro-parents and owners of the child, and undertake to educate it in the faith of Christ, and fear of God, and so present it to be baptized, let it be done by a minister whose judgment doth approve it, but let no minister be forced to it against his judgment. Let the parents or owners come to the minister at some convenient time the week before, and acquaint him when they intend to offer their child to baptism, and give an account of their foresaid capacity, and receive his further ministerial assistance for the fuller understanding of the use and benefits of the sacrament, and their own duty. The font is to be placed to the greatest conveniency of the minister and people. The child or children being there presented, the minister may begin with this or the like speech directed to the parent or parents that present it.

THAT you may perform this service to God with understanding, you must know, that God having made man in his own image, to love and serve him, our first parents wilfully corrupted themselves by sin, and became the children of death, and the captives of Satan, who had overcome them by his temptation. And as by one man sin entered into the world, and death by sin, so death passed upon all, for that all have sinned, and come short of the glory of God. We are conceived in sin, and are by nature children of wrath; for who can bring a clean thing out of an unclean? By the offence of one, judgment came upon all men to condemnation. But the infinite wisdom and love of the Father hath sent his Son to be the Saviour of the world. The Word was made flesh, and dwelt on earth, and overcame the devil and the world; fulfilled all righteousness, and suffered for our sins upon the cross, and rose again, and reigneth in glory, and will come again, and judge the world in righteousness. In him God hath made and offered to the world a covenant of grace, and in it the pardon of sin to all true penitent believers, and power to be the sons of God and heirs of heaven. This covenant is extended to the seed also of the faithful, to give them the benefits suitable to their age, the parents dedicating them unto God, and entering them into the covenant, and so God in Christ will be their God, and number them with his people.

This covenant is to be solemnly entered into by baptism, which is a holy sacrament instituted by Christ, in which a person professing the christian faith (or the infant of such) is baptized in water into the name of the Father, Son, and Holy Ghost, in signification and solemnization of the holy covenant; in which, as a penitent believer, (or the seed of such,) he giveth up himself (or is by the parent given up) to God the Father, Son, and Holy Ghost, from henceforth (or from the time of natural capacity) to believe in, love, and fear this blessed Trinity, against the flesh, the devil, and the world; and this especially on the account of redemption; and is solemnly entered a visible member of Christ and his church, a child of God, and an heir of heaven. How great now is the mercy, and how great the duty that is before you! Is it a small mercy for this child to be accepted into the covenant of God, and washed from its original sin in the blood of Christ, which is signified and sealed by this sacramental washing in water, to be accepted as a member of Christ and of his church, where he vouchsafeth his protection and provision, and the means and Spirit of grace, and the renewed pardon of sin upon repentance, and for you to see this happiness of your child? The duty on

your part is, first to see that you are steadfast in the faith and covenant of Christ, that you perish not yourself, and that your child is indeed the child of a believer; and then you are believingly and thankfully to dedicate your child to God, and to enter it into the covenant in which you stand. And you must know, that your faith, and consent, and dedication will suffice for your children no longer than till they come to age themselves; and then they must own their baptismal covenant, and personally renew it, and consent, and give up themselves to God, or else they will not be owned by Christ. You must therefore acquaint them with the doctrine of the gospel, as they grow up, and with the covenant now made, and bring them up in the fear of the Lord. And when they are actually penitent believers, they must present themselves to the pastors of the church, to be approved and received into the communion of the adult believers.

If the persons be before well instructed in the nature of Baptism, and time require brevity, the Minister may omit the first part of this Speech, and begin at the description of Baptism, or after it. If there be need of satisfying the people of the duty of baptizing infants, the Minister may here do it; otherwise let the questions here immediately follow.

The Minister shall here say to the Parent, and the Parent answer as followeth.

It being the faithful and their seed to whom the promises are made; and no man will sincerely dedicate his child to that God that he believeth not in himself; I therefore require you to make profession of your own faith.

Quest. Do you believe in God the Father Almighty, &c.?

Answ. All this I do unfeignedly believe.

Quest. Do you repent of your sins, and renounce the flesh, the devil, and the world, and consent to the covenant of grace, giving up yourself to God the Father, Son, and Holy Ghost, as your Creator and reconciled Father, your Redeemer and your Sanctifier?

Answ. I do.

[Or thus rather, if the parent be fit to utter his own faith.]

Quest. Do you remain steadfast in the covenant which you made in baptism yourself?

Answ. Repenting of my sins, I do renounce the flesh, the devil, and the world, and I give up myself to God the Father, Son, and Holy Ghost, my Creator and reconciled Father, my Redeemer and my Sanctifier.

Quest. Do you present and dedicate this child unto God, to be baptized into this faith, and solemnly engaged in this covenant unto God the Father, Son, and Holy Ghost, against the flesh, the devil, and the world?

Answ. It is my desire, (or,) I do present and dedicate him for this end.

Quest. Do you here solemnly promise, that if God continue it with you till it be capable of instructions, you will faithfully endeavour to acquaint this child with the covenant in which he was here by you engaged, and to instruct and exhort him to perform this covenant, as ever he looks for the blessings of it, or to escape the curses and wrath of God; that is, that he renounce the flesh, the world, and the devil; and live not after them: and that he believe in this one God, in three Persons, the Father, Son, and Holy Ghost, his Creator, Redeemer, and Sanctifier. That he resign himself to him as his absolute Owner, and obey him as his supreme Governor, and love him as

his most gracious Father, hoping to enjoy him as his felicity in endless glory?

Answ. I will faithfully endeavour it.

Quest. Will you to this end faithfully endeavour to cause him to learn the articles of the christian faith, the Lord's prayer, and the ten commandments, and to read or hear the holy Scriptures, and to attend on the public preaching of God's word? Will you endeavour, by your own teaching, and example, and restraint, to keep him from wickedness, and train him up in a holy life?

Answ. I will faithfully endeavour it by the help of God.

Then let the Minister pray thus, or to this sense:

O most merciful Father, by the first Adam sin entered into the world, and death by sin, and we are all by nature children of wrath; but thou hast given thy only Son, to be the Seed of the woman, the Saviour of the world, the Captain of our salvation, to put away sin by the sacrifice of himself, and to wash us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghost, and to bruise Satan under our feet. In him thou hast established the covenant of grace, and hast appointed this holy sacrament of baptism for our solemn entrance into the bonds of the covenant, and stating us in the blessings of it, which thou extendest to the faithful and their seed. We dedicate and offer this child to thee, to be received into thy covenant and church. We beseech thee to accept him as a member of thy Son, and wash him in his blood from the guilt of sin, as the flesh is washed by this water. Be reconciled to him, and take him for thy child, renew him to the image of thy Son, make him a fellow-citizen with the saints, and one of thy household. Protect him and provide for him as thy own, and finally preserve him to thy heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen.

Then the Minister shall ask of the Parent the name of the child to be baptized, and naming him, shall either dip him under the water, or else pour the water upon his face, if he cannot be safely or conveniently dipt, and shall use these words without alteration.

I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

And he shall thus declare:

THIS child is now received by Christ's appointment into his church, and solemnly entered into the holy covenant, and engaged, if he lives to the use of reason, to rise with Christ to newness of life, as being buried with him by baptism, and to bear his cross, and confess Christ crucified, and faithfully to fight under his banner against the flesh, the devil, and the world, and to continue his faithful soldier and servant to the death, that he may receive the crown of life.

Then he shall give thanks and pray.

WE thank thee, most merciful Father, that when we had broken the law, and were condemned by it, thou hadst given us a Saviour, and life in him, and hast extended thy covenant of grace to be-

Rom. 5. 12.
Eph. 2. 3.
John 3. 16.
Gen. 3. 15.
John 4. 42.
Heb. 9. 26.
Rev. 1. 15.
Rom. 5. 10.
Tit. 2. 11.
16. 10. Heb. 8.
6. Matt. 28. 19.
20. Gen. 17. 10.
11. Esai. 52. 37.
Rom. 6. 3. 4.
Tit. 3. 5.
1 Cor. 12. 12.
1 Cor. 17. Rom.
9. 8. Acts 2. 39.
Matt. 23. 37.
Deut. 30. 10.
12. Matt. 10. 13.
14. 1 Cor. 12.
12. 13. Rev. 1.
3. Eph. 5. 26.
Job 11. 32.
Heb. 2. 13. Eph.
2. 19; 3. 15.
Zech. 9. 11, 15.
16. 1 Pet. 5. 7.
2 Tim. 4. 18.

Rom. 5. 12, 18.
Gal. 3. 13.
1 John 5. 11.
Acts 2. 39.
1 Cor. 12. 12, 13.
Psalm. 44. 3, 4.
2 Cor. 8. 5.
Psalm. 119. 94.

lievers, and to their seed, and hast now received this child into thy covenant and church, as a member of Christ by this sacrament of regeneration. We beseech thee, let him grow up in holiness; and when he comes to years of discretion, let thy Spirit reveal unto him the mysteries of the gospel, and the riches of thy love in Jesus Christ; and cause him to renew and perform the covenant that he hath now made, and to resign himself, and all that he hath, entirely unto thee his Lord, to be subject and obedient to thee his Governor, and to love thee his Father with all his heart, and soul, and might; and adhere unto thee, and delight in thee as the portion of his soul, desiring and hoping to enjoy thee in everlasting glory. Save him from the lusts and allurements of the flesh, the temptations of the devil, and the baits of pleasure, profit, and honour of the world, and from all the corruptions of his own heart, and all the hurtful violence of his enemies. Keep him in communion with the saints, in the love and use of thy word and worship. Let him deny himself, and take up his cross and follow Christ the Captain of his salvation, and be faithful unto the death, and then receive the crown of life, through Jesus Christ our Saviour.

Then use this Exhortation or the like to the Parents.

You that have devoted this child to God, and engaged it in covenant to him, must be thankful for so great a mercy to the child, and must be faithful in performing what you have promised on your parts, in instructing and educating this child in the faith and fear of God, that he may own and perform the covenant now made, and receive all the blessings which God hath promised. Hear what God hath made your duty, "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." *Eph. 6. 4.* "Train up a child in the way he should go, and when he is old he will not depart from it." *Prov. 22. 6;* "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." *29. 15.* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and these words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in the house, and when thou walkest by the way, and when thou liest down, and when thou risest up." *Deut. 6. 5-7.* Joshua saith, "As for me and my house, we will serve the Lord." *Josh. 24. 15.* And Paul saith of Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." *2 Tim. 3. 15.*

Then say to the People thus, or to this sense.

You have heard, beloved, how great a dignity we were advanced to in our baptism, to how great duty we are all engaged. O search and try, whether you have kept or broken the covenant which you made, and have lived according to the dignity of your calling. And if any of you be atheists, unbelievers, or ungodly, and love not God above all, and neglect Christ and his salvation, and are yet unsanctified, and live after the flesh, the devil, and the world, which you here renounced; as you love your souls, bewail your perfidious covenant-breaking with God.

Trust not the water of baptism alone; if you are not "born again of the Spirit also, you cannot enter into the kingdom of God." *John 1. 12, 13.* Baptism will not save you, if you have not the answer of a good conscience unto God. "If any man have not the Spirit of Christ, the same is none of his." *1 Pet. 3. 21.* Much less those wretches that hate sanctification, and despise and scorn a holy life, when they were by baptism engaged to the Holy Ghost the Sanctifier. Can you think to be saved by the covenant which you keep not? O no! Your perfidiousness aggravateth your sin and misery. "When thou vowest a vow to God, defer not to pay it, for he hath no pleasure in fools: pay that which thou hast vowed: better it is that thou shouldst not vow, than that thou shouldst vow and not pay." *Ecc. 5. 4, 5.* O bless the Lord, that it is a covenant of such grace which is tendered to you. That upon true repentance and conversion, even your covenant-breaking shall be forgiven; and therefore penitently cast down yourselves before the Lord, and believingly cast yourselves on Christ, and yield to the teachings and sanctifying operations of the Holy Ghost. Yet know the day of your visitation, and forsake the flesh, the devil, and the world, and turn to God with all your hearts, and give up yourselves entirely to your Creator, Redeemer, and Sanctifier, and he will have mercy upon you, and will abundantly pardon you. But if you still live after the flesh, you shall die: and if you continue to neglect this great salvation, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fire, which shall devour the adversaries.

Let no children be privately baptized, nor any Minister forced to baptize them any where, besides in the public assembly, unless upon some special weighty cause. If there be occasion for baptizing the adult, let the minister accordingly suit his expressions.

OF CATECHISING, AND THE APPROBATION OF THOSE THAT ARE TO BE ADMITTED TO THE LORD'S SUPPER.

SEEING none can be saved at years of discretion, that do not actually believe, and personally give up themselves in covenant to God the Father, Son, and Holy Ghost; therefore as parents must do their parts, so ministers must catechise the ignorant, and diligently labour to cause them both to learn the form of wholesome words, (even the Lord's prayer and the ten commandments, and some brief, yet full and sound catechism,) and to understand the meaning of them, and to engage their hearts into the love of God, and a holy obedience to his laws.

To this end, let the minister, either every Lord's day, before the evening prayers, or at some convenient hour, or on some other day of the week, as oft as he can, examine publicly such as are not admitted to the Lord's supper, and take an account of their learning, and understanding the creed, the ten commandments, the Lord's prayer, and the catechism. And let him by questioning and explication, help them to understand them. And let such of the several families of the parish come in their turns, when they are called by the minister to be thus catechised. Also let the minister either go to their houses, or rather appoint the persons aforesaid in their courses at a certain hour and place, (in the church or any other

fit place,) to come to him for personal instructions, where he may confer with those that are unmeet to be catechised publicly, or unwilling to submit to it; and there with humble, prudent, serious instruction and exhortation, let him endeavour to acquaint them with the substance of christian faith and duty, and to help them to make sure their calling and election, and to prepare for death and judgment, and exhort them to love and to good works, and warn them lest they be hardened through the deceitfulness of sin. But let him not in public or private meddle with impertinencies, or spend the time about smaller matters, or singular opinions, nor sift people to know things unfit or unnecessary to be disclosed, nor meddle with matters that do not concern him as a minister to inquire after; but help them to learn, and understand, and practise the christian religion expressed in the catechism.

The Catechism.

See the Rubric for Catechism and Confirmation in the Common Prayer, and also his Majesty's Declaration concerning ecclesiastical affairs.
 Let none be admitted by the minister to the sacrament of the Lord's supper, till they have at years of discretion understood the meaning of their baptismal covenant, and with their own mouths, and their own consent openly before the church, ratified and confirmed, and also promised, that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as by their mouth and confession they have assented to; and so being instructed in the christian religion, do openly make a credible profession of their own faith, and promise to be obedient to the will of God.

A profession is credible, when it is made understandingly, seriously, voluntarily, deliberately, and not nullified by contradiction in word or deed. And that profession is incredible, that is made ignorantly, ludicrously, forcedly, rashly, or that is nullified by verbal or practical contradiction. And it must be practice first, that must make words credible, when the person by perfidiousness hath forfeited his credit. It is not private persons only, but the pastors of the church that must approve of this profession. Therefore, before any are admitted to the Lord's supper, they shall give a good account of their knowledge, faith, and christian conversation conformable thereunto, unto the pastors of their respective congregations, or else shall produce a certificate, that they have been approved or admitted to the Lord's supper in another congregation, of which they were members, and that by an allowed minister, upon such approved profession as aforesaid.

If the person be able and willing, let him before the congregation give the aforesaid account at large, of his knowledge, faith, and obedience; but if through backwardness, or disability for public speech, he shall refuse it, let him make the same profession privately to the minister, and own it in the assembly, when the minister shall declare it, and ask him whether he owns it. But unless it be in case of some extraordinary natural imperfection, and disability of utterance, let him at least openly recite the creed, and profess his consent to the covenant with God the Father, Son, and Holy Ghost.

Let the minister of every parish keep a double register; one of the names of all that are there baptized; another of the names of all that are approved upon their foresaid credible profession, and so admitted into the number of communicants, or that have a certificate of such approbation, regularly elsewhere performed.

And if confirmation be continued, let his Majesty's

Declaration be observed, requiring, That confirmation be rightly and solemnly performed, by the information, and with the consent, of the minister of the place.

Let no minister be enforced to admit any himself to the Lord's supper, who hath been clancularly and irregularly approved.

Those that after this approbation prove scandalous offenders, shall not by the minister be suffered to partake of the Lord's table, until they have openly declared themselves to have truly repented, and amended their former naughty lives.

OF THE CELEBRATION OF MATRIMONY.

BEFORE the solemnizing of marriage between any persons, their purpose of marriage shall be published by the minister, three several Lord's days in the congregation, at the place or places of their most usual abode respectively. And of this publication, the minister who is to join them in marriage shall have sufficient testimony, before he proceed to solemnize the marriage; the parents' consent being first sufficiently made known.

At the celebration, the minister shall either by a sermon, or other exhortation, open to them the institution, ends, and use of marriage, with the conjugal duties which they are faithfully to perform to each other. And then shall demand of them whether it be their desire and purpose to be joined together in the bond of the marriage covenant; and if they answer affirmatively, he shall say to them,

I REQUIRE and charge you, as you will answer at the dreadful day of judgment, (when the secrets of all hearts shall be disclosed,) that if either of you do know any impediment by pre-contract or otherwise, why you may not lawfully be joined together in marriage, you discover it, and proceed not.

If no impediment be discovered by them or others, he shall proceed to pray.

Most merciful Father, who hast ordained marriage for mutual help, and for the increase of mankind with a legitimate issue, and of the church with a holy seed, and for prevention of uncleanness; bless thy own ordinance to these persons, that entering this state of marriage in thy fear, they may there entirely devote themselves unto thee, and be faithful in all conjugal affections and duties unto each other; [and if thou bless them with children,] let them be devoted unto thee, and accepted as thine own, and blessed with thy

If they be young, it may be said, Bless them with children, and let them be devoted, &c.

grace, and educated in thy fear. Subdue those corruptions that would make their lives unholy or uncomfortable, and deliver them from temptations to impiety, worldliness, unquietness, discontent, or disaffection to each other, or to any unfaithfulness to thee or to each other. Make them meet helps to each other in thy fear, and in the lawful management of the affairs of this world. Let them not hinder, but provoke one another to love and to good works; and foreseeing the day of their separation by death, let them spend their days in a holy preparation, and live here together as the heirs

Gen. 2. 18. 1.
 22. Mal. 2. 15.
 2 Cor. 7. 14. 9.
 Heb. 13. 4.
 Luke 1. 6.
 Eph. 5. 22. &c.
 Mal. 2. 15. 16.
 Psal. 127. 3.
 Matt. 19. 13. 14.
 Deut. 20. 11. 12.
 Ezek. 16. 8.
 Prov. 20. 7.
 Eph. 6. 4.
 1 Pet. 3. 1. 7.
 1 Tim. 3. 11; 5.
 13. 14. 1 Cor. 7.
 5. 29. Gen. 2.
 18. Prov. 5. 18.
 Heb. 10. 26.
 1 Cor. 7. 29.
 Luke 12. 40.
 1 Pet. 3. 7.
 Rev. 19. 7.
 John 17. 24.

of life that must rejoice at the great marriage day of the Lamb, and live for ever with Christ and all the holy angels and saints in the presence of thy glory. Amen.

The woman if she be under Parents or Governors, being by one of them, or some deputed by them, given to be married, the man with his right hand shall take the woman by the right hand, and shall say,

I A. do take thee B. to be my married wife, and do promise and covenant in the presence of God, and before this congregation, to be a loving and faithful husband to thee, till God shall separate us by death.

Then the woman shall take the man by the right hand with her right hand, and say,

I B. do take thee A. to be my married husband, and I do promise and covenant in the presence of God, and before this congregation, to be a loving, obedient, and faithful wife unto thee, till God shall separate us by death.

Then let the Minister say,

These two persons, A. and B. being lawfully married according to God's ordinance, I do pronounce them husband and wife. And those whom God hath conjoined, let no man put asunder.

Next he may read the duty of Husbands and Wives out of Eph. v. 2; Col. iv. 2; 1 Pet. iii.; and Psalm cxxviii. or some other pertinent Psalm, may be said or sung: and let the minister exhort them to their several duties, and then pray:

Gen. 28. 3.
Tit. 1. 15.
1 Tim. 4. 5.
1 Cor. 10. 31.
1 Thess. 3. 12.
Eph. 5. 25.
Gal. 5. 22.
Rom. 8. 1, 13.
Gal. 6. 8.

Most merciful Father, let thy blessings rest upon these persons now joined in lawful marriage; sanctify them and their conversations, their family, estates, and affairs, unto thy glory. Furnish them with love to thee and to each other, with meekness, patience, and contentedness. Let them not live unto the flesh, but unto the Spirit, that of the Spirit they may reap everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Then let him conclude with a Benediction.

God Almighty, the Creator, Redeemer, and Sanctifier, bless you in your souls and bodies, families and affairs, and preserve you to his heavenly kingdom. Amen.

THE VISITATION OF THE SICK, AND THEIR COMMUNION.

THE visitation of the sick being a private duty, and no part of the public Liturgy of the church, and the case of the sick being so exceeding various, as to soul and body; and it being requisite that ministers be able to suit their exhortations and prayers to the condition of the sick, but the words of such exhortations and prayers be left to their prudence.

So urgent is the necessity of the sick, and so seasonable and advantageous the opportunity, that ministers may not negligently overpass them, but in love and tenderness instruct them according to their

several conditions; endeavouring the conversion of the ungodly, the strengthening of the weak, and comforting such as need consolation; directing them how to improve their afflictions, and helping them to be sensible of the evil of sin, the negligences and miscarriages of their lives, the vanity of the world, their necessity of a Saviour, the sufficiency of Christ, the certainty and excellency of the everlasting glory; exhorting them to repentance and to faith in Christ, and to set their affections on the things above; and (if they are penitent believers) comfortably to hope for the kingdom which God hath promised to them that love him, committing their souls to their Redeemer, and quietly resting in the will, and love, and promises of God; resolving if God shall recover them to health, to redeem the time, and live the rest of their lives unto his glory; and being willing, if it be their appointed time, to depart and be with Christ. And they must be exhorted to forgive such as have wronged them, and to be reconciled to those with whom they have been at variance, and to make a pious, just, and charitable disposal of their worldly estates.

THE ORDER OF SOLEMNIZING THE BURIAL OF THE DEAD.

It is agreeable to nature and religion, that the burial of christians be solemnly and decently performed. As to the cases, Whether the corpse shall be carried first into the church, that is to be buried in the church-yard; and whether it shall be buried before the sermon, reading, or prayer, or after, or in the midst of the reading, or whether any prayer shall be made at the grave, for the living; let no christians uncharitably judge one another about these things. Let no people keep up groundless usages, that being suspicious grieve their minister and offend their brethren. Let no minister that scruplenth the satisfying of people's ungrounded desires in such things, be forced to do it against his conscience; and let ministers that do use any of these customs or ceremonies, have liberty, when they suspect that the people desire them upon some error, to profess against that error, and teach the people better.

Whether the minister come with the company that brings the corpse from the house, or whether he meet them, or receive them at the burial-place, is to be left to his own discretion. But while he is with them, let him gravely discourse of man's mortality, and the useful truths and duties thence to be inferred: and either at the grave, or in the reading place, or pulpit, by way of sermon, according to his discretion, let him (at least if it be desired) instruct and exhort the people concerning death, and the life to come, and their necessary preparation; seeing the spectacle of mortality, and the season of mourning, do tend to prepare men for a sober, considerate entertainment of such instructions: and he may read such scriptures as may mind them of death, resurrection, and eternal life, as 1 Cor. xv. or from verse 10 to the end, and Job i. 21; xix. 25, 26, 27; John xi. 25, 26; v. 28, 29. And his prayer shall be suited to the occasion.

Whenever the rain, snow, or coldness of the season, make it unhealthful to the minister or people to stand out of doors, at least then let the reading, exhortation, and prayers, be used within the church.

OF EXTRAORDINARY DAYS OF HUMILIATION
AND THANKSGIVING, AND ANNIVERSARY
FESTIVALS.

WHEN great afflictions lie upon the church, or any special part or members of it, or when any great sins have been committed among them, it is meet that in public, by fasting and prayer, we humble ourselves before the Lord, for the averting of his displeasure; and on such occasions it is the pastor's duty to confess his own and the people's sins, with penitence, and tenderness of heart, and by his doctrine and exhortation, to endeavour effectually to bring the people to the sight and sense of their sin, and the deserts of it, and to a firm resolution of better obedience for the time to come, being importunate with God in prayer for pardon and renewed grace.

Upon the receipt of great and extraordinary mercies, the church (having opportunity) is to assemble for public thanksgiving unto God, and the minister to stir up the people to a lively sense of the greatness of those mercies, and joyfully to celebrate the praises of God, the author of them. And it is not unmeet on these days to express our joy in feasting and outward signs of mirth, provided they be used moderately, spiritually, and inoffensively, and not to gratify our sensual desires, and that we relieve the poor in their necessities (which also on days of humiliation and other seasons we must not forget). The occasions of such days of humiliation and thanksgiving being so various, as cannot be well suited by any standing forms, the minister is to apply himself to the respective duties, suitable to the particular occasions.

Though it be not unlawful or unmeet to keep anniversary commemoration by festivals, of some great and notable mercies to the church or state, the memory whereof should be transmitted to posterity; nor to give any persons their due honour who have been the instruments thereof: yet because the festivals of the church's institution now observed, are much abused, and many sober, godly persons, ministers, and others, are unsatisfied of the lawfulness of the celebrating them as holidays, let the abuse be restrained; and let not the religious observation of those days by public worship, be forced upon any that are thus unsatisfied, provided they forbear all offensive behaviour thereupon.

OF PRAYER AND THANKSGIVING FOR PAR-
TICULAR MEMBERS OF THE CHURCH.

BESIDES the petitions that are put up for all in such distresses, in the general prayer, it is meet that persons in dangerous sickness, or other great affliction of body or mind, and women that are near the time of child-bearing, when they desire it, shall be particularly recommended to God in the public prayers of the church. Because all the members constitute one body, and must have the same care one for another, as suffering all with one that suffereth, and rejoicing all with one that is honoured. And the effectual fervent prayer of the righteous, especially of the whole congregation, availeth much with God. But because diseases, distresses, and grief of mind, are so various that no forms that are particular can suit them all; and because every minister should be able to suit his prayers to such various necessities of

the people; we desire that it may be left to his discretion to pray for such according to their several cases, before or after sermon. But we desire that except in case of sudden necessity, they may send in their bills of request to him the night before, that he may consider of their cases, and may publish only such, and in such expressions, as in prudence he shall judge meet for the ears of the assembly.

In the more ordinary cases of persons in sickness, danger, and distress, and that are delivered from them; these following prayers may be used, or such like.

A Prayer for the Sick, that is in hopes of Recovery.

Most merciful Father, though our sin Numb. 6. 32. 23.
doth find us out, and we are justly af- Luke 23. 41.
flicted for our transgressions, yet are Lam. 3. 27.
we not consumed in thy wrath; but thou punishest Ezra 9. 13.
us less than our iniquities do deserve: Lam. 3. 32, 33.
though thou causest grief, yet wilt thou Isa. 57. 15—17.
have compassion according to the multitude of thy Ira. 57. 15—17.
mercies, for thou dost not willingly afflict and grieve Psalm 25. 18;
the children of men. Thou revivest the 6. 1.
spirit of the humble, and the heart of Psalm 38. 9;
the contrite ones, for thou wilt not contend for ever, 6. 2,
neither wilt thou be always wroth, for the spirit 3. 5.
would fail before thee, and the soul which thou hast Psalm 38. 9;
made. Look down in tender mercy on 3. 5.
the affliction of this thy servant. O Job 78. 39.
Lord, rebuke him not in thy wrath; neither chasten Job 13. 25.
him in thy hot displeasure. All his Psalm 25. 7, 38;
desire is before thee, and his groaning 116. 3.
is not hid from thee; have mercy upon him, O Ira. 38. 16, 19.
Lord, for he is weak. O Lord, heal him, whose Psalm 119. 175.
bones and soul is vexed. In death there is no Luke 4. 39.
remembrance of thee: in the grave who shall Psalm 50. 15.
give thee thanks? Remember that we Job 10. 2.
are but flesh; a wind that passeth away Psalm 139. 13.
and cometh not again. Wilt thou break a leaf driven Lam. 3. 40.
to and fro? and wilt thou pursue the dry stubble? Psalm 119. 71.
Remember not the iniquities of his 67.
youth, or his transgressions: look upon Ira. 27. 9.
his affliction, and his pain, and forgive 1 Cor. 11. 32.
all his sins. Though the sorrows of Heb. 12. 11.
death do compass him about, yet if it Lam. 3. 24—27,
be for thy glory and his good, recover 31.
him, and let him live and praise thy Psalm 30. 5.
name. Rebuke his sickness; direct unto Heb. 12. 6, 7.
such means as thou wilt bless. In the Ira. 38. 19, 30.
time of his trouble we call upon thee, do thou de-
liver him, and let him glorify thee: however, show
him the sin that doth offend thee; let him search
and try his ways, and confess and turn from his
iniquity, and let it be good for him that he was
afflicted. Let this be the fruit of it, to
purge and take away his sin, that being
chastened of the Lord, he may not be
condemned with the world. And though
chastisement for the present seemeth
not to be joyous, but grievous, yet after-
wards let it yield the peaceable fruit of righteous-
ness to this thy servant, that is exercised therein.
In the mean time, O Lord, be thou his portion, who
art good to the soul that seeketh thee, and waiteth
for thee. Let him patiently and silently bear thy
yoke; let him hope and quietly wait for thy salva-
tion: considering that thou wilt not cast off for
ever; that thy anger is but for a moment, but in
thy favour is life. Weeping may endure for a night,
but joy cometh in the morning: and that whom
thou lovest, thou chastenest, and scourgest every
son whom thou receivest; and that if he endure
chastening, thou dealest with him as a son. If he

be recovered, let him devote himself entirely to thy glory; that when thou hast put off his sackcloth and mourning, and girded him with gladness, he may speak thy praise, and give thee thanks. If he receive the sentence of death in himself, let it cause him to trust in thee that raisest the dead, knowing that as thou didst raise up the Lord Jesus, thou wilt raise him up also by Jesus: therefore suffer not his hope to faint; but though his outward man perish, yet let his inner man be renewed from day to day; and let him live by faith, and look at the things which are not seen, ever at the exceeding, eternal weight of glory. Let him be found in Christ, not having his own righteousness, but that which is of God by faith. Restrain the tempter, and deliver thy servant from the sinful fears of death, by Christ, who, through death, destroyed the devil that had the power of death; that he may find that death hath lost his sting, and triumph over it by faith in him, through whom we are made more than conquerors. That, by faith and love, his soul may now ascend with Christ, that ascended unto his Father and our Father, and to his God and our God; and is gone to prepare a place for us; and hath promised, that where he is, there his servants shall be also, that they may behold the glory which thou hast given him. Magnify thyself in his body, whether by life or death, and safely bring him into thy glorious presence, where is fulness of joy, and everlasting pleasures, through Jesus Christ our Life and Righteousness. Amen.

A Prayer for Women drawing near the time of Child-bearing.

Most merciful Father, who hast justly sentenced woman, that was first in the transgression, to great and multiplied sorrows, and particularly in sorrow to bring forth children; yet grantest preservation and relief, for the propagation of mankind. Be merciful to this thy servant; be near her with thy present help, in the needful time of trouble; and though in travail she hath sorrow, give her strength to bring forth. Being delivered, let her remember no more the anguish, for joy that a child is born into the world. Bless her in the fruit of her body; and being safely delivered, let her return thee hearty thanks, and devote it and the rest of her life to thy service, through Jesus Christ our Saviour. Amen.

A Thanksgiving for those that are restored from Dangerous Sickness.

We thank thee, O most gracious God, that thou hast heard us when we cried unto thee, for thy servant in his weakness and distress; that thou hast not turned away our prayer nor thy mercy from him. We cried to thee, and thou hast delivered and healed him, thou hast brought him from the grave, thou hast kept him alive, that he should not go down into the pit, thou hast forgiven his iniquity, and healed his diseases, thou hast redeemed his life from destruction, and hast crowned him with loving-kindness and tender mercies, thou hast not deprived him of the residue of his years, thou hast repented thee of the

evil. His age is not departed; thou hast renewed his youth, and given him to see man, with the inhabitants of the world; and to see the goodness of the Lord in the land of the living. Day and night thy hand was heavy upon him, but thou hast turned away thy wrath, and hast forgiven the iniquity of his sin: for this every one that is godly shall pray unto thee in a time of trouble. Thou art a hiding-place, thou preservest us from trouble: when our flesh and our heart faileth us, thou art the strength of our heart, and our portion for ever; indeed, Lord, thou art good unto thine Israel; even to such as are clean of heart. Many are the afflictions of the righteous, but thou deliverest them out of all: though all the day long they be afflicted, and chastened every morning, yet are they continually with thee; thou holdest them by thy right hand: thou art a present help in trouble, when all the help of man is vain. Let thy servant love thee, because thou hast heard his voice and supplication. Let him offer unto thee the sacrifice of thanksgiving; and pay his vows to the Most High; and take the cup of salvation, and call upon thee all his days. Let him be wholly devoted to thy praise, and glorify thee in soul and body, as being thine, and seasonably depart in peace unto thy glory; through Jesus Christ, our Life and Righteousness. Amen.

A Thanksgiving for the Deliverance of Women in Child-bearing.

We return thee thanks, most gracious God, that thou hast heard our prayers for this thy handmaid; and hast been her help in the time of her necessity, and delivered her from her fears and sorrows. Death and life are in thy power; thou killest, and thou makest alive; thou bringest down to the grave, and thou bringest up; thou makest the barren to keep house, and to be a joyful mother of children. We thank thee, that thou hast given thy servant to see the fruit of her womb, and that thou hast brought her again to thy holy assembly, to go with the multitude to thy house, and worship thee with the voice of joy and praise, that she may enter into thy gates with thanksgiving, and into thy courts with praise, and we may all be thankful to thee on her behalf, and speak good of thy name. Thou art good, O Lord, to all, and thy tender mercies are over all thy works; thou preservest them that love thee; thou raisest up them that are bowed down; thou fulfillest the desire of them that fear thee; thou also dost hear their cry, and save them. Command thy blessing yet upon thy servant and her offspring; let her not forget thee and thy mercies, but let her devote the life which thou hast given her to thy service, and educate her offspring, as a holy seed, in the nurture and admonition of the Lord. And as thou hast said, that thy curse is in the house of the wicked, but thou blessest the habitation of the just; let her and her house serve thee, and let holiness to the Lord be written upon all wherewith thou blessest her: let her make thee her refuge and habitation. Give her the ornament of a meek and quiet spirit, which in thy sight is of great price. Let her not love the world, nor mind earthly things, but use the world as not abusing of it; seeing the time is short, and the fashion of this world passeth away. Restore her soul, and lead her in the paths of righteousness: though she must walk through the valley of the shadow of death, let her fear no evil. Let thy goodness and

mercy follow her all the days of her life, and let her dwell for ever in thy glorious presence, through Jesus Christ, our Lord and Saviour. Amen.

If the Child be dead, those passages which imply its living must be omitted; and if the Woman be such as the Church hath cause to judge ungodly, the Thanksgiving must be in words more agreeable to her condition, if any be used.

OF PASTORAL DISCIPLINE, PUBLIC CONFESSION, ABSOLUTION, AND EXCLUSION FROM THE HOLY COMMUNION OF THE CHURCH.

THE recital of the curses are said in the book of Common Prayer, to be instead of the godly discipline of the primitive church, till it can be restored again, which is much to be wished, which is the putting of notorious sinners to open penitence. His Majesty's Declaration concerning ecclesiastical affairs, determineth that all public diligence be used for the instruction and reformation of scandalous offenders, whom the minister shall not suffer to partake of the Lord's table, until they have openly declared themselves to have truly repented and amended their former naughty lives, provided there be place for due appeals to superior powers.

And the law of Christ commandeth, that if thy brother trespass against thee, go and tell him his faults between him and thee alone: if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he shall neglect to hear the church, let him be unto thee as Matt. 18. 15— a heathen man, or as a publican. And 17. it is the office of the pastors of the several congregations, not only to teach the people in general, and guide them in the celebration of the public worship, but also to oversee them, and watch over each member of their flock particularly; to preserve them from errors, heresies, divisions, and other sins, defending the truth, confuting gainsayers and seducers, instructing the ignorant, exciting the negligent, encouraging the despondent, comforting the afflicted, confirming the weak, rebuking and admonishing the disorderly and scandalous, and directing all according to their needs in the matters of their salvation; and the people in such needs should have ordinary recourse to them, as the officers of Christ, for guidance, and resolution of their doubts; and for assistance in making their salvation sure; and in proving, maintaining, or restoring the peace of their consciences, and spiritual comfort.

If therefore any member of the church be a scandalous sinner, and the crime be either notorious or fully proved, let the pastor admonish him, and set before him the particular command of God which he transgresseth, the supreme authority of God which he despiseth, the promises and mercies which he treadeth under foot, and the curse and dreadful condemnation which he draweth upon himself. Let this be done with great compassion and tender love to the offender's soul, and with gravity, reverent and serious importunity, as beseemeth men employed on the behalf of God, for the saving of a soul; and yet with judgment, and cautious prudence, not taking that for sin which is no sin, nor that for a gross and scandalous sin, which is but an ordinary human

frailty; not dealing as unreverently with a superior as with an inferior; not making that public which should be concealed; nor reproving before others when it should be done more secretly; nor unreasonably speaking to those who through drink or passion are incapable of the benefit; nor yet offending by bashfulness, or the fear of man, or lukewarmness, negligence, or slighting over great offences, on the other extreme.

Prudence also requireth them to be cautious of overmeddling, where the magistrate's honour or concernment, or the church's unity or peace, or the reputation of others, or the interest of their ministry, requireth them to forbear.

These cautions observed, if the scandalous offender continue impenitent, or unreformed, after due admonitions and patience, let the pastor in the congregation, when he is present, rebuke him before all, that the church may sufficiently disown the crime, and others may see the odiousness and danger of the sin. But let this also be with the love and prudence before mentioned.

If the offender in obstinacy will not be there, the pastor may open the crime before the congregation: and present or absent, (in case he remain impenitent,) if the case will bear so long a delay, it is convenient, that the pastor publicly pray for his conviction and repentance, that he may be saved.

And this he may do one, or two, or three, or more days, as the nature of the case and prudence shall direct him.

If during these means for his recovery (after the proof of the crime) there be a communion of the church in the Lord's supper, let the pastor require him to forbear, and not suffer him to partake of the Lord's table.

If yet the offender remain impenitent, let the pastor openly declare him unmeet for the communion of the church, and require him to abstain from it, and require the church to avoid communion with him. And let him bind him by the denunciations of the threatenings of God against the impenitent.

But before this is done, let no necessary consultation with other pastors, or concurrence of the church, be neglected: and after let there be place for due appeals, and let ministers consent to give account when they are accused of mal-administration.

But if, after private admonition, (while the offence is such as requireth not public confession,) the sinner be penitent, let the minister privately apply to his consolation the promises of the gospel, with such cautious prudence, as is most suitable to his condition.

And if he repent not till after public admonition, or that the scandal be so great and notorious, as that a public confession is necessary, let him, at a reasonable time appointed by the pastor, with remorse of conscience, and true contrition, confess his sin before the congregation, and heartily lament it, and clear the honour of his christian profession which he had stained, and crave the prayers of the church to God for pardon and reconciliation through Christ, and also crave the ministerial absolution and restoration to the communion of the church, and profess his resolution to do so no more; but to live in new obedience to God, desiring also their prayers for corroborating and preserving grace.

It is only a credible profession of repentance, that is to be accepted by the church.

The foregoing cautions must be carefully observed in such confessions, that they be not made to the injuring of the magistrate, or of the church, or of the reputation of others, or of the life, estate, or liberty of the offender, or to any other shame than

is necessary to the manifesting of his repentance, and the clearing of his profession, and the righting of any that he hath wronged, and the honour and preservation of the church.

When he hath made a credible profession of repentance, it is the pastor's duty, ministerially to declare him pardoned by Christ, but in conditional terms. [If his repentance be sincere.] And to absolve him from the censure of non-communion with the church, if he was under such a censure before his penitence, and to declare him meet for their communion, and to encourage him to come, and require the church to entertain him into their communion with gladness, and not upbraid him with his fall, but rejoice in his recovery, and endeavour his confirmation and preservation for the time to come: and it is his duty accordingly to admit him to communion, and theirs to have loving communion with him: all which the penitent person must believingly, lovingly, and joyfully receive. But if any by notorious perfidiousness, or frequent covenant-breaking, have forfeited the credit of their words, or have long continued in the sin which they do confess, so that their forsaking it bath no proof; the church then must have testimony of the actual reformation of such as these, before they may take their professions and promises as credible: yet here the difference of persons and offences is so great, that this is to be much left to the prudence of pastors that are present, and acquainted with the persons and circumstances of the case. In the transacting of all this, these following forms, to be varied as the variety of cases do require, may be made use of.

A Form of Public Admonition to the Impenitent.

The sin may be named and aggravated when it is convenient. A. B. you are convict of a gross and scandalous sin; you have been admonished and entreated to repent. The promises of mercies to the penitent, and the threatenings of God against the impenitent, have not been concealed from you. We have waited in hope of your repentance, as having compassion on your soul, and desiring your salvation; but we must say with grief, you have hitherto disappointed us. We are certain from the word of God, that you must be penitent, if ever you will be pardoned, and that except you repent, you shall everlastingly perish. To acquaint you publicly with this, and yet here to offer you mercy from the Lord, is the next duty laid upon us for your recovery. Oh! blame us not, if, knowing the terrors of the Lord, we thus persuade you, and are loth to leave you in the power of Satan, and loth to see you cast out into perdition, and that your blood should be required at our hands, as not having discharged our duty to prevent it.

Be it known unto you therefore, that it is the God of heaven and earth, the great, the jealous, and the terrible God, whose laws you have broken, and whose authority you despise. You refuse his government, who is coming with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds and speeches; who hath told us that "evil shall not dwell with him." "The foolish shall not stand in his sight." "He hateth all workers of iniquity." "The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous." God hath not his laws in vain.

"Though the wicked condemn God, and say in their hearts he will not require it;" "yet their damnation slumbereth not, they are reserved to the day of judgment, to be punished."

"And he seeth that their day is coming." If men cut off the lives of those that break their laws, will God be outfaced by the pride and stubbornness of sinners? He will not; you shall know he will not; he threateneth not in jest. "Who hath hardened himself against him, and hath prospered?" "Are you not as chaff and stubble? and is not our God a consuming fire?" "If briars and thorns be set against him in battle, will he not go through them, and burn them up together?" "Can your heart endure, or your hands be strong, in the day when God shall deal with you? It is the Lord that hath spoken it, and he will do it." What will you do, when you must bear with the pains of hell from God, that now can scarce endure to be thus openly and plainly warned of it? If we to please you should be silent and betray you, do you think the God of heaven will fear or flatter you to please a worm? "Do you provoke the Lord to jealousy? are you stronger than he?" O man! for your soul's sake, let not Satan abuse your understanding, and sin befool you. Must you not die? And doth not judgment follow, when all secrets shall be opened, and God will no more entreat you to confess. "Behold, the Judge standeth at the door." Will sin go then with you for as light a matter as it doth now? Will you then deny it, or will you stand to all the reasonings, or excuses, by which you would now extenuate or cover it? Will you defend it as your friend; and be angry with ministers and reprovers as your enemies? Or will you not mourn at last, (with weeping and gnashing of teeth,) and say, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" "Oh that you were wise, that you understood this, and that you would consider your latter end!" Believe God's wrath before you feel it: be convinced by the word and servants of the Lord, before you are confounded by the dreadfulfulness of his majesty. Yet there is hope; but shortly there will be none, if you neglect it. Yet "if you confess and forsake your sins, you shall have mercy; but if you cover them, you shall not prosper. And if, being oft reproved, you harden your neck, you shall suddenly be destroyed, and that without remedy." "Be not deceived, God is not mocked. Whatsoever you sow, that shall you also reap." O man! you know not what it is to deal with an offended and revenging God. Nor what it is to hear Christ say, "Depart from me, ye workers of iniquity; I never knew you: depart from me, ye wicked, into everlasting fire." You know not what it is to be shut out of heaven, and concluded under utter desperation; and in hell to look back upon this obstinate impenitence, and rejecting of the mercy that would have saved you; and there to have conscience telling you for ever, what it is that you have done. Did you know what this is, could you, think a penitent confessing and forsaking your sin to be a condition too hard for the preventing of such a doleful state? O no! You know not what a case you are casting your immortal soul into. The Lord give you repentance, that you may never know it by experience. To prevent this, is our business with you: we delight not to displease or shame you. But God hath told us, "That if any do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save

2 Pet. 2. 1, 2.
Psalm. 37. 13.
Job 9. 4.
Psalm. 1. 4.
Isa. 5. 24.
Isa. 12. 29.
Isa. 47. 4.
Ezek. 22. 14.
1 Cor. 10. 22.
Matt. 10. 26.
James 5. 9.
Prov. 13. 22.
Prov. 13. 11-12.
Dent. 32. 29.
Prov. 28. 13.
Gal. 6. 7.
Matt. 7. 23.
James 5. 19, 20.

a soul from death, and shall hide a multitude of sins." I do therefore by the command, and in the name of Jesus Christ, require and beseech you, that you do, without any more delay, confess your sins and heartily bewail them; and beg pardon of them, and resolve and promise by the help of God to do so no

1 John 1. 7, 9; more. And bless God that you have an
2. 1, 2. advocate with the Father, Jesus Christ

the righteous, whose blood will cleanse you from your sins, if you penitently confess them; and that mercy may be yet had on so easy terms. If you had any sense of your sin and misery, or any sense of the dishonour done to God, or of the wrong that you have done to others, and of the usefulness of your penitent confession, and amendment, to the reparation of all these, you would cast yourself in the dust, in shame and grief before the Lord, and before

Psalm 95. 8, 12; the church. "To-day, therefore, if you
81. 11, 12. will hear his voice, harden not your

heart, lest God forsake you, and give you over unto your own heart's lust, to walk in your own counsels, and resolve in his wrath, you shall never enter into his rest." And then God and this congregation will be witnesses that you were warned; and your

blood will be upon your own head. But
Luke 24. 4, 7. if, in penitent confession, you fly to
Ezek. 18. 30—32. Christ, and loathe yourself for your in-

iquities, and heartily forsake them, I have authority to promise you free forgiveness, and that your iniquity shall not be your ruin.

A Form of Confession, to be made before the Congregation.

I do confess before God and this congregation, that I have greatly sinned.

* I have offended and dishonoured God, wronged the church, and the souls of others. I have deserved to be forsaken of the Lord, and cast out of his presence and communion of saints, into desperation, and remediless misery in hell. I am no more worthy to be called thy son, or to have a name or place among thy servants. I do here declare mine iniquity, and am sorry for my sins; they are gone over my head as a heavy burden, they are too heavy for me, they take hold upon me. I am ashamed, as unworthy to look up towards heaven, but my hope is in the blood and grace of Christ, who made his life a sacrifice for sin, and came to seek and save that which was lost; whose grace aboundeth where sin hath abounded. The Lord be merciful to me a sinner. I humbly beg of the congregation that they will earnestly pray, that God will wash me thoroughly from mine iniquity, and cleanse me from my sins; that he will forgive them, and blot them out, and hide his face from them, and remember them no more; that he will not cast me away from his presence, nor forsake me as I have forsaken him, nor deal with me according to my deserts: but that he will create in me a clean heart, and renew a right spirit in me, and grant me the joy of his salvation. And I beg pardon of the church, and all that I have wronged; and resolve by the grace of God to do so no more; but to walk more watchfully as before the Lord. And I desire all that are ungodly, that they think never the worse of the laws, or ways, or servants of the Lord for my misdoings; for if I had been ruled by God, and by

• Here the sin must be named and aggravated, when by the pastor it is judged requisite.

Josh. 7. 19. Prov. 28. 13. Psal. 32. 5. Exod. 10. 16. Gal. 1. 13. 2 Chron. 15. 2. Gen. 4. 16. 1. Matt. 51. 11. Matt. 27. 5. Luke 15. 21. Mark 12. 8. Psal. 36. 18, 4; 40. 12. Luke 13. 13. 1 Tim. 1. 1. Heb. 9. 26. Luke 19. 10. Rom. 5. 10. James 5. 16. Psal. 51. 2, 1, 9. Heb. 8. 12. Psal. 51. 11, 27; 103. 10; 51. 10, 12. 2 Cor. 2. 7, 10. John 8. 11. Mark 13. 37. Matt. 73. 1, 15. Psal. 8. 12. 2 Chron. 21. 20. James 1. 13, 14. Psal. 5. 5. 1 John 3. 4. Gal. 6. 1. 1 Cor. 10. 11. 12. 2 Sam. 11. 2. Gen. 3. 6. Matt. 26. 41, 75. Heb. 12. 28. 1 Cor. 9. 25—27. 2 Chron. 25. 16. Eph. 3. 16. John 5. 14.

his servants, I had never done as I have done. There is nothing in religion that befriendeth sin; there is nothing so contrary to it, as God and his holy laws, which I should have obeyed. Rather let all take warning by me, and avoid temptations, and live not carelessly, and hearken not to the inclinations or reasonings of the flesh, nor trust their weak and sinful hearts; but live in godly fear and watchfulness, and keep under the flesh, and keep close to God, and hearken to the faithful counsel of his servants. And I entreat your prayers to God, that I may be strengthened by his grace, that I may sin thus no more, lest worse befall me.

A form of Prayer for a Sinner impenitent, after Public Admonition.

Most gracious God, according to thy command we have warned this sinner, and told him of thy threatenings, and foretold him of thy certain terrible judgments, that he might flee

from the wrath to come; but alas, we perceive not that he repenteth or relenteth, but hardeneth his heart against reproof; as if he were able

to contend with thee, and overcome thy power. O let us prevail with thee for grace, that we may prevail with him for penitent confession and reformation. O pity a miserable sinner! so miserable, as that he layeth not to heart his misery, nor pitieth himself. O save him from the gall of bitterness, and from the bonds of his iniquity. Give him repentance unto life, that he may recover himself out of the snare of the devil, who is taken captive by him at his will. Give him not up to a blind mind, to a seared

conscience, a heart that is past feeling, nor to walk in his own counsels, and after his own lusts. Let him no longer despise the riches of thy goodness, and forbearance, and long-suffering, nor with a hardened, impenitent heart, treasure up wrath against the day of wrath and revelation of thy righteous judgment; who wilt render to every man according to his deeds, even to them that are contentious and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Let him be sure that the judgment of God is according to truth against them that commit such things; and let him not think in his impenitency to escape thy judgment. O suffer him not, when he heareth the threatenings of thy word, to bless himself in his heart, and say, I shall have peace, though I walk in the imaginations of my heart, and add sin to sin; lest thy anger and jealousy smoke against him, and thou wilt not spare him, but blot out his name from under heaven, and all thy curses lie upon him, and thou separate him to evil, even to the worm that dieth not, and to the fire that is not quenched. O save him from his sins, from his impenitency, and the pride and stubbornness of his heart. O save him from the everlasting flames, and from thy wrath, which he is the more in danger of, because he feelth not, and feareth not his danger. Let him know how hard it is for him to kick against the pricks, and how woeful to strive against his Maker. Lay him at thy footstool in sackcloth and ashes, in tears and lamentation, crying out, Woe unto me that I have sinned; and humbling his soul in true contrition, and loathing himself, and begging thy pardoning and healing grace, and begging the prayers and communion

2 Cor. 5. 11. Matt. 3. 7. Prov. 20. 1. 1 Cor. 10. 22. Acts 8. 22, 23; 11. 18. 2 Tim. 2. 25, 26. 1 Tim. 4. 2. Eph. 4. 19. Psal. 81. 12. Rom. 2. 4—6, 8, 9, 2, 3. Deut. 29. 19—21. Mark 9. 24. Luke 1. 21. Deut. 9. 17. 2 Cor. 6. 2. Luke 19. 41, 42. Prov. 28. 14. Acts 9. 5. Isa. 45. 9. Joel 2. 1—3. Lam. 5. 16.

Psalm 51.
James 5. 20. of thy church, and resolving to sin wilfully no more, but to live before thee in uprightness and obedience all his days. O let us prevail with thee for the conversion of this impenitent sinner, and so for the saving of his soul from death, and the hiding and pardoning of his sins; that he that is lost may be found, and he that is dead may be alive, and the angels of heaven, and we thy unworthy servants here on earth, may rejoice at his repenting. Let us see him restored by thy grace, that we may joyfully receive him into our communion, and thou mayest receive him at last into thy heavenly kingdom, and Satan may be disappointed of his prey; for thy mercy' sake, through Jesus Christ our Lord and only Saviour. Amen.

A Form of Rejection from the Communion of the Church.

Luke 19. 47.
Micah 4. 2.
Matt. 18. 15, 16.
1 Cor. 5. 11.
Tit. 3. 10.
Matt. 18. 15-17.
2 Thess. 3. 6.
14. 15.
1 Cor. 11. 5.
2 Sam. 12. 14.
2 Thess. 3. 6, 14.
Acts 8. 24.
2 Tim. 2. 25, 26.
1 Cor. 5. 13.
Matt. 18. 18. Jesus Christ, the King and Lawgiver of the church, hath commanded, that, If a brother trespass against us, we go and tell him his fault between him and us alone; and if he will not hear us, we shall then take with us one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, that he tell it to the church; and if he neglect to hear the church, that he be to us as a heathen man, and a publican. And that we keep no company, if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no, not to eat. And that we withdraw ourselves from every brother that walketh disorderly, and note him, and have no company with him, that he may be ashamed. According to these laws of Christ, we have admonished this offending brother, who hath greatly sinned against God, and grieved and injured the church; we have earnestly prayed and patiently waited for his repentance, but we have not prevailed. But after all, he continueth impenitent, and will not be persuaded to confess and forsake his sin: we do therefore, according to these laws of Christ, declare him unmeet for the communion of the church, and reject him from it; requiring him to forbear it, and requiring you to avoid him; and we leave him bound to the judgment of the Lord, unless his true repentance shall prevent it.

A Form of Absolution, and Reception of the Penitent.

2 Sam. 12. 13.
2 Chron. 33. 12.
13.
Rom. 10. 15.
1 John 2. 1, 2.
1 John 1. 9.
Isa. 55. 6, 7.
Prov. 28. 13. THOUGH you have greatly sinned against the Lord, and against his church, and your own soul, yet seeing you humble yourself before him, and penitently fly to Christ for mercy, resolving to do so no more; hear now the glad tidings of salvation, which I am commanded to declare unto you. If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. If we confess our sins, he is faithful to forgive us our sins, and to cleanse us from all unrighteousness. Seek the Lord while he may be found; call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. He that covereth his sins shall not prosper; but

whoso confesseth and forsaketh them shall have mercy. Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. According to this word of grace, [* I do loose the bonds here laid upon you, and receive you again into the communion of the church,] requiring to receive you, and not upbraid you with your sin, but rejoice in your recovery. And I do declare to you the pardon of all your sins in the blood of Christ, if your repentance be sincere. And I exhort and charge you, that you believingly and thankfully accept this great, unspeakable mercy, and that you watch more carefully for the time to come, and avoid temptations, and subdue the flesh, and accept reproofs, and see that you return not to your vomit, or to wallow again in the mire, when you are washed; but obey the Spirit, and keep close to God in the means of your preservation.

A Form of Thanksgiving, or Prayer, for the Restored Penitent.

O most merciful Father, we thank thee that thou hast brought us under so gracious a covenant, as not only to pardon the sins of our unregenerate state; but also upon our penitent confession, and return, to cleanse us from all our unrighteousness, and pardon our falls by the blood of Christ, and to restore our souls, and lead us again in the paths of righteousness, and command thy servants to receive us. We thank thee that thou hast thus restored this thy servant, giving him repentance and remission of sin, [*and returning him to the communion of thy church.] We beseech thee, comfort him with the believing apprehensions of thy forgiveness and reconciliation through Jesus Christ. Restore unto him the joy of thy salvation, and uphold him by thy free Spirit; stablish, strengthen, settle him, that with full purpose of heart he may cleave unto thee; and now thou hast spoken peace to him he may not return again to folly. As he nameth the name of Christ, let him depart from iniquity, and never more dishonour thee, thy church or truth, nor his holy profession, but save him from temptation. Let him watch and stand fast, and sin no more, lest worse befall him. Let him not receive this grace in vain, nor turn it into wantonness, nor continue in sin, that grace may abound. But let his old man be crucified with Christ, and the body of sin be destroyed; that henceforth he may no more serve sin, remembering what fruit he had in those things whereof he is now ashamed, and that the end and wages of sin is death: and let us all take warning by the falls of others, and be not high-minded, but fear; and let him that thinketh he standeth take heed lest he fall. Let us watch and pray that we enter not into temptation, remembering that the flesh is weak; and our adversary the devil walketh about seeking whom he may devour. And let none of us hate our brother in our hearts, but in any wise rebuke our neighbour, and not suffer sin upon him: and confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ; to whom with thee, O Father, and thy Holy Spirit, be kingdom, and power, and glory for ever. Amen.

APPENDIX.

A LARGER LITANY, OR GENERAL PRAYER, TO BE USED AT DISCRETION.

Matt. 28. 19. O most holy, blessed, and glorious
1 John 5. 7. Trinity, Father, Son, and Holy Ghost,
1 Cor. 8. 4, 6. three Persons and one God, infinite in
1 Tim. 1. 17. power, wisdom, and goodness, our Cre-
Psalm 139. 7-9. ator, Redeemer, and Sanctifier; our
14. 7. 1. Isa. 40. Owner, Governor, and Father; hear
17. 1. Heb. 9. our prayers, and have mercy upon us,
Rev. 4. 8; 15. miserable sinners.
Faek. 18. 4.

Psalm 47. 7; O Lord our Saviour, whose incarna-
119. 68; 147. 9. tion, nativity, subjection, fasting, tempta-
Mal. 2. 10. tion, poverty, reproaches, agony and
Leut. 32. 6. bloody sweat, scourging, desertion, cru-
Acts 7. 59, 60. cifying, death, and burial, were all under-
Heb. 2. 11. gone to take away the sins of the world;
Phil. 2. 7-9. who being risen, ascended, and glorified,
Luke 2. 51. art the great Priest, and Prophet, and
Matt. 4. 1, 2. King of thy universal church, for which
2 Cor. 8. 9. thou makest intercession, which thou
Matt. 12. 24. dost gather, teach, and guide by thy
Luke 22. 24. Spirit, word, and ministers, which thou
Matt. 27. 26, 28, dost justify and wilt glorify with thyself,
30. Mark 14. who wilt come again, and raise the dead,
50; 15. 34. and judge the world in righteousness;
1 Cor. 15. 3, 4. we beseech thee hear us, miserable sin-
John 1. 22. ners. Cast us not out that come unto
11eb. 1. 3; 2. 9; thee. Make sure to us our calling and
3. 1; 4. 14. election, our unfeigned faith and repent-
Acts 3. 26, 23. ance, that being justified, and made the
11eb. 7. 25. sons of God, we may have peace with
John 12. 32. him as our reconciled God and Father.
Matt. 23. 19, 20.

1 Cor. 12. Let our hearts be right with thee our
1 Tim. 1. 5. God, and steadfast in thy covenant. Cause
Acts 5. 31. us to deny ourselves, and give up our-
John 1. 12. selves entirely unto thee, our Creator,
Rom. 5. 10. Redeemer, and Sanctifier, as being not our own, but
2 Cor. 16. 18. thine.

Rom. 8. 9. Let thy Holy Spirit dwell in us, and
1 Thess. 5. 23. sanctify us throughout, that we may be
1 Cor. 5. 17. new creatures, and holy as thou art
1 Pet. 1. 16. holy; let it be in us the Spirit of adop-
Rom. 8. 15. tion and supplication, and the seal and
Zech. 12. 10. earnest of our glorious inheritance; and
Eph. 1. 13, 14. let us know that we are thine, and thou abidest in us,
1 John 3. 24. by the Spirit which thou hast given us.

Luke 1. 49. As thy name, O Lord, is holy, and thy
11ab. 3. 3. glory covereth the heavens, so let the
Luke 1. 46. earth be filled with thy praises. Let
11ab. 17; our souls ever magnify thee, O Lord,
145. 5-8. 11, and our tongues extol thee. Let us
12, &c. 21. speak of the glorious honour of thy majesty, of thy
greatness, thy power, thy glorious kingdom, thy
wisdom, holiness, truth, and righteousness, thy good-
ness, thy mercy, and thy wondrous works. Let all
flesh bless thy holy name.

Isa. 26. 8. Let the desire of our souls be to thy
Deut. 11. 22; name: cause us to love thee with all
10. 12, 20. 21. our hearts, to fear thee, trust in thee,
Psalm 4. 5; 63. 5. and to delight in thee, and be satisfied in
1 Cor. 10. 31.

thee as our portion, and whatever we do to do it to
thy glory.

Keep us from inordinate self-love; from pride, and vain-glory, and self-seeking; and from dishonouring thee, thy word, or service in the world.

Let the world acknowledge thee, the universal King. Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Let the kingdoms of the world become his kingdoms. Convert the atheistical, idolatrous, infidel, Mahometan, and ungodly nations of the earth, that every knee may bow to Christ, and every tongue confess him the King of kings, and Lord of lords, to the glory of God the Father.

Let the word of thy kingdom and salvation be preached to all the world; let it have free course and be glorified: and by the power of thy Spirit convert many unto Christ; and let him be thy salvation to the ends of the earth. Send forth more labourers into the harvest, which is great, and fit them for so great a work; and deliver them from unreasonable and wicked men, that (to fill up their sins) forbid them to speak to the people, that they might be saved.

Deliver the churches that are oppressed by idolaters, Mahometans, or other infidels and enemies. Give all thy servants prudence, patience, and innocency, that, suffering as christians, and not as evil-doers, they may not be ashamed, but may glorify thee, and wait for thy salvation, committing the keeping of their souls unto thee, in hope of a reward in heaven.

Deliver the church from the Roman papal usurpations and corruptions. Dispel the deceits of heresies, and false worship, by the light of thy prevailing truth. Unite all christians in Christ Jesus, the true and only universal Head; that by the true christian, catholic faith and love, they may grow up in him, and may keep the unity of the Spirit in the bond of peace; the strong receiving and bearing the infirmities of the weak. Heal the divisions that are among believers. Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than himself; and let all men know that we are Christ's disciples, by our fervent love to one another.

Let us be heartily and entirely thy subjects, believing that thou art just, and the rewarder of them that diligently seek thee. Keep us from atheism, idolatry, and disobedience; from infidelity, ungodliness, and sensuality; from security, presumption, and despair.

Let us study to please thee in all things. Let thy law be written in our hearts; and let us delight to do thy will.

2 Tim. 3. 2, 4.
Phil. 2. 3, 21.
Rom. 2. 23, 24.
Matt. 5. 16.

Psalm 47. 2, 7;
2. 8, 12.
Rev. 11. 15.
1 Tim. 2. 1, 4.
John 11. 52;
12. 32.
Phil. 2. 10, 11.

Matt. 24. 14.
2 Thess. 3. 1.
Dan. 12. 3.
Isa. 49. 6.
Matt. 9. 36.
Eph. 6. 19.
2 Thess. 3. 2.
1 Thess. 2. 16.

Luke 18. 7.
Matt. 10. 16.
Luke 21. 19.
1 Pet. 2. 15; 3.
14, 17; 4. 15.
10. 19.
Micah 7. 7.
Matt. 5. 11, 12.

Psalm 119. 134.
Matt. 15. 9, 13.
Rev. 12; 19. 3.
John 9. 10.
Luke 22. 25, 26.
2 Pet. 2.
Jude.
2 Tim. 3. 9.
Eph. 4. 15, 16;
3. 5. Rom. 14.
Jer. 32. 39.
1 Cor. 1. 10.
Phil. 2. 3.
John 13. 35.
Eph. 5. 2.

Rom. 3. 26.
Heb. 11. 6.
Eph. 2. 2, 3.
2 Thess. 2. 12.
Rom. 8. 13.
Psalm 19. 13.
Rom. 8. 24.

Col. 1. 10.
Heb. 8. 10.
Psalm 40. 8.
Isa. 8. 20.

Acts 28. 32.
2 Tim. 3. 15.
2 Thess. 2. 10.
John 5. 39.
Luke 24. 45.
Psalm. 1. 2.

day and night.

Rom. 15. 1, 2.
Gal. 1. 10.
1 Cor. 3. 19.
2 Cor. 1. 12.
Rom. 8. 13.
John 2. 8.
Psalm. 19. 11—13.

offend thee.

Rom. 2. 16.
Micah 4. 2.
Matt. 15. 3, 6,
9, 11.
Deut. 31.

As all nations must be judged by thee,

let them be ruled by thy laws, and not make them void by men's traditions, nor worship thee in vain, teaching for doctrine the commandments of men. But whatever thou commandest, let them take heed to do; let them add nothing thereto, nor take aught therefrom.

Exod. 20. 7.
Psalm. 99. 7.
Jer. 4. 2.
Matt. 15. 19.
James 5. 12.
Rev. 22. 12.
Jer. 5. 22.
Acts 3. 3; 8. 20.
Mal. 1. 6, 7, 12;
2. 2, 7—9.

Let us not take thy holy name in vain, but use it in truth and reverence.

Keep us from all blasphemy, perjury, profane swearing; from lying before the God of truth; and from contempt and forgetfulness of thy presence; from false, unworthy, unreverent thoughts or speeches of God, and holy things; and from neglecting or abusing thy holy word and worship.

Rev. 1. 10.
Acts 20. 7.
1 Cor. 16. 2.
Isa. 58. 13.
Heb. 10. 25.
1 Cor. 14.
Acts 3. 42, 46.
Psalm. 98. 8cc.;
149. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Help us to keep holy thy day, in remembrance of the blessed work of our redemption, and reverently to attend thee in public worship; and obediently to receive thy word; and fervently to call upon thy name; and to delight ourselves in thanksgiving and joyful praises to thy holiness in the communion of thy saints: and let us carefully see that our households, and all within our gates, do serve thee, and not abuse thy holy day.

1 Tim. 2. 2.
Psalm. 2. Jer. 5.
5, 6. Luke 18.
24, 25.
1 Cor. 1. 26.
Luke 21. 12.
John 7. 48.
Ezra 4. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Have mercy on the kings and rulers of the earth, that they may escape the temptations of worldly greatness, honours, and prosperity, which would captivate them to the flesh, and draw their hearts from thee, thy laws, and ways, and would engage them against thee and thy servants. And as they are thy ministers, and magistracy is thine ordinance, sanctify and dispose them to be nursing fathers to thy church, to own thy interest, and rule for thee.

Lam. 4. 20.
1 Kings 3. 19.
11. Psalm. 51. 10.
1 Sam. 10. 9.
2 Kings 18. 5, 4.
6. Rom. 15. 4, 5.
1 Tim. 2. 2.

Especially have mercy on thy servant Charles, our king: illuminate and sanctify him by thy Holy Spirit, that above all things he may seek thy glory, the increase of faith and obedience to thy laws, and may rule us as being thy minister for good, not to be a terror to good works, but to evil; that under him we may lead a quiet and peaceable life in all godliness and honesty.

Psalm. 72. 1.
Prov. 8. 16.
Exod. 18. 17.
Job 29.
Isa. 17. 23.
Luke 1. 51—53.

Have mercy upon all the royal family, the lords of the council, and all the nobility, the judges, and magistrates of these lands. Cause them to fear thee, and to be eminent in sobriety, righteousness, and godliness, to protect the innocent, and be a terror to the wicked, hating injustice, covetousness, and pride.

Rom. 13. 1, 6.
1 Pet. 2. 13.
1 Tim. 2. 2.

Let every soul be subject to the higher powers, and not resist. Let them obey the king, and all that are in authority under him, not only for wrath, but for conscience' sake, as knowing that they rule by thee, and for thee.

2 Cor. 3. 6.
1 Tim. 5. 17.
2 Tim. 2. 15.
Jer. 3. 15.
2 Tim. 4. 2; 2.
22; 1. 13.

Let our faith and lives be ruled by thy word, which is able to make us wise unto salvation; let us love it, search it, and understand it, and meditate in it day and night.

Let us not please ourselves or other men against thee, nor be led by the wisdom or desires of the world and flesh, nor regard lying vanities, nor through carelessness, rashness, or presumption, offend thee.

As all nations must be judged by thee, let them be ruled by thy laws, and not make them void by men's traditions, nor worship thee in vain, teaching for doctrine the commandments of men. But whatever thou commandest, let them take heed to do; let them add nothing thereto, nor take aught therefrom.

Let us not take thy holy name in vain, but use it in truth and reverence. Keep us from all blasphemy, perjury, profane swearing; from lying before the God of truth; and from contempt and forgetfulness of thy presence; from false, unworthy, unreverent thoughts or speeches of God, and holy things; and from neglecting or abusing thy holy word and worship.

Help us to keep holy thy day, in remembrance of the blessed work of our redemption, and reverently to attend thee in public worship; and obediently to receive thy word; and fervently to call upon thy name; and to delight ourselves in thanksgiving and joyful praises to thy holiness in the communion of thy saints: and let us carefully see that our households, and all within our gates, do serve thee, and not abuse thy holy day.

Have mercy on the kings and rulers of the earth, that they may escape the temptations of worldly greatness, honours, and prosperity, which would captivate them to the flesh, and draw their hearts from thee, thy laws, and ways, and would engage them against thee and thy servants. And as they are thy ministers, and magistracy is thine ordinance, sanctify and dispose them to be nursing fathers to thy church, to own thy interest, and rule for thee.

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Let every soul be subject to the higher powers, and not resist. Let them obey the king, and all that are in authority under him, not only for wrath, but for conscience' sake, as knowing that they rule by thee, and for thee.

Give all the churches able, holy, faithful pastors; and cause them laboriously to preach, and rightly to divide the word of truth, to feed thy people with know-

ledge, and lead them in the way of faith and love, of holiness and peace, and to watch for their souls as those that must give account; overseeing and ruling them, not by constraint, but willingly, not for filthy lucre, but of a ready mind, not as being lords over thy heritage, but as the servants of all, and ensamples to the flock; that when the chief Pastor shall appear, they may receive a crown of glory.

Let the congregations know those that have the ruling of them, and are over them in the Lord, that labour among them, preaching to them the word of God. Let them submissively and obediently hear, and esteem them very highly in love for their work's sake, and account them worthy of double honour.

Let parents bring up their children in the nurture and admonition of the Lord, diligently teaching them thy word, talking of it when they are in their house, and when they walk by the way, when they lie down, and when they rise up, that they may know their Creator, Redeemer, and Sanctifier, in the days of their youth: and cause children to hear, love, honour, and obey their parents, that they may have the blessing of thine especial promise unto such.

Let husbands love their wives, and prudently guide them in knowledge and holiness; and let wives love, honour, and obey their husbands, as meet helpers to them.

Let masters rule their servants in holiness and mercy, remembering they have a Master in heaven; and let servants reverently, singly, and willingly be obedient, and do service to their masters as to the Lord, from him expecting their reward.

Keep us from murder, violence, and all injury to our neighbour's life or health; from malice, cursing, reviling, and unadvised anger. Let us not resist evil with evil, but forbear one another, and not give place to wrath.

Keep us from adultery, fornication, and all uncleanness, and the occasions and appearances thereof. Let us take care as becometh saints, that they be not immodestly named among us, and that no corrupt communication proceed out of our mouths. Keep us from chambering and wantonness, from lustful thoughts, and all immodest attire, behaviour, looks, and actions.

Keep us from theft and oppression, and any way wronging our neighbour in his property and estate.

Keep us from false witness-bearing, lying, and deceiving; from slandering, backbiting, unjust, uncharitable censuring or reproaching; from all perverting of justice, and wronging the reputation of our neighbour; and from all consent or desire of such wrongs.

Keep us from envy, and from coveting any thing that is our neighbour's, to his wrong, and from seeking our own, or drawing to ourselves, to the injury of his welfare; but let us love our neighbours as ourselves, and do to others as we would they should do to us.

Teach us to love Christ and his holy image in his members, with a dear and special love, and to love our enemies, and pray for them that hate and persecute us, and to do good to all as we are able, but especially to them of the household of faith.

Heb. 12. 17.
1 Pet. 5. 1—4.
1 Thess. 5. 11.
Heb. 13. 17.
1 Tim. 5. 17.

Eph. 6. 4.
Deut. 6. 4, 7.
Eccles. 12. 1.
Eph. 6. 1—3.

Eph. 5. 25, 27.
1 Pet. 3. 1, 7.
Gen. 2. 2.

Eph. 6. 9, 5.

1 John 3. 15.
Luke 3. 14.
2 Cor. 7. 2.
Matt. 5. 22, 28.
Rom. 12. 17.

Eph. 4. 2.
Rom. 12. 19.
Matt. 5. 27, 28.
1 Cor. 6. 9.
Rom. 13. 13.
1 Thess. 5. 22.
Eph. 5. 3; 4. 25.
1 Pet. 2. 2, 1.
Job 31. 1.

Eph. 4. 28.
Psalm. 62. 10;
73. 6.
1 Thess. 4. 6.

Prov. 19. 3;
12. 17; 10. 10.
Matt. 7. 1, 2.
Psalm. 15. 3;
82. 2.
Lev. 19. 17.
Prov. 23.

Gal. 5. 21, 25.
Exod. 20. 17.
Psalm. 2. 21.
Matt. 22. 39;
7. 12.

Matt. 15. 40.
1 Pet. 1. 22.
Matt. 5. 44—46.
Gal. 6. 10.

Psal. 39. 9.
Matt. 23. 30.
Acts 21. 34.
Jam. 5. 7, 8, 11.
2 Kings 20. 19.
Mal. 3. 13, 14.

Cause us with patience to submit to all the disposals of thy will, and wait thy end, and to love the demonstrations of thy holiness and justice, though grievous to the flesh; and keep us from impatient murmurings, and discontent, and arrogant reasoning against thy will.

Give us our daily bread, our necessary sustentation and provision for thy service; and let us use it for thee, and not to satisfy the flesh. Let us depend on thee, and trust thee for it in the lawful use of the means. And bless thou our labours, and give us the fruits of the earth in season, and such temperate weather as tendeth thereunto.

Deliver us and all thy servants from such wants, distresses, griefs, and sickness, as will unseasonably take us off thy service, and from untimely death; and teach us to value and redeem our time, and work while it is day.

Keep us from gluttony, drunkenness, and all intemperance; from sloth and idleness; from inordinate desires of pleasures or abundance; but having food and raiment, let us be therewith contented.

Of thy abundant mercy, through the sacrifice and merits of thy Son according to thy promise, forgive us all our sins, and save us from thy deserved wrath and condemnation. Remember not, O Lord, our offences, nor the offences of our forefathers; but though our iniquities testify against us, spare us and save us for thy mercy's sake. O let not our sin deprive us of thy Spirit, or of access unto thee, or communion with thee, or of thy favour or comfort, or the light of thy countenance, or of everlasting life.

Cause us to forgive from our hearts, the injuries done against us, as we expect to be forgiven by thee the greatest debt. Keep us from all revengeful desires and attempts. And do thou convert and pardon our enemies, slanderers, oppressors, persecutors, and others that have done us wrong.

Keep us from running upon temptations: suffer not the tempter by subtlety or importunity to corrupt our judgments, wills, affections, or conversations. Cause us to maintain a diligent and constant watch over our thoughts and hearts, our senses and appetites, our words and actions; and as faithful soldiers, by the conduct and strength of the Captain of our salvation, with the whole armour of God, to resist and overcome the world, the devil, and the flesh unto the end.

Save us from the temptations of prosperity and adversity. Let us not be drawn from thee to sin by the pleasures, profits, or honours of the world. Strengthen us for sufferings. Let us not forsake thee, or fall in time of trial. Help us to deny ourselves, and take up our cross and follow Christ, accounting the sufferings of this present time unworthy to be compared with the glory to be revealed.

Deliver us from the enmity and rage of Satan and his instruments; and give not up thy servants, their souls or bodies, their peace or liberties, estates or names, to their malicious wills; but save us and preserve us to thy heavenly kingdom.

We ask all this of thee, O Lord; for thou art the universal King, holy and

just, to whom it belongeth in righteousness to judge the world, and save thy people. All power is thine to execute wrath upon thine enemies, and to deliver and glorify thy flock; and none is able to resist thee. Of thee, and through thee, and to thee, are all things, and the glory shall be thine, for ever. Amen.

Psal. 72. 4, 13.
Jude 14, 15.
2 Thess. 1. 10.
Psal. 62. 1;
147. 5.
Job 9. 4.
Rom. 11. 36.

THE CHURCH'S PRAISE FOR OUR REDEMPTION, TO BE USED AT DISCRETION.

OUR souls do magnify thee, O Lord; our spirits rejoice in God our Saviour, who remembered us in our low and lost estates, for his mercy endureth for ever. By one man sin entered into the world, and death by sin. We kept not the covenant of God, and refused to walk in his law; for all have sinned and come short of the glory of God, and judgment came upon all men to condemnation. But blessed be the Lord God of Israel, that hath visited and redeemed his people, and hath raised up a mighty salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began. A virgin hath conceived and brought forth: the Holy Ghost did come upon her; the power of the Highest did overshadow her; therefore the Holy One that is born of her, is called the Son of God: his name is called Jesus, for he saveth his people from their sins. To us is born a Saviour, which is Christ the Lord: he is the image of the invisible God, the first-born of every creature; for by him all things were created that are in heaven and in earth, visible and invisible, whether thrones or dominions, or principalities or powers, all things were created by him and for him, and he is before all things, and by him all things do consist. He is the power of God and the wisdom of God; the true Light that lighteth every man that cometh into the world. The Word was made flesh and dwelt among us, and men beheld his glory as the glory of the only begotten of the Father, full of grace and truth; for it pleased the Father that in him should all fulness dwell. When the fulness of time was come, God sent his Son, made of a woman, made under the law, to redeem them that are under the law. This is the beloved Son in whom the Father is well pleased. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners. He did no sin, neither was there any guile found in his mouth; when he was reviled, he reviled not again, leaving us an example: who his own self bare our sins in his own body on the tree; for God laid on him the iniquity of us all, and by his stripes we are healed. When we were without strength, in due time Christ died for the ungodly, the just for the unjust: in this was manifest the love of God towards us, that God sent his only begotten Son into the world, that we might live by him. Forasmuch as the children were partakers of flesh and blood, he himself likewise took part with them, that he might destroy through death him that had the power of death, that is, the devil; and might deliver them, who through fear of

Luke 1. 46.
Psal. 136. 23.
Rom. 5. 12.
Psal. 78. 10.
Rom. 3. 23;
5. 18.
Luke 1. 69—70.
Isa. 7. 14.
Luke 1. 35.
Matt. 1. 21.
Luke 2. 17.

Col. 1. 15—17.

1 Cor. 1. 24.
John 1. 9, 14.

Col. 1. 19.
Gal. 4. 4.

Matt. 17. 5.

Heb. 7. 26.

1 Pet. 2. 22, 23.
24.

Isa. 53. 5, 6.

Rom. 5. 6.

1 Pet. 3. 18.
1 John 4. 4.

Heb. 2. 14, 15.

death, were all their life-time subject to bondage.

Col. 2. 15.

1 Cor. 15. 4.

Acts 2. 24.

2 Tim. 1. 10.

1 Cor. 15. 55.

Matt. 28. 18.

Eph. 4. 8—13.

Eph. 1. 20—23.

1 Tim. 3. 16.

1 John 5. 11.

John 1. 10, 11.

John 3. 19.

John 1. 12.

Rom. 8. 1.

Psal. 103. 3.

Heb. 8. 12.

Rom. 8. 33, 34.

Tit. 2. 14.

Rom. 8. 9.

2 Tim. 2. 19.

Having spoiled principalities and powers, he made a show of them openly, triumphing over them in his cross. He was buried, and rose again the third day according to the Scriptures; for God raised him, having loosed the pains of death, because it was not possible that he should be holden of it. He hath abolished death, and brought life and immortality to light by the gospel. O death! where is thy sting? O grave! where is thy victory?

All power is given him in heaven and earth. When he ascended up on high, he led captivity captive, and gave gifts to men. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers, for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man. He is set at God's right hand in the celestials, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but in that to come. God hath put all things under his feet, and gave him to be Head over all things to the church, which is his body, the fulness of him that filleth all in all.

Without controversy great is the mystery of godliness: God manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory. This is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life. He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not. This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. But as many as receive him, to them gives he power to become the sons of God, even to them that believe in his name. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. He forgiveth our iniquities, and will remember our sins no more.

Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. If any man have not the Spirit of Christ, the same is none of his. He that nameth the name of Christ must

depart from iniquity. If we regard iniquity in our hearts, God will not hear our prayers. But we are washed, we are sanctified, we are justified in the name of the Lord Jesus, and by the Spirit of our God. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. And being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given us. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things? He that is gone to prepare a place for us, will come again and receive us to himself, that where he is, there we may be also. It is his will that they that the Father hath given him be with him where he is, that they may behold the glory that is given him. Because he liveth we shall live also; for we are dead, and our life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory; when he shall come to be glorified in his saints, and to be admired in all them that do believe. Then shall men discern between the righteous and the wicked, between those that serve God, and those that serve him not. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that overcometh shall inherit all things. He shall enter into the joy of his Lord. He shall be a pillar in the temple of God, and shall go out no more. Christ will grant him to sit with him in his throne, even as he overcame and is set down with his Father in his throne. He will rejoice over us with joy, he will rest in his love, then, in the holy city, the new Jerusalem, prepared as a bride adorned for her husband, where the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God, and shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, no crying, nor pain, for the former things are passed away. And the city needeth not the sun, or the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. The throne of God and of the Lamb shall be in it, and his servants shall serve him, and shall see his face, who is the blessed and only Potentate, the King of kings, and Lord of lords. Of him, through him, and to him, are all things; to whom be glory for ever. Amen.

Psal. 66. 18.

1 Cor. 6. 11.

Tit. 3. 5.

Rom. 5. 1, 2, 5.

10.

Rom. 8. 32.

John 14. 2, 3.

John 17. 24.

John 14. 19.

Col. 3. 4.

2 Thes. 1. 10.

Mal. 3. 18.

Matt. 13. 34.

Rev. 21. 7.

Matt. 25. 21.

Rev. 3. 12, 21.

Zeph. 3. 17.

Rev. 21. 2-4.

23.

Rev. 22. 3, 4.

1 Tim. 6. 15.

Rom. 11. 36.

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